

THE Present Truth

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

VOL. 7.

LONDON, THURSDAY, FEBRUARY 12, 1891.

No. 4.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

The International Tract Society,
48, Paternoster Row, London, E.C.

HE LEADS US ON.

He leads us on
By paths we do not know.
Upward He leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know, His will is done;
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

General Articles.

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

CULTIVATING DEVOTION.

PROPER feelings of devotion toward God should be constantly entertained by all His intelligent creatures. God is our Creator. We owe our existence, our all, to Him. Every blessing in life, every faculty or power of mind or body, everything that delights the intelligent consciousness and makes life worth anything, comes from Him. He is infinite in majesty, glory, power, wisdom, goodness, mercy, justice, and loving beneficence. Worship, therefore, becomes every intelligent creature. Worship is but the "paying of divine honours" to God, "reverencing Him with supreme respect and veneration." Truly, if it becomes each one of us to treat our fellow-men who are worthy of it with courtesy and respect, it becomes us a thousand-fold more to treat God with the respect due to

Him. His claims upon us are infinitely higher.

Devotion is a worshipful attitude; the holding of God, and things which pertain to Him, in that regard which becomes dependent creatures upon an independent God; the raising of the thoughts above the worldly plane, to dwell upon God's attributes, perfections, and glorious majesty; meditating upon His goodness and love,—what He has done for us, and what He will do for us if we are faithful, His merciful dealings in the past toward the race of man, the gift of His Son, and all the lovely perfections of our Saviour. And surely such themes as these are every way worthy of our thoughts and constant meditations.

Man is the only creature made in this world that has faculties of mind designed for devotion. Many of the animals, like the elephant, the horse, and others, manifest much intelligence in some directions. But none can appreciate God's dealings, or exercise in any degree the forms of worship. In this respect their minds are deficient. These faculties not only distinguish man from the brute, but demonstrate a capacity for communion with Deity. They are a mark of superiority, indicating man's higher nature and destiny. Hence, in man everywhere we see an inclination to worship *something*. The Creator conferred the power. But man has perverted it grievously to many unworthy objects. Hence idolatry exists in all directions. No nation exists but worships something. An enemy has evidently been at work to lead man astray, that he may forget God, the Creator, and pervert these noble faculties to ignoble purposes.

The highest reason teaches the propriety, yea, the absolute necessity, if we would attain to that noble manhood God designed, and properly educate and develop *all* the powers He has bestowed, of cultivating devotional feelings. God must have a large place in our thoughts, meditations, and contemplations, or we are doing our minds a great injury, and destroying our noblest powers. When we do not welcome thoughts of God, how soon the mind becomes sordid, earthy; and secular thoughts, and even blasphemous expressions come in upon certain occasions!

Devotion is not natural to the uncon-

verted man. It is a heavenly plant, which demands careful cultivation. The brutish faculties and appetites grow strong by constant cultivation. The inventive powers increase likewise by it, till wonderfully developed. The mathematical gift increases by constant use, till it can reckon with lightning speed. The reasoning powers grow by practice, till they attain heights almost divine, and surpass seeming possibilities. Why may not reverence, faith, conscientiousness, and hope also grow by cultivation? Why may not our minds come to that point where thoughts of God and eternal things will constantly dwell in our meditations, and all our aspirations be quickened by them? Truly, it may be so.

We will not attempt to claim that such results can be reached by the exercise of our own faculties unaided. The divine Spirit is necessary. But as soon as we realize our need of such assistance, and turn our thoughts in the direction of spiritual culture in earnest, the Saviour knows it, and at once comes in as a help. Yea, more than this, He is ever endeavouring to woo us to begin this work of spiritual development, inciting good thoughts, and convicting our hearts of sin, so we will see the need of such helps.

Truly, men are to be pitied who have neglected the proper cultivation of the spiritual nature, the noblest part of us. Men are delighted when the imagination is in lively exercise, or the musical faculty listens to sweet melody, or the affections are called out, or the love of the beautiful is gratified, or when looking upon the sublime scenes of nature. Multitudes find their chiefest joy in the gratification of the senses, or passions, the appetites and lusts, or the gathering of riches which are liable at any time to take to themselves wings and fly away. But how far short all of these fall to the communion of the Holy Spirit, to the dwelling of Christ in our hearts by faith, to a union of soul with the great Mind who made us, and rules the universe! When the noble faculties through which spiritual influences come to the soul as a channel, are dwarfed or grown up to weeds and evil growths, perverted from their true design, or barren like a heath in the desert, surely we know not when good cometh; we are suffering a great loss, and hardly know what is the matter.

The writer was once an unfortunate sceptic, honestly so, not knowing the value of spiritual things. I could then read the historical parts of the Scripture with real interest, being a reader interested in history, and loving to gain information on many subjects. But when I would get to the Psalms or other devotional books, I could not keep up any interest whatever in them. My good Christian mother, who loved prayer and good meetings, delighted in those books more than in any other. At this, I wondered much how it could be so. But when God brought His love to my soul, and for years the spiritual faculties had been exercised and cultivated, it was a secret no longer. Now I love to read the Psalms. There is a response in my heart as God is praised, His majesty exalted, and all His sacred attributes admired; and the soul drinks in these precious sentiments, the heart fills with purest joy, and rejoices in the precious promises of God, and looks forward with fond desire, to the hope of the faithful.

Our faculties grow by exercise. This is the law of nature. One may have a true conversion, and the heart may be touched with the living flame, and yet if the attention is called to other things till godly thoughts have lost their interest, that person may soon be as far from loving devotion as ever before. This shows the importance of ever keeping the mind in a devotional frame. How may this be done?—1. By giving the heart to God, fully deciding to be wholly His. 2. By seeking daily for Divine assistance, by fervent prayer in secret, and at proper times in public. Earnest prayer is devotion. It brings us near to God, and as we form the habit of prayer and praise to God, the powers of the soul are called into requisition. This exercise strengthens the devotional nature more than any other. 3. By reading the Bible, especially such portions as the Psalms of David and kindred scriptures. How beautifully and forcibly these express the great truths concerning God and Christ, which are calculated to elevate the thoughts, and inspire the whole devotional nature! Other good books produce measurably the same effects. 4. By attending the worship of God, and at proper times taking part in the same. Here the powers of the mind are called upward from earth, to dwell in a pure spiritual atmosphere. 5. By resolutely directing our thoughts toward God in our daily life, not only at times of set devotion, but amid our labours in our meditations, casting out not only low and grovelling thoughts, but an overplus of mere worldly thoughts, and welcoming in precious reflections upon the great and good things of God. In these ways our spiritual education will go on. We shall never graduate,—certainly not in this world,—and perchance our souls will expand more and more in a higher and better world, through all the eternal ages, drinking in deeper and fuller draughts, as our capacity increases, of

the infinite excellence of our Lord and His Christ, till the soul is completely captivated with the theme.

We read that the angels who surround the throne cry, "Holy, holy, holy, Lord God Almighty." We may be sure this is no dry, cold, formal, dreary routine they are forced to go through with, in the presence of the great God. Oh, no. But as they stand in His presence, such a sense of His glory fills them, that these pæans of praise flow forth from full hearts. O that a measure of this same devotion might fill our poor hearts full, and we ever live in an atmosphere of worship, with Christ and heavenly angels near us, and in communion with us! Then would the religious life not be a cold, dreary, dreaded affair; but it would be full of sweetness, moisture, and holy joy. Then we could realize the full meaning of that phrase, "enjoying religion." If religion is not to be "enjoyed," what can there be in this world that is? If communion with God, the blessings of Christ, the presence and guardianship of heavenly angels, the hope set before us in the Gospel, the evidence of sins forgiven, and the peace and acceptance of Heaven,—if these are not precious and enjoyable things, where, indeed, shall we look for them? Oh, they surpass all earthly good a thousand-fold!

G. I. B.

THE CHARACTER AND CAREER OF THE APOSTLE PAUL.

WHATEVER Paul did, was done with a resolute will. He made no faint-hearted attempts. When Stephen was stoned, Paul had a conspicuous part. There could be no doubt as to the side he meant to take. He was clearly "consenting unto his death." When he undertook to put down what he regarded as heresy, he was equally determined. He persecuted from house to house, shut up many of the saints in prison, and compelled many to blaspheme.

After the light from heaven had shone upon him, after he had heard the voice and seen the face of Jesus, he manifested still greater energy and perseverance. He immediately began to preach the doctrine he had hated, and to associate with those he had come to persecute. When he had returned to Jerusalem, his brethren could not dissuade him from disputing with the Jews, who thirsted for his blood; and even when the Lord appeared to him in vision, and told him his efforts would be vain, the counsel had to be repeated and made imperative before the intrepid apostle could be turned from his purpose. So, too, when he was on his way to Jerusalem for the last time. In answer to the prophecies and earnest entreaties of his brethren, he said, "What mean ye, to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

When stoned and dragged out of the

city at Lystra, he rose up, and went back! When the infuriated mob thronged the temple of Diana, at Ephesus, he could scarcely be restrained from appearing boldly among them; although to have done so would certainly have cost him his life, unless God had worked a miracle to preserve him. Thus his courage was shown to be equal to his energy and perseverance.

Yet it is not in deeds of daring that the remarkable courage of the great apostle is best shown. Although driven from place to place, he still continued his work with unabated ardour. When with lacerated flesh he was thrown into prison, and made fast in the stocks, he sang such songs of praise as were heard not only through the prison, but also in Heaven. In speaking of himself and those who laboured with him, he says: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; . . . being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things, unto this day."

Under all these circumstances, Paul pressed forward with untiring zeal. His courage never faltered; his ardour never cooled. Met at almost every attempt with appalling difficulties, and with the fiercest opposition, he remained undaunted, ever ready to face new dangers, until at last he ended his life, like his divine Lord, by giving his body as a sacrifice to his faith.

Yet with all his determination and firmness, Paul was exceedingly tender and affectionate. No words could be more touching than his oft-repeated expressions of love to his brethren. His solicitude for their welfare in temporal things, as well as spiritual, is pathetic. His love and care were extended not only to the faithful, but also to those whose evil conduct caused him much sorrow.

Disaster and apparent failure followed Paul from the time he began to preach Jesus as the Saviour of the world. During the last years of his life he was a constant prisoner; and instead of living to see the triumph of the cause he loved, he was made a victim to his faith. His sun seemed to set in darkness; yet he was not disheartened. He lays down his armour with the air of a conqueror, saying: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He claims the victor's crown, he knows it is laid up for him, but he does not look for it till all the saints shall be crowned in the kingdom of God.

Who can estimate the life and labours of the apostle of the Gentiles? Who can set forth the grand results achieved by those years of toil and anguish? His

example and his words have come down over the waters of time, comforting the sorrowful, strengthening the feeble, inspiring the weary, and rousing to new life and energy those who were ready to sink under discouragement. How many mariners on life's ocean have been saved from shipwreck by his timely warnings! May we be willing to share his toils and dangers, that we may be crowned with him at last.

G. H. BELL.

"ALL ARE YOURS."

PAUL, Apollos, Cephas, "all are yours." 1 Cor. 3:22. What has not God given to help His people to believe and obey Him? Every experience He has caused to be recorded is ours. Noah, Abraham, Daniel, Peter, and John all are ours. These have all lived and felt the weakness of the flesh as we do. They had to believe and obey God as we are required to do. They overcame as we must overcome. Sometimes in their lives they made mistakes as we make mistakes. God did not compel them to do His will any more than He compels us. They chose to obey, as we must.

God proposed a plan by which Noah could be saved when all the rest of the world perished, because He found him righteous before Him in His generation. So He has proposed to save every man in all generations, who is found in like condition. I am glad "Noah did according to all that God commanded him." It shows his firmness of character, a will submissive to God's will, and that God recognized its value. Noah's experience belongs to every one who has since lived. It teaches all that when God speaks the one spoken to is expected to listen. Every one commanded is expected to obey. We know that the ark was three hundred cubits long, fifty cubits wide, and thirty cubits high. God told Noah that was to be the size of it; and "thus did Noah, according to all [not part] that God commanded him, so did he." I am thankful he did not cut it short a few cubits, or add a few cubits to its length or height, as he might have thought best, or his neighbours might have suggested. If he had done so, his life work would have been a failure. Every Christian ought to be glad that Noah did as the Lord commanded. This example is for us. "All are yours."

Paul considered Noah's example valuable. He looked back over the long intervening years, and cited Noah's life work as an example of faith. God warned Noah of the approaching flood. He saw nothing that indicated this, but he believed God and built the ark, "to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." We all have an interest in Noah's ark. Its size, the time it was built, its firmness to stand the tempest's blast, all are matters of interest to us. I am glad one man and his family were objects of

Heaven's care in such a fearful time as that. Think not, dear reader, you have no interest in Noah and his work. "All are yours."

F. PEABODY.

"DIP IT UP."

OUT upon the boundless ocean tempest-tossed the voyage was long;
But the bark outrode the billows and the blast, both fierce and strong.
Anxiously they scanned the waters, joyed to meet a friendly ship—
Gone, alas, their store of water, nought to cool the burning lip.
Then they sounded forth the trumpet, and their plaint was lifted high,
"Give us water; we are dying." "Dip it up!" was the reply.
Oh! how cruel seemed the answer, on the brine so far from shore,—
Hardened hearts indeed to taunt them, thus to mock their anguish sore.
"Dip it up," the voice repeated; "here is water fresh and free;
Here the Amazon, broad river, pushes back the briny sea."
Sure enough! 'twas all about them, water pure to quench their thirst.
All their sorrow turned to gladness, mourning now to joy reversed.
Oft 'tis thus with sin-sick mortals, sad and storm-tossed day by day.
Fearing He who made forgets them, they go mourning all the way.
While around us, like the ocean, or the sunshine from above,
Flow the waters of salvation, lie the tokens of His love.
Had the mariners but doubted, never had they quenched their thirst,
Ne'er had dipped, and drank the water, had they not believed it first.
Pines thy heart for full salvation! Then reach out the empty cup.
All about thee lies the blessing; only reach and "dip it up."
Filled the cup with rocks or rubbish, little water would it hold;
Empty let it be of folly, love of self, or lust, or gold.
Moses lifted up the serpent, bade the wounded look and live.
Christ, who died to save the sinner, waits, abounding grace to give.
Yes, the Spirit now invites you, bids the wanderers not to roam;
And the Bride aloud proclaims it, "Let the thirsty ones but come."
Then let him "who hears" repeat it, Come ye all, with empty cup;
Freely flows "life's crystal river;" come, poor sinner, "Dip it up!"

MRS. L. C. HUTCHINS.

SCRIPTURE INCIDENTS.

NOT FOR THINE HONOUR.

IN Judges 4, we find an account of a command from the Lord to Barak, to go out to meet the enemies of Israel, with the assurance that the hostile army would be given into his hand. Barak replied to the prophetess Deborah, through whom the Lord had sent him this message: "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." This seemed to indicate some cowardice on the part of Barak, for had not the Lord promised to be with him and give him success?—Certainly. Then why should he be so intent on having human help? The brave-hearted prophetess makes reply, "I will surely go with thee: notwithstanding the journey thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman." How much

more for his honour it would have been if he had boldly gone ahead, relying upon the Divine assurance of success, than for him to say, "If thou wilt not go with me, then I will not go," and then go because this fellow-helper had the spiritual trust and courage to go forward in the conflict.

But is not Barak's position taken to-day by many whom the Master calls into His service? The demand made is plain, the reward offered is certain, but the one who might do much for God waits for some one else to move. I will not go alone; I will not go unless my brother goes, is virtually the position taken. Would it not be more for their honour and for God's glory for them to venture out alone, if necessary.

"Dare to be a Daniel,
Dare to stand alone."

We know it is often best for two or more labourers to go together; the Lord sent out his disciples in company; but sometimes this is not practicable, and the Lord can give success to the lone toiler in that case.

BATH-SHEBA'S WORDS FULFILLED.

Just before the death of David, when he was about to leave his throne to one of his sons, an effort was made by his ungodly son Adonijah, to usurp the kingdom. Knowing that it was David's intention that Solomon should succeed him in the rule of the nation, the prophet Nathan came to Bath-sheba, the mother of the future king of Israel, and asked her if she did not know that Adonijah had caused himself to be proclaimed king, without the knowledge or sanction of David. Nathan counselled the queen to go in before King David, and state the case to him, and say to him, "Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?" The prophet continued: "While thou yet talkest there with the king, I also will come in after thee, and confirm thy words." 1 Kings 1:13, 14.

The word rendered *confirm* in this text, is in the Septuagint rendered *pleroso*, literally, fulfil; it is the same word that is used in Matt. 5:17, where our Saviour says, "I am not come to destroy, but to fulfil." By looking at the marginal reference in the common version, 1 Kings 1:14, we find, "Heb. *fill up*." But how did Nathan "fill up," or fulfil, Bath-sheba's words? Verses 16-27 show just how this was done. Bath-sheba went in first before the king, and told him the danger that threatened the kingdom from the usurpation of Adonijah; and while she yet talked with the king, Nathan came in, and told, in substance, the same thing that Bath-sheba had related. This was fulfilling her words; they were confirmed or made certain. In the same manner Christ fulfilled His Father's law. He gave it His fullest sanction, and indorsed its com-

mands by confirming what the Father had proclaimed from Sinai, reiterating its precepts and showing the magnitude of its claims. Thus only could such words be fulfilled. To suppose that our Saviour meant that he was going to nullify his Father's law by fulfilling it, would be just as inconsistent as to suppose that Nathan contradicted Bath-sheba by fulfilling her words.

PARENTAL EXAMPLE.

In 1 Kings 15:3 we read concerning Abijam, son of Rehoboam, king of Judah: "And he walked in all the sins of his father, which he had done before him." Probably the common interpretation of the word "before," in this case, is that it refers to time—that Abijam committed the same sins that Rehoboam had committed before Abijam reigned. The Septuagint renders this passage, "And he walked in the sins of his father which he wrought in his presence." The Greek word here used, signifies *in sight*, or *in front*, *in the presence of*. It is the same word that is used in 1 Kings 17:1, "before whom I stand," etc.; also in Rev. 5:8; 13:12.

This gives another very important reflection. Young Abijam had witnessed the idolatrous acts of his father which he performed in his sight, and had become so accustomed to them that he grew up to consider them proper and right, and of course he would naturally do the same things. How many such examples we have in the Scriptures! What an untold influence parents have over their children, to mould their young minds for good or for evil! The thing that the son sees the father do, he will do. But do parents think of this when they speak unkind or unchaste words, or act in a rash or improper manner, in the presence of their children,—do they think that the same acts and words and traits of character will very likely be reproduced in their off-spring? On the other hand, how encouraging it is to know that the influence of right words and actions will have, quite likely, a favourable effect upon the young. How careful should adults be of their example before them! F. D. STARR.

DOUBLE MINDED.

"A DOUBLE minded man," says James, "is unstable in all his ways." James 1:8. He has two minds. One mind desires this world; the other desires the next. One mind seeks the approval of God; the other, the favour of men. Sometimes one mind controls, sometimes the other. Under the influence of the better mind, the man takes steps heavenward. But the other mind, still living, and only held in check for a little time, on the first occasion that gives it the advantage, asserts the lead, and all the ground that is gained in the direction of Heaven is lost.

Sometimes both these minds act with so nearly an evenly-balanced force that

the man is neither the one thing nor the other. Men with singleness of purpose are sure to succeed; the double-minded man is certain to make an utter failure. Lot and his wife are proper examples of these two classes. Both believed the warning, both desired to escape the coming destruction. They had great possessions, as we may judge from Gen. 13. They were agreed in leaving all, to flee for life. Both started out of Sodom, and for a space journeyed over the plain. But now the difference between them reveals itself. Lot had only one mind. Sodom had no hold on him. He must reach Zoar. Not so his wife. She had strong attractions toward Sodom, as well as strong desires to make her way to Zoar. She was simply double-minded. She followed one mind as long as she could; then the other mind asserted its claims. She looked back toward Sodom, and in a moment became a pillar of salt. But not even this terrible calamity could cause righteous Lot to turn his face from Zoar. Lot and his wife determined their cases before ever they left Sodom. It was this difference in religious experience which made itself so conspicuous on that eventful day. Reader, which one of these are you like? Have you the single mind of Lot, or the double mind of his wife? —J. N. Andrews.

RESULTS OF THE LEIPSIK DISPUTATION.

IN July, 1519, a discussion was held at Leipsic, an important commercial city of Germany, between Martin Luther, the great apostle of the Reformation, and Dr. Eck, a notable champion of the Papal Church. At the time of this discussion, Luther had not left the Papacy, but was an Augustine monk, and a priest of that order.

During this debate, which continued nearly three weeks, different subjects were discussed; such as the primacy of the Pope, the infallibility of his decrees, etc. Dr. Eck supported his positions by quotations from Papal writers and laws; while Luther relied upon the Word of God as the only infallible rule and guide in deciding such questions.

It was at this time that Martin Luther first publicly approved the doctrines of Hus; and here, too, I think, he first publicly announced that the existence of a place called purgatory could not be proved from the Bible, while he as yet admitted there might be such a place. Slowly, but surely, step by step, Luther emerged from the darkness of the man of sin, continually proceeding on the principle of interpreting the writings of men by the Word of God, and not the contrary.

It was this occasion which brought Luther to the final step of separation from the Roman Church. At this time he made this remarkable confession: "Learn from me," said he, "how difficult a thing it is to throw off old errors confirmed by the example of all the world, and which, through long habit, have be-

come second nature to us. I had then been seven years reading and explaining the Holy Scriptures with a great zeal, so that I knew them almost by heart. I had also the first-fruits of knowledge, and faith in our Lord Jesus Christ; and I even maintained openly that the Pope is not the head of the Christian church by Divine right. And yet I could not see the consequence that flowed from this; namely, that the Pope is necessarily and certainly of the devil; for what is not of God must needs be of the devil."

Luther adds, further on: "I no longer permit myself to be indignant against those who are still attached to the Pope; since I, who for so many years studied the Holy Scriptures so attentively, still clung with so much obstinacy to popery." —*D'Aubigne's History of the Reformation*, Vol. 2, pp. 37-74.

Applying the same method of reasoning, we may come to the same conclusions as to errors we inherit from the Papacy; and the motives which caused Martin Luther to exercise the gift of patience, should prompt reformers at this time to practise this excellent virtue.

JOSEPH CLARKE.

REPENTANCE.

A theological student once called on Dr. Archibald Alexander, in great distress of mind, doubting whether he had been converted. The old doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith in Christ is. You think you once repented, and once believed. Now, don't fight your doubts; go it all over again; repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room, and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one *now*. Don't fight the devil on his ground. Choose the ground of Christ's righteousness and atonement, and then fight Him."

O CHRISTIAN, the God whom you serve is so excellent that no good can be added to Him, and so infinite that no good can be diminished in Him! He makes happy, and yet is not the less happy; He shows mercy to the full, and yet remains full of mercy.—*Rev. Wm. Secker*.

"Any little corner, Lord,
In Thy vineyard wide
Where thou bidst me work for Thee,
There would I abide;
Miracle of saving grace,
That thou givest me a place
Anywhere!"

NOTHING should be called an evil which God sends; whatever He sends is good.

WHEN God's love is realized by the soul, His commands are cheerfully obeyed.

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.

FAME.

WHAT shall I do lest life in silence pass?
And if it do
And never prompt the bray of noisy brass,
What need'st thou rue?
Remember aye the ocean's depths are mute
The shallows roar;
Worth is the ocean—Fame is but the bruit
Along the shore.

What shall I do to be for ever known?
Thy duty ever.
This did full many, who yet slept unknown,
Oh! never, never.
Think'st thou perchance that they remain unknown
Whom thou know'st not?
By angel trump in Heaven their praise is blown,
Divine their lot.

What shall I do to gain eternal life?
Discharge aright.
The simple dues with which each day is rife;
Yea, with all thy might.
E'er perfect scheme of action thou devise,
Will life be fled;
While he who ever acts as conscience cries,
Shall live though dead.

—Schiller.

IMPORTANCE OF FAMILY DISCIPLINE.

NONE of the lessons of childhood are learned in vain. Character is developed in youth for good or evil. At home there may be praise and false flattery; in the world each stands on its own merits. The pampered ones, to whom all home authority has yielded, are there daily subjected to mortification by being obliged to yield to others. Many are even then taught their true place by these practical lessons of life. Through rebuffs, disappointments, and plain language from their superiors, they often find their true level, and are humbled to understand and accept their proper place. But this is a severe and unnecessary ordeal for them to pass through, and could have been prevented by proper training in their youth.

The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel; but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.

If such persons have families of their own, they become arbitrary rulers at home, and display there the selfish and unreasonable disposition they are forced to partially conceal from the outside world. Their dependents feel to the utmost all the faults of their early training. Why will parents educate their children in such a manner that they will be at war with

those who are brought in contact with them?

Their religious experience is moulded by the education they received in childhood. The sad trials, which prove so dangerous to the prosperity of a church, and which cause the unbelieving to stumble and turn away with doubt and dissatisfaction, usually arise from an unsubdued and rebellious spirit, the offspring of parental indulgence in early youth. How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood, when the mind was impressible, when the heart was easily influenced for right, and was subject to a fond mother's will. Inefficient training of children lies at the foundation of a vast amount of moral wretchedness.

MRS. E. G. WHITE.

IF I WERE A BOY.

IF I were a boy with my man's wisdom, I should eat wholesome food and no other; and I should chew it well, and never "bolt it down." I should eat at regular hours, even if I had to have four regular meals a day. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleansing my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never neglect to rub every part of my body every morning with a wet towel, and then with a dry one; never drink more than three or four tablespoonsful of ice-water at one time, and so forth and so on. But all this takes will-power; and that is all it does take.

If I were a boy, I should keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice; I should never speak a word to anyone who might be worried by it. I should speak kind words of others, even of enemies in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination, and no foul words on my tongue; give no smiles, but rather give black frowns and prompt and fierce reproof to any comrade who dared in my presence to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants; be tender toward the unfortunate,—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who

learned when he was a boy to govern himself, to be firm in right-willing, and to keep up the terraces in God's garden on the hill-side.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly sports; love and study nature; travel as widely and observe as wisely as I could; study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science, and art, according to my taste and need; get a good knowledge of English; try to speak accurately, and to pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, or a mechanic; . . . try to be a practical, every-day Christian; help on every good cause; never make sport of sacred things; be "about my Father's business," like the Boy of Nazareth; "use the world and not abuse it;" treat old men as fathers, "the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity;" and thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous. A boy with a will; a boy without cant or cowardice; a builder of terraced gardens on the hill-side—man's will and wisdom in them, and God's grace, beauty, and blessing abiding upon them.

Oh, if I were a boy!—Rev. J. H. Vincent, in *Home Maker*.

THE CANDLE OF THE LORD.

FRED was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes, with seams and wrinkles all over their pink faces, looked at him accusingly. If they could have spoken they would have said: "You got us wet, you did. You told a lie; you said you did not step in the brook."

Oh! that beautiful brook, so near the school-house, with such lovely stepping-stones, such pretty little lucky-bugs skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of the town, so little school-boys would not be tempted? Fred threw his shoes and stockings under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself, and while he was trying to give his whole mind to some other subject he fell asleep. He dreamed that a beautiful angel stood by his bed, with a bright candle. He said:—

"This is the candle of the Lord. I have come to search out all the sins that little boys keep hid away in their hearts, and do not confess. This candle shines right upon them."

Then Fred's heart was all lighted up, and there was found that lie, unforgiven, unconfessed.

"This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves Him so much to have little Fred cover it up"—and the candle shone very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows that he cannot hide the lie any longer, he will ask the Lord to forgive him."

Fred awoke with a start, and knelt down and confessed his sin. He went in his nightgown to his mother's room, and, as he clasped his arms around her neck, and told her all about it, he promised, with God's help, never to tell another lie.—*Christie Pearl, in the Pansy.*

THE SONG OF THE GOSSIP.

ONE old maid,
And another old maid,
And another old maid—that's three—
And they were a gossiping, I'm afraid,
As they sat sipping their tea.

They talked of this,
And they talked of that,
In the usual gossiping way,
Until every one was as black as your hat,
And the only white ones were they.

One old maid,
And another old maid—
For the third had gone into the street—
Who talked in a way of that third old maid
Which would never do to repeat.

And now but one
Dame sat all alone—
For the others were both away.
"I've never yet met," she said, with a groan,
"Such scandalous talkers as they."

"Alas! and alack!
We're all o' a pack!
For no matter how we walk,
Or what folks say to our face, our back
Is sure to breed gossip and talk."
—*Harper's Young People.*

HISTORICAL LAND-MARKS.

WE have an unfortunate habit of distributing historical affairs under reigns. We do this mechanically, as it were, even in periods where we recognize, nay, where we exaggerate, the insignificance of the monarch. Even the most influential Sovereign has seldom a right to give his name to an age. Much misconception, for example, has arisen out of the expression, Age of Louis XIV. The first step in arranging and dividing any period of English history is to get rid of such useless headings as "Reign of Queen Anne," "Reign of George I.," "Reign of George II." In place of these we must study to put divisions founded upon some real stage of progress in the national life. We must look onward, not from king to king, but from great event to great event. And in order to do this we must estimate events, measure their greatness; a thing which cannot be done without considering them and analysing them closely. When, with respect to any event we have satisfied ourselves that it deserves to rank among the leading events of the national history, the next step is to trace the causes by which it was produced. In this way each event takes the character of a development, and each de-

velopment of this kind furnishes a chapter to the national history, a chapter which will get its name from the event.—*Prof. J. R. Seeley.*

Health and Temperance.

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

HERE'S A LADDIE.

HERE'S a laddie bright and fair,
And his heart is free from care;
Will he ever, do you think,
Learn to smoke, and chew, and drink?
Make a furnace of his throat,
And a chimney of his nose,
In his pocket not a groat,
Elbows out and ragged toes?

Here's a laddie, full of glee,
And his step is light and free;
Will he ever, do you think,
Mad with thirst, and crazed with drink,
Stagger wildly down the street;
Wallow in the mire and sleet;
Hug the lamp-post, and declare
Snakes are writhing in his hair.

Not an ill this laddie knows,
And his breath is like the rose;
Will he ever, do you think,
Poisoned by the cursed drink,
Fever burning in his veins,
Soul and body racked with pains,
Sink into a drunkard's grave,
Few to pity—none to save?

No; this laddie, honour bright,
Swears to love the true and right,
Keep his body pure and sweet,
For an angel's dwelling meet;
Never, never will he sup
Horrors from the drunkard's cup;
Never in the "flowing bowl"
Will he drown his angel-soul.
—*Julia M. Thayer, in Christian Leader.*

REV. J. G. PATON ON SMOKING.

YOUWILLI proved to be slow at learning to read, but he had perseverance, and his wife greatly helped him. The two attended the communicants' class together, and ultimately both sat down at the Lord's table.

After his first communion, he waited for me under an orange-tree near the Mission-house, and said, "Missi, I've given up everything for Jesus, *except one*. I want to know if it is bad, if it will make Jesus angry; for if so, I am willing to give it up. I want to live so as to please Jesus now."

We feared that it was some of their heathenish immoralities, and were in a measure greatly relieved when he proceeded:—

"Missi, I have not yet given up my pipe and tobacco! O Missi, I have used it so long, and I do like it so well; but if you say that it makes Jesus angry with me, I will smash my pipe now and never smoke again?"

The man's soul was aflame. He was in tremendous earnest, and would have done anything for me. But I was more anxious to instruct his conscience than to dominate it, I therefore replied in effect thus:—

"I rejoice, Youwilli, that you are ready to give up anything to please Jesus. He

well deserves it, for He gave up His life for you. For my part, you know that I do not smoke; and from my point of view I would think it wrong in me to waste time and money and perhaps health in blowing tobacco smoke into the air. It would do me no good. It could not possibly help me to serve or please Jesus better. I am happier and healthier without it. And I am certain that I can use the time and money spent on this selfish and rather filthy habit far more for God's glory in many other ways. But I must be true to you, Youwilli, and admit that many of God's dear people differ from me in these opinions. They spend time and money, and sometimes injure health, in smoking, besides setting a wasteful example to lads and young men, and do not regard it as sinful. I will not therefore condemn these, our fellow Christians, by calling smoking a sin, like drunkenness; but I will say to you that I regard it as a foolish and wasteful indulgence, a bad habit, and that, though you may serve and please Jesus with it, you might serve and please Jesus very much better without it."

He looked very anxious, as if weighing his habit against his resolution, and then said—

"Missi, I give up everything else. If it won't make Jesus angry, I will keep the pipe. I have used it so long, and, oh, I do like it!"

Renewing our advice and counsel, but leaving him free to do in that matter so as to please Jesus according to his own best light, Youwilli departed with a conscience so far greatly relieved, and we had many meditations upon the incident. Most of our natives, on their conversion, have voluntarily renounced the Tobacco Idol; but what more could I say to Youwilli, with thousands of white Christians at my back burning incense to that same idol every day of their lives? Marvellous to me, in this connection, has often been the working of a tender conscience, asking itself how to serve and please Jesus, or how to do more for Jesus. Some years ago, for instance, I met a State school teacher in Victoria, who had been lately brought under the power of the Gospel. In his fresh love, he wanted to do something to show his gratitude to Jesus.

He had a young family, and the way was barred to the mission field. His dear wife and he calculated over all their expenditure, to find out how much they could save to support the work of Jesus at home and abroad. Little or nothing could be spared from what appeared necessary claims. He fell upon his knees and in tears implored God to show him how he could do something more to save the perishing.

A voice came to him like a flash:—

"If you so care for Me and my work, you can easily sacrifice your pipe."

He instantly took up his pipe, and laid it before the Lord, saying:—

"There it is, O my Lord, and whatsoever it may have cost me, shall now from year to year be thine?"

He was not what is called a heavy smoker—anything under one shilling per week being considered “moderate,” as I am informed. But he found that he had been spending thirty-one shillings per annum on tobacco; and every year since he has laid that money upon the altar to Jesus, and prayed Him to use it in sending His Gospel to heathen lands. I wonder which soul is the richer at the end of a year—he who lays his money saved from a selfish indulgence at the feet of Jesus, or he who blows it away in filthy smoke?—*Autobiography (Hodder and Stoughton).*

A TEMPERANCE ILLUSTRATION.

A FEW years ago a noted wild-beast tamer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he had often carried in his bosom, into a fearful monster.

The curtain rose upon an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erected. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and

nourishes it, he may control it for even twenty-five years, but it is continually growing. And some day its soul-destroying folds will encircle his soul, and bear it to those regions of woe “where the worm dieth not, and the fire is not quenched.” The unchangeable decree of almighty God is, “No drunkard shall inherit the kingdom of God.”—*Sunday-School Times.*

THE CAT AND THE MOUSE.

I REMEMBER a little story of a mouse that fell into a beer vat, poor thing! and a cat passing by saw the struggling little creature. The mouse said to the cat, “Help me out of my difficulty.” “If I do I shall eat you,” said the cat. “Very well,” replied the mouse, “I would rather be eaten by a decent cat than drowned in such a horrible mess of stuff as this.” It was a sensible cat, and it said, “I certainly shall eat you, and you must promise me on your word of honour that I may do so.” “Very well, I will give you the promise; I promise.” So the cat fished the mouse out; and, trusting to the promise, she dropped it an instant to clean her own mouth of the abomination of the vat, thinking she had better do so before she took a decent meal off the mouse. The mouse instantly darted away and crept into a hole in the corner, where the cat could not get him. “But didn't you promise me I might eat you?” “Yes, I did, but didn't you know that when I made that promise I was in liquor?” And how many promises made in liquor have been broken!—*J. B. Gough*

PRECAUTIONS AGAINST CONSUMPTION.

IN a circular on precautions against consumption, published by the State Board of Health of Pennsylvania, the following advice is given: “The duster, and especially that potent distributor of germs, the feather duster, should never be used in a room habitually occupied by a consumptive. The floor, woodwork, and furniture should be wiped with a damp cloth. The patient's clothing should be kept by itself, and thoroughly boiled when washed. It need hardly be said that the room should be ventilated as thoroughly as is consistent with the maintenance of a proper temperature.”—*Scientific American.*

DR. DRYSDALE, lecturing in London on the superior longevity and health of total abstainers, quoted statistics showing that whilst those persons living at the age of 20 had an expectation of 44 years of life, persons of intemperate habits had only an expectation of 15 years.

A NOTE of alarm is sounded by Dr Phustanos as to the threatened decadence of the Greek people through indulgence in alcoholic drinks.

AN OLD LECTURE.

IN an old Alexandrian papyrus manuscript, Professor Lauth recently found the text of a temperance curtain lecture delivered by an Alexandrian professor named Amenemann to Petaur, a student. “I have heard,” said the professor of the long-gone age, “that you neglect your studies to go from beer-room to beer-room. Now I tell you whoever drinks beer is disgusting. The odour of beer drives people away from you and callouses your soul. You delight then to run against a wall and to break in a door. Your reputation is notorious; it is written on your face. Do not think of the cup any longer; forget the mug and the accursed hag. As it is you drum on your stomach daily, you stumble, you fall upon your stomach.”

NARCOTIC STIMULANTS.

ALCOHOL, tea, tobacco, opium, and the rest operate a very little way, if at all, in giving new vitality. They draw upon our vitality, until it is much below par, postponing the feeling of depression until another day. It is probable that the influence of the narcotics is complicated, and not the same for all. They are the large consumers, not the producers of vitality; they expend our stock of power in nerve electricity in a higher degree, and with a more dangerous license, than the ordinary stimulants of the senses.—*Professor Bain.*

REMARKABLE SURGERY IN EGYPT.

PROF. CLOT BEY, who is acknowledged to be the founder of rational medicine in Egypt, asserts: “It requires as much surgery to kill one Egyptian as seven Europeans. In the native hospitals, the man who has been operated upon at two o'clock is sitting up and ready for supper at six.” The explanation offered for this remarkable vitality is the simplicity of diet, out-of-door life, and abstinence from alcoholic spirits.

SIR WILFRID LAWSON, speaking at Carlisle, and referring to the appeal for the relief of distress in Ireland, said it was drink that caused the miserable condition of the people in the sister isle. There was confusion in the political world, and Governments were upset over nine millions of rent, while the Irish were all the time paying twelve millions into the pockets of the publicans.

TWELVE million children in the United States are to-day studying the effects of stimulants and narcotics on the human body. The laws making these studies compulsory in all the free schools of the States are passed in nearly every State in the Union.

THE growth of spirit drinking in France is causing much anxiety to those who are interested in the welfare of the nation.

THE PRESENT TRUTH.

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

LONDON, FEBRUARY 12, 1891.

EXPLAINING MIRACLES.

MANY very good persons have in the past been zealous to explain the miracles of the Bible. Of late years the number of these zealous souls has been increasing. Their motive is a laudable one, for they think that if they can take out of the way of infidels some of the difficulties of the Bible, and thus remove their objections to that book, many will accept its teachings. But however honest the motive may be, it is certain that they are engaged in a thankless task. If they knew the cause of infidelity, they would not think to cure it by such methods; and if they would stop to consider, they would see that if it were possible to explain the miracles of the Bible, there would be no inducement for an infidel or anybody else to accept its teachings.

Miracles lie at the very foundation of the Gospel, and are the principal part of its superstructure. The very existence of God is a miracle; the creation of the world was a miracle; the fact that it is upheld by the same word that brought it into existence, is a miracle; our own existence is a miracle; and the plan of redemption is a stupendous miracle. A belief in miracles underlies all knowledge, and all true science. The first element of knowledge is to perceive that things exist. Before any advancement whatever can be made in science, the fact that things exist must be accepted. And this requires no reasoning, for we cannot help believing it. But the apostle says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. We look at the heavens and the earth, and ask, How were they framed? And the answer is, God formed them out of nothing; He created the matter which composes them; "He spake and it was; He commanded and it stood fast." By His own word He caused matter to exist where the instant before there was nothing. Who can understand this? Nobody. It is a miracle; but the acceptance of it by faith underlies all true science.

But the devotee of "science falsely so called," attempts to account for the existence of the worlds in some other way. He says that all these things which we see were evolved from a single particle of matter. But when he has gone back to that atom, which, as he claims, has, by repeated self-multiplication, produced the worlds, he is still confronted by the question, How did this atom come into existence? And he can never get back

of that "How?" So after all his contempt for miracles, he bases his theories on a greater miracle than does the believer in the Word of God. For he assumes that inanimate matter created itself out of nothing; while the Bible brings to view an intelligent Creator.

Suppose that our zealous friends should, by some miracle, succeed in explaining the miracles of the Bible; would the infidel then accept that book? Certainly not; for all reason for accepting it would be taken away. The Bible would then have been brought down to the level of man; it would be nothing more than any man could produce. We might go further, and say that if it were possible to explain the miracles of the Bible, there would be no God in whom to believe. The very existence of God implies the existence of miracles. God could not be God, and not work miracles. An infinite God *must* do things which are above the comprehension of a finite mind. They are not miracles to God; there can be no miracles to Him,—for He simply does His own will. But the simplest acts of God must necessarily be above the comprehension of man. If it were not so, man would be equal to God. That the simplest acts of God are beyond human comprehension is demonstrated every day, in the growth of plants, the sunshine, the rain, and a thousand other things which we think we understand, because they are so common, but which no man can explain. We know that under certain conditions, certain results will follow; but why? God alone can answer.

And so it is a mistaken zeal which prompts one to try to explain the miracles of the Bible. No man can do it, but the very attempt to do so tends to lower God and the Bible in the estimation of unbelievers. It tends to make them think that God does not work in so very mysterious a way after all. Moreover, when believers attempt to explain miracles, the world accepts that attempt as an evidence that everything that God has done may be understood; and consequently when they read of something that absolutely defies comprehension, they reject it as false.

The reason why men are infidels is not because of the difficulties in the Bible, but because of the difficulties in their own hearts. When men lost the knowledge of God, it was not because they had nothing to reveal God to them, but "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Rom. 1:21-23. The fault was all in themselves. It is an evil heart of unbelief

that causes men to depart from God, and it is the same thing that keeps them from coming to Him.

Says the apostle: "But without faith it is impossible to please Him; for He that cometh to God must believe that He is." Heb. 11:6. This proposition is self-evident. No one can come to God unless he first believes in the existence of God. And no one believes in the existence of God if he has conjured up in his mind some image to take the place of God, which is totally unlike God. And he who believes that God is, must believe in His power to work miracles. More than this he must believe in the absolute necessity for the performance of miracles, because from the very nature of the case the infinite God must do things that are too wonderful for man to comprehend.

The fact that God is a wonder-working God is the great source of consolation to the Christian. To be sure the Christian rests in the promises of God, but what would those promises avail if infinite power were not behind them. When Christ commissioned His disciples to preach the Gospel, He fortified them with the assurance, "All power is given unto Me in heaven and in earth." And thousands have read the promises of God, and have confidently rested in them, because of the words: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27.

The miracles of the Bible are not to be explained, but believed. Our belief in them is the measure of our belief in God. We believe that God exists, that He is the Creator of all things, and accepting this fact, we do not find it at all difficult to believe that He caused the shadow on the dial of Ahaz to turn backward; that He caused the sun to stand still in the heavens, so that one day was as long as two; that He divided the Red Sea, and the River Jordan; that He caused iron to swim, and made the dumb ass speak with human voice; that He preserved Jonah alive three days in the whale's belly; or that He raised the dead. Why should He not do such things? "Our God is in the heavens; He hath done whatsoever He would." He made all things; why should we suppose that He has less power to control than He had in creating? No; it is the most natural thing in the world for our God to do wonderful things, because He is a wonderful God.

So we do not seek to explain any miracle; we cannot afford to waste time in so fruitless a task. And we know of no better way to convince infidels of the truth of the Bible than to put before them its plain declarations. The promises of God are not to those who understand

them, but to those who believe them. Men may say that they can't believe; it is not so; they can believe; they *must* believe or else be lost; for "he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

E. J. W.

CHRIST, OUR LIFE.

In our last, we noticed some of those scriptures which speak of the creation and fall of man, and his final dissolution. We found in these passages nothing which indicated that man was of himself immortal; neither does the obvious sense of those indicate that any part of man is immortal. Sin brought death; and upon the man which sinned was the sentence of death pronounced.

We are aware that it is said that the sentence pronounced upon man—"Dust thou art, and unto dust shalt thou return"—relates to the body alone. But this is not reasonable; for the very ones who claim this, also claim that the soul or spirit is the real man who committed the sin. But if this be true, then we have the punishment visited upon the instrument instead of the one responsible. But God does not punish in that way. It is the guilty who will suffer. The real, whole man sinned; against this man the penalty—death—was pronounced.

This is confirmed by Gen. 3:22-24. As soon as man had sinned, he was removed from Paradise and access to the tree of life, lest he should, by partaking of its fruit, "live for ever." This is positive proof that man did not possess this life in himself. And other scriptures as plainly declare, "The soul that sinneth it shall die." Eze. 18:4:20.

The condition of mind which comes in consequence of death is absolute unconsciousness. The whole man dies. Death is a cessation of life, loss of existence. Says Job of the man who dies (chapter 14:21): "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Says the Psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." Psa. 146:3, 4.

The above is supplementary to the texts considered last week, making the sentence of Genesis 3 more emphatic. It is the real man who thinks. Those who believe in the soul existing consciously separate from the body, do not believe that the body thinks at all, but do believe that the soul or mind does all the thinking. But the words of the Psalmist show that when man returns to the dust, his thoughts perish. This does not mean thoughts uttered in the past, for they may live on and on in the minds and lives of other men. The power of thinking perishes.

Akin to this testimony are the words of the preacher: "For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. This embraces all the noble and higher faculties of man. The dead neither hate, nor love, nor envy. They are not in a place of punishment, neither are they enjoying the presence of God. It cannot be said that this refers to the body, for when did the body, according to those who make the claim, ever hate, love or envy. The Psalmist says, "The dead praise not the Lord, neither any that go down into silence." Psa. 115:117.

Again the wise man declares: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence over a beast." Eccl. 3:19. Now we do not understand this text to say that men are beasts, or are no higher than the beast. In capability man is almost infinitely higher, but he has no pre-eminence above a beast in this, that he has no power to prolong his own life indefinitely. The beast dies; man dies just as truly. God gave him life, he forfeited it by sin; God gave beasts life, through the sin of man they become vanity and die. And so far as man has power, this is all that the Bible sets before him. Man is mortal, made so by sin. He is never declared to be immortal either in part or in whole. His hope of immortality, if met at all, must take hold upon something outside of himself. Utter blank despair or nothingness awaits anyone who hopes for future life from aught that is within man.

But God has not left man hopeless. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. As death came by sin, so life comes by righteousness. But man has no righteousness in himself; "for all have sinned and come short of the glory of God;" all are condemned for ever by the law. But "the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. God has "made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

He died for our sins on the cross, but having no sins of His own, it was not possible that death should hold Him. Acts 2:24. As the same righteousness, the righteousness of God, is imputed through Christ to all who believe, it is not possible for death to hold them in its

power. With the righteousness comes life. The one comes through Christ, the other follows as a consequence of the first.

Jesus says, "I am the way, the truth, and the life." John 14:6. In a text which we have already quoted, we necessarily infer that those who do not believe in Him will perish, and will *not* have everlasting life. Our Lord says to the Jews, "Ye will not come to Me, that ye might have life." John 5:40. Again He says that those who believe "not the Son *shall not see life*;" that is, the life which never ends. In fact, this life is a part of the Gospel message, which is most truly the "wonderful words of life." So when the apostles were released from prison, the angel of the Lord tells them, "Go, stand and speak in the temple to the people all the words of *this* life,"—the life which comes alone through Jesus Christ our Lord.

Here alone is man's only hope, shadowed forth in that sentence upon the serpent, who "brought death into the world, with all our woe," that the *Seed* of the woman should bruise his head. This theory, we are well aware, is contrary to popular belief, for it does not exalt man; but it is in harmony with God's Word. It reveals to us the terrible nature of sin, and the inevitable death which follows it. It reveals the remedy for sinful man—even the righteousness which is of God through Christ. While man may well be humbled in view of his own situation, he may contemplate with living faith and devout gratitude God's wondrous love, which has provided such a complete and mighty Redeemer.

M. C. W.

SATAN A DECEIVER.

LIKE a shadow which ever follows the substance, so evil always attends the good. Every form of good has its counterpart of evil; every virtue is opposed by a vice, every truth by an error, every good work by a device of the enemy. The dark shadow of sin ever haunts the presence of light and goodness.

This fact reveals Satan's tactics. And his work as an imitator has been brought to such perfection that darkness is often taken for light; the shadow is chosen before the substance. The poisonous venom of sin is disguised with sweetness to the human taste, and thousands fail to realize it until the very pangs of death seize them. And we are all exposed to the deceptions of Satan. How watchful, then, we should be.

God was man's first counsellor. In the beauty of his innocence, man talked with his Creator as with a friend. Satan soon assumed the same office, and with flattering insinuations led our parents to regard their Heavenly Father as cruel and selfish.

and himself as their true benefactor. He has often since then transformed himself into an angel of light, and become the guide of men.

Satan does not content himself by opposing good with evil openly, but seeks to insinuate the evil in the place of good, or, if this cannot be done, to mingle the elements of evil with the good. The parable of the tares and the field illustrates this. The field is the world. The Son of man sows good seed. The devil comes by night and sows tares; and the good is no sooner sprung up than the evil appears amongst it. If the good could be separated from the bad and each kept in its own field, the work of Satan would thereby be defeated. Those who chose the association of sin would do so voluntarily, and would either desert the enemy or become abandoned and soon disappear. The terrible results of sin would thus be exposed, and all men might take warning.

But Satan does not want it thus. He must carry on his work by mingling with workers for God. He must cultivate error on the ground prepared for, and sown with, the seeds of truth. He seeks to incorporate his pernicious principles with Christian doctrines; and doctrine of devils are held by those who claim a place in Christian communities.

Even the work of the Spirit of God is counterfeited by the enemy. Spiritualism offers its consolations and its guidance to those who feel the need of help. It speaks in the secret chamber in accents of love and confidence. It assumes the place of counsellor and adviser, and changes the truth of God into a lie. Not in Spiritualism alone, but also in more orthodox circles, do we see the spirit of deception manifested, leading men and women into false ideas of devotion and work. The apostle John admonishes us to "believe not every spirit, but try the spirits whether they are of God." The Spirit of God always leads and teaches in harmony with the Word. These agree. It must be so. Hence when an individual claims to be taught by the Spirit to do contrary to what the Word teaches, he should beware of that spirit. Satan has not lost his power to deceive; and in these last days, he will if possible deceive even the very elect.

One man sees his duty to obey God in a plain command; but a spirit suggests to him not to obey. He finds himself in a dilemma. The spirit that strives with him now seems to be the same that has led him into good work before, and he hesitates which to obey. He resolves to submit the matter to a test. He has God's plain Word in the matter; but the spirit within him strives against the Word. In the test, the decision is very likely contrary to the Word and in harmony with the inward influence. He decides against the command of God. Here is

the enemy's work again. It is not the Spirit of God striving against the Word.

Now no one need be misled in this matter. If the Bible were ambiguous, if its principles were equivocal, we would have occasion to hesitate before taking a position. Here is a text right to the point: "And he that keepeth His commandments dwelleth in Him, and He in him." And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24. By this, and in fact all other scriptures, we learn that obedience to God is the condition of our acceptance, and the Spirit is the evidence of it. Therefore when one is led by the spirit to disobey God, Satan is the author of that spirit. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

G. C. T.

SOME HISTORICAL FACTS.

Few are aware of the real facts concerning the keeping of the Sabbath and Sunday since Bible times. It is generally asserted that the Christians did not keep the seventh day after Christ's resurrection, but that they all kept the first day of the week. Nothing could be farther from the truth. The fact is that the seventh-day Sabbath was kept by Christians for several hundred years after Christ. Sunday was a common working day for three to five hundred years after Christ. The following quotations from the most eminent authors upon this subject will sustain these declarations:—

Mr. Morer, a learned clergyman of the Church of England, wrote:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Dialogues on the Lord's Day*, p. 189.

Prof. E. Brerewood, sometime lecturer in Gresham College, London, and member of the English Church, said of the seventh day:—

"That Sabbath was religiously observed in the East church three hundred years and more after our Saviour's passion."—*Learned Treatise of the Sabbath*, p. 77.

Bishop Jeremy Taylor of the Church of England, says:—

"It [Sunday] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, Part 1., book 2, chap. 2.

John Ley, another English author, says:—

"From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jew's Sabbath continued, as may be proved out of many authors; yea, not-

withstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

Lyman Colman says:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigour and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

The historian Socrates, who wrote about the middle of the fifth century, speaks thus:—

"For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition refused to do this. The Egyptians in the neighbourhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath."—*Book V.*, chap. 22.

Sozomen, another historian of the same period, writes:—

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."—*Book VII.*, chap. 19.

Brerewood declares:—

"The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not for many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73.

Dr. Peter Heylyn, an old writer, and member of the Church of England, says of the term Sabbath in the ancient Church:—

"The Saturday is called amongst them by no other name than that which it formerly had, the Sabbath. So that whenever for a thousand years and upwards we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."—*Hist. Sab.*, part, 2, chap. 2, sec. 12.

The earliest mention of Sunday as a Christian Sabbath is thus noted by Dr. Heylyn:—

"The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus,—he lived about the time that Rupertus did [twelfth century],—who calls the Lord's day by the name of Christian Sabbath."—*Hist. Sab.*, chap. 5, sec. 13.

HOW IS IT?

RECENTLY I heard it preached again that the ten commandments were abolished by Christ, being nailed to His cross. It was iterated and reiterated with emphasis, "Ye are dead to the law by the body of Christ." We were not told definitely what that meant, but the simple were left to infer that the law was dead, and not the converted sinner. I would like to be informed how being dead to the law by the body of Christ affects the com-

mandment "Thou shalt not steal," or any one of the ten, except the fourth.

Does not the text mean that we have been put to death by the law in the person of Christ? or simply that Christ died for our transgressions of the law?—that believers are delivered from its penalty, because Christ has died as their substitute. If he did die for our sins, what conclusion shall we draw? Is the law that put Christ to death for our sins dead? Shall we say that we are not in duty bound to serve God by obedience to His law? Does the apostle draw that conclusion?—Far from it. He concludes that "we should serve in newness of spirit," and not merely by outward obedience to the letter of the law. He teaches salvation from sin by the grace of God through faith. But he asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." Grace has abounded to the believing, repentant sinner. What then? "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Sin is the transgression of the law;" consequently those who do not continue in sin turn and keep its precepts.

R. F. C.

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.

PERILOUS DAYS.

THE temper of the time warmly resents the suggestion that there is morally a retrograde movement in the world and in the church. The larger section of the religious press joins in seeing "visions of peace" for the world, and now and then has its fling at those who do not read the signs of the times as indicating peace and safety for the future. The evidences pointed at as signs of progress are very like those which might with equal reasonableness have been urged in times past in days of crowning apostasy. The advancement materially, and intellectually—as shown in the arts and sciences, and in the attainment of better forms of government—which characterizes the age, has not been attended with a corresponding moral growth.

So it doubtless was in the days of the flood. There were giants in those days, men of renown; yet they filled up the cup of their iniquity and perished. So, too, it was in the days of Christ's first advent. The Jews prided themselves on their national profession of piety and their culture. "If we had been in the days of our fathers," they said, "we would not have been partakers with them in the blood of the prophets." But beneath the

fair exterior there were hearts so indifferent to personal holiness, and so steeled against the Gospel of Christ, that they exceeded the iniquity of their fathers and brought upon themselves the blood of all the prophets from the days of righteous Abel. And that easy-going generation, taking part in the revival of learning which was marking a new era in the world, and even looking for a Messiah after their own heart, who would pander to their pride and commend their culture, was rejecting light which placed them morally below the standard of the cities of the plain.

In the light of these lessons we must judge our own time. There has been the advancement of which we have spoken, and as Professor Bryce says, men have secured in a large measure the improved conditions for which they have been fighting for a century. But as these have not brought contentment, neither have they brought moral advancement to correspond with the enlightenment and privileges secured. Where much is given, much is required, and no darkness is so dense as the light that is turned to darkness.

We are not left to our interpretation of the evidences presented in the daily life of the nations. The optimistic press prophesies fair weather, though to us the sky appears red and lowering. What shall decide? The Scriptures must do it. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. Again, the apostle says, "The time will come when they will not endure sound doctrine." In the church and the world, the Scripture says, the last days are to be evil days, and it is when men are crying "Peace and safety" that sudden destruction overtakes them. We quote some testimonies from recent numbers of some of our contemporaries. No one would think of putting Dr. Pressense among those who are so often dubbed "pessimists." In a letter to the *Christian World*, he says of his countrymen in France:—

From a moral standpoint I am afraid we have no more reason than the other nations of Europe to congratulate ourselves on any substantial progress. But little has been effectually done as yet to repress the corruption of our journalistic literature. The trial in the case of Eyraud-Bompard, which has recently been going on has been a public scandal, by the morbid curiosity which it has excited, and the prurient details with which that curiosity has been fed both in the court and in the public press. The possibility of a capital sentence has only added zest to the proceedings. For the first time we have had advanced in

our courts of justice the theories of the medical school which maintains that criminal suggestions may have an irresistible power even apart from a state of mental disease. This fatalistic theory is ably refuted by the learned dean of the faculty of medicine, Dr. Bernardel. If such pleas as this were allowed in our courts of justice, there would be an end to all responsibility for crime, and man would be degraded to the moral level of the brute. Already the impunity allowed to a certain class of crimes shows how rapidly we are tending in this direction. The restraints of law will soon be as boldly ignored as those of morality.

From the Antipodes we now and then receive reports of the increase in gaming and betting, with its attendant evils. The *Australian Bible Echo*, under the heading, "Lovers of pleasures more than lovers of God," says:—

In no part of this world are the words of Paul, descriptive of the last days, more completely fulfilled than here in Australia. Especially so when we consider the qualifying clause added by the apostle, "Having a form of godliness, but denying the power thereof." We claim to be a Christian people, an enlightened nation, acknowledging the principles of godliness. But the passion for amusements is strong, and on every opportunity breaks forth in lusty power. With the nightly amusements, weekly half-holidays, annual carnivals set thickly in the warm season, the public propensity finds ample room for gratification. . . . The natural mind soon wearies of innocence. The condiment of sin is craved by the carnal appetite; this gives a relish to exciting games, so that betting and gambling become very soon the concomitants of the strife for applause. Horse-racing, foot-balling, and the whole list of sports soon become enveloped in a cloud of sin and evil associations which involves all who are in any way connected with them."

The following extraordinary letter was written to the *Baptist* newspaper by a Cardiff correspondent:—

Under the heading of "Jottings," in the *Baptist* of this week, you have an account of a minister preaching in favour of the theatre in Ebenezer Congregational Chapel, Cardiff. He probably knew that such talk would be the best calculated to please his hearers, for last summer the organist of that chapel wrote an opera, and had it performed on the boards of the Cardiff Theatre, having young men and maidens, members of his church and others, singing behind the footlights. Deacons of the church were there, and some openly boasted afterwards of the enjoyment they had had.

Cardiff seems to be the first place that seeks the doubtful honour of putting Mr. Stead's scheme to practical proof. On Wednesday, January 21, a deacon and local preacher in a Methodist Free Church here (which has lately welcomed into its midst a new minister), gave a supper to the Sunday-school teachers and others of the members, including the old minister and his wife; and while the new pastor of the church was trying to hold a prayer-meeting, with nine in the chapel, ninety-two were in the vestry playing cards the whole evening.

I write this because ministers here, who are not themselves on the down-grade, shut their ears, and say they do not believe there is any.

As to conditions in the religious world, the *Word and Work* (London) says:—

The Christian outlook to-day is neither bright nor encouraging. The extent and rapidity of the down-grade movement must puzzle not a little, any old-fashioned Evangelicals, who are expecting the present dispensation to culminate in a blaze of glory. . . . The second advent is to be preceded, not by

an age of earnest expectation and Christian zeal, but by a careless worldliness like that of Sodom on the day of doom, or that of the old world on the eve of the Deluge. Instead of the last days of this age being its best, they will rank among its worst.

In another issue this journal, which is one of the few leading religious papers of London which have resolutely opposed the modern theories of Inspiration and the Atonement, speaks again as follows:—

Can any one read for us the signs of the times? In the recent biography of an eminent statesman, Mr. Froude, who will certainly not be accused of an Evangelical bias, thus writes in reference to the religious unsettlement of our time:—"Men of intellect, who would once have interfered, had ceased to care for such things, and allowed them to go their own way. The Rationalists and critics . . . worked havoc in a party whose whole belief was in their Bible. The Evangelicals, who had been narrow and tyrannical in the days of their power, found themselves fading into impotence; while in the mass of the people a doctrinal faith was superseded by a vague religiosity which saw no particular difference between one creed and another."

In these last words the historian lays his fingers upon the one fault which is fast weakening the whole character of our people. "A vague religiosity," growingly indifferent to truth, is rapidly weakening the strength and wasting the substance of society. Professedly Christian churches are degenerating and becoming invertebrate.

This side of the religious life of the day is not a pleasant one to look at, and this is why so many blink all the evidences and insist that all is well. Nevertheless, it is the duty of the Christian watchman to truly read the signs of the morrow, and to speak Peace and safety only where he finds a warrant for so doing in the Word of God. W. A. S.

THE SUNDAY-LAW MOVEMENT IN CANADA.

THE issue is rising in the Dominion between the friends and foes of Religious Liberty. The Lord's Day Alliance, the object of which is the enforcement of Sunday by law, is having the co-operation of most of the Protestant denominations. The Presbyterian General Assembly has voted to again forward to Parliament a petition in favour of such legislation, and recommends its presbyteries and kirk sessions to take action in support of the move. Meetings are being held in various parts of the country, to create public sentiment, and petitions are being circulated praying for a Sunday law. On the other hand, there are staunch friends of liberty, who believe that no form of religious observance should ever be established by law; but that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, should for ever be allowed in this Dominion.

The Baptist denomination here, as well as elsewhere, stand opposed to the establishment of any principle of religion by law. In their annual convention held at Ottawa, they adopted a resolution ex-

pressing their faith in certain well-defined principles of religious freedom, which may be summarized as follows:—

1. Freedom of religious opinion and worship is inherently a vested right of the individual conscience, and not a grant from the State.

2. Parliament may not prescribe any form of religious belief or worship.

3. All citizens and denominations should be equal in every way before the law.

4. In all regards in which the State violates these principles, it transcends its rightful power, and unjustly infringes on individual rights.

The following excerpt from a letter written by the learned Rabbi E. Friedlander, of Montreal, who is thoroughly imbued with the principles of Religious Liberty, shows the attitude of his people upon this question:—

I have no hesitation in stating that not only do I sympathize with the stand your Conference of the Seventh-day Adventists are taking against the enforcement of the so-called Lord's-day Sabbath observance, but I am also willing to render you as much moral and practical support as lies in my power. How Christians who, like the Israelites, acknowledge the Divine laws given on Sinai, can substitute the first day of the week instead of the seventh as the day of rest, and thus abrogate the fourth commandment, which says distinctly, "But the seventh day is the Sabbath of the Lord thy God," has always been to me an incomprehensible enigma, and is undoubtedly a glaring infraction upon a God-given institution. So long, however, as the advocates of this unwarranted innovation confined themselves to their own denominations, there would be no cause for complaint, since in a free country like ours, every citizen is supposed to be at liberty to observe his religion according to the dictates of his conscience. But when these self-constituted apostles seek to invoke the powers of the Government to enforce the observance of their unscriptural Sunday Sabbath on those who conscientiously consider only the seventh day as sacred to the Lord, then is the time to interpose, and to cry, "Halt! thus far and no farther." . . . Let us therefore oppose with all the means at our disposal, the petitions to Parliament of the Lord's Day Alliance, as well as of the Presbyterians, in which opposition I trust every honest man, no matter to what creed he belongs, will join us, and with the help of God we will enjoy the Civil and Religious Liberty which the laws and constitution of our country grant us. I fear not but we will be able to obtain as many signatures to your petition as there are liberal men to be found in Montreal.

We are circulating petitions asking Parliament to pass no bill concerning the Lord's day which would interfere with the rights or religious freedom of any of her Majesty's subjects. At the head of each petition are the following words from our Sovereign Queen Victoria:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who

may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

Those who are at work with these petitions are having excellent success in securing signatures. One man in his first attempt, in soliciting the names of sixty-one persons, obtained sixty signatures. Another obtained twenty-five out of twenty-six names solicited.

R. S. OWEN.

IN ROME.

A REGULAR contributor to the *British Weekly* has been visiting Rome recently, and writes as follows of some of the forces arrayed against the aspirations of the Papacy in Italy:—

According to all testimony, the monarchy in Italy is just now at the summit of popularity. It is hard to say whether the King or the Queen is the greater favourite with the people. When I was in Rome, a house under repair tumbled, and some workmen were buried in the ruins. When the King heard of it, he came to the place and worked hard with others till the unfortunate men were extricated. He afterwards made kind inquiries for the sufferers, and sent money to help them. Such things deeply move the generous Italian nature. The Queen's beauty and grace, her winning manner, and her devout piety have fairly won the hearts of her subjects. The Romans do not mean to give the Pope his temporal power again, and he stands small chance of regaining it while the monarchy is so firmly established in the affections of the people. The very fact that he is known to desire it produces that vigorous liberalism in which Sacerdotalists of all kinds find life difficult. Newman had good reason for detesting liberalism, and so has the Pope. Just because liberalism is so vigorous, Protestants work hopefully. They find the air exhilarating. As yet they cannot point to very great results.

"The record of the priests is also against them," the writer continues. "While there is no reason to suspect the character of the great majority of the priests in Rome at present, things in the country are very different. Catholics and Protestants alike were unanimous in their testimony to this. Rome was once 'the heaven of priests, the purgatory of pedestrians, and the hell of horses.' When the priests had it their own way they abused their power. In almost every family there are recollections of this—too vivid and too numerous to make the Papal prospect hopeful. The Pope's 'imprisonment' in the Vatican is regarded with very little sympathy. In fact, I heard Catholics say that he sometimes privately takes the air in a carriage. He has been in delicate health of late."

ADVICES received from Shanghai give appalling details of the distress caused by the recent floods and famine in the interior of Northern China. Le Hing Chang, the Governor-General of Pechili, reports that the people of Schuan have suffered terribly by the floods, which destroyed temples, bridges, and the city walls. In ten districts in Wenchuan it is believed that the loss of life will reach fully one thousand. Immediately following the floods in Pesichang a fire occurred which destroyed thirty-five houses.

Progress of the Cause.

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

MOTTO FOR THE NEW YEAR:

"Be Ready."—Luke 12:40.

Be ready! for the Master,
Be ready for the King,
Serving faithfully and waiting
Your precious sheaves to bring.

Be ready! ere the shadows
Shall fall upon that night
When work is nearly over,
And faith gives place to sight.

Be ready! when the dawn
Shall herald in that day
Of glorious dazzling splendour,
That ne'er shall pass away.

Be ready! oh ye saints,
For the happy, heavenly home
For the "crown that is laid up"
When He the Lord shall come.

Be ready! for the Bridegroom,
O listen for His voice;
Let every lamp be filled with oil,
And every heart rejoice.

Be ready! faithful servants,
Following in His train,
Sowing, reaping, gathering in
The ripened, golden grain.

Be ready! valiant soldiers
The wandering ones to bring.
Lift high His royal banner
Recruiting for your King.

Be ready! for we know not
The hour He shall appear
To gather in His loved ones,
His glory bright to share.

Be ready! then, at all times;
For the King will surely come
To fetch His loyal, waiting ones
To their eternal home.

ANNIE GRIFFIN.

SCANDINAVIA.

I HAVE no very great things to relate, and yet we have much to be thankful for every day. The life and health of our labourers have been precious in the sight of God, and they are all of good courage, and have more or less success. We have continually new openings presented to us, for the proclamation of the truth; but for the lack of men and means, we are able to fill but a few of them. I have now been here in Sweden one month, during which time I have visited Stockholm and several churches in Dalarna. We have received much of the blessing of God. In Stockholm I had the pleasure of meeting Bro. Emil Johnson, who has come here to study. His coming is a great blessing to the church here. Three other brethren are studying with him. Bro. Lindqvist, who was imprisoned at Karlskrona for keeping the Sabbath, had been released by the King, and is now canvassing in Stockholm. The canvassers here in Sweden are all doing quite well, but we are much in need of new books. They are now expecting to canvass for the health paper. The ministers are at work in the following places: Karlsdad, Norrköping, and Gefle.

The Lord is working for us in Norway also. Bro. E. G. Olsen is at Bodö; Bro. O. J. Olsen, at other places in Nordland; Bro. Brorson, at Arendal; and Bro. Henriksen, at Thorndhjem. Bro. H.'s experience in Thorndhjem is very interesting. He has canvassed there for about three years. According to the recommendation of the Conference, he began holding Bible readings this last summer, and he has now so many calls that it is impossible for him to fill them all. People are astonished at the light they find in the Bible, and hunger for more.

It was our intention to hold a course of lectures there this autumn, but it being impossible to find a suitable place, we had to give it up, and now the good work is going on in the way here described, and the prospect is that many will embrace the truth. Bro. H. has also had a class of canvassers there this autumn, and they will now scatter in different places, to work for the health paper. The canvassers that started out in this field last spring have all done well, and are of good courage.

In Denmark six canvassers entered Aarhus last autumn, which is the largest city in the kingdom, except the capital. They have had good success. Since the time we fasted and prayed for more labourers, two sisters have entered the canvassing field, and the Lord is blessing them greatly. At present Bro. C. C. Hansen is instructing all the canvassers in the canvass for the health paper, and we hope for many more subscribers in Denmark this year than heretofore. Bro. J. F. Hansen is giving lectures in Copenhagen, with a good attendance, and we have a number of young persons attending school there. The letters that I received from these students, show that they are deeply interested in their studies, and I believe that the Lord will make them a power in the land for His truth.

When we read of how the truth is going in other parts of the earth, we often feel that we are doing but little; but by the blessing of God we hope that some even here will be gathered into the fold of Christ, and prepared for His coming, and thus finally be permitted to join the blessed company on Mount Zion. We wish to be remembered by our dear brethren before the throne of grace.

L. JOHNSON.

FROM AUSTRALIA.

OUR long-anticipated visit from Bro. S. N. Haskell is now in the past, he having left us the 19th of November for New Zealand. The Curtis-Hammond debate on the Sabbath question, detained Bro. Haskell in Melbourne several days longer than it was his intention to remain, and this cut his visit to other colonies short. Not a great deal of importance was attached to the debate itself. The attendance was small; the interest was confined almost entirely to the Disciples and our own people. Dr. Hammond's style was below the ordinary for logic, and below the respectable for decency. His boasted ability to destroy our work was not manifested; not a soul was shaken in its adherence to present truth, and several of the Disciples are now considering the propriety of keeping the commandments of God instead of the traditions of men.

At the close of the debate, Bro. Haskell visited Adelaide for one week, and upon his return I accompanied him to Tasmania for another week. We were glad to find the cause in the neighbouring island prospering; a good state of unity and brotherly love prevails among the churches. Two young men were baptized. The time was altogether too brief to accomplish all that was desired, still we had assurance that our trip was not unprofitable.

The great strike in the commercial world is now at an end, having resulted very disastrously to the trade unions; consequently, unionism is rather at a discount just now. Business begins to revive from its paralyzing stroke, and our canvassing work will, we trust, again be able to proceed. Also the work in the office is quite encouraging just now. We have purchased a second large cylinder press, with which we meet our increasing demands.

Although we realize and feel the power of the enemy opposing us at every step, we believe that God is in His work, and that through Him we shall be able to succeed. Without Him we should surely fail. But He has brought us hitherto, and raising a monument of gratitude, we call it "Ebenezer," and go on trusting Him who has said, "I will never leave thee, nor forsake thee." G. C. TENNEY.

UNITED STATES.

FROM reports coming to hand during the fortnight, we cull the following items:—

MARYLAND.—A good season was enjoyed by the church in Baltimore at its last quarterly meeting. Six individuals, all heads of families, for some of whom the church had long been praying, signified their intention to obey the truth and unite with the church.

MINNESOTA.—A new church building at Eunice was dedicated.

NEBRASKA.—At Culbertson a man who had been a Roman Catholic all his life was baptized and united with the church. A brother visiting among the scattered companies found one company in Butka who had never before been visited. A tract society was organized. One brother at this place is a Bohemian, who learned of our faith through reading "Bible Readings for the Home Circle" on one Sunday, and began to keep the next Sabbath.

OHIO.—Twelve believers were baptized in Broughton, and a church of seventeen members were organized.

WEEK OF PRAYER.—Giving reports that have come in from many of the State Conferences, the General Secretary says: "From these reports it is readily seen that the week of prayer has been a profitable occasion for the spiritual interests of our churches. There has also been a very gratifying increase in the liberality of our people in giving for the support of foreign missions."

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.

THE SANCTUARY.—NO. 3.

THE SERVICE OF THE SANCTUARY, AND WHAT IT ACCOMPLISHED.

1. WHEN the Bible speaks of the sanctuary, how do we know whether the testimony applies to the earthly sanctuary or the heavenly?

As the sanctuary, taken as a whole, exists in two divisions, type and antitype, and covers two dispensations, the Mosaic and the Christian, existing in its earthly form during the former, and in its heavenly during the latter, we have only to ascertain in what dispensation any testimony applies, and then we know of a surety to what sanctuary it belongs. Thus in Dan. 9:17, the prophet prays, "Cause thy face to shine upon Thy sanctuary that is desolate." This occurred 538 B.C., or 569 years before the old dispensation ended; hence Daniel had reference to the sanctuary of that dispensation—the earthly sanctuary. But in Dan. 8:14, we read: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." But those days did not expire till we had come down over 1800 years into the Christian dispensation; hence this testimony applies to the sanctuary of this dispensation—the heavenly sanctuary.

2. As Dan. 8:14 applies to the heavenly sanctuary, how can we ascertain what this cleansing is?

The only way we can ascertain this, is to look at what the cleansing of the sanctuary was in the type. For, as was the shadow, so, in all essential features, must be the substance; as the type, so the antitype.

3. For what was the earthly sanctuary used?

For the purpose of performing a remedial ministry in reference to the sins of the people. Leviticus 1, and onward.

4. By whom was this ministry performed?

By a class of men duly set apart and consecrated as priests. Ex. 28:1, etc.

5. What was the ministration of the sanctuary designed to secure?

The forgiveness and removal of sin.

6. When a person desired pardon for his

sins, what was he required to bring to the officiating priest, to the door of the sanctuary?

Some animal, such as the law prescribed (see Leviticus 4, and onward), to be offered as a sacrifice.

7. Before the victim was slain, what service did the person who had brought it, perform over it?

Laying his hands upon its head, he confessed over it his sins. Lev. 4:29, 33. These texts do not speak of the confession of the sin; but in reference to the scapegoat, it is expressly stated (Lev. 16:21) that when the high priest laid his hands upon its head, he confessed over him the sins of the people. We can infer, therefore, nothing less than that confession of sin in all cases, accompanied the act of laying on of hands.

8. What was signified by this act?

That the sin and guilt of the individual were transferred from himself to the offering. (See Lev. 16:21, second clause.)

9. Who slew the victim?

The sinner himself. Lev. 4:29.

10. Of what was the blood of the victim then considered as the equivalent?

As the blood is the life (Lev. 17:11, 14), and the offering was taken in place of the sinner, the blood represented the life of the sinner which had been forfeited to the law by transgression.

11. Where was the blood of a sin-offering for a priest, and for the whole congregation carried?

Into the sanctuary, and sprinkled before the vail. Lev. 4:5-7, 13, 16, 17.

12. What offerings were especially typical of the offering of Christ?

Those the blood of which was ministered in the sanctuary for sin. Heb. 13:11.

13. When the blood had been sprinkled in the sanctuary, in what condition did it leave the sinner in reference to his sin?

Free from sin, which had been transferred first to the victim, and then through its blood and the ministry of the priest, to the sanctuary.

14. Where was the sin then considered to be?

In the sanctuary, not yet finally disposed of, but waiting for the atonement.

15. What thus accumulated continually in the sanctuary?

The sins for which the people through their offerings had sought forgiveness.

16. What did it therefore become necessary to do in reference to the sanctuary?

To perform some service by which these sins could be removed from the sanctuary, and destroyed; for they could not be allowed to accumulate for ever, and remain in the sanctuary.

17. How often, in the type, was the service to remove sins from the sanctuary performed?

Once a year, on the tenth day of the seventh month. Lev. 16:29, 30; Heb. 9:7; 10:3.

18. What was the day called on which this service was performed?

The day of atonement. Lev. 23:27, 28.

19. What was the service itself called?

Cleansing the sanctuary. Eze. 45:18. (See marginal reference.)

20. What is this called in Eze. 45:20?

"Reconciling" the house.

21. In what other place is the same word used?

"And when he had made an end of reconciling the holy place and the tabernacle of the congregation." Lev. 16:20.

22. What is the word here used?

The word "kaphar" from which with its cognate "kippurim," the word "atonement" is invariably translated.

23. What, then, was done, in the type, in reference to the sanctuary, every year on the tenth day of the seventh month?

The sanctuary was *cleansed*, reconciled, or justified; that is, was made free from the sins which had accumulated therein; and this was making the atonement.

U. S.

Interesting Items.

—War is said to be again imminent in Honduras, Central America.

—Italy has adopted the word boycott, and "boicottaire" is said to be the infinitive.

—The German Emperor this year purposes visiting England, Spain, Portugal, and Italy.

—Foremost among the list of names to be canonised by the Pope in 1893, is that of Christopher Columbus.

—Telephone service between Paris and London will in all probability be commenced about March 2d or 3rd next.

—A Washington telegram states that the cost of the Indian campaign will probably reach a total of two million dollars.

—Mr. Gladstone's Catholic Relief Bill was rejected in the House of Commons by a majority of 33, the ayes being 223, and the noes 256.

—An explosion took place in coal and coke mines in Newcastle, Colorado, last week, and now miles of coal are on fire. People living in the vicinity are removing their effects to a place of safety.

—In 1889 the production of coal from the mines in England and Wales was 153,596,860 tons, and its value at the mines was estimated at £50,099,671.

—Just over 61,000 emigrants embarked from the various ports of the United Kingdom in the December quarter. Of these 18,229 were foreigners.

—Mrs. Jameson has gone to Tippoo Tib to hear his version of the cannibal story related by Mr. Stanley and affecting her husband. Tippoo Tib talks of visiting England this year.

—A destructive earthquake has occurred in Java. In the town of Joana great damage was done, the Chinese quarter being completely wrecked. Twelve persons were killed and others injured.

—The cliff at Black Rock, near Brighton, gave way, about 10,000 tons of chalk falling upon the beach. There have been serious landslips along the Essex coast, caused by inroads of the sea.

—A despatch from Belgrade states that about 2,000 Albanians have broken out in turbulent insurrection near Drenica, in Old Servia. They have hunted a Turkish official from the province, and now threaten the town of Pristina.

—The socialists of Belgium have succeeded in creating a disaffection in the Belgian army. This has broken out in open revolt in a number of places during the fortnight. In Brussels forty soldiers imprisoned for insubordinations fired their barracks, but the flames were extinguished.

—At the annual meeting of the Newcastle Royal Infirmary, it was reported that the three lupus cases treated with Koch's fluid since December 9th had shown marked improvement, and it was fully expected that by a continuation of the treatment health would be perfectly restored.

—Mr. Bradlaugh, the Member for Northampton, died last Friday week. The news that Parliament had moved to strike from the records an old motion by which he had been ejected from his seat before the Oaths' Bill was passed, was not communicated to him upon his death-bed. His daughter says he died as he had lived, an atheist.

—About 600 of the Portuguese military joined in the recent insurrection against the Monarchy. It was designed that action should be taken in concert in the chief towns, but the messages sent by the insurgents in Oporto to other places as signals for revolt were intercepted, and rioting occurred in Oporto only. The loyal troops quickly subdued the rising, killing about sixty, and wounding a hundred rioters.

—It is said that there are in London alone 200,000 factory girls.

—The steamship Shanghai was burned, having on board over 400 Chinese passengers. The crew succeeded in reaching the shore, but it is believed that nearly 300 lives were lost.

—Advices received state that there has been a failure of the rice crop in Siam, which, it is feared, may lead to a rebellion, or at least to rioting unless prompt measures are taken to meet the emergency.

—Italy's exports for the past year show a falling off of some three million sterling as compared with the previous year, while the imports exceeded the exports by about sixteen millions sterling.

—The *Eclair* says that Monsignor Freppel, Bishop of Angiers, intends to go to Rome to submit to the Pope his objections to the attitude of the Church towards the French Republic advocated by Cardinal Lavigerie.

—The project of the gigantic Koch Hospital promised by Herr Bleichröder, the banker, to be erected at Lichterfelde, near Berlin, has been dropped. Three barracks only, for the accommodation of 120 patients, will be erected.

—The little King of Spain very much dislikes being seated upon the throne at State ceremonies. He tries to climb down, and on one occasion declared with tears, that he would rather sit on his mother's lap.

—A band of Indians encamped on the shores of Lake Winnipeg were attacked by 200 famishing wolves. Eighteen—men, women, and children—were devoured by the animals, only two men escaping to tell the fate of their companions.

—Only twenty-four certificates of naturalization were granted last year. Of these aliens seven are described as coming from Germany, six from Russia, two each from France, Greece, and Russian Poland, and one each from Austria, Denmark, Italy, Switzerland, and Turkey.

—In Hampstead, where the allowance of space is 180 square yards to every inhabitant, the death-rate is only 10½ per thousand per annum, in the Bethnal-green condemned district, where the allowance is thirteen square yards only per person, the death-rate is just forty per thousand.

—The oldest man in the world lives in the Republic of San Salvador—so says an American paper. He is of Indian descent, and claims to be 180 years old, his statement being supported by all the aged inhabitants of Bogota, who declare that they knew him as a centenarian when they were little children.

—The latest news from Chili report insurgent successes. A Lima telegram says: Reports received here from Valpariso state that all the members of the Assembly are either in gaol or are hiding to avoid going there. The city has been blockaded since January 16. Three steamers manned by the rebels have captured three steamers belonging to the Chilian Company, as well as a new cruiser.

—Mrs. French-Sheldon, the American lady who proposes to lead an expedition into Central Africa, has just returned to London, and is busy preparing her equipment, in selecting which she has been aided by the advice of Mr. Stanley, Surgeon Parke, and other experienced African travellers. Mrs. Sheldon's only attendants will consist of one white woman as private stewardess, about a dozen native women, and fifty Zanzibar porters. She starts for Zanzibar in a few days.

—A Californian millionaire visited Europe, and had a taste of poverty. He carried a large sum of money and letters of credit for any amount. While returning to his lodgings one night after winning heavily in the Monte Carlo gambling saloon he was waylaid, beaten and robbed of everything. Nobody would believe his story, and the magistrate at Nice believing him to be a drunken tramp, sent him to gaol for a month. After being liberated he tramped to Marseilles, and the American consul there paid his fare back to America.

"EDEN TO EDEN."

Medium Svo. 264 pp.

A NEW BOOK ISSUED BY THE
Pacific Press Publishing Co., 48, Paternoster Row,
LONDON, E.C.

This book is a most interesting study of the more important historic and prophetic portions of the Scriptures. The author traces the world in its career from the time when "God saw everything that He had made, and behold it was very good," on through the period while "The earth also is defiled under the inhabitants thereof," to the future glorious time when Christ says to His followers, "Come ye blessed of My Father, inherit the kingdom prepared for you."

Although very brief for a work covering, as it does, the entire period of the world's history and the consummation of the plan of redemption, yet the important truths which enter into this plan are so connected in their presentation that the thoughtful reader cannot fail to see the relation of each to the others, and to realize the necessity of each as a part of the whole—brevity being rather a help in this direction than otherwise.

Every chapter is alive with interest, and no one can thoughtfully read the book without deriving profit from its pages.

The book is nicely printed and beautifully embellished with Sixteen Handsome Engravings, most of which were designed expressly for the work.

PARTIAL LIST OF CONTENTS:—In the Beginning—The Promise of God to the Fathers—Steps of the Faith of Abraham—The Covenant with Israel—An Important Question Settled—The Kingdom and its King—The Time of setting up the Kingdom—The Hour of Judgment—The Commandments and the Faith—The Seal and the Mark—Signs of the Second Coming of Christ—The Resurrection of the Dead—The Restoration of the First Dominion.

Bound in Cloth, bevelled boards, gilt edges and cover. Cloth, plain, gilt lettering.

THE ATONEMENT.

BY J. H. WAGGONER.

An examination of the remedial system in the light of nature and revelation. In two parts. Part I., "An Atonement Consistent with Reason." Part II., "The Atonement as Revealed in the Bible." This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged. 12mo. cloth. 4s. 6d.

Restoration of the Sabbath,

—OR THE—

Bible Testimony concerning the Lord's Day.

This tract presents briefly, yet comprehensively, the Bible testimony concerning the Lord's Day, the Sabbath. The Prophetic Scriptures which relate specially to the Law of God and the Day of Rest are examined in the light of history, with quotations from Church catechisms and modern historians.

THE DAY OF REST IN BOTH TESTAMENTS.

24 pp., price 2d.

A VALUABLE MEDICAL BOOK

FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

Its Nature, Causes, Prevention and Cure, and Diseases of the Throat, Eye and Ear, due to Nasal Catarrh; with a chapter of

CHOICE PRESCRIPTIONS.

—BY—

J. H. KELLOGG, M.D.,

The work is embellished with a coloured frontispiece and six beautifully coloured plates, besides many cuts illustrative of the Throat and Nasal Cavity in health and disease. 120 pp. bound in cloth, 3s. In paper covers, same contents as bound book, 120 pp., 1s. 3d.

A NEW BOOK.

MAN THE MASTERPIECE;

—OR,—

PLAIN TRUTHS PLAINLY TOLD

—ABOUT—

BOYHOOD, YOUTH AND MANHOOD

By J. H. KELLOGG, M.D.

One of the most urgent demands of the times is for better men. The object of this book is to make men better physically, mentally and morally. The author treats the subject chiefly from the physical stand-point, believing that a vigorous body is the best foundation for a sound mind, and that physical and mental health are most conducive to healthy morals.

Cloth, embossed in gold and jet, red edges. Leather (Library style). Whole Morocco, gilt edges.

Send for Catalogue of Publications.

PACIFIC PRESS PUBLISHING CO.,
 48, Paternoster Row, E.C.,
 451, Holloway Road, London, N.

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, FEBRUARY 12, 1891.

CONTENTS.

He Leads Us On (Poetry),	49
Cultivating Devotion, G. I. B.,	49
The Character and Career of the Apostle Paul, G. H. BELL,	50
"All are Yours," F. PEARBODY,	51
"Dip It Up" (Poetry), Mrs. L. C. HUTCHINS,	51
Scripture Incidents, F. D. STARR,	51
Double-Minded,	52
Results of the Leipsic Disputation, JOSEPH CLARK,	52
Repentance,	52
Fame (Poetry),	53
Importance of Family Discipline, E. G. WHITE,	53
If I were a Boy,	53
The Candle of the Lord,	53
The Song of the Gossip (Poetry),	54
Historical Landmarks,	54
Here's a Laddie (Poetry),	54
Rev. J. G. Paton on Smoking,	54
A Temperance Illustration,	55
The Cat and the Mouse,	55
Precautions against Consumption,	55
An Old Lecture,	55
Narcotic Stimulants,	55
Remarkable Surgery in Egypt,	55
Explaining Miracles, M. J. W.,	56
Christ, our Life, M. O. W.,	57
Satan a Deceiver, G. O. T.,	57
Some Historical Facts,	58
How is It? M. O. W.,	58
Perilous Days, W. A. S.,	59
The Sunday-Law Movement in Canada, R. S. OWEN,	60
In Rome,	60
Be Ready, (Poetry), ANNIE GRIFFIN,	61
Scandinavia, L. JOHNSON,	61
From Australia, G. C. TENNEY,	61
United States,	61
The Sanctuary.—3. (Bible-reading), U. S.,	61
Interesting Items,	62

"CAN the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." "Marvel not that I said unto thee, ye must be born again."

THE Rev. Charles G. Ames, in a recent discourse on "Modern Difficulties in Religion," quotes a humorist as saying, "The Devil doesn't care how much religion you have if you don't do anything with it."

THE next General Conference of Seventh-Day Adventists will convene March 5, 1891, at Battle Creek, Michigan, U. S. A., and will continue for about three weeks. It will be in many respects the most important Conference ever held by the denomination.

THE Bible societies are adding to their list of languages into which the Scriptures are translated and published. The British and Foreign Bible Society is now printing the four Gospels in the Uzbek Turki tongue. It is estimated that this is the language of over two millions of people in Asiatic Russia, Bokhara, Afghanistan and contiguous territories.

IS IT possible that the programme of the "Church of the Future," about which we have heard so much recently, has been anticipated in Russia? In an old newspaper file we find a review of a book on Russian sects, in which we read: "There is another sect calling themselves Christs. They adore one another." In these two points, at least, there appears to be striking similarity.

INDIA is also afflicted with false prophets. The *Madras Times* says that "a very remarkable and instructive circumstance just now is the number of Pundits and Brahmins who are going about prophesying that, according to the Hindoo Shastras, the reign of the British will expire in India at the close of the present century, and revert to the Hindoos again."

THE leading Secular organ rebukes a Northern ecclesiastic who has been endeavouring to conciliate unbelief by classifying the miracles of the Bible, and pronouncing the larger portion capable of explanation on natural grounds. The Secular paper well says that the effort is of no account so long as one is left; for if one is possible all are. There is a timely article on this subject, "Explaining Miracles," in our editorial columns this week.

THE address last Sunday evening at the Athenæum, Camden Road, N., was upon the theme, "Christ in the Old Testament and in the New." Next Sunday, Feb. 15, the topic will be, "The Home of the Saved: Shall We Know each other There?" And for Feb. 22, the subject will be, "The Cross of Christ." These special services are held each Sunday evening, at seven o'clock, and the public are cordially invited to attend.

THIS is the manner after which a religious contemporary warns its readers: "We shall go on *thinking* after death. What a dreadful fact for those who cannot bear to think *now*, and who will then be able to think only of their sins!" There are more scriptural arguments, and hence far better ones, which might be used to urge the same lesson. This one is directly contrary to such scriptures as Psa. 146:4: "In that very day his thoughts perish."

EVEN now a section of the professed Church does not come far short of meeting Mr. Stead's formula of the Church of the Future. We read that the Barnsley magistrates recently refused to grant a license to sell liquors at a church bazaar, the chairman remarking that religious bazaars should be free of any connection with the traffic in intoxicants. We also hear of a "grand pantomime," held in connection with a Folkestone church. It is time Protestants ceased giving away the warnings of such texts as Rev. 17:2-5, wholly to the Roman Catholic Church. Where these things are in the Church, the Spirit of God is not; for Christ hath no concord with Belial."

WE have had the pleasure of meeting Eld. C. L. Boyd and family, who arrived a few days since from Cape Town. It is now almost four years since we accompanied him to South Africa, and he has been labouring in that country ever since. Not a few friends of the cause have been raised up in that field during this time, and the present outlook is encouraging. In company with Eld. H. P. Holser, of Basle, Switzerland, and Bro. W. A. Spicer, of this city, who go as delegates from these fields to the S. D. A. General Conference, Eld. Boyd is on his way to attend that gathering. These brethren sailed from Liverpool the 11th inst., on the "Majestic" of the White Star line.

A PREACHING service is held in the Athenæum, Camden-road, N., every Saturday morning at 11 o'clock, and every Sunday at 7 P.M.

IT is impossible to forecast in detail the future of the great labour struggle, which is such an element of unrest and trouble in the world to-day. The great Australian strike has closed disastrously to the Unionists, and now it will take a long time to make up the losses, which must fall upon all. The Town Clerk of Melbourne says the people of Melbourne lost a million sterling through the strike. Strike after strike has taken place in Great Britain during the past year, and yet the daily press continues to bring us news of strikes and rumours of strikes. A conference of miners soon meets in Germany to formulate demands; the agitators assert that the position of the workmen is worse than it was before the great strike of 1889. In James 5:1-8, are words which evidently apply at this present time. Not until Christ comes will oppression and strife cease.

ANOTHER European statesman has been giving his views on the irrepressible Eastern Question. A writer in the *Contemporary* interviewed M. Tricoupis while on a recent visit to Athens. M. Tricoupis evidently thinks Greece is the nation which should be allowed the largest share of European Turkey. He says it is in the interests of Greece that the next dismemberment of Turkey should be deferred and not precipitated. Many have thought the development of Bulgaria would stay the progress of Russia, but M. Tricoupis denies that this State is capable of being a bulwark to Turkey. Its people are Russian in feeling, and at the proper time will brush away the anti-Russian Government, like the Servians, and show their true colours. From whatever point of view statesmen look at the question, with all their conflicting interests, they are agreed as to the fact that Turkey must go, and that not far in the future. In the time of the end, says that eleventh chapter of Daniel, "he shall come to his end and none shall help him."

WE ask our subscribers by post, whose subscriptions expire with this number to kindly note the fact, and favour us with a renewal. The date printed on the address label shows the time of expiration.

BOUND VOLUMES.—The volume of THE PRESENT TRUTH for 1890 may be obtained of our publishers. The volume is neatly bound in cloth, gilt lettered. Price, post-free, 4s. 6d.

SEND 3s. to the publishers, and receive the PRESENT TRUTH, post-free, for one year.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL, PUBLISHED FORTNIGHTLY.

This Journal is devoted to the dissemination of the great Bible doctrines of Repentance and Faith, Salvation through Christ, the integrity, perpetuity, and obligation of the Moral Law, a thorough Sabbath Reform, the Second Coming of Christ our Life, True Temperance, and other correlative doctrines and truths.

ANNUAL SUBSCRIPTION RATES: For the United Kingdom, and all countries within the Postal Union, post free 3s. Countries outside the Postal Union, extra postage added.

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

Editorial communications to be sent to the Editor "PRESENT TRUTH," 451 Holloway Road, London, N.

Address all business correspondence to Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.

Send for Catalogue of Publications.

PRESENT TRUTH is printed by the Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.