

THE PRESENT TRUTH.

"Sanctify them through Thy truth: Thy Word is truth."—St. John 17: 17.

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THE PRESENT TRUTH.

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—FOR—

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'TIS ALL FOR THE BEST.

THROUGH this dark valley of conflict and sin,
Trials without and temptations within,
Onward to glory, still urge thy lone way,
Joyful in hope of the long-promised day.
In every danger thou hast a sure Guide,
To every cloud there is yet a bright side;
Falter then not at the sternest behest,
Ever remember—'t is all for the best.

Just as the eagle, in teaching to fly,
Foreth her young from their covert so high;
Then if strength faileth, beneath them she flies,
On her wings beareth them safe to the skies;
So will the arm of Jehovah uphold:
In each affliction His mercies unfold;
Murmur then not that He stirreth thy nest,
Ever remember—'t is all for the best.

Never of Providence dare to complain;
Sunshine and storm both must ripen the grain;
Tried is the gold that the purest will shine,
Crushed is the vintage that yieldeth the wine.
He who the end from beginning can tell,
Works for thy good, for He doeth all well:
This, that prepares for the mansions of rest,
Ever remember— is all for the best.

—Annie R. Smith.

General Articles.

"Hear; for I will speak of excellent things; and the opening
of My lips shall be right things." Prov. 8:6.

COMFORT IN PERSECUTION.

THE eighth and last beatitude pronounced by our Saviour, is expressed in these words: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10. The idea is carried forward in the two following verses, wherein it is more fully expressed that all the accusations and evil reports brought against the Christian must be false, and what he endures must be for Christ's sake.

In this beatitude a marked change will be noticed from the seven preceding. They all pertain to our own characters, and the work of grace in our own hearts. This pertains to external circumstances, and the treatment we are to receive from those without, if we have had the graces mentioned

in the preceding beatitudes developed in us. Perhaps from this we may draw a lesson; namely, that it is seven times more important to see to it that our own characters are right, than to consider what others may think about us, or how they may treat us.

There is another striking difference which causes this to stand apart in wide contrast with the others, so much so that some have considered this as not belonging to the series, and have reckoned only seven instead of eight beatitudes. This contrast pertains to the future. The seven are spiritual conditions and attainments which we carry with us in some sense into the eternal state, however much their exercise may be modified by the change of our condition there. There we shall have in the superlative sense, the absence of self-pride, the meekness, the righteousness, the purity of heart, the mercy, and the peaceableness, brought to view in the previous verses. But in respect to this eighth beatitude, there is not a continuation of the same condition in the future state, but exactly the opposite—instead of persecution, the "fulness of joy" and the "pleasures for evermore," which will be found at God's right hand.

When we look over the character and graces of a Christian, the query arises, Why should such an one be persecuted in this world? and the first thought would be that such men for the good influence which they must exert, and the good works in which they abound, must be highly esteemed by all men; and the fact that they are treated in just the opposite manner, shows the malignity of the evil that has taken possession of the world. Sin and corruption will not brook to be interfered with in their operation; and when by the demands of goodness, and the display of virtue, they are interfered with, hatred and persecution naturally follow. John Wesley remarks on this point: "One would imagine that such a person as here described, humbly unselfish, so devoted to God, such a lover of men, should be the darling of mankind. Our Lord knew better. He therefore closes this character of the man of God with showing him the treatment he is to expect in the world."

But some may say that the subject of persecution is not now so important a subject of contemplation, since the world has grown more tolerant, and the people of God are not now subject to persecution as they used to be. But this view of the subject is more apparent than real. The following remarks by W. G. Blaikie, set forth the subject, we apprehend, in a much truer light. He says, "Now none of us can be sure that what befell the early Christians will not befall us; therefore it is always incumbent on us to cherish this spirit, so that if we were called to choose between worldly comfort on the one hand, and poverty and persecution for Christ's sake on the other, we should not hesitate one moment as to our choice. And though in many ways there is more toleration now, yet the spirit of the world is unchanged, the enmity of the carnal heart to God remains, and who can tell but it may break out even yet in persecuting ways as wild as ever?"

The Word of God assures us that in the last struggle between truth and error, the flame of open and violent persecution will blaze forth again as fiercely as ever. But God looks at the spirit, the feeling, the intention, as well as the outward act; and to a feeling of opposition and bitterness on the part of the world, the true people of God have always been subject, and always will be.

This leads to the question, What does the Bible regard as persecution? Paul wrote to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This is laid down as the general rule. Again the apostle says, speaking of Ishmael and Isaac: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. Ishmael was born after the flesh; Isaac was born after the Spirit. The statement is that Ishmael persecuted Isaac. But all we can find that Ishmael did, was to stand off and mock on the day that Isaac was weaned. Gen. 21:8-10. So if the world merely mocks, despises, or ridicules the people of God, the Bible designates that as persecution.

And are not Christians at all times subject to that? How is it to-day? How many in the ranks of Sabbath-keepers can testify that their acceptance of what they have learned from the

Bible as new truth, has caused them trials grievous to be borne, and pain and anguish of heart which could overbalance a great amount of merely physical suffering! Have not persons, when they commenced the observance of the seventh day as the Sabbath, been very often practically shut out from their former social relationships? Have they not been cut off from the fellowship of their former brethren? Do they not forfeit position? Are they not often called to give up home, and the closest and dearest relations of life? Are these things no sacrifice for the truth's sake? And if we could see the flood of ridicule which is poured out upon all of us behind our backs, and hear the volumes of reproachful, libellous, and bitter words that are uttered, it would, no doubt, surprise us. From the point of view presented in the Bible, all this is persecution; and this we endure always for the truth's sake. Persecution takes a wider range than simply the dungeon, the stake, and the headsman's axe.

And perhaps the persecution that runs in these quiet lines, unseen and unnoticed by the world, but touching the closest social relations of life, and often wringing the heart with the keenest anguish, is more, in the aggregate, than all that has shown itself openly in fire and blood. Many hearts will find comfort in the following truthful words of Bishop Moberly. After speaking of the sentiments which cluster around to strengthen convictions of conscience in times of open persecution, he says: "But it is otherwise with all the secret, and if I may so call it, unpicturesque suffering of social or domestic life—the chill, and the estrangement, and the unkindness, and evil report, and the misrepresentation, the thwarting and jealousy, all the details of inward and unseen misery which goes to make up the real persecution which has visited, and no doubt visits still, thousands of people whose heart's desire it is to serve God faithfully, and are content to bear with evil for Christ's sake. And so I can hardly doubt that 'when that last account 'twixt heaven and earth shall be made up,' it will be found that the persecution of private and social life has been in total amount greater, and may be its actual bitterness not less, and so its ultimate title of blessedness in Christ under this beatitude as great, as that of those who have been the well-known and admired sufferers, the 'persecuted unto blood' for Christ's sake."

Persecution may not be called a "grace," but it is an active means to many of the graces of the Christian; and many scriptures might be quoted to show why those who are persecuted for Christ's sake, may indeed account themselves "blessed." Phil. 1:29: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Chap. 3:10: "That I may know Him, and the power of His resurrection, and the fellowship

of His sufferings." They are happy in the abundance of the promises given them. Mark 10:29, 30: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." They are blessed in the consolation given them of God. 2 Cor. 1:4, 5: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

As to how we should conduct ourselves under persecution, the Scriptures give us much instruction. Matt. 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Rom. 12:19: "Avenge not yourselves, but rather give place unto wrath." 1 Pet. 4:19: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

And when the period of trial and discipline is past, if faithfully endured, then comes the crown of life. James 1:12. "Theirs is the kingdom of heaven." "Rejoice, and be exceeding glad: for great is your reward in heaven."

"Now comes the weeping,
Then the glad reaping;
Now comes the labour hard,
Then the reward."

U. S.

THE CROWNED PRINCE OF HEAVEN.

"On His head were many crowns." Rev. 19:12.

HUMAN history presents many wonderful studies in the character of its heroes, and the Divine record leads us by scenes no less wonderful and strange. But of all the characters presented, whether of hero, prophet, saint, or martyr, there is none, save one, that stands as complete in its projection.

Here a noble life is stained by some ignoble action; there a generous soul has been corrupted by the master passion of avarice; yonder the garments of purity have been stained in kneeling by the altars of lust. All carry with them the evidence of imperfection, but the One; and He, the Christ, the crowned Prince of heaven, "was tempted in all points like as we are, yet without sin."

No other character has been presented to man, or by man, under so many different aspects. We look back to the wreck of Paradise and hear the promise of the woman's seed. (In this alone slumbers the hope of a second Adam, whose life could redeem.) Moses writes of Him as the prophet that God would raise up. Isaiah points to Him as the one despised and rejected of men, yet designates Him

the Wonderful. Zechariah speaks of Him as the man sold for thirty pieces of silver, yet proclaims Him the stronghold of the prisoners of hope. David leads us by the scene where they pierced His hand and gave Him vinegar to drink, yet rejoices over the triumphs of the King of glory. In the sacrifice He was prefigured as the Lamb slain from the foundation of the world; while Job writes with his pen of iron, of the Redeemer that liveth, who shall stand upon the earth in the latter day. Matthew leads to the tomb of a dead Christ. Luke points to the cloud that receives a risen and ascending Lord. Mark tells of Him seated on the right hand of God; while John beckons to the ages to behold the Prince on whose brow are many crowns.

In His life we find Him weeping with those that weep, and rejoicing with those that rejoice; comforting the sad with hopes of the life beyond, and cheering the desponding with the promise of an inheritance in the city of many mansions.

But whether it is in the submission of His home life, discussing with the learned doctors, tempest-tossed on the sea, jostled by an angry mob, welcomed with the hosanna call and the waving of palm branches, kneeling at midnight on the brow of Olivet, or wearing the thorn crown in Pilate's judgment hall, He is still the same—calm and serene amid the tempest, meek and humble in the hour of triumph, and patiently courageous when all had forsaken Him and fled. What hand so worthy of the sceptre? What brow so worthy of the many crowns?

We trace His footsteps over mountain pass and desert wild, where the thorny path was dark and lone. We follow them through city throng and crowded mart, but only to find that they led to Calvary's cross. Beyond that we see them ascending the cloud steps of glory. Billows of light roll on, and we follow under the archways of city wall until we gain the centre-palace, where He rests by the Ancient of days, the crowned Prince of heaven. On His head are many crowns.

From this lofty height He calls, "He that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father on His throne." Who will share the throne, the glory, the crown?—He that follows by the narrow, thorny way that leads under the shadow of the cross. "If we suffer with Him, we shall also reign with Him." It is the path of lowly obedience that leads to the lofty throne of the Prince of heaven.

R. HARE.

"NO PERSON can be a child of God without living in secret prayer; and no community of Christians can be in a lively condition without unity in prayer."

"It is not great talents God blesses so much as great likeness to Jesus."

MOSES AND THE LAMB.

TO HEAR some people talk, one might be led to think that there is a great gulf fixed between Moses and Christ; that they are antagonistic; that if any one lives by the same moral rule by which Moses lived, he rejects Christ to follow Moses. If we keep the ten commandments as they were delivered by God to Moses, they say we have forsaken Christ and gone back to Moses.

By such false representation they traduce both Christ and Moses. The victors on the sea of glass "sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3. There is perfect harmony in that singing choir; not a single note of discord. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. The things "to be spoken after" were spoken by Christ and His apostles: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1:1, 2. There is no jar, but perfect agreement in their testimony from beginning to end. God spoke by the prophets; God has spoken by His Son.

Christ and Moses were co-labourers with the church in the wilderness: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto Me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:37, 38. The lively oracles were received at Sinai to be given to us. And what is the testimony of Jesus concerning those lively oracles?—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. What presumption, to attempt to set Christ and His servant Moses in array, one against the other!

R. F. COTTRELL.

HE SHALL BE CALLED A NAZARENE.

OBJECTIONS to the Bible are numerous, and many of them upon examination appear very trivial. The above expression has been seized upon by infidels to harass the young and destroy their faith in the veracity of the Bible. Some, strange to say, after reading their rash statements, have followed in their train, loudly denouncing the Bible as a forgery, and those who believe in it as silly and stupid.

But what is the objection urged against the statement that Christ was called a Nazarene in fulfilment of the prophets? Infidels say it is a gross falsehood, and challenge the world to

show where any prophet has ever made such a statement. Although no prophet has stated in so many words that He should be called a Nazarene, yet we think His being called such was in fulfilment of what had been uttered by a number of them in their prophetic allusion to Christ.

By taking Christ in childhood to dwell at Nazareth, and bringing Him up there, His parents opened the way by which He acquired from His enemies the name of Nazarene (or Nazareth), which signifies a *branch*, shoot, or scion, and was in fulfilment of the prophecies of Isaiah and Zechariah, who called Him the *BRANCH*. Had they not taken Him there, He would not have been called a Nazarene (Branch) by the people, who by so doing fulfilled the prophecy and condemned themselves.

Thus the text is not only relieved from its objection but becomes a decided proof of the veracity of the prophets, and a record of how a little incident in the life of Christ was shown to be a fulfilment of the prophecies concerning Him, and that by His enemies.

J. O. CORLISS.

THE HEATHEN.

THE question is often raised, How do the heathen stand related to the plan of salvation? Will they be condemned among those who "know not God and obey not the Gospel of our Lord Jesus Christ"? or has the Lord some plan for saving them without any knowledge of a Redeemer? There are some passages of Scripture which throw light upon this point. In Rom. 1:14-20, Paul, speaking of the obligation placed upon him to preach the Gospel to Greeks and barbarians, asserts that the Gospel in some degree, has been presented to every human being.

The Gospel is not a system of truth placed upon a level which is inaccessible to the ignorant and foolish, and which they cannot reach without the acquirement of a certain amount of wisdom, but it is an all-embracing scheme of Divine benevolence which includes the meanest and humblest. In its operations, it will elevate the soul as high as heaven, but it stoops to reach the very lowest. The initial truths of the Gospel are so simple that the weakest faith can grasp them. Paul states them as the eternal power and divinity of the Creator. "These," he says, "from the creation of the world are clearly seen, being understood by the things that are made." Here is the line at which the seeker after truth must begin to walk by faith and not by sight, and yet faith is hardly needed, for these things "are clearly seen."

Why, then, have the heathen rejected this obvious truth? There are only two possible reasons. One is, that they did not desire the knowledge of God; the other that they rejected to exercise the reasoning powers with which God has endowed all. These powers are such

that God invites us to "reason together" with Him, so that all are qualified to weigh the evidence offered by His created works.

The prophets have protested against the practice of idolatry, with arguments which must have sometimes suggested themselves to the minds of those engaged in it. The skill of the carpenter and the smith is exerted in the formation of the idol. The tree from which it is fashioned is partly burnt to cook food, part used as a fire to warm, and the residue, forsooth, is a god. "They fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but speak not: they must needs be borne, because they cannot go." Jer. 10:4, 5. "And none considereth in his heart, neither is there knowledge nor understanding" to see the folly of such a course, for "a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not a lie in my right hand?" Isa. 44:19, 20. All were once acquainted with the true God, but they did not like to retain Him in their knowledge, and their foolish heart was darkened. They had some, however little, of the truth of God, but this they exchanged for a lie, and worshipped and served the creature more than the Creator. Thus it is clear that every idolater is without excuse and deserving of punishment by Him whose eternal power and godhead he has willingly ignored.

On the other hand, if a worshipper of false Gods should consider his ways, turn from his idolatry, and recognize the existence of a Supreme being, what will this step do for him? It will reveal to his new-born faith the righteousness of God and introduce him to the Gospel, which, if he continues in it, will bring new revelations; "for therein is the righteousness of God revealed from faith to faith." But how will he ever learn of the Saviour? In Rom. 10:17, Paul declares that faith comes by hearing, and hearing by the Word of God. In verse 13, he says, "Who-soever shall call upon the name of the Lord shall be saved." He then speaks of the necessity of faith before this can be done, and asks, "How shall they believe in Him of whom they have not heard?" Verse 14. "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Therefore saving faith is possible to all, for all have heard the Word. Now turn to Psa. 19, from which Paul is quoting, and see what Word he is referring to. It is the voice of creation, which never ceases to declare to all the eternal power and godhead of the Maker. See verses 1-6. "The heavens declare the glory of God." "Day unto day uttereth speech." "Their line is gone out through all the earth, and their words to the end of the world." Thus Paul shows that there is nothing to hinder any from "believing unto righteousness," for the faith which is counted to us for righteousness is but a de-

velopment of that faith which reads the existence of God in the works of His hands.

But we can never learn the principles of God's law or the provision made for the guilty by the study of nature. Only by revelation can we know of these; but God will never hide Himself from the soul that walks in the light already granted. "Unto the upright, there ariseth light in the darkness." *Psa. 112: 4.* Messengers were sent to Cornelius and the Ethiopian eunuch by the God whom they were seeking to know more perfectly. Thus we see that the heathen are as free to the privileges of salvation as any, and the acceptance of what they may know would plant their feet in the path of the just which "shineth more and more unto the perfect day."

In harmony with these facts we find Paul, when labouring among the heathen, striving first to give his hearers correct ideas as to the creation of the world by Him who "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons," reasoning from these facts that "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." At the present time, missionary workers tell us that they find the first chapter of Genesis the best introduction to the Gospel.

Nor should those who need no convincing upon these points think that they have nothing more to learn from the wonders of creation. "The Lord hath made His wonderful works to be remembered" (*Psa. 111: 4*), and even to the inspired Psalmist the heavens declared the glory of God. The contemplation of the Divine handiwork will inspire in the soul much that is essential to a Christian character. We may from it, like Job, learn humility, and exclaim with David, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of Him?" *Psa. 8: 3, 4.* If our faith grows dim and we forget to turn to God for help, "Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." *Isa. 40: 26.* To the mind well stored with Bible truth, the sights of earth and sea and air are reminders of much that is most precious in the Word of God. Remembering all these things, we see how closely God has connected His redemption with His creation, and learn to esteem and hold most sacred the Divinely appointed memorial of creation, the Sabbath of the fourth commandment.

W. T. BARTLETT.

THE receipts of the North-West Provinces and Oudh from the retail sale of opium and such poisonous drugs is about £70,000.

THE JUDGMENT HOUR.

It may be when my eyes are sealed
In deepest slumber on my bed,
That my life-work will be revealed,
And my earth-name be read;
And heaven will hush to hear my case,
As down the columns God shall trace.
O, if I sleep, then may I wake
To plead, "Forgive, for Jesus' sake!"

It may be it will come at morn,
When tender light breaks in the east.
O, will I not behold that dawn,
And fly to Christ, my great High-priest?
Will not my waiting angel lay
A solemn hush upon that day?
O, may I not be found remiss
In such a solemn hour as this!

It may be it will be at noon,
When all the world is full of strife,
That Heaven will call my case, and soon
Be opened there my secret life;
And then, 'neath Heaven's scrutiny,
Be sealed my final destiny.
O what will shield me? May it be
Christ's merits then shall plead for me!

It may be at the close of day
When my last record's borne on high,
That up the isle my angel may
Be watched by many an eager eye,
And from the first page to the last,
They'll scan the record of the past,
Blotted and tear-stained, full of shame,
Will Christ confess me, own my name?

O judgment day! 'Tis every day.
O judgment hour! 'Tis every hour.
The columns will be read the way
I live them now. There'll come no power
At that last moment to make white
When my name's called in Heaven's light.
What use to weep? What use to pray?
God reads but what the records say.

But if 'tis writ, without, within,
Beside the failure I have been,
That Christ's my Saviour; through each hour
I've lived alone by His rich power,
Striven to fulfil the law transgressed,
That all my sins have been confessed,
Then God will see His Son divine
In every humble deed of mine.

What matter, then, if morn or night,
So I am hidden, Lord, in Thee?
'Twill all be well, 'twill all be right;
For He will seal my destiny,
When all the record's done in heaven,
Thou, Lord, shalt say, "Her sin's forgiven;
I claim her mine for now, for aye;"
God grant me such a judgment day!

FANNIE BOLTON.

WALK AS HE WALKED.

THE inquiry of many a proud heart is, Why need I go in humiliation and penitence before God before I can have the assurance of my acceptance with Him, and attain the immortal reward? Why is not the path to heaven less difficult, and more pleasant and attractive? We refer all these doubting, murmuring ones to our great Exemplar while suffering under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than this, He was the Prince of heaven; but in man's behalf he became sin for the race. "He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed."

Christ sacrificed everything for man, in order to make it possible for him to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake that he may win eternal glory. Those who have any

just sense of the magnitude of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial are the Christian's portion in this life. The conditions of salvation for man are ordained of God. Self-abasement and cross-bearing are the provisions made by which the repenting sinner is to find comfort and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of His law, and faith in Christ as the sinner's redeemer and advocate.—*Mrs. E. G. White.*

ENOUGH TO POISON A PARISH.

A ROMISH priest accosted the daughter of an ex-papist, and wanted to know why she didn't attend catechism-class any longer. She replied that her father had forbidden her to enter his church any more, whereupon the priest tried to instil rebellion and disobedience into her young mind, by saying that she should obey him, not her father.

But she replied: "We are taught in the Bible to honour our father and our mother."

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour told us to search the Scriptures."

"That was only to the Jews," said the priest, "and not to children; and you don't understand it."

But the little girl, who knew the Bible better than did the priest, told him what St. Paul said to Timothy,—"that from a child he knew the Scriptures."

"Oh," said his reverence, "Timothy was then being trained to be a bishop, and was taught by the authorities of the church."

But the little girl wasn't to be baffled by his false logic and gross perversion of truth; for she told him that Timothy's mother and grandmother did the blessed work.

Then the priest turned away, saying that "she knew enough of the Bible to poison a whole parish."—*Sel.*

HATING ESAU.

MANY read Paul's words in *Rom. 9: 10-13*, and think that God said that He loved Jacob and hated Esau before they were born. This is not so. He did say, however, before they were born, that the elder should serve the younger. *Gen. 25: 23.* Paul quotes this in *Rom. 9: 12*, and adds, "As it is written, Jacob have I loved, but Esau have I hated." Where is this written?—In *Mal. 1: 2, 3*, more than 1,400 years after they were born, and it has no reference to them personally, but was spoken of their posterity.

WM. BRICKEY.

The Home.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

A QUARREL.

THERE'S a knowing little proverb,
From the sunny land of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it—
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one voice shall cry for "Peace,"
Soon it will be done.
If but one shall span the breach,
He will quickly mend it—
Two it takes to make a quarrel;
One can always end it.

—Selected.

WHY MINNIE COULD NOT SLEEP.

SHE sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You need not look at me, Moon," she said. "You don't know about it; you can't see in the day-time. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r-r, pur-r-r-r." It was very queer, but it sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I—want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and

then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it,—but she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—*Little Men and Women.*

A LIFE PARABLE.

A CHRISTIAN lady while passing through a season of peculiar trial, owing to her being surrounded by most uncongenial associations in her Christian life, and obliged to maintain a spirit of victorious love and patience in the face of the most humiliating kind, was singularly comforted and prepared for her difficult ordeal, by a sort of waking vision which the Holy Spirit seemed to bring to her consciousness in a season of prayer and meditation.

She saw herself in the midst of a garden in the early spring. It seemed to her that she had suddenly become one of the plants in that garden; she appeared to herself to be a little scrub-rose bush, withered and dry, with neither leaves nor buds, and scarcely life enough in the roots of the sickly plant to save it from utterly perishing. Soon she saw the gardener approaching with some fertilizing material which he proceeded to scatter over her roots. She shrank back at the thought, "How can I endure this?" But the gardener went on, until all around her roots the ground was thickly covered with the fertilizer. Then she looked in his face, and it seemed that she recognized her Saviour, and He seemed to say to her: "You are My tender plant; and I am your wise and faithful Husbandman. It is thus that your roots are to be nourished, that your branches may be covered with precious and glorious blossoms and fruit." And such a joy filled her heart that she forgot all the offensiveness of the process.

The gardener passed on; and returning to self-consciousness, she found her branches swelling into buds and blossoms; and in a little while covered with hundreds of the most superb roses and of the choicest kind; while the air was laden with their perfume, and she could but thank the gardener for the trying means he had used to bring about all this beauty. And then the Spirit gently whispered to her: "This is the parable of your life. The things which so tried you are fertilizers. The provocations and irritations of uncongenial natures but drive you to Me for a deeper love and more victorious grace. It is thus that you are made perfect through suffering, like the great Forerunner. Be not so anxious to get rid of your trials as to sanctify them, and

find in them stepping-stones to lift you nearer heaven."

She went back to her sphere of patient love with a new joy; and the odour of earth was quenched in the sweet fragrance which henceforth came to her from the vision of the future, and the consciousness of the fruitage which was already springing out of the things that she had only seen from the earthly side, but henceforth accepted as part of the discipline of a Father's love, and the all-things that work together for good to them that love God.—*Exchange.*

PUNISHING A PRINCE.

THE Empress Victoria, wife of the late Emperor Frederick, of Germany, has always been a careful disciplinarian in domestic life. She notices the slightest variation in the dress of a house-maid as quickly as she used to detect a fault in her children, and punishes one as inexorably as the other.

Prince Henry, the brother of the present emperor, had, when a small boy, the greatest objection to his daily bath, and the nursery became every morning the scene of a vigorous and tearful struggle on his part against "tubbing." His mother tried in vain to persuade him that baths were inevitable, and that he must submit to them, but she finally gave the nurse orders one morning to let him have his own way.

Prince Henry, confident that he had gained a remarkable victory, was exultant, and when he set out for his morning walk, took no pains to conceal his triumph. He indulged in sundry taunting remarks to his attendants, but on returning home he was surprised to notice that the sentinel at the gate did not present arms as he passed.

On reaching the palace, he found a second sentinel equally remiss, and knowing as well as any of his punctilious military race what was due to his rank, the little fellow walked up to the man, and asked severely, "Do you know who I am?"

"Yes, *Hoheit*," said the man, standing motionless.

"Who am I?"

"Printz Heinrich."

"Why don't you salute, then?"

"Because we do not present arms to an unwashed prince," replied the man, who had received his orders from the prince's mother.

The little fellow said not a word, but walked on, bravely winking back the two big tears which filled his eyes. Next morning, however, he took his bath with perfect docility, and was never known to complain of it again.—*Youths' Companion.*

THE OPAL.

WHILE most gems owe their tint to the presence of some foreign colouring matter, the many-hued and beautiful opal differs. It is opaque, deriving its

beauty from the marvellous property it possesses of decomposing the rays of light, and thus reflecting from its polished surface all the colours of the rainbow. It needs, therefore, no brilliant, but appears to best advantage when alone. It is, at present, among the most prized of gems, and has held its place for ages. Mark Antony once offered £170,000 for an opal the size of a hazel nut; but the owner, Nonius, a Roman senator, preferred exile to parting with his treasure. In spite of their value opals are unsafe investments, for time and exposure dim their lustre, while their sensitiveness to heat is so great that the warmth of the hand has been known to crack them. The finest stones come from Hungary; and among the Austrian crown jewels are gems of greater size and beauty than that which tempted the Roman Emperor.—*Court Journal*.

CHILDREN AT HOME.

BE ever gentle with the children God has given you; watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say. "I talk to them very much; but do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes; there is not one child in the circle round the table, healthful and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them; but amidst all let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."—*Elihu Burritt*.

THE CRUEL PLANT.

THE Proceedings of the Canadian Institute for April, 1890, contain two papers on the cruel plant, a native of tropical America. The flowers are provided with five pairs of jaws (leaflets) that close upon the proboscis of any moth which attempts to extract honey from the blossom, and the insect is held a prisoner until it dies. The plant is highly ornamental in culture, having pure white fragrant flowers, much like the tuberose in appearance.

ALPHONSO XIII. of Spain, not being much skilled in the handling of fork and spoon, ate his chicken with his fingers the other day. His attendant remonstrated with his Majesty, and said, "Kings do not eat with their fingers." The little fellow quietly replied, "This king does," and continued his meal in the same fashion.

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 31.

A RECIPE FOR A DAY.

TAKE a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold,
Dissolved in the morning air.

Add to your meal some merriment,
And a thought for kith and kin,
And then, as your prime ingredient,
A plenty of work throw in.

But spice it all with the essence of love,
And a little whiff of play;
Let a wise old book, and a glance above,
Complete the well-made day.

—*Amos R. Wells*.

"CHILDREN HAVE LUNGS."

I REMARKED to my niece, as that young mother was covering her baby's face, which was already in a glow of heat from crying with a fit of colic.

"Yes," answered Jane, a little heated herself, "no one can be in this house an hour without discovering that my baby has lungs."

"Better let it use them filling them with fresh air than to smother your baby."

"Auntie, I do believe you think a cyclone would be good for my baby; it's never getting the fresh air fast enough. And is it a newly-discovered fact that children have lungs?" asked Jane, laughingly.

"That children have lungs, my dear, is a fact either not known to parents or very little regarded. The first thing a baby wants is fresh air, and plenty of it."

From the moment a child is born it should have air and light, neither too strong, but it should not be shut up in a dark room, nor have its head covered up in a thick blanket. The other morning I called on my friend, Mrs. Day. She had sent me an invitation to come and see her new baby. I saw a heap of blankets lying in a rocking-chair beside the bed but there was no baby in sight.

When I inquired for the newly-arrived, the nurse came, and after taking off fold after fold, there, at last was the poor little half-smothered baby, gasping for breath. The mother and nurse got a lecture.

Returning in the tram-car, a pretty woman got in with a baby completely enveloped in blankets. Perhaps it was none of my business, but I think it was.

The baby had as good a right to breathe and have the purest air to be had as anybody; and as there was nobody else to take its part, I did.

"Madam," said I, "You are smothering that child."

She smiled and shook her head. She did not believe a word of it.

"You are making it breathe its own breath over and over again, and no air is fit to breathe but once."

"I presume you are a physician," she said, looking a little more thoughtful.

"No, I am not a physician, else I might let you make your baby sick. I am just a plain old grandmother."

She uncovered the baby's head; it took a long breath, and if it had been old enough to talk, and been up in its manners, it undoubtedly would have said, "Thank you, Grandmother F."—*Ladies' Home Companion*.

VIGOROUS VEGETARIANS.

THE Congo railroad is not yet completed, and the cataracts of this great river render transportation by water possible only to a certain distance; and, curiously enough, there are no beasts of burden in this part of the world. The only means of transport is the shoulders of men. The porters are, according to the *Century*, "natives of the Bakongo tribe, inhabiting the cataract regions. In physique these men are slight and only poorly developed; but the fact of carrying on their heads from sixty to one hundred pounds' weight twenty miles a day, for sometimes six consecutive days, their only food being each day a little manioc root, an ear or two of maize, or a handful of peanuts, pronounces them at once as men of singularly sound stamina. Small boys of eight and nine years old are frequently met carrying loads of twenty-five pounds' weight." This observation agrees with the reports of travellers concerning the great strength of the rice-eating coolies of China, the banana-eating natives of South America, the vegetarian Hindoos, and the barley-fed Turkish peasant. It comports also perfectly with the fact that the strongest members of the animal kingdom, among which must be mentioned the ox, elephant, and hippopotamus, are strict vegetarians. Physiologists who make a scientific study of this question, are coming to recognize the fact that the flesh of animals is not necessary to the maintenance of the highest degree of health and physical vigour.—*Good Health for December*.

GLADNESS AS A MEDICINE.

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion; while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an in-

valid should be not only hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning; but a cheery, happy spirit, with occasional mirth, is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a summer's breeze, will drive away the "blue devils" of the sick, and send a new life coursing through the veins. But let there be no misunderstanding. There are appropriate times and seasons. As no one should ever rush with a shout through a cemetery, so there are sick-rooms of too serious a nature for the introduction of mirth. It would be both dangerous and inappropriate. The actual presence or the near approach of death should not be greeted with levity. There is but little danger of violation of propriety; but no sickness, of however serious an import, need fear a cheerful spirit among its attendants.—*Sel.*

GERM-LADEN COINS.

WE often see persons place a coin in the lips to hold it a moment while making change in haste, or with one hand occupied. This is a very bad practice; for coins have often acted as mediums in the transmission of seeds of disease. We find the following paragraph on this point:—

"It is impossible to form any idea of the various ways in which our coin can sow the seeds of disease. Silver coins of every description pass impartially from the hand of the millionaire into that of the beggar, constantly circulating through every condition of society. The person of fastidious tastes, who will turn from his path rather than risk coming into contact with others of uncleanly dress or person, will receive, handle, and carry in his pocket, without the slightest disgust, money that has passed through hands whose contact he would shun. Coin is much worse than paper. You, no doubt, have noticed that blackish coating in the recesses of your shillings and half-crowns. Immerse that coin in a glass of water and examine it under a microscope, and you will find the water swarming with bacteria and fungi."

HOSPITAL TELEPHONES.

THE *Daily News* describes an invention which will be a boon to many:—

The latest application of electricity to the uses of daily life has been invented and perfected by a New York physician. He has completed telephonic connections between the wards of the City Hospital and the reception-rooms, so that patients suffering from infectious maladies may safely communicate with their visitors. A board in the reception-room contains the names of the patients, and an attendant has only to put the plug into

the hole beneath any name when any friend desires to speak with the occupant of a cot upstairs. This has been found to work with great success, and the plan is to be adopted by the other hospitals.

GOVERNMENT OPIUM FACTORIES.

MR. W. S. CAINE, who has been visiting India in the interests of temperance work, gives a black picture of the share which the Indian Government is taking in the infamous opium traffic. He describes two great Government opium factories. The largest of these is at Patna. Here the manufacture is carried on during the summer, and in the winter the opium is packed and distributed. The stock in the immense warehouses at the close of the manufacture, reaches a total value of £4,000,000! The other great factory is at Ghazipur, near Benares. The production reaches 60,000 chests a year, half of it being consumed in India, and the profit to the State is from five to six millions sterling.

THE SMOKER'S LAST COMFORT GONE.

THE Narghilé, or water-pipe, commonly supposed to be a harmless method of tobacco indulgence, has been the subject of investigation by Dr. Emirzé, of the Armenian Hospital at Smyrna. The Narghilé has a bowl for the tobacco, and from this a tube extends into a vessel containing about two quarts of water; to this is fixed a flexible tube with the mouthpiece, and the smoker draws the smoke through the water. Dr. Emirzé finds that the effect of the Narghilé, unless used with the utmost moderation, is quite as bad as that of cigarettes or cigars, and it has an additional bad result caused by the inspiratory effort necessary to draw the smoke through the water.—*Medical Journal.*

HOW TO STOP PALPITATION OF THE HEART.

ACCORDING to Dr. Nebo, in the *Journal de la Sante*, excessive palpitation of the heart can always be arrested by bending double, with the head downward and the hands pendent, so as to produce a temporary congestion of the upper part of the body. In almost all cases of nervous or anæmic palpitation, the heart immediately resumes its natural function. If the respiratory movements be suspended during this action, the effect is only the more rapid.

WE see it stated, says the *Echo*, that last year twenty young men were killed at football. We had thought the slaughter was considerably larger. However, twenty is a too sufficiently sad total, especially when we consider that the wounded are past counting. It is impossible to defend the brutalities—for they are nothing else—of at least one form of the game of football.

FRUITS OF THE TRAFFIC.

ON one evening last month, the coroner for Camberwell held an inquiry into three deaths which had come about through "sheer drunkenness." In one case, although the widow of the deceased said she had never seen her husband the worse for liquor, a *post mortem* examination revealed softening of the brain, congestion of the lungs, chronic inflammation of the stomach, a drunkard's liver, and Bright's disease of the kidneys. Death was due to alcoholic poisoning.

CANCER MORTALITY AMONG THE JEWS.

THE correspondent of a weekly contemporary has stated that one of the lecturers at Owen's College, Manchester, not long since put forward the assertions (1) "that no Jew or Jewess has ever been known to suffer from cancer;" and (2) that "the immunity of the Hebrew race from this frightful scourge was attributed to their abstinence from swine's flesh." The London *Lancet* invites the authorities of the cancer hospitals to supply any information they can on the subject.

ARCHDEACON FARRAR, in one of his temperance addresses, remarks:—"Cruikshank, the artist, offered £100 for proof of a violent crime committed by a total abstainer; and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the Church or out of it—where drunkenness has been cured without total abstinence. Under present circumstances, the only safe way of drinking—as an Irishman put it—is to 'leave off before you begin.'"

NEARLY everybody in France smokes. During the past seventy-six years the State has profited by the sale of tobacco to the extent of an average of something over £5,000,000 per annum, but during the last decade of this period the consumption much exceeded the previous years. It is reckoned that each head of the population consumes two pounds weight of tobacco per annum.

A SPANISH temperance newspaper, entitled *El Intransigente*, is published at Valparaiso. A late number records the organization in that city, of a third Spanish-speaking lodge of "Buenos Templarios" (Good Templars).

THE authorities of Williamstown (U.S.) having granted two saloon licenses, President Carter, of Williams College, quietly bought the two licenses, and the saloons thus authorized have not been opened.

CASES of insanity from the use of cigarettes are becoming more and more frequent.

THERE are said to be 12,000 persons in Lucknow enslaved by the opium vice.

SIXTY-SIX saloons in New York are reported to be kept by women.

THE PRESENT TRUTH.

"And be Established in the Present Truth."—Bible.

LONDON, DECEMBER 4, 1890.

SOUND DOCTRINE VS. TRADITION.

CHRIST THE END OF THE LAW.

ANTINOMIANISM claims to find a conclusive argument for the theory that the law was abolished by Christ, in Romans the tenth chapter. Turning to the words in question we read: "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. Two distinct views are held concerning these words. The contrast between these views could not be more marked or sharply drawn. Be it understood that, in speaking of the law in this article, we refer to the moral law, the ten commandments, and not to the ceremonial law which was abolished and taken out of the way at the death of our Divine Lord (Eph. 2:15).

One of these views, that supported by the no-law advocates, is that our Saviour in coming to earth fulfilled the moral law, and that at His death the law ceased by limitation; thus Christ became, they say, the end of the law. The other view affirms that the law is no less binding upon mankind since the death of Christ than it was before that event. His death, say the advocates of this view, evinces the immutable and eternal character of the law, inasmuch as He died to vindicate its righteous claims. One of these views must be wrong; the second, we believe, is true. In a former paper we have seen that the law of God is the great standard of right and wrong, and hence,—

It is the test of moral character.—Since that law is perfect, as the Psalmist shows (Psa. 19:7); since it is holy, just, and good, and is spiritual in its character, as Paul declares (Rom. 7:12, 14, 22), it is in the highest degree logical to conclude that a character made strictly conformable to that law will be an upright and holy character. The law, however, cannot make the character. Character results from the acts of an intelligent agent. If man's acts had always been in perfect harmony with God's law, his character would have been right, and at the end of his probationary state the object attained would have been eternal life. Man would thus have secured eternal life through his obedience to the Divine law, and a Saviour would have been unnecessary.

The law demanded of man nothing short of perfect obedience. Its end was righteousness, and it could be satisfied with nothing less than righteousness. If man had fully met the demands of God's law, and had rendered implicit obedience thereto, he would thereby have formed a righteous character, and so righteousness would have been by the law. But man

fell, and "what the law could not do, in that it was weak through the flesh" (Rom. 8:3), was accomplished for fallen man by the compassionate Father in "sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The apostle does not mean that the law of itself was weak, but "it was weak through the flesh." A piece of machinery perfect and complete in all its parts, and capable of doing the finest work, is, through an incompetent agent, weak and powerless. The weakness is not in the machine, but in the agent operating it. So it is with the Divine law; a robe of righteousness woven conformable to its pure principles would be complete. Such a robe man failed to weave, because of the weakness of the flesh. Man is therefore not righteous, but unrighteous, "As it is written, There is none righteous, no not one." Rom. 3:10.

Now since man, by breaking the law, has made himself unrighteous, one of two things must occur. Either he must for ever remain unrighteous, or else he must accept by faith the robe of righteousness wrought out by another, to which his own garments defiled by sin must give place. But to those who remain unrighteous, God will render "indignation and wrath, tribulation and anguish" (Rom. 2:8, 9), and such will not share the kingdom of God. 1 Cor. 6:9. A countless throng, however, will at last stand in the kingdom of glory, and while the law once pronounced them all unrighteous, it then recognizes in them characters conformable to its just and holy claims. This was what the law demanded. This was its object, its aim, its end. Through man alone that object failed of accomplishment, that end was not secured, but by faith in Jesus Christ that righteousness is obtained, that end of the law is reached. Thus our Saviour becomes the end of the law for righteousness—not that He brought the law to an end, and so released man from obligation to keep it, but in that He made provision for the putting away of man's transgressions of that law, and then by giving to all who would accept it, His almighty strength, enables the believer to fulfil in his life the requirements of the commandments of God. Christ is therefore the aim, the object, the design, or end of the law for righteousness; not to all, but "to every one that believeth."

This expression of the apostle just quoted is the strongest proof that by "end" He does not mean the abolition of the law; for if our Lord abolished the law, the believer and unbeliever alike would be released from its claims, since an abolished law has claims upon nobody.

Man failed in his attempt to obey God's law, and thus incurred its penalty, and while the Son of the Highest came to bear that penalty in man's stead, He did not come to render obedience unnecessary, but to make it possible.

By faith the believer accepts of the Crucified One as his Saviour and Redeemer, and that faith which appropriates the merits of Christ's blood and obtains the pardon of sin, is the same faith that works by love and obeys the law of God through the grace and strength of our Lord Jesus Christ.

D. A. R.

IS IT ONE DAY OR ANY DAY?

"AND God blessed the seventh day and sanctified it; because that in it He had rested from all His works." The seventh day thus became the Sabbath, or rest day, of the Lord, and an institution for the race; for to sanctify is to appoint, or to set apart, and the Saviour says that the institution thus established in Eden "was made for man." Mark 2:27.

If we were to stop to argue that any day of the seven was the Lord's rest day, we would be charged with folly; for it could not be truly said unless the Lord had rested upon every day of the week. Any child would detect the lack of reason in such an argument. Yet learned men, in attempting to justify the keeping of Sunday, the first day, will sometimes argue in this same manner, alleging that the fourth commandment (which enjoins the observance of the same day upon which God rested) means merely that any one day in the seven, a seventh part of time, should be kept holy. The commandment, however, specifies "the seventh day," the Biblical numerical title of the day, just as specifically fixing it as the Roman title, Saturday, as attested by the calendars of all nations from the earliest antiquity.

But suppose the commandment did read as many would have it, that any one day in the seven should be kept. The consequence would be that one person might take one day, another some other day, until every day in the week would be respectively a work day and a rest day, and the loosely framed law would be responsible for the confusion. We have been reminded of this position which many take on the fourth commandment by a paragraph in an article in *The Guide* (Glasgow), describing a Sunday morning at Jerusalem. The writer, Rev. Fergus Ferguson, naturally, though quite erroneously, calls Sunday the Sabbath and Lord's day; but this is what he says:—

"The next morning was our Sabbath morning; that is to say, the first day of the week. It is to be remembered that in the East there are three Sabbaths every week: first, the Mohammedan religious day, on Friday; then the Jewish day of

rest, on Saturday; and third, the Christian Lord's day, on Sunday. The practical result is that there is no real Sabbath at all. It is a curious commentary on the position of those who say that every day ought to be a Sabbath day."

God is not the author of a law which would give, not three only, but seven rest days in the week; "for God is not the author of confusion," as the apostle says. The law of God commands the observance of one specified day in the week, and when the followers of Christ rested after the crucifixion on the day which Christ kept, the seventh day of the week, known as Saturday, the Holy Spirit, writing by Luke twenty-six years after the resurrection, says they kept the Sabbath "according to the commandment." Luke 23:56. "According to the commandment" all men will be judged. Eccl. 12:13, 14; James 2:12. W. A. S.

THE DIVINITY OF CHRIST. NO. 2.

THE WORKS OF CHRIST PROVE HIS DIVINE NATURE.

WE come now to notice some of the works which Christ does as God, and in this we shall find additional proof of His divinity. In one talk with the Jews, He used the following language, which shows His position of equality with the Father: "For neither doth the Father judge any man; but He hath given all judgment unto the Son, that all may honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent Him." John 5:22, 23, Revised Version.

The first way in which God is revealed to us as demanding honour, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of Him; for ever since the creation of the world, the invisible things of God, that is, His eternal power and Godhead, are clearly seen, being understood by the things which are made. Rom. 1:19, 20. Now since Christ is to be honoured by all just as they honour the Father, it follows that He is to be honoured as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1, 2 has already been quoted, showing that Christ is God. Verse 3 says: "All things were made by Him, and without Him was not anything made that was made."

In Heb. 1:8-10, we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that He said further to Him: "Thou, Lord, in the beginning hath laid the foundation of the earth;

and the heavens are the works of Thine hands." So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without Him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians. Of Christ, through whose love we have redemption, he says, "Who is the image of the invisible God, the firstborn of every creature; for by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist." Col. 1:15-17.

From the words, "the firstborn of every creature," some have argued that Christ Himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same being could not be both creature and Creator; but this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that He was not created; for "by Him were all things created that are in heaven and that are in earth, visible and invisible," etc. Says John, also, "All things were made by Him; and *without Him was not anything made* that was made." John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by Him. In Rev. 15:13, also, it is stated that "every creature which is in heaven, and on the earth, and under the earth," gave honour and glory to Him. 3. The term "firstborn of every creature" cannot by any possibility indicate that He is a created being, standing related to other creatures simply as first and highest in rank, because He is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as He does. The term firstborn does not, in this case at least, imply that others were born after Him. It only shows His pre-eminence above all things, as stated in Col. 1:18. 4. Verse 17 says that "He is before all things, and by Him all things consist." This again separates Him from the creation, except as creation's Lord; and this is what the text teaches. In Him creation had its beginning, as stated in Rev. 3:14. Creation existed in Him, in embryo, as it were; "for it pleased the Father that in Him should all fulness dwell." Col. 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Col. 1:15-17.

"By Him all things consist." Literally, "by Him all things hold, or stay, together." This is equivalent to Heb. 1:3, which speaks of Him as "upholding

all things by the word of His power." He brought all things into existence, and He preserves them in existence. His word caused them to exist, and His word upholds them. In all these things He acts, not independently, but conjointly with the Father. Said He: "I and My Father are one." John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, "And God said, Let us make man in our image, after our likeness." Gen. 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered "God" is in the plural number. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible; for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father.

E. J. W.
FREEDOM IN CHRIST.

IT is a great blessing to be forgiven the sins of the past; but forgiveness is a real blessing only when it is the beginning of freedom from sin and victory over sin. If we are forgiven only to fall into sin again, the blessing of forgiveness but deepens the despair of defeat. God's object in forgiving, however, is not that we may fall again. He strikes off the chains of the bondage of sin that we may go free; we are bidden to stand fast, and not become entangled again in the bondage of sin. Gal. 5:1. Or according to the words of our Lord: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. The same thought is expressed by the Psalmist: "There is forgiveness with thee, that thou mayest be feared [reverenced]," the reverence and godly fear with which God should be truly served. Ps. 130:4; Heb. 12:28. The greater question, therefore, for the Christian to consider is not, "Will the Lord forgive my sin?" but, "How may I gain the victory over sin? how may I maintain freedom from sin?"

It is a thought clearly and emphatically and frequently expressed in the Scriptures that the natural tendency of mortal flesh is to sin. In fact, it is sin which has brought mortality. The sinful deeds of man are called the works of the flesh, which have their rise in the passions of the flesh. Gal. 5:19, 24 margin. The carnal heart is in harmony with the tendencies of the mortal flesh. It not only has no means of separating itself from these tendencies, but it has no desire to separate. It follows the law of its nature, which is that of sin and death.

From this law Christ delivers by giving the individual a new heart, new life, new purposes, new desires. The individual henceforth is to be controlled by a new law—"the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death." Rom. 8:2. The warfare is between the new heart and the new life on the one hand, and the tendencies of the mortal flesh on the other. The lusts of the flesh still exist, but the injunction is: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. The lusts are there, but they need not become passions. In passion the mind and will are responsive to the desires or clamours of the flesh, and passion is sin. But the Spirit of life in Christ Jesus makes us free from the power of sin.

When Satan tempts men, it is through these tendencies and weaknesses of the flesh. Man is tempted when he is drawn away of his own lusts and enticed. Satan is the enticer; the uncrucified lusts of the flesh are the means by which he gains entrance to the heart and life of the justified saint. See James 1:14, 15.

It follows then that the true way to meet the temptations of the enemy is to cherish in our heart no evil desire, to allow no lust to reign in our mortal body. When the temptation assails, let faith lay hold on Christ, place Him in our stead, claim His righteousness, His strength, His power to resist the temptation, and thus by His Spirit "mortify the deeds of the body." Rom. 8:13. And the crucifixion of the lusts, the crushing out of evil habits, does not leave the soul naked. While the evil tendencies are put off, the righteousness of Christ in all its manifold manifestations is put on. Col. 3:5-8, 12. It was because no lust of evil was cherished in our Lord, that the devil had no power over Him. The human was wholly subject to the Divine. The prince of the world came to Him, and found nothing in Him which responded to his enticing wiles. John 14:30. Thus God would have the followers of Christ stand. Every imagination which would exalt itself against the knowledge of God must, by the presence of Christ kept near by faith, be subdued, crucified. But if we allow these tendencies of the mortal flesh to grow and twine around the affections of the heart, we build again the things once destroyed, and become transgressors. Gal. 2:18; Rom. 6:16. The only way is to ever keep a face resolutely set against every carnal lust, by keeping it fixed upon Christ and the loveliness of His character as revealed in the Word of God, and in communion with Heaven through prayer.

M. C. W.

ISAIAH 65:20.

THERE is, perhaps, no passage of Scripture more frequently called up for exposition than Isa. 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." This scripture has been explained in these columns, before, but in response to two questions on the point now in hand, we notice it again. When does it apply? What data have we to guide us to an answer to this question?

1. It applies in connection with the creation of the new earth; for in entering upon the line of thought in which this passage occurs, God says, "Behold, I create a new heavens and a new earth." Verse 17.

2. "Thence" means "from that time, after that." Hence, from that time there will be no more helpless infancy, nor men prematurely old and broken down. But,—

3. The flames that purify this earth, from the ashes of which the new earth is to spring (2 Pet. 3:7, 10, 12, 13), are the fires of the burning day which consume the wicked, after the second resurrection. Mal. 4:1; Matt. 25:41; Rev. 20:9, 10; 21:1.

4. After this there is no more death (Rev. 21:4), hence the last part of Isa. 65:20, must apply at some time previous to the formation of the new earth; and it is natural, we might say, necessary, to apply it to that great death scene in the lake of fire, the last event of the kind before the new earth is made, which is the subject of the prophecy. Verse 17.

5. But how does the child die an hundred years old?—*Ans.* In the multitudes that perish in the lake of fire, all classes and all generations will be represented, from the antediluvian rebel to the nineteenth-century sinner. But the antediluvians lived nearly a thousand years, and a person at that time a hundred years of age was but a "child." All who were a hundred years old at the time of the flood, and who perished therein, were, in that age, only children; and there must have been hosts of them. These all appear again in the second resurrection, to perish in the lake of fire; and in comparison with the men of their own generation who perish with them, men from six hundred to nine hundred or more years of age, they are still but children. But the sinner of to day who lives to be a hundred years of age is considered a very old man. And as the hundred-year-old antediluvian child was not too young to be a sinner, the sinner to-day who is a hundred years of age, is not too old to be shielded by his venerable age from the

punishment of sin. They both alike perish in the lake of fire.

The conclusion, then, is this: that "the child" that dies "an hundred years old," is the antediluvian child; and the sinner who being a hundred years old is accursed, is the sinner of all those subsequent generations, who at a hundred years of age is considered an aged man. The point of time at which they die, is the second death; and after that there will be no helpless infant, nor decrepit, broken down old man; for there will be nothing to hurt or destroy in all God's holy mountain. Verse 25.

U. S.

"LORDS DAY."

WHAT is the meaning of this term? It is applied by Christians, generally, to the first day of the week, or Sunday; but have they the right, we mean *scriptural* right, to do this? What says the Bible? We find the term used but once in the whole Word of God. This is in the following text: "I was in the Spirit on the Lord's day." Rev. 1:10. But the context does not tell us what day this was. Neither does the apostle give us any light in his gospel narrative, which was written one or two years subsequent to the Revelation, though he does mention the first day of the week. See John 20:1, 19. No other Bible writer uses the term Lord's day. In the absence of all Bible evidence, is it not the height of assumption to apply the term to the first day of the week? "But," says one, "has not the Lord one day that He calls His?" We reply, Certainly; Ex. 20:10 states, "The seventh day is the Sabbath of the Lord thy God;" Isa. 58:13 calls the Sabbath, or seventh day of the week, "His [or God's] holy day;" our Saviour says, "The Son of man is Lord also of the Sabbath." Mark 2:28. Now, candidly, dear reader, are we not forced to the conclusion that the seventh-day Sabbath is at once both "the Sabbath of the Lord thy God" and the "Lord's day"? W.

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night. The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

GIVING RELIGIOUS INSTRUCTION.

THE PROVINCE OF CHURCH SCHOOLS.

THERE are two prime objections to religious instruction in schools supported by public taxation. It is contrary to Christian truth that men should be compelled by law to support even religious teaching which they endorse (for true religion works on the principle of voluntarism), and it is doubly wrong that any should

be required to contribute to the support of religious teaching to which they conscientiously object, either as believers in some other form of religion or in no religion. Then, again, the Bible is the inspired Word of God, and the aid of the Holy Spirit that inspired it is essential to its proper study and teaching. The teaching of the Word is therefore the rightful province of the Church of Christ, to which He has promised the guidance of the Spirit.

Even in teaching in the church, as in the Sabbath-schools, the truth is dishonoured by the teaching of the unconverted. How, then, must it be when such instruction is committed to public teachers of whom it is impossible to require the necessary qualification? The Lord says to the unbeliever, "What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?" To teach the Bible as an ordinary book is to degrade the sacred to a level with the profane, and the effect on the pupil cannot be otherwise than harmful. Religious training is an obligation which the church can never throw off on to other shoulders.

THE SCHOOL BOARDS CANNOT DO IT.

The discussion on the syllabus of Bible lessons at a meeting of the London School Board held last month, demonstrated anew the incapacity of such a body to oversee religious instruction, and the evil of putting religious teaching on the curriculum of the public school. One item proposed for the fourth standard was the teaching of the law of Moses regarding the poor, fatherless, etc. One clerical member (who, we believe, sympathizes with the Henry George school of social economists) proposed to add the teaching about the year of jubilee, saying his suggestion was opposed in the committee because this teaching dealt with politics in a way some members disapproved of. Here a member very consistently deprecated the discussion of religious questions at the Board, on the ground that it would injure the cause of religion. So it must; but how can it be avoided if religious instruction is forced into a place where it ought never to be? However, the amendment was voted down.

After some further sparring, it was moved to substitute for lessons on Jeremiah in the seventh standard, lessons on Amos. This, it was contended, was a shorter book, and Amos "was a radical prophet." In committee it was suggested that the children of the poor should not be taught about the prophet's denunciations of the rich. Another speaker contended that as Amos was a fig gatherer, his prophecy was from the point of view of a poor man, and it seemed undesirable to bring him so prominently before the children of the poor. Still another member said, "The

idea of bringing politics in on a Scriptural question!" It was the most extraordinary discussion he had ever heard. It was then argued that Amos was too little known; "in fact, one of the members of the committee which arranged the syllabus had confessed, when the matter came before the committee, that he had never heard of Amos before." Thus it went on.

All of these discussions arise in the body whose business it is to fix upon the outline of instructions to be followed. How will the subject matter of the lessons be taught by teachers of perhaps still greater variety of religious beliefs, and more divergent shades of opinion? Religious instruction in public schools is not in accordance with true principles, and hence in the end the influence of it must be against the interests of true religion.

W. A. S.

THE BISHOP OF LINCOLN CASE.

THE judgment of the Archbishop's Court on the case of the Bishop of Lincoln is satisfactory to neither one of the great factions in the Church of England. As published, the judgment is a very lengthy and bewildering document, giving evidence of deep research into the forms and ritual of the "Catholic Church," before and after the Reformation. The Archbishop was four hours in reading it. The Bishop of Lincoln is condemned in two points, and acquitted in four. He was condemned for the breaking of bread in such a manner that the act could not be seen by the people, that is, with his back to the congregation, and for making the sign of the cross.

He was acquitted on the charge of mixing water with the wine, and administering the mixed chalice. Here the subtle distinction was drawn, that mixing the water and wine during the service was unlawful, but not so the use of the mixture if the act was performed beforehand. It was decided that the "eastward position" was not unlawful, and the singing of the *Agnus Dei*, that is, the use of the words, "O Lamb of God" before the reception of the Sacrament, also had no "association with those Roman doctrines or practices which the Church of England repudiated." Lighted candles may be used at noonday, provided they are lighted before the service begins. It is pointed out that the acquittals set at defiance the decisions of the Queen's Courts. If, as the Church Association has decided, an appeal should be taken to the Privy Council, with past indications as a guide, it is said, "the highest lay court will decide against the highest spiritual court. And what then?" This is the price the Church of England must pay for being by law established. Instead of decisions based on the Bible as the rule of faith and practice, we

have musty ecclesiastical history introduced, with subtle reasonings and distinctions which only a lawyer could follow.

The *Christian World* prints an article, "About the Infinitely Little," and the following paragraph states about how the matter appears from the point of view of the Nonconformist:—

"How many sides has a table—not a square table, but a long one? Were this question put to a second-standard boy or girl in a Bethnal-green or Limehouse Board school, the reply would instantly be, 'Why, four, of course, stupid!' But that boy or girl is only a vulgar arithmetician. Were he or she a Ritualist and a Bishop, the discovery might possibly be made that a table has only *two* sides, the *long* sides, the others being not sides, but *ends*. The Bishop of Lincoln made this great discovery, which should seat him by the side, or end, of Bacon and Jenner and Watt and Edison for ever. He pleaded the discovery as his justification for assuming the eastward position at the communion-table. There is no north side—therefore, he could not observe the 'north side rubric.' There is only a north end, therefore the rubric must mean that the priest should stand on the west or east side, towards the north end. For nearly two years the Archbishop of Canterbury, five bishops, and half-a-dozen of the keenest-witted men at the Bar, have been concentrating their intellects on this and other equally subtle problems. The two parties in the Church of England have been waiting for the issue with bated breath. In hundreds of churches fervent supplication has been made by pious ladies and High Church priests and curates for the 'martyr bishop,' and that the victory might be given to the 'Catholic' party in the Established Church! It is very pitiful! It is very tragic! Some might say it is very comic."

The *World* well says that there is nothing comic in the struggle to the Christian. The Ritualists are substantial gainers in the contest. They must continue to be wherever the court of appeal is not the Word of God, but laws and precedents established on the basis of Romish error.

W. A. S.

A DELUSION OF SATAN.

A LADY who is rejoicing in the light of "present truth," writes in a private letter to a contemporary with reference to her experience with Spiritualism, from which, says the editor, we take the liberty to give the following extract:—

"My father was a Methodist clergyman for twenty-three years, and after becoming interested in Spiritualism, his downfall was soon wrought. I, being the eldest of the children, and my father's favourite, was his companion in his experiments. My mother refused to leave the Bible and her Saviour; she had no sympathy with his views at all. So I was called upon to take the "course in necromancy," as I style it. And too fearful an experience and too great a deliverance has been mine, for me to be silent, if any word I can say will be of benefit to a human being, or redound to God's glory and Satan's unmasking!"

She further states that his "spirit guides" told her father to seek his "affinity" and leave his family. He desired this daughter to accompany him, and when she refused, he fell into a furious rage, and with fearful oaths poured out the fiercest maledictions upon

her head. Into such a state had Spiritualism swiftly led one who had been a minister of the Gospel. These are its fruits. No wonder one who has been through such an experience desires to do what she can to warn all against what is not only a foul delusion, but a soul-and-body destroying agency of Satan.

THE PRODUCT OF INTELLECTUAL VANITY.

A WRITER in the November *Blackwood* sketches, in a humorous vein, the craving for novel creeds and the shallow scepticism in society at the present time. It is not a subject to be treated humorously; yet the writer says many true things of the tendency of the age, so deplored by all who believe that in the old story of the Gospel and the inspired Word is the only hope. The reader is invited to be the inventor of a new religion "to minister to the disease peculiar to this nineteenth century, that so-called 'earnestness,' too often begot of a morbid and unhealthy egotism." The self-complacency of the young man of the period "is flattered (and the agnosticism now so fashionable is largely the product of intellectual vanity) by the notion that the old ideas, while good enough for ordinary persons are unsuitable for men of superior mental calibres." The ladies, too, are being "drawn into the vortex of rationalism and speculative inquiry."

Timidly at first does the fair inquirer set forth on her voyage of doubt and discovery. "Wasn't the world really, then, made in six days?" she anxiously asks, a cloud of mystification settling on her brow. "Oh! but when the Bible says 'days' it really means 'ages,' don't you know?" is the ready answer of some friend of "advanced ideas." This is the first fatal step down the primrose path which leads to the abyss of "liberal opinions." Dark doubts are next cast upon the oratorical capabilities of Balaam's ass, followed perhaps by such queries as the following: "Don't you really believe that Joshua made the sun and moon stand still in the valley of Ajalon?" "Oh, yes, my dear," replies the advanced lady in her superior way; "but these things are all allegorical, you know. Nobody, for instance, nowadays takes the story of Jonah and the whale in a literal sense." And let me here observe that this tendency to put a symbolical construction upon perfectly plain and explicit passages of Scripture is a phase of modern thought of which due note should be taken. The familiar process of torturing words and sentences out of their obvious import is a highly convenient one, as things can in this way be made anything the reader pleases. Symbolism, however strained, possesses a fascination for the female mind, and the agnostic ladies as well as all other seekers after new truths (or shall we say old truths in new lights?) will derive comfort and consolation from the astonishing interpretations you will place upon texts which old fashioned people have hitherto been content to take literally. Moreover, symbolism, be it remembered, is the key-note of occultism, and our new religion will be nothing if not occult. Theosophical canons of construction differ from most others in the free scope they allow the imagination, and in your role of Gnostic or Christian mystic you will be able to give your powers of invention full rein. In hermetic literature and conversation

nothing is to be taken literally, but in the sense in which a person of disordered brain would understand it. Therefore you will speak largely in parables. If it be objected at any time that you are talking undiluted nonsense (which is indeed highly probable) you can always reply, with Rabbi Maimonides, that "the greater the absurdity of the letter the deeper the wisdom of the spirit."

THE FUTURE OF PALESTINE.

AMONG those who watch "the signs of the times" from various view-points, the religious future of Palestine naturally becomes a matter of increasing interest. Will it be Mohammedan or Christian? If Christian, will it be Protestant, Greek, or Roman Catholic? A glance at its present condition may prove interesting, though failing to warrant any reply to these questions. While Protestantism, by the agency of the Presbyterian college at Bierut, and printing-presses at the same place sending over the country millions of pages of Christian literature and the entire Scriptures in the Arabic language, and of Presbyterian schools of various grades, and by other and perhaps minor means, is unquestionably doing an efficient work for the religious and social regeneration of Palestine by the overthrow of Mohammedanism, other and opposing forces are each contending, under a religious banner, for Palestine as a prize. The Latin or Roman Catholic Church, with her usual persistency, is antagonizing all other Christian agencies, and establishing schools, pilgrim houses, and convents throughout the country, and her missionaries boast that within less than a score of years Protestantism will have little or no foothold in Palestine. The Greek Church, sure of a liberal financial support from the Russian Government, with a zeal which Protestants can but take knowledge of, erects its churches and affiliated institutions, and is evidently making preparation for a permanent stay in Palestine, and, if possible, a dominating influence over its affairs. And it would be hardly prudent to positively deny that the Greek Church may succeed with Russian influence, and perhaps a Russian army behind her or before her—and if need be both behind and before. But Mohammedanism will yield to neither of these struggling and antagonized influences without sharp and desperate efforts to hold possession of what are also its sacred land and city. It sees its danger, and will be prompt to resist, either by peaceable or by forcible means, the loss of both or of either. Just now it is reported to be busily engaged in establishing its schools all over Palestine, and very recently it manifested wisdom enough to allow itself to be taught by its opponents, and actually established a hospital! Protestant Christianity is badly deluded if it really supposes, as it seems to do, that it is to redeem Palestine from her spiritual bondage, without larger forces and more liberal supplies for the warfare than she has hitherto furnished.—*New York Evangelist.*

PETER'S SWORD.

DR. MACLAREN, of Manchester, is a regular contributor to the *American Sunday School Times* on the International Lessons, and his articles are largely read in this country. In a recent paper on "Gethsemane," in speaking of the apprehension of Christ, and Peter's use of the sword, he says:—

"No doubt he had brought one of the two swords from the upper room, and, in a sudden burst of anger and rashness, struck at the man nearest him, not considering the fatal consequences for them all that might follow. Peter could manage nets better than swords, and missed the head, in his flurry and in the darkness, only managing to shear off a poor slave's ear. When the church takes sword in hand, it usually shows that it does not know how to wield it, and as often as not has struck the wrong man. Christ tells Peter and us, in his Word here, what his servants' true weapons are, and rebukes all armed resistance of evil."

On this an American exchange makes some comments which apply to the situation on this side of the Atlantic as well: Would God that the Church could realize the rebuke. She is as awkwardly endeavouring to grasp the civil sword now as she will wield it when she obtains it. She has often in the past reversed Peter's operation; she has endeavoured to shear off the ear of the sinner, and has split the ear of the innocent. She may expect her religious-education and civil-Sunday laws to work in the same way. The weapons of God's people "are not carnal," but they are, nevertheless, "mighty through God."

Progress of the Cause.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. 11:1.

WORKERS AND WINNERS.

Keep striving: The winners are those who have striven

And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing: The earnest and steadfast have scaled

The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering failed,
And sank by the way-side in hopeless defeat.

Keep hoping: The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb

To the heights where men look over landscape and sea.

Keep onward, right on, till the prize is attained;
Front the future with courage, and obstacles fall.

By those, and those only, the victory's gained
Who keep faith in themselves and see God over all.
—Eben E. Rexford.

SOUTH AMERICA.

THE contributions of our Sabbath-schools are now going to the advancement of the cause of present truth in South America. Little has been done as yet by Seventh-day Adventists for that large continent. For years, however,

our publications have found interested readers there, and by this means in the Guianas one company of believers with us, and a number of isolated ones, have been raised up, and have held out the light of present truth.

Through reading our French paper *Les Signes des Temps* (Basel), others have received the Sabbath and Advent truths in Argentina, as related in the following paragraph: For several years there has been a small company of Seventh-day Adventists in Argentina, who have been pleading that a minister be sent to labour among them. They are French Swiss, who received their views of the Sabbath and the Advent in the following singular manner: Some years ago a small company were baptized in Lake Neuchâtel, Switzerland; and this unusual occurrence was reported as an item of news in a secular paper. This item was copied by a French Baptist journal, a copy of which, falling into the hands of our Swiss friends in Argentina, so aroused their curiosity as to what doctrines were held by Seventh-day Adventists, that they sent for publications, and through reading became convinced of the truthfulness of the views advocated.

South America is much more open to Protestant workers now than it was a few years ago. In Ecuador, Peru, and some other states, however, Romanism can be seen in its true character. A recent newspaper paragraph says: "Peru and Bolivia are far behind Chili and the Argentine Republic in the matter of religious liberty. The American Bible Society has learned that one of its colporteurs has been lying in gaol two months awaiting trial, and expects a sentence of four months or a year in prison, simply for circulating Spanish Bibles near the Peruvian capital." The friends of the cause will not only contribute of their means, we know, but will also remember in prayer the work in South America, and the workers who will be sent there.

CANADA.

BUCKINGHAM, P. Q.—We still continue our labours in this place. Ten persons have accepted the truth, and six have been baptized. Among the number who have embraced the Sabbath and received baptism, is the one, formerly a priest of the Roman Catholic Church, mentioned in our last report. He manifests a deep interest in the present truth, and will, we trust, become an efficient worker in the cause of God. Another man who has taken a decided stand for the truth, had been preparing to devote his life to the ministry, and had laboured some in that capacity, with good acceptance, in connection with the Baptist Church. We believe he also will enter the work of God under the third angel's message.

God will hear the united prayers of His people, and call men from their various positions in life to go into the ripening fields, and wield the sickle of truth. No country stands in greater need of earnest and faithful ministers than Canada. Our canvassers are having remarkable success in placing our books, the silent messengers of truth, in the homes of the people, thus opening and preparing the way for the living preacher. Whomsoever the Lord may call to this work, may their response be, "Here am I; send me." Isa. 6:7, 8.

We expect to organize a church here in a few days, and soon return to the churches in the eastern townships.

R. S. OWEN.
H. E. RICKARD.

FROM AUSTRALIA.

At the time of the departure of the last mail, in company with Bro. S. N. Haskell I was on a visit to Sydney. A small company have been observing the Sabbath there for two years past. Eight months ago, Bro. David Steed, with his family, removed to that city, and began active labour. The interest has been great at no time; indifference, prejudice, and opposition have had to be met, and yet in

this time there has been a steady increase. At one series of meetings the attendance averaged eight, seven of whom embraced the truth. On the occasion of our visit, it was thought best to take steps for the organization of a church. Twelve were baptized, and seventeen united with the church, all of whom had lately come to the faith. There are others who will unite when they obtain letters, which will bring the number up to about twenty-five. We are thankful for this work, which has been carried on without any great demonstration, but which has been successful in laying the foundation for good work. Returning to Melbourne, we began preparation for the Bible institute, during which time Bro. Haskell spent one Sabbath with the new company at Sandhurst.

The institute was called in response to the unanimous wish of our Australian brethren and the advice of the General Conference Committee. Advantage was taken of the presence of Bro. Haskell. Brn. Daniells and Israel of New Zealand, accepted invitations to be present and participate in giving instructions. The institute opened on Sunday, Sept. 14, with an attendance much better than we had anticipated. Over two weeks of the time have passed away, and we can already say that it has been a most profitable occasion; interest does not lag but seems to increase. Tasmania, South Australia, New Zealand, and Sydney are represented, and quite an interest is taken by the church in Melbourne. Upon last Sabbath we felt that the blessing of the Lord came very near. Bro. Haskell spoke on the importance of the work, and the importance of the Holy Spirit as connected with the work in which we are engaged; and a deep sense of our dependence on its Divine aid was impressed upon us. In the afternoon meeting, the whole congregation seemed to unite in seeking the promises of the Holy Spirit.

There are sixty-five names on the roll of the classes. Three lectures are given each day, besides the evening services. One class is upon prophecy and history, one on Bible doctrine, and another on Christian work. Quite a number not of our faith are interested, and before the meetings close we shall have occasion for baptism. Our Conference and annual meeting will immediately succeed the institute. We look forward to these with much interest. We feel that God has blessed us in this field. We are encouraged when we see His Spirit moving upon the hearts of our people, uniting them closely to His truth; also to see men and women willing to devote themselves to the interests of the work. If we are faithful to Him, God will certainly do a great work in these colonies in the near future.

G. C. TENNEY.

THE UNITED STATES.

We have not space to give a summary of all the reports of progress which come to hand each fortnight. The cause of present truth is moving on in America as never before. The following are some of the items of interest received during the last two weeks:—

NEW YORK.—There was a large attendance of our people at the general meeting for this State. All were much encouraged by the advancement of the cause in the State both spiritually and financially. A Sabbath-school convention was held in connection with the meeting.

PENNSYLVANIA.—About 100 meetings have been held in the town of Washington. The interest from the first has been good. Many of the best families are studying the Bible to know the truth. Thus far thirty-nine have signed the covenant. In Flemington meetings have been begun, and over a dozen souls have commenced the observance of the Lord's commandments, as they view them in the light of present truth. Others, it is expected, will soon do so.

IOWA.—Meetings were held each day for a week in Avoca, for the benefit of our people

living near this town. About 200 were in attendance. Quite a proportion of these were our Scandinavian brethren, and services in the Danish language were held each day. Many not of our faith attended the meetings. Twenty-five went forward in the ordinance of baptism. After a course of meetings in another town, five signed the covenant.

OHIO.—Brethren labouring in Waldo, report that during the three weeks of the effort there twenty-five meetings have been held. The attendance has been large from the first. The Sabbath question was being presented at time of writing, and some were already deciding to obey.

WISCONSIN.—A house of worship is nearing completion in the city of Milwaukee. The church there had just received seven members, six by baptism.

A NUMBER of the State Tract Societies in America have established small weekly organs containing reports from workers, and items of news in the local progress of the work of special interest to the members in the State. We have received copies of *The Workers' Bulletin*, published by the Iowa Tract Society. The reports breathe a spirit of faith and courage, and the substantial progress recorded from week to week gives evidence that the Lord is blessing His work and workers in Iowa.

NOTWITHSTANDING the opposition of their clergy, says the *Home Missionary*, the Holland people seem to accord our book canvassers a hearty welcome, and our publications find a ready sale among them. They are proverbial lovers of the Bible, and great sticklers for truth, come from whatever source it may.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

PRIDE.

1. WHAT will pride do for him who cherishes it?

"A man's pride shall bring him low." Prov. 29: 23.

2. How does the Lord regard the proud?

"God resisteth the proud, but giveth grace unto the humble." James 4: 6. "Him that hath a high look and a proud heart will not I suffer." Ps. 101: 5.

3. Will Jesus dwell with the proud?

"The proud He knoweth afar off." Ps. 138: 6.

4. Can those who are filled with pride be truly wise?

"He is proud, knowing nothing, but doting about questions and strifes of words." 1 Tim. 6: 4.

5. Why should we not indulge in pride?

"A high look and a proud heart . . . is sin." Prov. 21: 4.

6. Will the Lord bless the proud?

"Blessed is the man that . . . respecteth not the proud." Ps. 40: 4.

7. What will be one great sin of the last days?

"Men shall be lovers of their own selves, covetous, boasters, proud." 2 Tim. 3: 2. "The child shall behave himself proudly against the ancient." Isa. 3: 5.

8. How are the proud generally regarded at the present time?

"Now we call the proud happy." Mal. 3: 15.

9. What does the prophet say will be their fate?

"Behold, the day cometh that shall burn as an oven, and all the proud . . . shall be stubble, and the day that cometh shall burn them up." Mal. 4: 1.—*Bible Readings.*

Interesting Items.

—It is expected that the Taunton accident will cost the Great Western £140,000.

—The population of the United Kingdom was estimated in the middle of 1890 at 38,227,321.

—The Prince of Wales is about to set the example of changing the fashionable dinner-hour from nine to eight.

—In Russia there are 494,228,620 acres of forests; in Austria-Hungary, 46,952,000 acres; in Sweden, 42,010,006 acres.

—Nearly 2,000 electric cars are running in the United States. Boston alone has 100 miles of electrically operated roads.

—The census returns from the Transvaal give 120,000 Europeans, but the Commission examining the return regard 150,000 as nearer the truth.

—While in France there is one doctor to every 3,000, and in Germany one to every 1,500 inhabitants, in the United States there is one to every 600 possible patients.

—Oxford University Congregation has decided, by 79 votes to 75, to reject the statute providing for the admission of women to the medical examinations of the University.

—An agent whom the American Legislature sent to investigate the state of the seal fisheries reports that unless steps are taken at once to protect the seals their speedy extermination is certain.

—New machines for packing matches have recently been introduced into Scandinavia. One of these, the invention of two young Norwegian engineers, has a capacity of 1,000 boxes per minute.

—The receipts of the Passion Play at Ober-Ammergau were over 700,000 marks (£35,000), or double as much as ten years ago. The salaries of the players (who numbered about 700 in all) are small.

—While last year India sent over one hundred million pounds of tea to the London market, India itself imported from China five million pounds of Chinese tea, and this was the highest figure yet reached by the trade.

—While India grows and produces vast quantities of sugar, it imports from Mauritius, China, and Europe sugar to the value of 22,000,000 rupees for home consumption, although at the same time it exports large quantities also.

—Archduke John of Austria, who renounced his title in order to marry a young lady beneath his station, has disappeared, and fears are entertained that he has been drowned at sea. He went to South America with his wife, and became the captain of a vessel.

—At a gathering of Socialists in Paris the rite of sprinkling was administered to thirty-two little boys and girls. The children were accompanied by their sponsors. After addresses denouncing Roman Catholicism, the rite was administered, water being used.

—A company for Oriental commerce and navigation is about to be formed at Moscow, its object being to open up the ports of the East, and to place the Levant in closer communication with Odessa and the other ports of the Black and Caspian Seas and Sea of Azof.

—More than a thousand cases of influenza have occurred at Feunfkirchen a town of about 24,000 inhabitants, in Hungary. The malady is taking various forms. In some cases the symptoms resemble those of typhus, and in others there is copious hæmorrhage from the intestines and from the nose.

—In a meeting of Sanitary authorities in London it was said that Professor Roberts had stated that the great smoke cloud which hung daily over London weighed 300 tons, 50 tons of which was solid carbon, and 250 tons of hydro-carbon. It was calculated that the smoke of the year was worth £2,000,000.

—The rumour comes from the frontier that the Dervishes are collecting with a view to attempt another attack on Upper Egypt. It appears doubtful, however, whether they will be able to provide sufficient food for the requisite force.

—An interesting experiment is about to be tried in St. Petersburg, in the founding of a factory for the weaving of silk. In the Caucasus, and more particularly in Central Asia, the keeping of silk worms is becoming more and more an industry of the people, and it is proposed to manufacture the raw material so obtained.

—The art of printing, according to Du Haled and the missionaries, was practised in China nearly fifty years before the Christian era. In the time of Confucius, B.C. 500, books were formed of slips of bamboo, and about 150 years after Christ paper was first made; A.D. 745, books were bound into leaves; A.D. 900, printing was in general use.

—The largest gold coin in circulation in the world is stated to be the gold "loof" of Annam, the French colony in Eastern Asia. It is a flat, round piece, worth about £65 sterling. The next in size to this unwieldy coin is the Japanese "Obang," which weighs rather more than two ounces and a half, about equal to ten English sovereigns.

—According to present arrangements, the Queen, accompanied by the Prince and Princess Henry of Battenberg, and children, will leave Windsor Castle about the 18th or 19th of December, for Osborne House, where they will spend Christmas, and remain till the middle of February. Afterwards the Queen may go to the Continent.

—Mr. Henniker Heaton is sanguine of being able to establish an ocean penny postage between England and the United States and Canada. The Washington and Ottawa authorities are, he says, upon his side. Letters pass between Canada and New York and between San Francisco and even Vancouver and that city for a penny the ounce. What is now aimed at is a half-ounce letter postage for a penny across the Atlantic.

—While several men were engaged in sinking a well shaft in a cellar in Birkenhead, they came upon a thick vein of gravel. A boy in clearing away the rubbish noticed that the gravel was full of bright sparkling specks, and the owner, on having his attention called to the fact, took some specimens to a jeweller, who pronounced it gold. The gravel was mostly about the size of peas, and the large gold specks were adhering to the sides. It is thought that the vein would be worth working, but that the land around is heavily built upon.

—The introduction of so-called reforms in Finland on the basis of the assimilation of that province to the rest of the Empire, which has long been contemplated by the Russian Government, appears to be near at hand. According to some newspapers the new measures will comprise the incorporation of the Finnish troops with the Imperial Russian Army, the transfer to the Holy Synod of all affairs affecting the Orthodox clergy, the introduction of the Russian language as a subject of instruction in the various educational establishments of Finland, and also as the language to be employed for instruction in Russian history and geography.

—Emigration from Poland has reached enormous dimensions. The authorities are taking energetic measures to stop it by stationing guards on the frontier, and firing upon fugitives. At Petrovets a party of 270 were seized after some firing, but 100 escaped across the frontier. In another skirmish a man, two women, and a child were shot dead by guards. According to the local papers, the peasants and others seized by the emigration fever sell all their goods for what they will fetch, and having spent the money so raised on their way to Bremen, become poverty-stricken and hopeless, and are by no means ideal specimens of the useful emigrant.

—The Queen is said to have forbidden the introduction of the electric light into any more of the private apartments of Windsor Castle, it being too strong for her eyes.

—During the fortnight another gale has raged round the British coast, with considerable damage to shipping. A good many lives have been lost, and many have been saved by the efforts of the lifeboat service.

—Despatches from Christiania report a terrible disaster to a fishing fleet which took refuge in a gale in one of the fjords of Northern Norway; 180 smacks were compelled to cut away their rigging, and seventy were driven ashore and battered to pieces on the rocks. It is feared that a hundred or two persons have perished.

—William III., King of the Netherlands, died last week at the Castle of Loo after an uneventful reign of forty-one years. With his death the male line of the House of Orange, which gave to England one of her kings, becomes extinct. His only living child, Princess Wilhelmina, aged ten, succeeds to the throne with her mother as Regent, until the girl Queen attains her eighteenth year.

—Owing to late continuous and heavy rains the River Shannon has arisen to an alarming extent in and about Athlone, which embraces the counties of Roscommon and Westmeath. Looking from Athlone Bridge the sight presented is remarkable. As far as the eye can reach hundreds of acres of land are covered with water. Numbers of houses are submerged, and many families have been obliged to abandon their homes, so that great destitution prevails.

—So rapidly has the iron hand of winter grasped St. Petersburg, that a few vessels were caught by the ice and will be held involuntary prisoners during the next few months. In one place the unusual sight is presented of a floating pier or landing-stage in tow of a tug firmly embedded in ice in the centre of the river. It was caught by the ice drifting down from Lake Ladoga, and it will have to remain there till spring, along with the tug. Another steamer, a merchant vessel, lies above the drawbridge in the stone bridge where it was in readiness to pass through and escape.

—Severe floods have occurred in Austria and Eastern parts of Germany, followed by cold weather, occasioning much suffering. A Vienna correspondent wrote last Friday: The damage done by the floods at Carlsbad are so serious that it is feared the town will never hold its own again if it is not helped from without. Aqueducts and bridges, and the streets and squares and public gardens are altogether ruined. Many hundreds of families are reduced to utter misery. In all the streets invaded by the floods the ground floors are uninhabitable. The cellars are filled with water, and in shops and ground-floor apartments every piece of furniture, every door, shutter, and window has been wrenched from its place and carried away. Many of the houses have had to be supported by wooden rafters.

—Of the weather last week, the *Daily News* said Friday: Yesterday was one of the coldest November days experienced over England for years. At eight o'clock in the morning frost prevailed over the entire kingdom with the exception of the north-east coast of England and the north coasts of Ireland and Scotland, the lowest temperature of all being reported at the two widely distant stations, Nairn and Prawle Point, where the thermometer stood at 21 degrees. It is a singular fact that while the coldest weather was reported in the extreme south and at a station situated almost in mid-Channel, the highest temperature in our islands occurred in the far north. In London, where the reading at eight o'clock in the morning was 29 degrees, there was very little diurnal range, the maximum for the day being only 30 degrees. The weather in the metropolis was, in fact, colder yesterday than during any November day of the past twenty years, and three degrees colder than at any time last winter.

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THE PRESENT TRUTH.

"And, behold, I come quickly; and My reward is with Me to give every man according as his work shall be."—Rev. 22:12.

LONDON, DECEMBER 4, 1890.

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AN interesting item is supplied by a Reuter's despatch from St. Petersburg: "General Vannovsky, Minister of War, is taking measures to procure the expulsion of the Jews from the Caucasus, where, as he alleges, they carry on active proselytism among the Soubotnikis—a Christian sect, professing the orthodox religion, but having the Saturday as their day of rest, instead of the Sunday. As marriages are contracted between Jews and members of this sect, the Caucasian Army is represented by the War Minister as being seriously affected by these proselytizing efforts."

KNOWING that those who contributed to the building of the missionary ship *Pitcairn*, would be interested to see photographs of it, the friends in California had four views taken showing the ship (1) before the launch, (2) full view with sails furled, (3) view at dedication, (4) full view with sails spread. These are excellent photographs, 5x8 inches in size. The price, mounted, is 1s. 9d. each, three for 4s. 8d., or full set 6s.; for unmounted, the price is 1s. each. Any profit arising from the sale of the photographs goes toward the running expenses of the *Pitcairn*. For the convenience of our readers who desire these pictures, our publishers will receive and forward any orders.

THE proposal to open libraries and museums in Leicester on a part of Sunday, as an experiment, has occasioned considerable local discussion. The majority of the Nonconformist ministers are evidently against it, but it is not thought that their congregations are with them. Five prominent Leicester ministers are named as having preached in favour of it. They uniformly urged that religion could not be forced; it was voluntary. Rev. J. C. Nesbit, B.A., said that "the whole Sunday question, if they went to the roots of it, resolved itself into a question of toleration, or Christian liberty." "It will thus be seen," says the Congregational organ, "that if Nonconformist opinion is preponderatingly against, Congregational opinion is decidedly in favour of, the Sunday opening of museums, etc."

THE Rev. J. B. Nichols, as reported in the following paragraph, has spoken words consistent with his profession to serve a Master whose kingdom is not of this world—a consistency that is rare in these days when the question of Sunday laws is up:—

"A Christian man might not personally wish the libraries opened on the Sunday; but these buildings were the property of the community, and not of the Christian portion of the community; and if the voice of the people was in favour of their being used on the Sunday for the purpose of intellectual improvement, he had no ground on which to object. If this was only a part of an organized attack upon Christian institutions and upon Christianity, the way to forestall it was not by any system of coercion, which must fail, but by doing all they could to secure for their churches the proper and supreme attractiveness they ought to exert."

This is the truly Christian spirit in which we would wish to be found speaking were the situation reversed—Sabbatarians in the majority, and proposing to legislate for the Sabbath. Thus we would speak if true to the principle which leads us as a people to observe the seventh day—the Bible as the rule of faith and practice.

In a recent lecture on Sacerdotalism, Rev. Edward White spoke of some of the evil results in our time of not distinguishing between the "fruits" of the Spirit indwelling in believers, and those miraculous "gifts" of the Spirit given first to the apostles in this dispensation. "Men of high spiritual aspirations had been tempted to imagine that their own reasonings and dreams had partaken of the prophetic character—as in the case of the Montanists, Fox, Irving, and Darby. Spiritual common sense in the interpretation of Scripture was necessary." The tendency of our times, we believe, makes it specially important to "try the spirits," according to the Word. The religious atmosphere is heavily charged with deceptive influences, and Satan cares not, doubtless, whether he lures souls into lethargy and inaction, or drives them into shallow fanaticism.

THE "false christs" and "false prophets" of which Christ spoke, as signs of His advent, through which Satan deceives the unwary, and appeals to the irrational nature of man, are not confined to the Elijah the Prophets, Jezreels, etc., without number, which afflict the higher grades of civilization. Fanatical Moslems in Turkey are waiting for a leader to insure the triumph of their faith, the Mahdi's followers pour out their blood in the Soudan, and in the West the Indians' threatened rising is due to expectations of an Indian messiah

who is to annihilate the whites, and resurrect the Indian braves. Col. Cody, better known as "Buffalo Bill," has been ordered to the scene of the rising in Dakota. He says:—

"What appears most ominous to me is the widespread influence of the messiah movement. The Indians do not telegraph, and do not write letters, and yet all the Western tribes, from the coast of the Mississippi, and from British Columbia to Arizona, are dancing the Ghost Dance, and looking forward to the Great Leader. They will dance until they are fairly wild, then go and scalp defenceless settlers."

As we go to press, it is not certain that the excitement can be subdued. The leader of the dancers has written: "Our dance is a religious dance, and we are going to dance until spring. If we find Christ does not appear we shall stop dancing."

SOME months ago we called attention to the fact that certain individuals professing great sympathy with the work, and a deep interest in the truth, had secured small sums of money from some of our brethren through false pretences. Another man, a pretended converted Jew, is now operating in a similar manner. He tells a most pitiful story of the persecution he has received for preaching Christ. The thrilling accounts of himself and the pious talk of this villain are calculated to deceive the unwary, and to draw upon the sympathies of not a few. We have learned directly of this man's operations in two large towns in the South of England, and from an acquaintance with the circumstances we have no hesitation in saying that he is a first-class fraud, and is unworthy of that kind of sympathy which encourages him in his wickedness.

WITH the next number of THE PRESENT TRUTH, dated Dec. 18, the volume for 1890 will be brought to a close. Will any of our readers who may desire to purchase the bound volume for the year kindly write us, that our publishers may know how many sets to place in the hands of the binders. The volume will be bound in uniform style with preceding ones, cloth, gilt lettered, price post-paid, 4s. 6d.

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