

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR—

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HOME-LAND OF THE SOUL.

Soon will come a glorious morrow,
When the blood-washed throng shall stand
Free from every shade of sorrow,
In fair Heaven's shining land.
They will reach their home eternal,
Where time's billows cease to roll;
They will rest mid joys supernal,
In the home-land of the soul.

All our woes will be forgotten,
All our tears and sufferings fled;
We shall think no more of earth-life,
But of Heaven's sweet life instead;
Nevermore a care or sadness
While the endless ages roll,
But we'll stand with joy and gladness,
In the home-land of the soul.

Clasping hands in joyous greetings,
With the friends of earthly years,
Joyous words and happy meetings
Will for ever banish tears.
Joy shall fill the endless hours
Where no death bells ever toll,
And we'll rest mid fadeless flowers,
In the home-land of the soul.

Lovely land of joy and beauty,
Meadows green and valleys sweet!
Fitting rest for lives of duty
When the journey is complete.
Where the tree of life is bending,
And life's waters gently roll,
We shall rest in bliss unending,
In the home-land of the soul.

L. D. SANTEE.

General Articles.

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

JUSTIFICATION BY FAITH.

WHEN through repentance and faith we accept Christ as our Saviour, the Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favour with Heaven, and through the Spirit has fellowship with the Father and the Son. Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be

sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed.

It is important that we understand clearly the nature of faith. There are many who believe that Christ is the Saviour of the world, that the Gospel is true and reveals the plan of salvation, yet they do not possess saving faith. They are intellectually convinced of the truth, but this is not enough; in order to be justified, the sinner must have that faith that appropriates the merits of Christ to his own soul. We read that the devils "believe, and tremble;" but their belief does not bring them justification, neither will the belief of those who give a merely intellectual assent to the truths of the Bible bring them the benefits of salvation. This belief fails of reaching the vital point, for the truth does not engage the heart or transform the character.

In genuine, saving faith, there is trust in God, through the belief in the great atoning sacrifice made by the Son of God on Calvary. In Christ, the justified believer beholds his only hope and deliverer. Belief may exist without trust, but confidence born of trust cannot exist without faith. Every sinner brought to a knowledge of the saving power of Christ, will make manifest this trust in greater degree as he advances in experience.

The words of the apostle shed light upon what constitutes genuine faith. He says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To believe with the heart is more than conviction, more than assent to the truth. This faith is sincere, earnest, and engages the affections of the soul; it is the faith that works by love, and purifies the heart.

God reveals Christ to the sinner, and he beholds him dying upon Calvary for the sin of his creature. He then understands how he is condemned by the law of God, for the Spirit works upon his conscience, enforcing the claim of the broken law. He is then given the op-

portunity of defying the law, or rejecting the Saviour, or of yielding to its claims, and receiving Christ as his Redeemer. God will not compel the service of any man, but he reveals to him his obligation, unfolds to him the requirements of His holy law, and sets before him the result of his choice—to obey and live, or to disobey and perish.

The command from heaven is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." When the force of this requirement is understood, the conscience is convicted, the sinner is condemned. The carnal mind, which is not subject to the law of God, neither indeed can be, rises up in rebellion against the holy claims of the law. But as the sinner beholds Christ hanging upon the cross of Calvary, suffering for his transgression, deeper conviction takes hold upon him, and he sees something of the offensive nature of sin. Where there is a true conception of the spirituality and holiness of the Divine law, the sinner is under condemnation, and his sins stand arrayed before him in their true character. By the law is the knowledge of sin, and in its light he understands the evil of secret thoughts and deeds of darkness. God's law presents matters in a light in which he has never before viewed his life. He sees that what we speak with our tongue, what we do with our hands, what we exhibit in our outer life, is but a very small part of what goes to make up our character. The law penetrates to the thoughts and intents of the heart. It searches out the dark passions indulged in secret, the jealousies, envyings, theft, murder, malignity, ambition, and evil that lurk hidden from the eyes of men. How often do men exalt those in whose hearts are dark things that for want of opportunity to display themselves are kept from sight. But God's law registers all hidden evil. The wise man declares, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Many who claim to believe that the law has a binding obligation upon human intelligences, think lightly of secret sins, and carry themselves with boldness, as satisfied in their self-righteousness as if

they were really doers of the Word of God. Their work bears the impress of their defective character, and God cannot stand as their helper. God cannot co-operate with them.

Character is tested and registered by Heaven more by the inward spirit, the hidden motive, than by that which appears to men. Men may have a pleasing exterior, and be outwardly excellent, while they are but whited sepulchres, full of corruption and uncleanness. Their works are registered as unsanctified, unholy. Their prayers and works, devoid of the righteousness of Christ, do not ascend before God as sweet fragrance, but they are abomination in the eyes of the Lord. To those who will open their eyes, the law presents a perfect likeness of the soul, a complete photograph of the inner man; and as this picture is unveiled before the sinner, he is constrained to acknowledge that he is sold under sin, but that the law is holy, and just, and good.

Paul declared, "I was alive without the law once; but when the commandment came, sin revived, and I died." The apostle recognizes the claims of the law, and did not break out against it because it revealed to him his true situation. He acknowledged the likeness which it presented, but he did not say to the law, "Cleanse me, purify me." He turned at once to Calvary. He fell on the Rock Christ Jesus, and was broken. He knew that repentance which needeth not to be repented of. He understood that "by the deeds of the law there shall no flesh be justified;" for it is not the province of law to save, but to condemn; not to pardon, but to convict. It cannot to any degree lessen the rigour of its claims. If one requirement could be set aside, the whole law might be abolished; for to change any commandment to save a defaulter would make of none effect the value of the rest. The law cannot save those whom it condemns; it cannot rescue the perishing. There is but one hope for the sinner. Is it in outward ceremonies? in rigorous performance of religious duties? is it in mourning and penance, and in devoting hours to prayer and meditation? in practicing self-denial? in giving to the poor, and in doing deeds of merit?—No, none of these things will work the salvation of the soul. The question is asked, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—No; no man can stand before God in his own merit. Those who are saved will be saved because Jesus has paid the full debt; and man can do nothing, absolutely nothing, to merit salvation. Christ says, "Without Me, ye can do nothing." Then whose is the merit?—It all belongs to our Redeemer. All the capabilities of man come along through Christ, and we may say of our best performances, "All things

come of Thee, and of Thine own have we given to Thee."

It is the grace of Christ that draws men unto Himself, and in Him alone is hope and salvation for the sinner. Man is unworthy of any favour from God; but as Christ becomes his righteousness, he may ask and receive, in His name and through His merit, the grace and favour of God. Jesus bore the just penalty of the law, that we might have His grace; but this fact does not mean the subversion of the law. Paul asks, "Do we then make void the law through faith? God forbid; yea, we establish the law." The bestowal of the grace of Christ upon the repentant sinner is that he may be brought into perfect harmony with the government of Heaven. In the cross, mercy and truth are met together; righteousness and peace have kissed each other.

When we look to the cross of Calvary, we see that the highest claims of the law were met in the efficiency of the offering. Hence, Jesus is called "the Lord our righteousness." When we lay hold on the merit of Christ, and are able to say, "The Lord is my Saviour, my righteousness" then we are justified by faith, and have peace with God through our Lord Jesus Christ.

MRS. E. G. WHITE.

"I WILL RUN AFTER HIM."

GEHAZI had held an honourable position in connection with his master, Elisha, and with the work of God. He had witnessed the remarkable cure of Naaman, and observed the refusal of Elisha to accept the present of his grateful heart. The Devil desired the ruin of this young man. He set a snare for his feet, and, urged on by a spirit of avarice and unholy ambition, Gehazi ran into it.

The fatal decision was made: "As the Lord liveth, I will run after him, and take somewhat of him." With a foul lie upon his tongue, he reached Naaman, secured the coveted treasure, and returning to the man of God (who looked into his heart, and knew his crime), he had framed another lie to screen him in iniquity. He had sacrificed his honour, lost his character, forfeited his calling as a servant of his godly master, obtained his ill-gotten wealth, and secured to himself the leprosy of one who through obedience to the Lord's prophet had been so miraculously healed. Truly, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

But the spirit of running after Naaman for riches was not cured by the experience of this youth; nor is the spirit of running after the giddy pleasures of this world abated. "Lovers of pleasures more than lovers of God" is noted in the Scriptures as a sign of "the last days." "Having a form of godliness, but denying the power thereof." "From such," says the apostle, "turn away."

"Turn away" cannot mean *run after them*, mingle and commingle with them. It cannot mean, Be ye of them; drink in pleasures as they do; act, talk, and spend your time and money as do they. No; it must be the reverse of this. As believers in the speedy coming of the Saviour, as those who believe in keeping "the commandments of God and the faith of Jesus," have we not a message to bear which has power in it? one which will separate the people of God from the world, and bring them into the unity of the faith? Will it not by the power of the Holy Spirit, sanctify them wholly?

God has a testing truth, a saving message, upon which the remnant church may safely anchor, and be "kept by the power of God through faith unto salvation ready to be revealed in the last time." Of this class the apostle writes: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." To be preserved blameless, we must first be rendered blameless, "through sanctification of the Spirit and belief of the truth:" have our heart changed, and delight to bow in sweet submission to the will of God. The Third Angel's Message (Rev. 14: 9-12) is the last to be borne to this world. It is gathering a people to stand when the King of glory shall come to raise the sleeping saints, and change the righteous living. It is a solemn thought that so many who have heard this message, partially embraced it, and in some degree separated themselves from the world, should be double-minded. At times they seem to be with the people of God, and with them to advance; then they retrograde, advance, and recede. The world has its attractions and charms for them. They are found in the halls of mirth and pleasure; they seem at home where the worldling finds pleasure and pastime bewitching and intoxicating. They forget Peter's solemn admonition for this time: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." Here is the Christian's stronghold. Here he draws his support.

If these relations are continued, if they are allowed to separate one from the chosen people of God, obscuring the heavenly vision, weakening the desires for holiness of heart and purity of life, surely such misled souls are inviting to themselves spiritual leprosy which most certainly will work death. Truly, it is time that our senses were exercised to discern the evil of such associations; for they will not, they cannot, deepen our devotion to God, nor fit us better to engage in this work of the Master, nor to meet more hopefully the trials of the future.

"Make a firm-built fence of truth
All around to-day,
Fill the space with loving work,
And within it stay."

We have not much more time to spend in getting our balance childishly trying to decide whether truth is truth, or

error is error, nor in settling the question which way we will run, whether after objects which perish with the grasp, or after life eternal. "Examine yourselves, whether ye be in the faith; prove your own selves."

"How changed, alas! are truths divine
For error, guilt, and shame."

A. S. HUTCHINS.

THE OLD DISPENSATION AND THE NEW.

It is a common saying with a certain class of Christians, that the old dispensation was a dispensation of strict justice, but this is a dispensation of mercy; that in the old dispensation it was "obey and live" or "disobey and die;" that the command was, "Thou shalt," but now it is, "Ye ought." Nothing could be more fallacious. God never changes—he was always merciful. Ex. 20:6; Psa. 136. It is a rule, not only of every-day life, but of Scripture also, that to whom much is given, of him much is required. Luke 12:48. Apply this rule to the case in hand. This dispensation is more glorious than the old, as the sun is more glorious than the moon. They were walking in the shadow of the cross, we are walking in the bright rays of the glorious gospel of Him who was the light of the world. John 12:46; 3:19; 1 John 2:8. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. In the light of these facts, who can fail to see that justice has a stronger claim upon our obedience, and that we are under deeper obligations to God now than were those who lived under the old dispensation.

With this thought in mind, we are prepared to look at the direct teaching of Christ and the apostles. Christ says we may commit a sin by a look or a thought. Matt. 5:22, 28. Things which were passed by in the old dispensation are looked after strictly now. (See Matt. 19:3-8.) "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:2, 3.

It must be plain from these texts, that God will deal with *us* more strictly in this dispensation than He did with the ancients. Paul asks the question, "How shall we escape?" In Heb. 12:25, he says, "Much more shall not we escape." These are plain facts, but we must have line upon line. "He that despised Moses' law died without mercy under two or three witnesses." Chap. 10:28. Yes, says one, that is just what we thought—there was no mercy in that law! But hark! "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath

done despite to the Spirit of grace?" Verse 29. To tread underfoot the Son of God, is to trample upon His authority, and call it a light thing to disobey His Word. God is always merciful. It is only because of His tender mercy that we are not consumed; "for the wrath of God is revealed from Heaven against *all* ungodliness." Rom. 1:18.

We have no more signal instance of God's vengeance in the old dispensation than in the new. Acts 5:5. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

WM. BRICKEY.

"HE WALKED WITH GOD."

"And Enoch walked with God, and he was not, for God took him." Gen. 5:24.

I SOMETIMES turn me from the page of glory,
The tales of heroes, and the paths they trod,
And think upon him of whose life-long story
Is simply told us that he walked with God.

No record of his deeds, if great or lowly,
No roll of battles fought or triumphs won:
He walked with God, and in that presence, holy,
Whatever deed he wrought was nobly done.

No record of the task of his fulfilling,
Whether he watched with shepherds on the plain,
Or laboured patiently, the rich soil tilling;
He walked with God, and could not toil in vain.

No record of his wealth, if little earning,
Or if the flocks on all the hills were his;
He walked with God, and to Him daily turning
For daily need, was heir to all that is.

No record of his fame, if to him bending,
Men crowned with homage all his length of days;
Or, humble and unknown to his life's ending;
He walked with God, and could forego man's praise.

No record if his path was bright or dreary,
If through the barren waste or pleasant vale;
He walked with God, and howsoever weary,
He leaned upon an arm that could not fail.

We know not if men followed his meek leading,
If human feet kept pace beside his own;
Or if he walked where all passed by unheeding;
He walked with God, and could not be alone.

We do not know what were the dreams he cherished,
What fond affections round his heart did cling,
How oft his hopes along the way-side perished;
He walked with God, and lacked for no good thing.

We do not know what bitterness oppressed him;
We do not know what secret tears he shed;
We cannot know what griefs and ills distressed him;
He walked with God, and so was comforted.

We do not know how oft his footsteps stumbled,
How oft he faltered on his journey's length,
How oft he fell, and lay abased and humbled;
He walked with God, and He renewed his strength.

We do not know what danger loomed before him,
How oft he quailed at some unlooked-for foe;
He walked with God, and while that arm upbore him,
Where'er it led he might not fear to go.

We know not if he always felt that guiding,
Or if no shadow ever dimmed his sight;
He walked with God, and in His care abiding,
Was safe with Him in darkness or in light.

—Sel.

WHERE we are ignorant, God is wise;
where we stand blindly in the dark, he
is in the light.—*Phillips Brooks.*

"SHALL POSSESS THE GATE OF HIS ENEMIES."

WHEN Abraham gained the victory in the great trial of his faith in offering up his son, God made him great promises, one of which was, "Thy seed shall possess the gate of his enemies." Gen. 22:17. The seed here spoken of is Christ. "Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Who are his enemies? and what is it to possess their gate? are questions that arise, and in the correct answer to which all can but be interested.

The great enemies of Christ, which include all others, are Satan, death, and the grave. The grave is Satan's prison-house. He, by death, thrusts the human family into his prison, and designs and desires to keep them there for ever. In Isa. 14:12-17, under the name of Lucifer, he is brought to view as he "that opened not the house of his prisoners;" or, as the margin reads, "did not let his prisoners loose homeward." "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21, 22. Satan is the strong man armed; his palace is the grave, and his goods are dead men. The gate through which he thrusts his prisoners into prison,—the door through which he carries his goods into his palace, is death. Christ is the "stronger than he" who shall come upon him, and overcome and take from him all his armour wherein he trusted, which is the power over dead men. When Christ comes upon him and takes it from him, then Satan no longer has unlimited control over death, or power to hold man therein for ever.

Has this been accomplished? A key is the symbol of possession and power to control. If a man had the key to another's door, it would be understood by all that he had possession of the house and could go in and out at will. "And thy seed shall possess the gate of his enemies." Does Christ now possess that gate? "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18. When Christ went down into the grave, and rose again triumphant over death, He brought away the keys of death and the grave. He has now come upon the strong man, and taken from him all his armour wherein he trusted; and soon, thank God, he will go into his palace and divide his spoils. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Isa. 53:12. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13:14. Christ, the promised

seed of Abraham, now has possession of the gate of His enemies, and by and by He will accomplish His pleasure in the utter destruction of the prison, its door, and its keeper. E. R. JONES.

THE CARNAL MIND.

THE carnal or fleshly mind is declared by the apostle to be in a state of opposition to God. The intellect, the affections, and all the powers of the mind are alike debased by sin. It is hard to realize this, because of society gloss and the deceitfulness of the human heart. A motive underlies every act, and God alone can fathom the springs of thought. Could the vail be drawn aside which hides the inner chambers, what depths of iniquity would be revealed! Life is development, and no person can live long and not reveal to some human eye his real character. We may well be afraid of ourselves, and stand in fear of our nearest and dearest friends, if God is not in our lives. God's Spirit alone can change the heart, purify the soul, and remove its enmity. After conversion there must be a continual growth in grace and a daily communion with God, or sin will revive and again obtain the mastery.

In view of the fact that we are all exposed to Satan's temptations, and liable in moments of carelessness to be overcome, how tender-hearted we should be! The Spirit of God will help us, as Kingsley says, "to understand people's trials, and to make allowances for their temptations; to put one's self in their place, till we see with their eyes and feel with their hearts, till we judge no man, and have hope for all; to be fair, and patient, and tender with every one we meet; to despise no one, to despair of none, to look upon every one we meet with love, almost with pity, as people who either have been down into the depth of horror, or may go down into it any day; to see our own sins in other people's sins, and know that we might do what they do, and feel as they feel, any moment, should God desert us; to give and forgive, to live and let live, even as Christ gives to us and forgives us and lives for us and lets us live in spite of all our sins."

The unregenerated heart can never feel thus. It overlooks its own sins, and has no pity for those in the darkness of despair. God has His children, and even in this world of sin there are those who live noble lives.

"I know the face of Him who with the sphere
Of unseen presences communion keeps,
His eyes retain its wonders in their clear,
Unfathomable depths.
He brings the thought that gives to earthly things
Eternal meaning; brings the living faith
That even now puts on immortal wings,
And clears the shadow Death.
This in His face I see; and when we meet,
My earthliness is shamed by Him, and yet
Makes hope to think that in the unholy street
Such men are to be met."

ELIZA H. MORTON.

IF believers are condemned by the world, let them remember that they shall not be condemned with the world.

THE SYMPATHY OF CHRIST.

THERE is no form of sickness in which Jesus cannot sympathize, and it is so sweet to have His sympathy. One does not know how sympathy works, but it does work very mightily. A little girl said to her mother: "Mother, poor Mrs. Brown has lost her husband. She likes me to go in and see her. She said she would like me to go in every morning, because I comfort her so. But, mother, I do not comfort her; I do not know anything I could do to comfort her, or I would do it, if I could. But when she sits and cries, I put my cheek by hers, and cry too; and she kisses me, and says I comfort her." It is so with us poor human beings, the one to the other; but how much more to feel your Master's tear go down your cheek, when you are weeping through pain, and to know that He, "in every pang that rends the heart," has His full share and measure.—C. H. Spurgeon.

CIRCUMSTANCES.

WHILE Peter was with Jesus in the chill of the outer night, he was more favourably circumstanced, whether he realized it or not, than when he was with the officers of the priest's palace, near a warm fire. In the one place he was ready to die for Jesus; in the other he was ready to deny Him. We owe more to our deprivations and trials than we realize. If we were more comfortably off than we are, we might lose in character more than we gained in comfort. It is better to shiver in Christ's service than to grow warm among His enemies. There is nothing for which we have cause of greater gratitude than that the Lord secures to us enough of trials and discomforts to keep us from growing cold in our hearts while our bodies grow warm.—S. S. Times.

CONSECRATION.

WHAT folly to fear giving yourself too entirely to God. It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable.—Fenelon.

WHEN a man has been successful for a series of years in a given line of service, there is always something to be learned from his peculiar methods of work; for there is no such thing as a permanent success without a reason for it. Men do not stumble into the right way of overcoming obstacles; nor do they build up an abiding structure without a wise plan.—H. C. Trumbull.

THE way for Christians to be near to each other is to be near to Christ. When they are close to Him they cannot be far apart.

AN APT ILLUSTRATION.

THE incongruous and composite character of a Christian humbug is most strikingly set forth in the following illustration by Dr. Talmage:—

One of the professors in Harvard University was a great bug-ologist. He had all sorts of bugs the world ever saw, in frames; and he studied bug-ology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just as nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table, and said:—

"Professor, what sort of bug is that?"

The old professor looked at it, and turned it round, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk; and you just put him all together, and he is the finest specimen of humbug you ever saw.

PRAYING AND GIVING.

IT is related of the venerable Mr. Sewall, that once when entering a missionary meeting just as the missionary collectors had taken their seats, he was asked to lead in prayer. The old man stood, hesitatingly, as if fumbling in his pockets. The leader called more loudly to lead in prayer; but still the old man hunted in his pockets till he got the coin and deposited it in the contribution-box. "I didn't ask you to give; I asked you to pray," said the leader. But Mr. Sewall answered, "I heard you; but I can't pray for missions till I have given something." What a blessing, if God would put a conscience in the mouths of all Christians, so they could not pray till they had given something! O for a conscience in the mouth!—Religious Telescope.

TEMPTATIONS.

TEMPTATIONS are among the means of Christian growth. Every time a temptation is mastered, and we are able to say, "Get thee behind me, Satan," we add another link to our armour. When trials are courageously surmounted, when the plot which is laid for our destruction is frustrated, and we outflank the enemy and cause him to retire in disorder, we feel within us a thrill of victory, and we are stronger than before.—Herald of Life.

GREAT troubles, like strong winds, sometimes waft a soul to its haven, when the calm of peace would leave it to drift to wreck.

The Home.

"Whatever 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.

HIS MOTHER'S SONGS.

BENEATH the hot midsummer sun
The men had marched all day;
And now beside a rippling stream
Upon the grass they lay.

Tiring of games and idle jests,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried,
"There's none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm,
"Am I a soldier of the cross,
A follower of the Lamb?"

"And shall I fear to own His cause?"—
The very stream was stilled,
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song; the singer said,
As to his feet he rose,
"Thanks to you all, my friends; good night.
God grant us sweet repose."

"Sing us one more," the captain begged;
The soldier bent his head,
Then glancing 'round, with smiling lips,
"You'll join with me," he said.

"We'll sing this old familiar air,
Sweet as the bugle call,
'All hail the power of Jesus' name,
Let angels prostrate fall.'"

Ah! wondrous was the old tune's spell
As on the singer sang;
Man after man fell into line,
And loud the voices rang.

The songs are done, the camp is still,
Naught but the stream is heard;
But ah! the depths of every soul
By those old hymns are stirred.

And up from many a bearded lip,
In whispers soft and low,
Rises the prayer the mother taught
The boy long years ago.

—Selected.

THE FORGIVEN SON.

THE quaint saying of Jeremy Taylor, that "God fails not to sow blessings in long furrows," has an illustration in the following narrative:—

In the commencement season of 1857, a student of a classical and military school in New England was to have graduated with honours, but by some deviation from the rules of the school his record was impaired. A rebuke from his father angered the young man, and he vowed he would live at home no longer, and, uttering abusive language, left the house.

But the storm of passion was too violent to last long, and soon spent itself. The better nature came back, and entering the room he had so rudely left, he threw his arms around his father's neck,

and said: "Father, I've done a very wicked thing. I'm very sorry I have abused you so. It was not your loving son that did it. I was angry. Can you forgive me? I shall never again do such a thing."

The quick embrace and a father's kiss removed the agony of guilt from that broken heart. Never since that hour (both are living to-day) has an unkind word escaped his lips. He nurses his aged parents as tenderly as they used to him.

For several years this event, so full of interest at the time, had no other meaning than an occasional family reminiscence. But as now seen there was a Divine intention in it, reaching into future years. In this school incident there was the illustration, and apparently the only one, that would reach the heart of a dying officer, and rescue both body and soul from the wreck of a great battle. So Christ's love and foresight "shape our ends" and sow our "blessings in long furrows," as the following will show.

A few years later found this young man at the West, thoroughly trained in business and military tactics. He went to the front at the call of his country, as captain of a company of his choice—was wounded in that fearful battle of Gettysburg—and on the sixteenth day after, his father found him—gangrene had followed amputation of the right leg just below the knee, and had nearly reached the fatal death mark. He was given up to die. There was no hope remaining. Life was nearly gone. The embrace he gave his father was feeble. His voice was that of one about to give up life. "Dear father, how glad I am to see you once more. You must do the talking now. I'm almost gone."

Returned from a short walk with the surgeon, the colonel asked his father to sit down by him.

"Have you been talking with the surgeon?"

"Yes."

"What did he say about me?"

"He says you must die."

"How long does he think I can live?"

"Not more than four days, and you may go at any moment."

"Father, you must not let me die now. I am afraid to die. I'm not prepared to die. If I must, do tell me how. I know you can, for I've heard you do it for others."

There was no time or place for tears. There was work to be done, and done at once. There was no hesitation. Instantly the Spirit said to the father, "Tell him of the school incident. That is what he wants; I have held it in reserve for this moment."

"My son, you feel guilty, do you not?"

"Yes; that makes me afraid to die."

"You want to be forgiven, don't you?"

"Yes; can I be?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Do make this so plain that I can get hold of it," raising his feeble arm and closing the hand as if to grasp it.

"Do you remember the school incident years ago?"

"Yes, very distinctly. I was thinking it all over a few days ago, as I thought of your coming."

"Do you remember how you came back into the house, and, throwing your arms around your father's neck, you asked him to forgive you?"

"Yes."

"What did he say to you?"

"He said, 'I forgive you with all my heart,' and kissed me."

"Did you believe him?"

"Certainly; I never doubted his word."

"Did that take away your guilt?"

"Yes."

"All of it?"

"Yes."

"Were you happy at home again?"

"Yes; more than ever before."

"That is just the thing for you to do now. Tell Jesus you are sorry that you have abused Him, and ask Him to forgive you, just as simply and sincerely as you did me. He says He will forgive, and you must take His word for it, just as you did mine."

"Why, father, is that the way to become a Christian?"

"I don't know of any other."

"That is very simple and plain; I can get hold of that."

Very much exhausted by this effort, the colonel turned his head upon his pillow to rest. The father, having done his work for the dying son, sank into a chair and gave way to a flow of tears, expecting soon to close his son's eyes in death. That painful suspense was not to last long. It could not. It did not. A change had taken place. A new life had come to that soul. Its first utterance changed the tears to joy.

"Father, you need not cry any more. I don't want you should. I want you should sing. It's all right with me now; I'm happy; Jesus has forgiven me; I've told Him how sorry I am that I have abused Him so. And He has forgiven me; I know He has, for He says He will, and I have taken His word for it just as I did yours. I'm not afraid to die now; I don't think I shall; I feel the stirring of a new life within me, and with it comes the feeling of new life in my blood. I want you to sing that good old hymn we used to sing when a boy at family prayers:—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Immediately the life current, which was rapidly ebbing away, began to flow back, the pulse beating at the death rate began to lessen, the eyes to brighten, the countenance to glow with new blood, the voice to be natural, the sadness of that afternoon to give place to cheerfulness and hope. The surgeon coming in as

was his wont every day to watch the rapid progress of the dreaded gangrene, put his fingers upon the pulse and said with great surprise: "Colonel, your pulse has wonderfully changed; you look better. What has happened?"

"Well," replied the colonel, "Father has shown me how to be a Christian, and I have done it. I'm better; I'm going to get well. I've asked Jesus to let me live to take care of father, mother, and sister, and to serve my country, for which I have given my leg, and well-nigh my life."

On dressing the wound next morning the whole mass of rotten flesh fell to the floor—the gangrene was arrested—its work ended. The surgeons, throwing up their arms, exclaimed: "Great God! this is a miracle. God only could do this!"

Years have come and gone. This young officer, thus rescued from the wreck of war, still lives. In that school incident in 1857 was foreseen the saving of a valuable life—thanks to sovereign grace. That life has been an important factor in the political, religious, and domestic history of his day. Positions of trust have been freely given and honourably held by him. His official career has been marked by efficiency, integrity, a high sense of honour, a quick apprehension, and a ready decision of official questions, fairness, impartiality, general popularity, and official success. The church knows the influence of his membership and support. In his home, blessed with the wife whom God had prepared for him, a large family has been reared to a Christian life, and all of suitable age are gathered into the church. The morning prayer has held the same place as the morning meal. God grant that such a life may be spared for many years to come.

The lesson of this narrative is that, very generally, the way to become a Christian is indistinct and confused. Ministers should make it so plain that men can get hold of it. It is so simple that "wayfaring men though fools need not err therein."—*N. Y. Observer.*

EARLY IMPRESSIONS.

It is a very important fact, and one never to be lost sight of by mothers, that the education of an infant begins at birth. The moral atmosphere by which it is surrounded, will, in great measure, determine its future character. Parents often do and say things in the sight and hearing of little children which they would be ashamed of in the presence of an older person. Every outburst of temper, every peevish or fretful word, is photographed upon the mental constitution of the child, never to be effaced, although, of course, after-training may modify the impression. It is not to be wondered at that mothers, worn down with a weight of care and overwork, are sometimes fretful; but if they would remember that every hasty word in baby's

presence must come back to them in still greater weight of care, perhaps they would exercise a higher degree of self-control.

Poor, tired mothers! What but the wonderful mother-love could carry them through the many trials incident to the bringing up of a young family? But there are many ways in which we can lighten our cares, and one of them is self-control in our conduct toward the little ones. It may not seem quite plain to one who had never thought upon the subject how a moral act of any kind could influence a little creature unable to comprehend anything beyond the mere physical needs of his little body. Of course, it does not know why a loving word and smile give it pleasure and the reverse pain. But you and I ought to be able to understand that every manifestation of emotion, of whatever nature, always acts upon the feelings of the child; therefore every deed of ours ought to be such as to call into action the best feelings of their nature, since the mind will become biased in the direction toward which it is oftenest drawn. It is, then, a fact easy of comprehension, that whatever we wish our children to become we must ourselves be; for whether we will it or not, our every-day actions are our baby's teachers.—*Babyhood.*

VON HUMBOLDT.

A CURIOUS story of this distinguished scientific traveller is told in the Russian newspaper *Russkaya Storika*. It was in 1829, during Humboldt's trip through Siberia for the purpose of making astronomical observations. He visited the town of Ischim, in the district of Tobolsk, and although provided with the highest recommendations, he excited the suspicion of the local Prefect of Police, who addressed the subjoined despatch to the Governor-General: "A few days ago there arrived here a German, of shortish stature, insignificant appearance, fussy, and bearing a letter of introduction from your Excellency to me. I accordingly received him politely, but must say I find him suspicious and even dangerous. I disliked him from the first. He talks too much, and despises my hospitality. He pays no attention to the leading officials of the town, and associates with Poles and other political criminals. I take the liberty of informing your Excellency that his intercourse with political criminals does not escape my vigilance. On one occasion he proceeded with them to a hill overlooking the town. They took a box with them, and got out of it an instrument shaped like a long tube, which we all took for a gun. After fastening it to three feet they pointed it down on the town, and one after the other examined whether it was properly sighted. This was evidently a great danger for the town, which is built entirely of wood, so I sent a detachment of troops with loaded rifles to watch the Germans on the hill.

If the treacherous machinations of this man justify my suspicions, we shall be ready to give our lives for the Czar and Holy Russia. I send this despatch to your Excellency by special messenger."

DAY AND NIGHT.

ONCE Day and Night in converse met,
And argued long—
Said Day—"I bring the world its light,
Its flower and song;
All life and warmth are my hours' claim;
My share is best."
Said Night—"You bring the world its work,
I bring it rest!"

—*Lucy Wallworth.*

Health and Temperance.

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

TIME FOR REST.

WHEN people become peevish, nervous, and restless from overwork, the class of medicine they generally seek relief from consists of such drugs as quinine, phosphorus, iron, and the vegetable bitter tonics. These they expect to pull them together, and there is no doubt they are valuable medicines, but the error made by the sufferers is this—they do not first remove the cause.

"Oh, I can't stop working to rest," a man said to me once, "I can go on as I am; I can suffer."

This might be all very well if he could go on as he was, that is, get no worse. One might suffer even the inconvenience of ill-health in order to support one's family, but the thin end of the wedge of indisposition having once effected an entrance, there is no staying its advance except by using radical means.

The indisposition caused by overmuch brain work, or a too prolonged attention to business, is very insidious in its advance. When once fairly established, its symptoms are patent enough to the invalid, and rest then becomes imperative. In fact, he is "knocked out of time," so to speak, and wishes then he had noted his failing powers before, and laid down his pen or closed his ledger.

When, then, is the rest cure indicated? Probably one of the earliest signs is slight dyspepsia, which cannot be attributed to errors in diet, want of fresh air, etc. It is a nervous kind of atonic dyspepsia, sometimes combined with acidity from liver sympathy. There is not the same relish for food, and so relief from this state is sought for in piquant relishes, wine, or tea.

Another symptom is an uneasy or tired feeling about the head, fulness it may be, or sleeplessness and stupidity, especially after eating. The brow is often hot, so is the top of the head, and the hand is pressed wearily across the eyes. Life begins to lose its brightness, then things begin to go a trifle wrong, and there are moments of peevishness and irritability. Lowness of spirits is suc-

ceeded by want of sleep. There is danger ahead, if not indeed close at hand, and happy is he who sees the signal in time, I say most emphatically in time, for, effective though the rest cure may be, there is a point of divergence from the path of health, beyond which no one can go with the slightest hopes of return or recovery. I pray none of my readers may ever reach this point.—*Cassell's Family Doctor.*

GOOD RULES FOR WINTER.

THE following rules are worth heeding by those who believe that an ounce of prevention is worth a pound of cure:—

Never lean with the back upon anything that is cold.

Never begin a journey until the breakfast has been eaten.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder-blades, well covered: also the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores, and favour congestion and other diseases.

After exercise of any kind, never ride in an open carriage, or near the window of a car for a moment; it is dangerous to health, and even to life.

When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become uncomfortably warm. To so expose the back is debilitating.

When going from a warm atmosphere into a cooler one keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing on ice or snow, or where the person is exposed to a cold wind.

RELIGION AND DRESS.

Now that so much is being said about the practical side of Christianity, it is, says the *Christian Commonwealth*, astonishing that the sinfulness of unhealthy attire is not more frequently shown. We hear much about unhealthy homes, but not enough about unsanitary dress. And yet the matter demands the serious consideration of Christians. If we lived in China we should protest against the barbarous custom of imprisoning the feet of little girls so as to render them incapable of doing much

which nature would have given them the power of doing. On what grounds then are we so silent about the practice of binding up the vital parts of the body so tightly as to deform and weaken some of the most important organs? If it be a sin to injure the foot, is it not a greater sin so to compress the walls of the chest, and so to bend the waist as to injure the lungs, heart, and liver? One of our American contemporaries, answering the question, "Why is civilised woman an invalid?" says, "The ordinary woman has bones of steel and whalebone to brace her up, but instead of affording any real support, they destroy the natural curve of the back, rob the figure of much of its beauty, and also rob its natural supports of their integrity. Shall these things be counted less than criminal? or dare one say that the punishment which outraged nature metes out is too heavy?" And, if so, what, too, shall be said of parents who, for the sake of making their children look pretty, will expose their arms and legs to the biting cold while they themselves go out well wrapped up? The religious bearing of these matters must not be overlooked. If our bodies be temples of the Holy Spirit, we must not allow "pride of life" to lead us to do what will unquestionably injure them.

A DANGEROUS MEDICINE.

A MOTHER told me this incident in her own experience. An older son during his infancy had, by the positive instruction of a physician, been given gin, well sweetened and reduced, to quiet restlessness and pain. When he had grown old enough to talk he startled her one day by calling for some of the mixture, and she became alarmed.

"I saw," she said, "what I had innocently done. I had been feeding an appetite."

Then she told him he could never have any more of that drink. The little fellow begged for it persistently, and finally struck a pang to that mother's heart by saying:—

"Well, when I am a man I'll have *all the gin I want to drink.*" The mother carefully and anxiously watched over him, and in a quiet country town temptation was kept out of his way. But as he grew to manhood his health visibly declined, and again a physician ordered stimulants for him. They were given, for, alas! comparatively few people, as yet, have the courage to disregard a doctor's orders in this matter. One day the young man, looking earnestly into his mother's face, said: "Mother, I love that stuff; and if I lived I should have to fight a terrible appetite. I am glad I am going to die now."

And he did die, even as he wished; and so that mother has only a sad but pleasant memory in place of what she dare not fancy might have been. For what is peaceful death, which holds all within its embrace in perfect rest and leaves all errors and defects to be viewed

in the tender, hallowed light of retrospection—what is this to the restless torture of a living sorrow?

Have we sometimes thought the old practice of giving children a taste of stimulants was obsolete? It is not entirely, for in recent years I have known mothers to pursue that dangerous course, not realizing that a very small child could acquire the appetite that works final ruin. There is still opportunity for educating in this direction.—*E. M. Hickok.*

POISONED BY TOBACCO.

A CASE of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful, and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation to the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

FRESH AIR.

A MEDICAL contemporary, says the *Echo*, strongly advises its readers to sleep with their bedroom windows open. It attributes morning headache and neuralgia, and the languor that usurps the place of freshness, largely to the prevalent habit of sleeping with closed windows. An old campaigner writes to us, in connection with this subject, saying that he has never felt so well and fresh in the morning as when he has slept out in the open air on the march. People can very easily realize how vitiated the air of their bedrooms is if, after rising, they inhale the fresh air outside, and then re-enter them.

THE number of barrels of beer sold in the United States for the year ending May 15, was 26,826,953. The consumption of beer in the States is on the increase, 1,722,188 barrels more having been used last year than the year before.

"TEMPERANCE means not only frugality," says Cicero, "but also modesty and self-government. It means abstinence from all things not good and entirely innocent in their character."

THE PRESENT TRUTH.

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

LONDON, FEBRUARY 26, 1891.

PROPHET, PRIEST, AND KING. NO. 4.

THE SON OF THE HIGHEST AMONG MEN.

WE have briefly glanced at the work and character of our Divine Redeemer before His appearance among men. Ere the worlds were framed by the word of God or "ever the earth was," Jesus Christ was associated with the Father "as one brought up with Him" (Prov. 8:30) and He was daily the Father's "delight, rejoicing always before Him." And when this earth was brought into existence and made the habitation for man, then His "delights were with the sons of men." We have seen that before the fall He was a provisional Saviour, and after that sad event He was the promised Redeemer. His tenderest care, His infinite love, His Divine compassion and pity were exercised toward fallen man all through the olden time. "In all their affliction He was afflicted."

"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5.) Of that event the prophets, inspired by the Spirit of Christ, (1 Pet. 1:11) had frequently spoken. Daniel had predicted the time; Isaiah had described the manner; and Micah had spoken of the place of His appearance among men. Almost nineteen centuries have gone since Bethlehem's star led the wise men from the east to the place of the Saviour's birth,—since that angel song, "Glory to God in the highest, and on earth peace, good will toward men," with other words of joy and counsel, fell upon the ears of the humble shepherds of Bethlehem's plain, and led them to the lowly bedside of the Prince of Life. These events have all passed into history and

"He, the mighty King, has come!
Making this poor earth His home;
Come to bear our sin's sad load;
Son of David, Son of God!
He has come, whose name of grace
Speaks deliverance to our race;
Left for us His glad abode;
Son of Mary, Son of God!"

Before entering upon His ministry, with the exception of a few touches of the inspired pencil, we have almost nothing of the life of Him who came to show man how to live, and then to die in man's behalf. Of Him it is said that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." Luke 2:40. At the age of twelve years, accompanying His parents to the annual feast at Jerusalem, He is found there "in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him

were astonished at His understanding and answers."

Further than this we hear nothing more of the child Jesus for eighteen long years, save that He was subject unto His parents, (Luke 2:51) and that He "increased in wisdom and stature, and in favour with God and man." When about thirty years of age He left His native Galilee (Matt 3:13) and came "to Jordan unto John to be baptized of him." And what a scene was that for mortal eyes to gaze upon! Son of David, Son of God! He is setting an example for all who desire to follow Him. And as He is girding Himself for His life work His first act is to pray. And what a prayer must that have been! The Son of the Highest bows His head on Jordan's bank and prays, and in response to that prayer "the heaven was opened" and coming therefrom a voice was heard, saying, "This is My beloved Son, in whom I am well pleased." Was that prayer simply for an example to us? It was all that, but it was more. The fiercest assaults of the powers of darkness, the mightiest temptations that Satan could present, He was about to meet, and so He prays. That prayer was heard; the heavens were opened, and it was answered. Presently we see the dark waves of temptation surging around Him, but they surge in vain. Standing like the giant rock in ocean's storm stood the Beloved of God. Though tempted in all points like as we are, yet it was without sin; and since "He Himself hath suffered, being tempted, He is able to succour them that are tempted." It is this all-important truth that makes Him the sympathizing Saviour that He is. He has trod the same pathway that we have to tread. He has met the same temptations that we have to meet. Because of Him the Father hears our petitions. Our burdens of grief and sorrow and pain, our bitterest disappointments—all are understood by Him, and shared by Him too.

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Our heaviest burdens and our greatest bereavements are well known to the Mighty One who once took upon Himself our nature and in response to the whispered prayer, the look and touch of faith, He comes to our relief. He was

THE PROPHET OF WHOM MOSES WROTE.

When Philip interviewed Nathaniel he declared to him "We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph (John 1:45). Of the Messiah, Moses wrote at the command of God thus: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come

to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." Deut. 18:18, 19. Soon after the day of pentecost, when the apostle Peter was charging the people with having killed the Prince of Life, he quoted these words from Moses relative to the Prophet whom God was to raise up, and applied them to Him whom they by wicked hands had crucified and slain.

This Prophet the Lord said was to be like unto Moses. What peculiarity did Moses possess as a prophet of God? The following words clearly answer this question: "And He said, Hear now My words; if there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. 12:6-8. One prominent feature, then, wherein Moses differed from other prophets was in the manner of his receiving communications from the Lord. God did not choose the ordinary method of visions and dreams through which to communicate light to His servant Moses, but with him He says, "I will speak mouth to mouth, even apparently," and this we will see was true of our Lord Jesus Christ.

D. A. R.

THE RESURRECTION AND THE LIFE.

It was proved in our last that the only hope of eternal life or immortality is through our Lord Jesus Christ. Man does not possess this life inherently. He is "mortal" and "corruptible," and is so called by the Sacred Record. Through faith in Christ man comes into possession of this life. "He that believeth on the Son hath life."

At what time is this life given? Is it true that the good at death enter into bliss and eternal life? The Bible declares that "the dead know not anything." Their love, hatred, and envy are perished. They do not, at that time, therefore, enter into eternal life. Their condition is represented by Daniel as those "that sleep in the dust of the earth." Dan. 12:2. Paul uses the same expression in his letter to those at Thessalonica: "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4:13. So Jesus said of the maid (Matt. 9:24) and of Lazarus (John 11:11) that they were sleeping. Perfect sleep is a condition of absolute unconsciousness. The individual is lost to all surrounding objects. He knows nothing of the lapse of time or events intervening between the time of sinking into sleep and waking.

Even so is the sleep of death. The

child of God yields up his life and lies down in the sleep of death. Every function of thought is suspended. His thoughts have perished. *Psa. 146:4.* The spirit, or life-force, which made man conscious has returned to God, and absolute unconsciousness reigns in the silent house of the dead, where there is "no work, nor device, nor knowledge, nor wisdom." *Eccl. 9:10.* Ten thousand years is as the passing moment to him who is unconscious.

Will those who thus sleep, awake? "If a man die, shall he live again?" asks the patriarch. *Job 14:14.* Job knew that death was not a "higher life." He realized that continuity of actual existence was broken. He continues: "All the days of my appointed time will I wait, till my change come." He elsewhere states where this waiting would be: "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." *Chap. 17:13-16.* "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." *Chap. 14:21.* Peter says of David: "For David is not ascended into the heavens," and the reason was, "he is both dead and buried, and his sepulchre is with us unto this day." *Acts 2:34, 29.*

This is the lot of all men, with few exceptions. All die. All return unto the dust. Existing only as an entire being, if man lives again, he must be brought back an entire being. And this is the kind of life which is brought to us through faith in our Lord Jesus Christ. "If a man die, shall he live again?" asks Job. Jesus answers, "I am the resurrection, and the life." *John 11:25.*

Declarations of this kind, showing that it is at the resurrection when this eternal life is given, are repeated by Jesus again and again. In *John 6:39, 40, 44, 54,* we read: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day." "No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day." "Whoso eateth my flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

"The last day" here referred to is when Christ comes; for then it is that the dead will be raised. Says an apostle:

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." *1 Thess. 4:16, 17.* And the apostle adds, "Wherefore comfort one another with these words."

This is worthy of special notice from its unlikeness to much of the theology of the present time. Friends of the dead are comforted with the theory that the real individual is not dead, but has passed through the curtain into a higher existence. The immortal soul, they say, has survived the grave, and is now enjoying the smiles of God, praising Him in songs, or is looking pityingly down upon those who mourn. But Paul knew nothing of this theology in his creed. He had no such comfort for the Christian church. He presented before them as the only comfort Christ's coming and the resurrection. Then the sleeper would awake, the dead would live.

A similar testimony is found in *2 Cor. 15:51-55.*

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Until that time man is mortal and corruptible. It is at the resurrection and translation that he is made immortal. In fact, the apostle declares that were it not for the resurrection, "then they also which are fallen asleep in Christ are perished." *Verse 18.* It would not profit him though he had fought with the wild beasts and endured for Christ's sake if the dead rise not. Faith is then vain; let us eat and drink, for to-morrow we die. *Verses 32, 17, 19.* Thus the apostle reasons. The only hope is in Christ and the resurrection. But man's case is not hopeless; faith in Christ is not vain; for "now is Christ risen from the dead, and become the first fruits of them that slept." *Verse 20.*

The resurrection of Christ and His second coming are the hope—the only hope—of the children of God. If these great events do not take place, man is for ever lost. But they will take place. The Son of God will come with all the shining angelic host; the dead shall hear

His voice, and those who sleep in Him shall come forth to everlasting life and immortality. This is the hope of the promise made by God unto the fathers that God should raise the dead. *Acts 26:6-8.* It was the hope of the patient patriarch (*Job. 19:25-27; 14:15*); it was the hope of David (*Psa. 17:15*); it was the hope of the prophets (*Isa. 26:19; Jer. 31:15-17; Ezekiel 37; Dan. 12:1; Hos. 13:14*). Christ taught it, and the same promise and hope and comfort were set before the church by His inspired apostles.

Why, then, will so many Christians reject the plain teachings of the Word on so important and vital a subject, and accept of a pagan theory of which the pagans were not certain. The Bible theory—eternal life only through our Lord Jesus Christ at His coming and the resurrection, through faith in Him—it is true does not glorify or exalt man, but it does glorify our God and Christ Jesus our Lord. M. C. W.

WHO CHANGED THE SABBATH? AND IN WHAT DID THE CHANGE CONSIST?

MANY are the evasions made by those who seek to cling to that broken reed, the Sunday Sabbath, in view of the claim that it has been instituted by other than Divine appointment.

It is said by some that Seventh-day Adventists claim that the pope changed the Sabbath. To offset this, it is affirmed that there was no pope before the fifth or sixth century, but that there is abundant proof that Sunday was observed long before this; and consequently they pronounce this claim to be false. Others say we hold that the Sabbath was changed at the Council of Laodicea in A.D. 364, and then produce evidence that Sunday was observed prior to this time, and consequently condemn this position. Still others say we claim that Constantine changed the Sabbath by an edict passed in the year 321 A.D., and then read testimony from Tertullian, Irenæus, Clement, Justin Martyr, and others of the early fathers, showing that long even before this the first day of the week was observed by the majority, at least, of professed Christians, as a day for meeting together for religious worship.

This is stating the case as plainly as we are able to state it in few words. To the superficial reasoner, or to the individual whose mind has been clouded with Sunday fog, this might seem a sufficient statement of the case, however, to put the matter at rest, and to for ever silence Seventh-day Adventists on this question. But we think the matter will bear a little further consideration.

It will be observed that in each case the fact that meetings were held on the first day of the week before a certain time,

is offered as sufficient evidence to disprove the claim that the change of the Sabbath occurred at or subsequent to that time. But is such the case? Meeting together on the first day of the week for certain religious services, though done regularly, in itself considered, proves nothing in regard to the change of the Sabbath, any more than the fact that regular weekly prayer-meetings are now held on Wednesday or Thursday proves a change from Sunday-keeping. The change of the Sabbath did not consist in the mere holding of meetings on Sunday. Meetings could have been held on that day, or on any other day, regularly, and not have affected the Sabbath in any way whatever. This leads us to inquire in what the change of the Sabbath did consist.

We have no disposition to deny that the practice of meeting together on the first day of the week in honour of the resurrection of Christ, very early obtained among Christians. There was no sin in their meeting together on that day for religious services, any more than there is in Christians now meeting together regularly in the middle of the week for prayer-meeting. In Acts 2:46, we learn that the early Christians celebrated the Lord's supper and had religious meetings daily. Neither did the change of the Sabbath, as we have already observed, lie in the practice of meeting together on the first day of the week. The change consisted in transferring to the first day of the week the honour which God had put upon the seventh day,—in making the first day *take the place* of the seventh. Herein lay the change. But neither the apostles nor the Christians of the first century did this. No apostle ever said that the first day of the week is a sacred day, or that it should be observed as a rest (Sabbath) day, or in the place of the Sabbath. It was the recognition of this patent fact that caused Neander, in the first edition of his *Church History*, to say:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by this time to have considered labouring on Sunday as a sin."—*Neander's Church History*, translated by H. J. Rose, p. 186.

It is in recognition of this fact that Lyman Abbott, in the *Christian Union* of June 26, 1890, says:—

"The current notion that Christ and His apostles substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

It is in acknowledgement of this fact that the Catholic Church says:—

"Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church."—*Catholic Christian Instructed*, p. 203.

In like manner Mr. Dana, in the *New York Sun* of Nov. 10, 1889, said of the Sunday institution:—

"It is simply one of the many holy days of the church, and the obligation to observe it is no greater than to observe the others. . . . There is no injunction with regard to it in the New Testament, from which the Christian Church derives its law.

These are truthful statements. But the very transfer of which Neander speaks, and says the apostles and early apostolic church did not make, has been made. The very substitution which Lyman Abbott affirms there is no New Testament authority for warranting a belief that Christ and the apostles made, has been made. Sunday has been made a day of rest. It has had transferred to it the laws of the Sabbath, and has been made to take the place of the seventh day. The question, Who has done this? very naturally arises. If it was not Christ nor the apostles, who was it? Was it Constantine, some particular pope, or some ecclesiastical power?

The circumstances which brought about this change we believe to have covered a considerable length of time. The change, as we have explained it, took place gradually. As Neander observes, the sabbatical idea of the observance of the first day had begun to obtain at the end of the second century, as some appeared by this time to have considered labour on Sunday to be a sin. The seventh day had by no means wholly ceased still to be regarded as the Sabbath, as is evident from abundant testimony stating that both days were observed; but a change was taking place. As Rev. George S. Mott, of the American Sabbath Union, in *Pearl of Days* "Leaflets," No. 3, says: "Already in the Christian heart, the seventh day was receding and the first was assuming its place."

Coming down to the time of Constantine, we find that this idea of the sabbatical observance of the first day had increased, so much so that, in deference to the sentiment, Constantine passed the following edict in support of its observance as a day of rest:—

"Let all the judges and towns-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Schaff's Church History*, vol. 2, chap. 2, sec. 17.

This, says Chambers' Encyclopedia,

is "unquestionably the first law, ecclesiastical or civil, by which the sabbatical observance of that day is known to have been observed." No Seventh-day Adventist claims that this constituted the change of the Sabbath, but it is one of those great land-marks which show that a change of this kind was taking place. This edict, however, does not directly show that Sunday was taking the place of the Sabbath, but simply that it was beginning to be observed *as* the Sabbath. But we come down half a century later, and we find direct and unmistakable proof that it was assuming the form of a supplanter of the seventh-day Sabbath, the day blessed and set apart by God. The twenty-ninth canon passed at the Council of Laodicea, in A.D. 364, reads as follows:—

"Christians shall not Judaize, and be idle on Saturday, but shall work on that day. But the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, let them be shut out from Christ."—*Hefele's Hist. Councils*, vol. 2, p. 316.

This clearly indicates the character the man-made institution was assuming at this time,—an antagonistic supplanter of the divinely appointed day of rest. It will be observed that the canon is itself an evidence that the keeping of the seventh day had not, even at this late date, wholly ceased. There would have been no occasion for the passing of such an order, had there not been Christians who still had respect for the Lord's Sabbath. But the two institutions could not well occupy the same field at the same time. One must retire. Notice the antagonism. Of the seventh day God said, "In it thou shalt not do any work." This canon of the same day says, You "shall work on that day." Of the first day, included with the other of "the six working-days" (Eze. 46:1), God said, "Shalt thou [thou shalt] work." Of the same day, this canon says, "Do no work on that day."

Thus was the change, slowly but surely, step by step, being brought about, until finally Sunday observance among the professed Christian Church had wholly supplanted the keeping of the Sabbath of the Lord. Thus did a practice, at first simple and apparently innocent, develop, under the direction of the enemy of all righteousness, into a vain tradition and commandment of man, and become a positive and monster evil.

And by whom was this change made? It is said by some, If there was such a change as Seventh-day Adventists claim there was, they ought to be able to tell just when it was made, and by whom. In reply, we might ask when the apostasy took place. Paul said there should come a "falling away." Just when did

this occur? Can any one tell? All must admit that it was gradual. A change was likewise made in the ordinance of baptism, sprinkling taking the place of immersion. When did this occur? Again all are forced to say, It was gradual. And so it was with the change of the Sabbath,—it was gradual; but it is none the less a fact. The change was made, and was made by that power that was to “think to change times and laws” (Dan. 7:25); by that church among which there was to come “a falling away,” and in which “that man of sin [was to] be revealed.” 2 Thess. 2:3. Alexander Campbell well expressed it in the *Bible Advocate* of January, 1848, when he said:—

“If it be changed, it was that august person changed it who changes times and laws *ex officio*. I think his name is Dr. Antichrist.” W. A. C.

IS IT PEACE AND SAFETY?

IN spite of the rapid increase of crime and violence on every hand; in spite of the most gigantic preparations for war that the world has ever seen; in spite of the increasing worldliness of the church; the pulpit and the religious press continue to talk of peace and safety, of a millennium in which there shall be no war, and in which the world will be converted. In the midst of violence and crime, it seems a strange proceeding to talk of peace and safety. In the presence of the greatest possible preparations for war, it seems rather incongruous to announce the speedy approach of a time when there shall be no war. In the face of the increasing worldliness of the church, and the loss of her power of godliness, the prospect does not appear very flattering for the conversion of the world to Christ. Yet, under these very circumstances, in these very times, these very things are preached.

But is such preaching the preaching of the truth? Is it so that through the practice of violence and crime there is to be developed an era of peace and safety for those who commit these things as well as for those who do not? Is it true that by these immense preparations for war, by this constant readiness for war, and this increasing jealousy and warlike spirit among nations, there is to be brought about a time when all nations shall voluntarily lay down their arms and make no more preparation for war, and when there shall nevermore be either jealousy or warlike spirit? Is it a fact that through a world-loving church seeking for worldly power and worldly favour, there shall flow such a flood of Divine grace that it shall irresistibly overwhelm the world? Such results from such causes or by such means are moral impossibilities. Then why is it that from one end of christendom

to the other the pulpits ring with it? Is it because the Scriptures say that this shall be? Let us see.

There are certain scriptures quoted to prove that these things are so. Let us read them.

Psa. 2:7-8: “I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” There, does not that say that the world shall be converted? Well, does it?—Plainly it does not. It says that the heathen and the uttermost parts of the earth shall be given to the Son of God. But it does not say that this shall be by conversion nor for conversion. Before the conversion of the heathen or the uttermost parts of the earth can be found in that scripture it has to be put into it by the one who wants to find it there. And that is not the best way to interpret Scripture. It is not the best way to read into Scripture what we want there, rather than to read the Scripture to find what really is there. But it may be asked, Is not conversion the necessary conclusion from the text? It is not, because the next verse shows the contrary; “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” That is certainly anything else than their conversion. This is shown further by the remaining verses: “Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little.”

This shows that the time is coming when the Son will be angry, and His wrath will be kindled; and that now men must make their peace with Him, that they be not broken and dashed in pieces when His wrath shall be kindled, for that is to be done with the heathen and the uttermost parts of the earth when they are given to Him. This is confirmed by another scripture in which this wrath is spoken of. Rev. 6:16 speaks of “the wrath of the Lamb.” And when that wrath is revealed, “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?” It is certain, therefore, that the second psalm does not teach the conversion of the world; nor will it allow any such teaching to be read into it.

Another scripture quoted in proof of

the conversion of the world is Rev. 11:15: “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.” But this text is much the same as the other. It does not say that these kingdoms become His by conversion nor for conversion. It is evident that this text bears the same meaning as that in the second psalm. Read the two together: “I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ.” These two texts certainly speak of the same time and the same event, and we have seen that these heathen are given Him to be dashed in pieces. And that this is the same with “the kingdoms of the world,” is evident from the context. The whole verse reads: “And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

“The seventh angel” here spoken of is the seventh of the seven trumpet angels of the eighth to the eleventh chapters of this book. And each of the last three trumpets is accompanied by woe; for Rev. 8:13 says: “Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” There were three trumpets yet to sound, and there were to be three woes because of the three trumpets. This is further shown by Rev. 11:14: “The second woe is past; and, behold, the third woe cometh quickly.” Then follows the sounding of the seventh trumpet, and the announcement that the kingdoms of this world are become the kingdoms of our Lord and of His Christ. Now as the seventh trumpet is accompanied by the third woe, and as it is under the seventh trumpet that the kingdoms of this world become the kingdoms of our Lord and of His Christ, it is certain, therefore, that it is in the midst of a time of woe that the kingdoms of this world do become the kingdoms of our Lord and of His Christ.

This is further shown by verse 18: “And the nations were angry (precisely the attitude of the nations at this moment), and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which corrupt (margin) the earth.”

The time of reward of the saints, etc., is at the coming of the Lord, for He says, “Behold I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12. Then it is that His wrath is kindled, and

the angry nations are given Him, and in the midst of a time of woe they are dashed in pieces and destroyed, because they corrupt the earth.

This is confirmed by the prophecy in Dan. 2:31-45. There was a great image seen, with head of gold, breast and arms of silver, sides of brass, legs of iron, and feet of iron and clay. Then a stone was seen to smite the image upon his feet, "and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." And in explanation of this the Word says: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall *break in pieces and consume* all these kingdoms, and it shall stand for ever."

It is evident that in none of these texts is the conversion of the world, nor a millennium of peace, spoken of at all, nor even suggested. Instead of the nations being at peace, they are "angry;" instead of there being safety on the earth there is "woe" instead of the conversion of the world, there is to be destruction that shall fall grievously upon the head of the wicked. And yet in the face of these plain declarations of the Word of God, and of the events that mark their fulfilment, men will preach directly the opposite. But even this is shown by the Word of God as that which will be at this time. In the last verses of 1 Thessalonians 4, the coming of the Lord is spoken of. Then in the first verses of the fifth chapter it is said: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, *then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*"

This shows that at the time when destruction is impending, there will be men saying, "Peace and safety," and *then* sudden destruction comes upon them. Therefore, if there is any one thing that men should disbelieve, it is the preaching of peace and safety, the preaching of a millennium of peace and the conversion of the world. The very preaching of it is evidence of its falsity, because the Word of God says that *then* "destruction cometh."

A. T. J.

Do NOT wade far out into the dangerous sea of this world's comfort. Take the good that God provides for you, but say of it, "It passeth away, for indeed it is but a temporary need." Never suffer your goods to become your god.

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.

THE CLAIMS OF ROME.

THE recently defeated Religious Disabilities' Bill has been the object of not a little animated talk and even heated discussion. The vital point upon which the question seems to turn is that the fundamental principles of Romanism are such that he who pays genuine allegiance to the Pope cannot be loyal to the State unless the State happens to agree with the Pope.

Dr. Parker says, "We are agreed that no man can serve two masters. To the true Papist, the Pope is the supreme master. The tiara is high above all other crowns. The loyalty of the true Romanist is pledged to Rome. He is Romanist first, and British second. If he denies this he is no true Papist." The following facts which we gather from the papal encyclical of Dec. 8, 1864, show the truthfulness of what the Dr. has said.

This popish encyclical gives us to understand that "the Romish church has right to exercise its authority, without having any limits set to it by the civil power."

That "the Romish church has the right to avail itself of force, and to use the temporal power for that purpose."

That "the Pope and the priests ought to have dominion over the temporal affairs."

That "the Romish church and her ecclesiastics have a right to immunity from civil law."

That "the Romish clergy should be tried for civil and criminal offences only in ecclesiastical courts."

That "in case of conflict between the ecclesiastical and civil powers the ecclesiastical powers ought to prevail."

That "the Romish church has the right to interfere in the discipline of the public schools and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools."

That "public schools open to all children for the education of the young should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age."

That "while teaching primarily the knowledge of natural things the public schools must not be separated from the faith and power of the Romish church."

That "the civil power has no right to assist persons to regain their freedom who have once adopted a religious life—that is, become priests, monks, or nuns."

That "the civil power is inferior and subordinate to the ecclesiastical power, and in litigated questions of jurisdiction should yield to it."

That "the Roman Catholic religion should be the only religion of the State, and all other modes of worship should be excluded."

Dr. Parker further says:—

Nor am I to be put off my guard by being told that the Pope cannot in these enlightened days, carry out his ideal and abstract pretensions. It is enough for me that he makes them. He will carry them out if he can. If he cannot carry them out, it is because of that very Protestantism which he hates with unspeakable bitterness. Rely upon it, the Pope has not changed of his own accord. You may so surround a criminal by policemen that he will behave himself with great decorum; but that is no reason why the policemen should be less watchful. Has the Pope given up any one of his titles? Has he surrendered a single pretension? He accepts the blasphemous title of "Lord and God." Has he ever disowned it? The Pope says:—"When conflicts arise between the calls of the State and the rights of the Church, it is better to obey God than man." A Protestant could use these very words, yet with how different a meaning! In this sentence the word "God" means the Pope. Everyone who has looked into Popish books knows that the Pope calls himself God. He is therefore not referring to the Supreme Invisible; he is simply affirming his own supremacy and deity. Do not be led away by the sophism that these are but official terms. Protestantism may have reduced their executive force in England, but their fullest meaning will be found asserted on the first opportunity. In this connection I want you to observe that it is never the Pope who changes his constitution. The constitution of nations must give way, but not the policy of the Pope. He must conquer along all the line. His Holiness never budes an inch. Thus we bow to the very supremacy which we deny! We laugh at the Pope's claims and concede them! We deride the Pope's infallibility, and then bow down before it. I beg you to remember this distinctly. It is not the Pope who meets us in any one single instance; it is always others who have to make terms with the Pope. The Pope can permit us to laugh at all his claims, so long as we practically concede them.

THE PUBLIC SCHOOL QUESTION IN AMERICA.

In the United States the question of the public schools is becoming a peculiarly interesting one. Upon one side of the question are marshalled the forces of Romanism, asserting that religion and morality should be taught in the public schools, but since it is at present not possible for the Romish religion to be taught, they demand that Catholics be exempted from taxation for public schools, or, that they receive from the public fund their share of school funds with which they may maintain their parochial schools. Upon the other side are able advocates who give substantially the following reply. We quote the words of the Rev. Daniel Dorchester, D.D., of Boston, who says,—"If Catholics are to be relieved from taxation because they do not believe in the policy of non-sectarian schools, the Methodists, Baptists, and all other de-

nominations may make the same demands. So may those who pay the largest tax, and send no children to the schools, inquire if this is a free country. The result of this proposition would be, that there would be left nobody to be taxed to support schools for the great mass of children whose parents are too poor to educate them at their own expense, and could not pay taxes necessary to support the proper schools. The other proposition is no less mischievous. Suppose the Catholics to be allowed their portion of the school money, could other denominations be denied the privilege, should they demand it?"

On the one hand Rome is not satisfied unless her claims are conceded, while on the other the loyal American regards such concession as a surrender of the republican institutions of that country. Most effectively did the *Christian Union* put the question in 1888 thus:—

The real question at issue between the republic and the hierarchy is not, What shall be taught? nor who shall teach? but in what spirit and to what end shall the teaching be conducted? The Roman Catholic hierarchy declares that our free school system is Protestant. The object of the hierarchy is to teach submission; the object of our free school system is to teach independence. The one forbids questioning; the other stimulates it. The one conducts every inquirer to an infallible church; the other throws him back upon himself. The one bids him listen and obey; the other bids him investigate and learn. The one teaches him to submit; the other teaches him to think. The one drills him to be a private in a magnificent army; the other invests him with power of self-command in a self-governed community; the one, as we have already said, makes him an obedient child of Rome; the other an authoritative citizen of a free republic. To him who asks for the truth Rome gives only authority; to him who asks for authority the republic gives only truth.

These roads do not lead in the same direction, and cannot conduct to the same goal. Rome has never made an independent people; she never can. That independence which is our pride is her anathema. That individualism of judgment which we seek to create she seeks to destroy. It is idle to propose a compromise between two systems thus antagonistic in their origin, their methods of administration, their spirit and scope, and the ends which they severally pursue. The American citizen must decide between the ecclesiastical and the non-ecclesiastical systems of education—between the system which has produced Italy, Spain, France, and Ireland, and the system which has produced the northern half of the United States. He cannot combine them. Neither compromise nor alliance is possible.

Speaking a few years ago upon this question of Roman Catholic demands, the Rev. Dr. Lyman Abbott made the following sensible remarks:—

Though great regard is to be paid to the opinions of a large and reputable minority in a republic, no such regard is due to the opinions of a close corporation under the control of a foreign potentate. And the decrees of the Plenary Council are the decrees of a close corporation under the control of a foreign potentate. We ought to respect the wishes of our German fellow-citizens. But if a German Bund existed in America, all of whose officers were appointed by Bismarck, and were answerable for their action only to Bismarck, their opinions on public affairs would not be entitled to any political deference.

Progress of the Cause.

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

SOWING THE SEED.

WHEN the faintest dawn of day
Breaks upon the gloom of night,
Bid thy hand as best it may,
Scatter seed both left and right;
Light and warmth may break the sod;
Sow, and leave the rest to God.

Sow with faith and earnest prayer,
Weeping as did Jesus weep,
O'er the moral darkness, where
Should be light serene and deep;
Live for God—from prayers and tears
Fruit will spring in after years.

Sow the truth by word and deed—
Truth that Jesus soon will come;
Lives and words alike should read,
"Waiting for the Christian's home;"
Waiting—but not idly wait;
Tell the news to small and great. —Sel.

FROM PITCAIRN ISLAND.

THE most of our readers are acquainted with the fact that the inhabitants of the island of Pitcairn are all Seventh-Day Adventists. The island contains a little above one hundred souls. Four or five years ago the attention of these islanders was called to the Sabbath question and kindred truths which they readily accepted. They have been patiently waiting for a minister to visit them and perform the rite of baptism. The Mr. Cudney mentioned below left San Francisco for Pitcairn over three years ago to render the needed ministerial help, but after leaving the Sandwich Islands he has not been heard from.

His failure to reach the island by the means employed led to the building of the ship "Pitcairn" which set sail for her cruise among the islands of the Pacific on Oct. 20, 1890.

The following letter from a sister on Pitcairn Island to a sister engaged in the missionary work in America will be of interest to our readers:—

"The dear missionary ship we have been looking for so long, has not, at this date, yet visited us; but we shall soon be daily expecting her, as we learned from some of the newspapers that she was finished on the last of July last. As you may imagine, that subject has an interest for us which is increasing, especially as we, too, have contributed our mite toward the fund. What a day that will be when we shall see again some of our brethren in the faith face to face! We pray God that He will give them every success in coming to us, as other efforts have proved futile. Poor Mr. Cudney! Has anything yet been ascertained regarding his fate? Up to March last, we knew there had not, and his poor wife, as her sister wrote us, was wearing her life away with long suspense. . . .

"Of all days, our young people like collection day best. The tiniest child would not be satisfied unless it had some offering to bring. Last Sabbath the young faces looked up so bright and pleasant, I could not help remarking to a sister, 'O if all were only possessed of the love of Christ, and that love inspired their hearts to give for His cause, because the Lord has so richly blessed us!' One little girl, an American, was crying enough to break her heart, because she lost her five-cent piece while coming to school. But it was found afterward, and so all was right. Another brought her mite, and through some mistake, carried it home again. As some of us teachers lingered on the road, interchanging pleasant morning greetings, we heard her crying loudly, filling the house with her cries (she is only eight years old); and as we wondered what the matter could be, we saw a young girl com-

ing toward us with her offering, and explaining to us that that was the cause of the little girl's outcries. Even now I cannot forbear a smile when I think how she wept because her five cents was carried back home again. The mistake occurred by some one telling the child to keep her money till some others had put theirs in first."

UNITED STATES.

FROM our American exchanges we gather the following relative to the work in that country:—

MONTANA.—Interesting meetings have been held at Virginia City, where nine decided to obey the truth. At Livingston six were baptised. At Shorthill a deep interest is manifested, and several have decided to follow the Lord.

LOUISIANA.—In the town of Welsh a church has recently been organized, a growing interest is manifested and others are expected to unite with the church soon.

ARKANSAS.—Five members have just united with the church at Springdale, and a good work is being done at other points in the State.

An increasing interest is reported from various points in New England, Michigan, Pennsylvania, Illinois, and Indian territory. In a Swedish locality in the City of Chicago a good work is being developed. Special services are being held nearly every night, and a deep interest is manifested to hear the Word of God.

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. 4.

THE CLEANSING OF THE SANCTUARY.

1. WHERE was the service on the day of atonement performed?

In the second apartment, or most holy place, of the sanctuary; and this work of making the atonement, or cleansing the sanctuary, was the only work that was performed therein. Lev. 16: 2; Heb. 9: 7.

2. What did the high-priest first do, before making an atonement for the people?

He made an atonement for himself and his house. Lev. 16: 5, 6.

3. Why was this?

Because being himself a sinner, he must first become free from his sins, before he could properly typify Christ in making an atonement for the sins of the people.

4. Does this part of his work find any counterpart in the antitype?

It does not; for Christ being ever without sin, has no occasion to present an offering for Himself. Here is one of the features in which the law had a shadow of things to come, but "not the very image of the things." Heb. 10: 1.

5. What did the high-priest then do?

He presented two goats which he had received from the congregation, for a sin-offering, before the Lord, at the door of the sanctuary, and cast lots upon them, setting apart one for a sacrifice, and the other for a scape-goat. Lev. 16: 7-10.

6. The goats having been set apart by lot to their respective offices, what did the priest then do?

He killed the goat that was for the Lord, a sin-offering for the people, and carried his blood into the most holy place, and sprinkled it upon the mercy-seat and before the mercy-seat. Verse 15.

7. What was the effect of this service?

It reconciled, or cleansed, the place, and made an atonement for all the people with respect to their transgressions in all their sins. Verses 16, 20.

8. What was the mercy-seat upon which the blood was sprinkled?

The cover of the ark, beneath which reposed the tables of God's holy and immutable law. Ex. 25:21.

9. Why was it called "the mercy-seat"?

Because there mercy and truth met together, and righteousness and peace kissed each other. Psa. 85:10. There mercy had its seat. The blood sprinkled upon it testified to the law that its claims had been met; and through that blood consequently the sinner found mercy. It was not the seat of the high-priest. The expression we so often hear that "Christ is still upon the mercy-seat," betrays a great misconception of the mercy-seat and its uses.

10. With reference to what was the service in the most holy place performed?

With reference to the law of God beneath the mercy-seat in the ark. That law had been transgressed, and consequently had claims upon the people as sinners. The service was to satisfy these claims, and let the people go free.

11. What was done in the holy place of the sanctuary, while the priest was in the most holy place?

Nothing; for no man was to be in that apartment while the work of atonement was going forward in the most holy. Lev. 16:17.

12. How, then, did a person find mercy for sins committed on the day of atonement?

By complying with the conditions (Lev. 23:27) they secured an interest in the special offering of that day, which the priest presented in the most holy place, and which was for all the people. Heb. 9:7.

13. When the high-priest had completed his atoning work in the sanctuary, what did he next do?

Having satisfied by the atoning blood the claims of the law in reference to all the sins in the sanctuary, the priest bore them out to the door of the sanctuary, where the live goat was, and placing both his hands on the head of the goat, confessed over him these sins. Lev. 16:20, 21.

14. Where did this place these sins?

The last text quoted says expressly that it put "them upon the head of the goat."

15. How long had these sins been accumulating?

Through the entire year.

16. Had the people been pardoned of these sins?

Certainly they had.

17. What does this fact show relative to the effect of pardon upon sin?

It shows that pardon does not destroy sin. Pardon is simply the removal of sin from the sinner, so that it no longer stands to his account. But it still remains to be expiated by some other party than the sinner. We can easily trace this process in the type. Thus a person broke God's law, and thus became guilty of sin. He then brought his offering, and confessing over him his sin, transferred it to the victim. In the blood of that victim it passed into the sanctuary. From the sanctuary it passed to the priest, when he made the atonement on the tenth day of the seventh month; and the priest bore it from the sanctuary, and placed it upon the head of the scape-goat.

18. Who received the benefits of the service on the day of atonement?

Those who complied with the conditions, and afflicted their souls. Lev. 23:27, 29.

19. The live goat having received the sins of the people, what was done with him?

He was sent away by the hand of a fit man into the wilderness, and there left to perish. Lev. 16:21, 22. With the goat the sins also perished, and that made an end of them.

20. In what condition did this leave the sanctuary and the people?

Free from sin. Their sins had then been atoned for, remitted, and put away.

21. How often was this round of service completed?

Once a year.

22. What was its nature?

It was only a type or shadow. The blood of animals could not take away sin; hence no sin

was really removed by any or all of that ceremonial service in itself considered. But that was a means ordained of God through which men were to manifest their faith in a Redeemer to come; and a faithful compliance with this arrangement secured to them an interest in Christ's work, just as much as a compliance with the conditions of the new covenant secures it to us. To say, therefore, that the old covenant made no provision for the forgiveness of sin, is to deny the relation of its offerings to Christ, as type to antitype.

23. Unto what did Paul say that the priests connected with the earthly sanctuary served?

"Who serve unto the example and shadow of heavenly things." Heb. 8:5.

24. Whose ministry, then, did the ministry of these earthly priests prefigure?

That of Christ in the greater and more perfect tabernacle in heaven. Heb. 9:11, 12. That is, so far as human services can represent the work of the Saviour, so in every essential particular He performs a work answering to that of the priests on earth, in connection with the earthly sanctuary. He receives confession from the penitent sinner; He pleads for him His blood; He transfers His sin to the sanctuary on high; and He carries on His work till finally He enters the most holy place, makes the atonement, and cleanses the sanctuary of which He is minister above, as the priests cleansed the sanctuary here on earth. Then the work of salvation being done, He will take His position as king, and establish that kingdom of which there shall be no end U. S.

Interesting Items.

—Fifty deaths in London last week were attributed to accident or negligence.

—The London General Omnibus Company last year carried 112,000,000 passengers.

—Smallpox has broken out among the Royal Irish constabulary stationed at Belfast.

—France and Spain have just agreed to their gold coinage being international legal tender.

—During last month, London's average daily supply of water amounted to 192,454,640 gallons.

—The postage on letters addressed to China has been reduced to 2½d. the half ounce, irrespective of route.

—At the Census Office in Westminster over twenty clerks are preparing for the great work of the 5th of April.

—There is a proposal to connect Scotland and Ireland by means of a tunnel, at a cost of ten millions sterling.

—The printing-press which Voltaire set up in Ferney to demolish Christianity, is now used to print Bibles in Geneva.

—George Bancroft the noted American historian, died at Washington, D. C., Jan. 17, in the ninety-first year of his age.

—The marriage of Princess Louise of Schleswig-Holstein has now been fixed to take place in June at Windsor Castle.

—A German statistician says that American women pay enough annually for cosmetics to paint 37,000 houses at a cost of £15 each.

—The affection of the ear from which the Emperor of Germany is suffering is occasioning anxiety, as it threatens to become cancerous.

—A great anti-opium convention is to be held in London towards the middle of next month. The speakers will include Mr. Spurgeon and Mr. Price Hughes.

—Princess Louise of Belgium—the eldest daughter of the King of the Belgians, and the wife of Prince Philip of Saxe-Coburg-Gotha—celebrates her 33rd birthday.

—Mrs. Cleveland received from a leading magazine publisher a draft for £100, with a request that she write her personal recollections of the White House. She returned the cheque and politely declined.

—The Japanese census shows the population of the Sunrise Kingdom to be 40,072,020 with an excess of males over females of about 400,000.

—The death-rate in London last week rose to 19'4. In Greater London the rate was only 18'5, showing that the suburbs are considerably healthier than the inner circle.

—Baron Hirsch, the well-known benefactor of oppressed Hebrews, in the hope of encouraging settlement in America has consented to be, drawn upon to the amount of 12,000,000 francs.

—The London County Council will petition Parliament for the whole of the 135 acres comprised in the Alexandra Palace estate to be preserved as an open space. The Thames is to be tunnelled at Blackwall.

—For the Militia of the United Kingdom £1,380,200 will this year be demanded; Militia of the Channel Islands, £18,730; Colonial Militia, £16,260; the Yeomanry, £101,080; the Volunteers, £985,610; and the Army Reserve, £566,120.

—During the late financial crisis in the City, the Bank of France lent three millions to the Bank of England. The third and last instalment of the loan has just been returned in gold to France, accompanied by armed detectives.

—The river side promenade at the Tower of London is to be thrown open to the public on Saturdays and Sundays. The Thames at this point is full of life and interest, and the promenade was open to the public daily until the outbreak of the Crimean war.

—The action of the North German Lloyd and the Hamburg-American line, in regard to the alleged understanding between them to keep up passage rates, is said to have been instigated by the Emperor, who is desirous by that means of restricting emigration.

—Pope Leo XIII. will next month be 81 years old. He is very weak, and cannot take the kind of food which the doctors prescribe for him. His nourishment consists almost entirely of broth, taken every two hours with a little light pastry and milk now and then for a change.

—Rev. Joseph Cook began his new course of Monday lectures at Tremont Temple, Boston, on Monday, February 2. His topic was announced as "Vital Questions in Church and State." His more special theme will be, "Counterfeits of Christianity; or, Friends and Foes of the Faith that saves."

—The police reports show that during the past year 27,358 persons were arrested in London for drunkenness—i.e., about one in every 250 of the population. There has been a very great falling off since 1875, but, unhappily, the figures are again rising. London contains 14,132 licensed houses.

—It is the custom of the Bank of England, as it is of private banks, not to pay fractions of a penny. In the case of dividends on Government stock these fractions have in the course of years amounted to the large sum of £140,000, which amount, it is stated, has had to be paid over to the Chancellor of the Exchequer.

—The Senate adopted section thirteen of the Copyright Bill, which provides that the Act shall only apply to the citizens of those foreign States which give to citizens of the United States the benefit of copyright on the same basis as to their own people. An amendment proposed by Mr. Edmunds declaring that these conditions shall be determined by proclamation of the President was also passed.

—Owing to the unusually heavy rains, all the lower part of Johnstown, Pennsylvania, is flooded, and the water is rising rapidly. Hundreds of houses have been deserted, and several bridges have been swept away, the people escaping in boats, and taking refuge in dwellings on higher ground. Shady Creek boom, carrying four million feet of logs, is in danger of bursting, and the people are fleeing from the neighbourhood. Many bridges have been destroyed in Eastern Ohio and West Virginia.

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"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 26, 1891.

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"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." 1 Tim. 2:5, 6.

If man is to become connected with God it is through Christ. Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14:6. And an apostle bears witness concerning Jesus, that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. He who denies Christ rejects the plan ordained of God to save men, and hence rejects God.

THE pastor of the Third Presbyterian Church, of Chicago, is quoted as follows, by the *Independent*, upon the question of the Bible in the public schools: "We would express our earnest hope that all distinctive teaching of religion might be forbidden in our free schools. That the reading of the Bible is of the nature of distinctive religious teaching no one can deny. And because there are tax-paying Jews and infidels, who object to the Bible, I would urge, on the ground of fair play, that it be not read, but that all religious teaching be intrusted to the home, the Church and the Sunday-School."

THE National Drink Bill for 1890 has been calculated, and shows an increase over that of 1889 of no less than £7,282,194. It will be remembered that the Bill of 1889 exhibited an apparent increase over that of 1888 of £7,697,930. I say apparent because, as was afterwards explained, the Inland Revenue authorities had during the greater part of that year (1889) charged duty on a greater number of barrels than in previous years on a proportionate

quantity of materials. This change did not make the amount less for 1889, but it went to show that the quantity charged in former years had been less than it should have been; in other words, that previous Drink Bills were really higher than the yearly estimates had represented them. There is, however, no such difference to be taken into account in comparing the Bills for 1889 and 1890. The augmented expenditure is undoubted, and is a lamentable proof—not perhaps that more people have been drinking, but that many of those who drank in 1890, drank more than they did in 1889. The only suitable way of confronting this painful fact is by a sterner resolution to do battle against a power of evil which thus shows the depth and tenacity of its hold upon the people of this professedly civilized and Christian country. It cannot at all events be urged now that things are going on so comfortably, and the Drink Bill falling so gradually, and surely, that vigorous remedial methods need not be employed.—*Alliance News*.

"ACCORDING to the *Gazette de la Croix*, the principal Protestant German Conservative paper, the Centre party have decided to offer seats which may become vacant in the Reichstag to Jesuit Fathers. The design is to afford the Jesuits in this way the opportunity of defending themselves in the German Parliament against the accusations of which they are the object. The *Deutsche Reichszeitung*, of Bonn, announces that the Rev. Fathers Aschenbrenner, Pesch, and Hammerstein are already in the field as candidates. Father Hammerstein is a convert from Protestantism, and brother to Baron Hammerstein, editor of the *Gazette de la Croix*.—*Catholic Times*.

THE Papists in Illinois and Wisconsin teach as important facts in American history the appointment and death of their prelates, and in their text-book allow only two lines to the assassination of Lincoln, four lines to the Centennial Exhibition, five lines each to the election of Hayes and the action of Congress and the Supreme Court in regard to it, to the assassination of Garfield, and to the administration of Arthur and of Cleveland. That is the kind of instruction in American history given to-day in the parochial schools in the West. How do the apologists for the hierarchy like it?—*America*.

THE special Sunday Evening services at the Athenæum, Camden Road, N., at seven o'clock, are proving of interest to many. The topics announced for the addresses during the month of March are as follows: Sunday evening, March 1, Our Lord as a Prophet; March 8, The Priesthood of Jesus Christ; March 15, The Kingdom and Kingship of the Messiah; March 22, The Signs of Our Times, What do they Indicate? March 29, The Millennium, and What will Precede the Good Time Coming?

THE recent decision of Judge Wallace, in the Circuit Court, that any American may take and sell for his own profit all that goes under the name "of the ninth edition of the 'Encyclopædia Britannica,' provided he does not use articles therein written by Americans—an infinitesimally small portion of the whole—is doubtless good law, and yet we trust there is not one honest man or woman in this com-

munity who will read it without a blush of shame and indignation. It means that American jurisprudence sanctions and even protects the wholesale, deliberate, advertised theft of the fruits of another man's labour and capital, provided that other man be born under a foreign flag. It is, therefore, a decision which, without meaning any disrespect to the learned judge who delivered it, ought never to have been heard from any tribunal but that of an Algerine Cadi in the old days of the Corsairs. It actually makes mockery of our religion and of our morality, and brings disgrace on our courts and Legislature. Of course there are plenty of Gallios among us who think it injudicious to say these things lest the thieves should get angry and steal more than ever. But theft and brigandage were never yet suppressed by soft-sawder. They have been always put down by the anger of honest men and the shame and sorrow of religious men.—*New York Nation*.

THE YOUNG MAN'S PARABLE.—Such is the title of a valuable little volume recently come to our table. The author, the Rev. G. D. Evans presents in this work a picture worthy of the careful study of young men. Tersely he sets forth the experience of the Prodigal Son, interweaving with it much sound sense and practical instruction, and at the same time presenting as the one conspicuous figure, the great Helper of all, the Divine Son. The ten chapters of which the book is composed will well repay a careful reading. The volume is neatly bound in cloth and contains 181 pages. Published by J. W. Arrowsmith, Quay Street, Bristol, and may be had of Kent and Co., London, E.C.

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