

THE Present Truth.

ELD D T Jones for
Sec Gen Conf.

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

VOL. 7.

LONDON, THURSDAY, MARCH 12, 1891.

No. 6.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

GIDEON'S BAND.

"COUNT me the swords that have come,"
"Lord, thousands on thousands are ready."
"Lo! these are too many, and with them are
some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return."
"Count me the swords that remain."
"Lord, hundreds on hundreds are daring."
"These yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink."
"Lord, those who remain are but few,
And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond, my voice calling,
Sound the trumpet! Hold the light!
Great Midian will melt in your sight!"
—Poems of the Dawn.

General Articles.

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

GOD MADE MANIFEST IN CHRIST.

AT the first advent of Christ, darkness covered the earth, and gross darkness covered the people. Light and truth seemed to have departed from among men, and Satan appeared to reign in undisputed power. Rival sects existed, and among those who professed to be the servants of God were displayed love of pre-eminence and strife for power and position. Souls who were desirous of light were filled with perplexity and sorrow. Many were sighing, "What is truth?" Ignorance prevailed, but many were looking for something better, looking for light that would illuminate the moral darkness of the world. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the tomb. There were men not of the Jewish nation who prophesied that an inspired instructor would come to teach them of the truth. There were among the Jews men who had

not polluted their integrity, who read with eager anticipation the sure word of prophecy that pointed to the advent of the Redeemer. They rejoiced in the promise that God had made to His servant Moses: "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."

Again they read how the Lord should anoint Him to preach good tidings unto the meek, to bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. They read how He would set judgment in the earth, how the isles should wait for His law, how the Gentiles would come to His light, and kings to the brightness of His rising.

Christ came just as prophecy had foretold. He was "the way, the truth, and the life," and the beams of the Son of Righteousness dispelled the moral darkness so that the honest in heart might see the truth. The absence of outward display and worldly grandeur, called forth comments of disapprobation from the people. Doubt and criticism met Him on every side. Christ Himself had chosen the human conditions of His life. He had selected the lowliest place in society. He was the Majesty of Heaven, and He knew that the world would bear sway by magnificence, carrying everything before its display and grandeur; but Jesus honoured those whom the world looked upon with contempt. Christ's birthplace was devoid of conveniences, not to speak of riches and luxury. And His entire life in this world was in keeping with the humble home of His early experience.

The Saviour of the world proposed that no attraction of an earthly character should call men to His side. The light and beauty of celestial truth alone should be the drawing power. The outward glory, the worldly honour, which attracts the attention of men, He would not assume. He made Himself accessible to all, teaching the pure, exalted principle of truth as that which was

only worthy of their notice. But although so humbly born, so unpretending in life, God did not leave Him without a witness. The principalities of heaven did Him homage. Wonders in the heavens above, and signs in the earth beneath attested His power and majesty. At His baptism a voice from Heaven fell upon the ears of men, declaring, "This is My beloved Son, in whom I am well pleased." The bright glory of God in the form of a dove of burnished gold encircled Him. John declared: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

Christ came to represent the Father. We behold in Him the image of the invisible God. He clothed His divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as He came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to behold the Lord our Father in the person of His Son. Christ came in the robe of the flesh, with His glory subdued in humanity, that lost man might communicate with Him and live. Through Christ we may comprehend something of Him who is glorious in holiness. Jesus is the mystic ladder by which we may mount to behold the glory of the infinite God. By faith we behold Christ standing between humanity and divinity, connecting God and man, and earth and Heaven.

Christ came to save fallen man, and Satan with fiercest wrath met Him on the field of conflict; for the enemy knew that when Divine strength was added to human weakness, man was armed with power and intelligence, and could break away from the captivity in which he had bound him. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of

God might become extinct in the earth. He had caused truth of vital importance to be so mingled with error that it had lost its significance. The law of Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of His creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent Him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right was to make Himself visible and familiar to their eyes. That men might have salvation He came directly to man, and became a partaker of His nature.

The Father was revealed in Christ as altogether a different being from that which Satan had represented Him to be. Said Christ, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." The love of Jesus, expressed for the fallen race in His life of self-denial and sufferings, is the manifestation of the Father's love for a sinful, fallen world. Christ endured shame and grief and death for those who despised His love and trampled upon His mercy. He paid the debt of man's transgression upon the cross of Calvary with His own precious blood. The men of His own nation, the leaders of the people, were so ensnared by the deceptions of Satan that the plan of redemption for a fallen race seemed to their minds indistinct and unexplainable.

Man was God's workmanship, made after His image, endowed with talents, and fitted for a high destiny. But Satan has worked to obliterate the Divine image, and to impress his own image instead of the image of God in man's nature. Jesus condescended to humble Himself, to take human nature, and by uniting Divinity with humanity, He proposed to elevate man in the scale of moral value. All Heaven was poured out in the gift of God's dear Son. Through faith in Him the sinner could be justified, and God could yet be just in justifying the sinner; for Christ had become a propitiation for the sins of the repentant soul. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of Heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man. The redemption of man is a wonderful theme, and the love manifested to the fallen race through the plan of salvation, can be estimated only by the cross of Calvary. The depth of this love even angels can-

not sound. That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery. He whose kingdom is an everlasting kingdom, whose dominion endureth throughout all generations, made Himself to be sin for us that He might lift up all that are bowed down, and give life to those who are ready to perish.

Oh, that men might open their minds to know God as He is revealed in His Son! Truth came forth from the lips of Jesus, uncorrupted with human philosophy. His words were from Heaven, such as mortal lips had never spoken nor mortal ears ever heard. His heart was an altar on which burned the flames of infinite love. Goodness, mercy, and love were enthroned in the breast of the Son of God. He set up His tabernacle in the midst of our human encampment, pitched His tent by the side of the tents of men, that He might dwell among them and make them familiar with His divine character and love. No one could love Christ and pay homage to Him without serving and honouring the infinite God. Those who had an appreciation of the character and mission of Christ, were filled with reverence and awe, as they looked upon Him and felt that they were looking upon the temple of the living God. Officers were sent to take the Son of God, that the temple in which God was enshrined might be destroyed. But as they drew near and heard the words of Divine wisdom that fell from His lips, they were charmed, and the power and excellence of His instruction so filled their hearts and minds, that they forgot the purpose for which they had been sent. Christ revealed Himself to their souls. Divinity flashed through humanity, and they returned so filled with this one thought, so charmed with the ideas He had presented, that when the leaders of Israel inquired, "Why have ye not brought Him?" they replied, "Never man spake like this man." They had seen that which priests and rulers would not see,—humanity flooded with the light and glory of Divinity. Those who would behold this glory would be drawn to love Jesus and to love the Father whom He represented. Christ exalted the character of God, attributing to Him the praise, and giving to Him the credit, of the whole purpose of His own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In His prayer just before His crucifixion, He declared, "I have manifested Thy name." "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." When the object of His mission was attained,—the revelation of God to the world,—the Son of God announced that His work was accomplished, and that the character of the Father was made manifest to men.

MRS. E. G. WHITE.

DAILY WORK.

WHEN Jesus was here, He said, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." He left work for each individual, and all will be held responsible for how they improve their talents. But how natural it is for us to shirk and try to make ourselves believe we have nothing to do, because we cannot do what we think we ought to do. How easy it is to find fault with others, and criticise their work, when we take no burdens ourselves.

There is a legend of a monk, to whom in his chamber the Lord vouchsafed to appear in a vision. The vision of Christ brought great peace and joy to his heart. Scarcely had he been thus favoured for a few moments, when the bell was heard which summoned him to the duty of distributing loaves to the poor. For a moment he hesitated; but he went to his work. Oh, what a sacrifice to leave this glorious vision for the dull routine of duty! But when he returned, what was his surprise and joy to find the vision of the Lord, as before, and meet with the greeting, "Hadst thou tarried, I had departed."

It is only sin, not work, which separates us from Christ. To be faithful in little, to be faithful in the perishing things of the world, is a great thing in the eyes of our Lord. It does not matter in what material we work, whether it be mean or costly, "Do all things heartily, as unto the Lord." The most common and trivial work is to be connected with the deepest. Take an interest in it; do it with all your ability, from the deepest motive, and with the highest aim. Do it to please the Lord, and he will bless you in the labour, and reward you for the work.

You will come in contact with the difficulties and weariness of work, and with the trials of temper, and of patience with the world's injustice and hardness. All these will only show us how weak we still are; how irritable and self-willed; how little inclined to suffer wrong, or to do what is right without being acknowledged and praised; how covetousness, which is idolatry, is not yet uprooted. In all this God holds up a mirror before you, that you may go to the fountain of cleansing. How often we fancy that we have reached a high level of Christian character, because we see it clearly and approve of it fervently. Actual life tests us, and teaches us a more truthful, though less pleasing, estimate of our condition.

Glorify God by carrying truthfulness and love, faithfulness and honor, into all things. We are to *live* the truth and to *adorn* it, not merely to teach and extol it. In the great day of accounts it will not be asked how much faith we have had in some grand theory, but how much our faith led us to do. Men cannot see our hearts, but they can see our good works;

and if the works are fruits of the Spirit, they will be luminous, pointing to the Father in Heaven.

J. H. DURLAND.

OUR FATHER.

OF all the names under which God is spoken of in the Bible, there is none so full of meaning, and which touches our hearts like that of Father.

He is presented as Lord, as King, as Creator. All these convey to us the thought of His majesty and power, but the knowledge of God as our Father, alone can make us feel that we can come to Him in all our need, knowing that He will help us.

God was thus spoken of in the Old Testament. David said: "Like as a father pities his children, so the Lord pitieth them that fear Him." Psa. 103: 13. And Isaiah said: "Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting." Isa. 63: 16. Again, in Jer. 31: 9, the Lord said: "I am a Father to Israel."

While we find Him thus spoken of in the Old Testament, yet it remains for Jesus, the Divine Son, who has been in the bosom of the Father, to fully reveal Him as "Our Father." How much Jesus had to say about His Father! "My Father is greater than I." John 14: 28. "As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep." John 10: 15. "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. Verse 29. And speaking to God He said: "Thou lovedst Me before the foundation of the world." John 17: 24.

How full of love and trust and confidence were the words of Christ when speaking of the Father!

Thus He set us the example of His own life, and when He taught His disciples to address their prayers to God, it was as "Our Father."

The thought of the Lord as God, as Creator and King, might fill us with awe, but if He is our Father all else is lost in that one fact. To illustrate: Here is a great king. He rules a mighty nation. The courtiers bow low before him, and even distant isles acknowledge his sway. But his son, the little prince, sees not in him the great king, the powerful law-giver, but only the kind and loving father.

And the crowned head bends low to catch the softest whisper of the little one, and the praise and confident requests of those little lips are more precious to him than the homage of the whole nation. If the child notices the crown and sceptre, and learns to recognize them as symbols of power, it is only an evidence to him that his father is able to grant all his requests.

Is it not pleasing to God that we come to Him with this same confidence? That we see in Him *first* our Father; then His might and power will only be reasons

why we are sure He can and will help us in all our needs. If we know God as our Father we cannot fail to love Him.

The King of Heaven sits upon His throne,
Encircled by a rainbow's glorious light,
While myriad angels bow in reverent love,
Rejoicing in His majesty and might.
The mighty God, the great Creator too,
Not of this world alone, for world on world
Has sprung to being, at their God's command,
As when night's glorious curtain is unfurled,
Star after star from nothing seems to spring.
How great Thou art, Creator, God and King!

And yet Thou biddest me to come to Thee;
I should be sore afraid but for one thing
(For I am but a fearful, timid child),
Thou art my Father, tho' so great a King.
The mighty angels bow before Thy throne,
But I may come up closer to Thy side;
Tell Thee my griefs, and put my hand in Thine,
And with my Father every day abide.
Thou hast not only pledged to hear my prayer,
But Thou hast owned me as Thy child and heir.

JENNIE OWEN.

CHILDREN OF A KING.

2 Cor. 6: 17, 18.

WHAT! children of a King! How can it be?
Our hands are rough and hard with daily toil,
Naught but these crumbs of hard-earned bread
have we,

With aching brows we till the scanty soil,
While these poor garments ill protect the form,
From summer's heat, or winter's blinding storm.

What! children of a King! How can it be?
Our poor hearts yearn for human care and love;
Our spirits long for kindly sympathy,
But search for it in vain where'er we rove.
The world seems drear and lone to such as we:
What! children of a King! How can it be?

Were we the children of an earthly king,
Then would our days on earth be bright and
sweet.

And eager hands earth's fairest gems would
bring,

And haste to lay them at our honoured feet.
It cannot be! e'en while we groan and sigh,
The careless multitude pass coldly by.

Ah! no, not children of an earthly king,
The short-lived monarch of a dying race.
Cheer up, faint heart, far better news I bring,
Let heavenly joy illuminate thy face!
For ye are heirs of an eternal King!
Lift up your heads for joy, and shout and sing.

E'en though a thousand perish at thy side,
And tens of thousands fall at thy right hand;
Though nations crumble in their sin and pride,
Thou, like the Rock amid the storms, shalt stand.
Then, fainting Christian, lift thine eyes and sing,
Thou art an heir of the eternal King!

Oh! let me ne'er forget, amid earth's gloom,
When my faint heart grows weary, sad, and lone,
A princely Guest bides in my humble room,
And bends his ear to list each plaintive moan.
I hear His voice—it speaks of sins forgiven,
And whispers, "Peace! thou art an heir of
Heaven!"

L. D. A. STUTTLE.

NECESSITY OF RELIGIOUS AGITATION.

"AGITATION" is inseparable from the advance of truth. "To move," "to shake," "to arouse," "to excite," "to revolve," "to discuss," "to controvert," "to examine," are among the synonyms of this word. All these processes must be marshalled to the front in successfully advocating unpopular reform. But many, while professing allegiance to Bible truth, retreat in dismay before the first bugle call of religious controversy. They prefer the camp of peace to the painful marches, vigilant bivouac, and exciting combat of the moral reformer. But conquest involves war; and the true warrior,

while maintaining and strengthening lines already established, aggressively advances his forces still nearer the enemy's gates.

So with the Christian warrior, whom God calls to storm the popular citadels of unscriptural tradition. The forces of Christ must be set and kept in battle array. No compromise with error, no cessation of hostilities, no armistice or capitulation, nothing but unconditional surrender can be accepted. No man can maintain silence in the presence of wrongdoing without being false to his generation, a traitor to his own soul, and an enemy to God. A knowledge of truth demands that such truth be communicated to others. An enlightened conscience irresistibly impels its possessor to bear faithful witness to truth concerning which others are in darkness. This is Christlike. He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Every true reformer of the past has found more or less controversy unavoidable. When Israel violated the Sabbath, Nehemiah says, "Then I contended with the nobles," etc. When the merchants sinned, he says, "Then I testified against them." Nehemiah 13. "They that forsake the law praise the wicked, but such as keep the law contend with them." Prov. 28: 4. The work of John the Baptist did not consist simply in holding a revival to save the unconverted. An important part of his mission consisted in waging a vigorous and uncompromising warfare against the errors of the popular religionists of his day. His most terrific thunder-bolts were hurled against those whose outward lives seemed fairest, and whose standing in the church was highest. These, not the heathen, he called a "generation of vipers." Christ, the perfect missionary, did not remain silent concerning the doctrinal errors of the day. He fearlessly arraigned the traditions of even the best, because they rendered null the commandment of God. The apostles were accused of turning the "world upside down" by their agitation. The clergy, doubtless, all felt that no good came from such methods. Paul was a persistent agitator. He "disputed . . . with the Jews, and with the devout persons, and in the market daily." Acts 17. Because persons were "devout," was not sufficient with Paul. They must receive *all* the truth. Such aggressive zeal we may profitably imitate.

We have reached the last days. No age has witnessed such a Babylon of discordant and antisciptural theories as the nineteenth century presents. The duty of the faithful watchman is unequivocal. Close, patient, prayerful study of God's Word has revealed the truth for every age. This foundation still stands sure. The Bible is the sword of God and of His Spirit; and with this almighty weapon the most formidable strongholds of error may be stormed and demolished; the standard of truth may then be

planted high above the battlements of men; and a people will be gathered from every clime to stand without fault in the day of impending wrath.

But with this necessary agitation, practical, daily piety cannot be neglected. Holiness of heart and life must not be undervalued. "Jesus Christ, and Him crucified," must be exalted to primary and pre-eminent importance. The meek and quiet spirit of the Great Teacher must be exemplified and inculcated. Any pretended reform that neglects the heart for the education of the head would result in more harm than good. Cultivate the head alone, and the product is a cold, spiritless, Christless debater. Cultivate only the heart, and you make a bigoted fanatic. Combine the two, and you have exemplified a symmetrical Christianity,—“the wisdom of the serpent and the harmlessness of the dove, charity out of a pure heart, sanctification through obedience to the truth. A man of God, perfect, thoroughly furnished unto all good works.”

W. C. WALES.

EASTER.

THE festival called Easter is becoming more generally observed in the churches of various denominations than formerly. Considering its increasing popularity, it may be well to inquire concerning its origin.

That which our English translators have rendered Easter (Acts 12:4) is in the original the passover, a feast of the Jews. The early Christians of Jewish descent were very naturally inclined to celebrate their ancient festival. This always came on a certain day of the month, and consequently on different days of the week. But the western churches introduced the practice of keeping it always on Sunday, the Sunday following Good Friday. "Victor, bishop of Rome, in the year 196, took it upon him to impose the Roman custom upon all the churches, that is, to compel them to observe the passover upon Sunday." He did not at that time succeed; but afterward "the Council of Nice (A.D. 325) ordered the solemnity of Easter to be kept everywhere on the same day, after the custom of Rome." Thus it seems that Rome, the power that was to think to change times and laws (Dan. 7:25), is the authority for observing this festival always on Sunday, the day which has been substituted by the same authority in place of the Sabbath of the Lord.

Easter as now held is not a Jewish institution. Like the Sunday Sabbath, it has pagan as well as papal features. Chambers' Encyclopedia gives the following definition: "Easter (Ger. *ostern*, Fr. *paque*, Scot. *pasch*, from Gr. *pascha*, the passover), the festival of the resurrection of Jesus Christ, derives probably its Teutonic name from the festival of the goddess Ostara, in Anglo-Saxon Eastre, which the Saxons of old were wont to

celebrate about the same season at which the Christian festival of Easter occurs." Further he says: "Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara or Eastre seems to have been the personification of the morning or east, and also of the opening year or spring. The Anglo-Saxon name of April was Estormonath; and it is still known in Germany as Ostermonath. The worship of this being seems to have struck deep root in Northern Germany, and was brought into England by the Saxons. It continued to be celebrated in many parts of the north of Germany down to the beginning of the present century, by the kindling of bonfires and numerous other rites. . . . With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out; and in this case the conversion was particularly easy."

Would that the ten commandments were increasing in popularity as fast as is Easter.

R. F. COTTRELL.

MATTHEW AND HIS GOSPEL.

WHEN the gospel record came to mankind, there were four great races, or classes, whose characteristics, temperaments, and habits of thought must find fitting and yet necessarily unlike inspiration in the gospel of the Son of God to appear. These were the Jewish, Roman, Greek, and afterward Christian peoples. Both internal and external evidence show that the Book of Matthew was written for the Jew; Mark for the Roman; Luke for the Greek; and John, for the Christian, wherever found, in a word, for the Church of God.

Hence Matthew comes before us in a Jewish robe and with the Old Testament Scriptures in his hand, and he proves that Jesus is the Messiah from the Old Testament; Mark comes in a Roman dress; Luke in a Greek dress; and John comes enveloped in a fold of the Master's seamless robe.

Matthew's Gospel is said by some to have been written first in Hebrew. He was originally a tax-gatherer, and as a business man, is most exact in money matters. He alone tells the number of pieces of silver for which Judas sold his Master. He alone narrates the miracle of the fish caught with the piece of money in its mouth. He tells us the story of the soldiers being bribed to lie about the resurrection of Christ, a fact which he, as an old custom-house official, may have had ways of finding out. He alone tells us of the dream of Pilate's wife,—a fact which he probably learned in official circles to which the other disciples did not have access.

Matthew showed originality in the way in which he brought others to Jesus. He gathered all his old cronies, the publicans, or custom-house men, to a dinner, and introduced Jesus to them. He knew they were no great hands to

listen to preaching, but not one of them would refuse a good dinner. And when they came to dinner, behold, there was the Great Teacher, who spake as never man spake. Matthew was distinguished by humility. He does not tell, himself, that he left all when he followed Jesus. Luke tells this. Matthew as a Jew, writing to Jews, would naturally make use of the Jewish Scriptures, hence he quotes the Old Testament eighty-eight times, and is constantly reminding his brethren that "it is written."—*Selected.*

THE WRONG DISEASE.

SOMETIMES it is ascertained, after death has prevented changing the course of action, that a deceased friend was treated for the wrong disease. If the real difficulty had been dealt with, a cure might have been effected; but now it is too late.

It sometimes seems that this is about the nature of the trouble in spiritual matters. There are those who seem to be under a dark cloud, not enjoying the blessing of God. What is the trouble? Does sin lie at the door? That is a terrible moral (immoral, rather) disease, and people do not like to think they are thus affected. They lay their case before you, and claim that their trouble arises from having been slighted or abused or offended by somebody, and the treatment they seem to desire is sympathy, justification, and pity. But after getting all they can of this kind of treatment from you and others, they seem to be no better, but rather to grow worse; and spiritual death is the result, unless they submit to a change of treatment. If they can be convinced that it is the cancer of sin that is threatening their life, they may be helped.

Sin is by no means an incurable disease; but the treatment must be radical and sometimes necessarily severe. It consists of the repentance, confession, and forsaking of wrong. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But sin cannot be forgiven till we admit it to be such, confess it, and put it away. Then, having submitted to the proper treatment, the troubled one may find relief, and recover.

F. D. STARR.

THE growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—*Payson.*

He gives the most who bravely lends a hand
To help his brother in the hour of need.
God keeps the record—he can understand,
And of the slightest service will take heed.

It is the Christian's privilege, not only to be emptied of sin and self, but to be filled with God and all the graces of the Spirit.

The Home.

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

A WORD ABOUT WORDS.

"Ah me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that 'little bird,'
The spicy story 'you must have heard'—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken!
What pestilent sinks been stirred!
By a word in lightness spoken,
By only an idle word."

"A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!

Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.

Ah, me! what hearts have been broken!
What rivers of blood been stirred!
By a word in malice spoken,
By only a bitter word.

"A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears

Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken!
What rivers of love been stirred!
By a word in kindness spoken,
By only a gentle word."

STRIKING A LIGHT.

SOME of us can remember the rushlight, a few the phosphorus bottle, fewer the tinder-box. Of the rushlights I found, one was familiar to me; the other, probably an earlier type, I had never seen. The former consisted of a cylinder of sheet-iron, perforated with round holes, the cylinder about two feet high. This contained the rushlight. At the bottom was a basin for a little water, that the sparks as they fell might be extinguished. Well do I recall such rushlight lamps! One always burned at night in my father's bedroom, and when I was ill I was accommodated with one as well. The feeble, flickering light issued through the perforations and capered in fantastic forms over the walls and furniture. The other rushlight lamp was of a different construction. It consisted of a long spiral of iron wire, and was probably discarded for the newer and safer invention of the lamp with perforated holes. The spiral coil would prevent the lanky rushlight from falling over and out of the lamp, but not the red-hot dock from spluttering on to the carpet or boards of the floor. It was necessary in former times for a light to be kept burning all night in one room, for to strike a light was a long and laborious operation. There were little silver boxes that con-

tained amadou, the spongy texture of a puff-ball, and some matches dipped in sulphur, also a flint. One side of the box was armed with a steel. In striking a light, the holder put the amadou in position to receive the sparks from the steel as he struck the flint, then, when the amadou glowed, he touched it with the brimstone end of the match and ignited that—a matter of five or ten minutes. Why, a burglar could clear off with the plate before the roused master of the house could strike a light and kindle his candle to look for him!

The tinder-box employed commonly in kitchens and cottages was a different application of the same principle. It consisted of a circular tin or iron box, with the socket for a candle soldered on to the top. This box contained a removable bottom. When opened it displayed a steel and a lump of flint. These were taken out and the removable bottom lifted up, when below was disclosed a mass of black tinder. The manufacture of this tinder was one of the accomplishments of our forefathers, or rather foremothers. It was made of linen rag burnt in a close vessel, charred to tinder, without being set on fire, and the manufacture of tinder had to take place weekly, and consumed a considerable amount of linen. In the morning early, before dawn, the first sounds heard in a small house were the click, click, click of the kitchen-maid, striking flint and steel over the tinder in the box. When ignited a match was applied, the candle lighted, and at once the plate of tin let down over the precious tinder to extinguish it. If any one possessing an old tinder-box will try his hand at it he will find how toilsome, unpleasant, and lengthy the process is.

Then came in the phosphorus bottle, but held its ground a very short while, because of the danger attending it. This consisted of a small bottle, like one of smelling-salts, that contained phosphorus. A match was thrust into it and twirled about till it ignited the match; but as simultaneously the phosphorus in the bottle sometimes caught fire, this invention was speedily discarded. The next advance was the lucifer-match, with phosphorus and sulphur combined at the end. But this was dangerous, and frightful accidents attended the manufacture. I spent some winters at Pau, in the South of France, and near our house were the cottages of poor people who worked at match-making. The pans of melted phosphorus into which the heads of the matches were dipped would explode suddenly and scatter their flaming contents over the match-girls. My mother, as an angel of goodness, was wont to visit and minister to many and many a poor little burnt girl who had thus been set fire to. Lastly came the match made without phosphorus. When we think of the toil and trouble that the lighting of a fire occasioned, we can understand what store was set on never letting a fire on the

hearth go out. An old woman on Dartmoor, recently dead, boasted on her death-bed: "I be sure I'se goin' to glory; for sixty-three years have I been married, and never in all them years once let the hearth-fire go out." But there the fire was of peat, which will smoulder on untouched for many hours.

There was a stage of civilization before the tinder-box came in, and that was a stage when fire had to be kept in, and if it went out, borrowed from a neighbour. In the earliest age, fire was obtained by friction; a piece of wood with a hole in it was placed on the ground between the feet. Then a man held a piece shaped like the letter T in his hands, and rapidly twirled this about, with the long end inserted in the hole of the piece he held between his feet, till by friction the upright was ignited. The pieces of wood must be very dry, and requisite dryness was not easily procurable in our moist northern climes, consequently the labour of kindling a flame was proportionately great. Sometimes a wheel was employed, and the axle turned in that to produce a flame. It has been thought that the *fylfot*, the crooked-legged cross found on so many monuments of antiquity, represents an instrument for the production of fire by friction. But owing to the great difficulty in producing fire by this means, the greatest possible care was taken of the household fire, lest it should become extinguished. This originated the worship of Vesta. The flame once procured was guarded against extinction in some central spot by the unmarried women of the house, and when villages and towns were formed, a central circular hut was erected, in which a common fire was maintained and watched continuously. From this central hearth all the hearths of the settlement were supplied. Ovid tells us that the first temple of Vesta at Rome was constructed of wattled walls and roofed with thatch, like the primitive huts of the inhabitants. It was little other than a circular covered fireplace, and was tended by the unmarried girls of the infant community. It served as the public hearth of Rome, and on it glowed, unextinguished throughout the year, the sacred fire, which was supposed to have been brought from Troy, and the continuance of which was thought to be linked with the fortunes of the city. The name Vesta is believed to be derived from the same root as the Sanskrit *was*, which means "to dwell, to inhabit," and shows that she was the goddess of home, and home had the hearth for its focus. A town, a state, is but a large family, and what the domestic hearth was to the house, that the temple of the perpetual fire became to the city. Every town had its Vesta, or common hearth, and the colonies derived their fire from the mother hearth. Should a vestal maiden allow the sacred fire to become extinguished, she was beaten by the Grand Pontiff till her blood flowed, and the new fire was solemnly rekindled by rub-

bing together of dry wood, or by focussing of the sun's rays. It might not be borrowed. The circular form and domed roof of the Temples of Vesta were survivals of the prehistoric huts of the aborigines, which were invariably round.—*Cornhill Magazine.*

MUTUAL RESPONSIBILITY IN THE HOME.

THERE is often danger of making children selfish in our present zeal for their greatest good. We need to make babyhood the starting point for training our children into a certain sense of their responsibility as members of the family. Baby minds are quick to perceive that they are first in hearts and homes. Let them feel also that they are parts of one harmonious whole, one note in the melody of home, and not wholly the centres, around which all others revolve, and to please whom everything shall be adjusted. As truth is the corner-stone of character, unselfishness is like the key-stone of the arch, without which its strength and symmetry are lost. Of course, no set of rules can be laid down to accomplish this result. Each watchful mother must "ponder this thing in her heart," as she studies the disposition and tendencies of each child, and she will find that in very simple ways, suited to the child's tender heart and years, she can instil the germs of responsibility—can make the child feel that it is one of the sunshine-makers of the home. It can be taught to be helpful, or to make the effort at helpfulness, although this often means more present labour for the patient mother. And it can learn that unkind words and evil temper make heavy the atmosphere of home, whether baby or mamma indulges in them. A little boy of six years was distressed because he had heard it carelessly remarked that his grandmamma, whose home was with him, paid her board. The words seemed harsh to him, until his mamma explained that grandmamma was happier to help in the home-keeping, and that each one helped. Quickly came the question, "What do I do to help pay, mamma?" "You pay us every day, my darling," was the reply, "when you read your little lesson, pick up your playthings, help care for your little brother, and make sunshine for us all." The home should not be thought of only as a place where patient, weary parents are ready to offer every comfort to their children, who too often accept their sacrifices as carelessly as they do the sweet air of heaven. We may begin in babyhood to teach them that each has a share in the blessed work of making the home, and while thus helping them to form character, at the same time fill their minds with the happiness that springs from a noble pride.—*Babyhood.*

All common things, each day's events
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

VALUE OF OBSERVATION.

THE late Henry Ward Beecher tells us that he never saw anybody do anything without watching to see how it was done, as there was no knowing but that sometime he might have to do it himself. This habit of observation once served him in good stead. I was going (he says) across a prairie when my horse began to limp. Luckily I came across a blacksmith's shop, but the smith was not at home. I asked the woman of the house if she would allow me to start a fire and make the shoe. She said I might if I knew how. So I started the fire and heated the shoe red-hot, and turned it to fit my horse's foot, and pared the hoofs, and turned the points of the nails cunningly, as I had seen the blacksmith do, so that, in driving into the hoof, they should not get into the quick, and I shod the horse. At the next place I went to, I went straight to a smith and told him to put the shoe on properly. He looked at the horse's foot and paid me the greatest compliment I ever received in my life. He told me if I put on that shoe I had better follow blacksmithing all my life. Now I never should have known how to do that if I had not looked on and seen others do it.

THE SECRET OF A LONG LIFE.

YOU sometimes see a woman whose old age was as exquisite as was the bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:—

She knew how to forget disagreeable things.

She understood the art of enjoyment. She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her daughters and in that of her neighbours.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She did not believe all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.

BEFORE honour is humility.

Health and Temperance.

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

TEMPERANCE.

FATAL effects of luxury and ease!

We drink our poison, and we eat disease;

Indulge our senses at our reason's cost,

Till sense is pain, and reason hurt or lost.

Not so, O Temperance bland! When ruled by thee,

The brute's obedient, and the man is free.

Soft are his slumbers, balmy is his rest,

His veins are not boiling from the midnight feast;

Touched by Aurora's rosy hand, he wakes

Peaceful and calm, and with the world partakes

The joyful dawns of returning day,

For which their grateful thanks the whole creation pay;

All but the human brute; 'tis he alone

Whose works of darkness fly the rising sun.

'Tis to thy rules, O Temperance! That we owe

All pleasures which from health and strength can flow,—

Vigour of body, purity of mind,

Unclouded reason, sentiments refined,

Unmixed, untainted joys without remorse,

The intemperate sinner's never-failing curse.

—*Pacific Health Journal.*

HEART-BEATS.

DR. B. W. RICHARDSON says he was once able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him:—

"Will you be good enough to feel my pulse as I stand here?"

"He did so. I said, 'Count it carefully; what does it say?'"

"Your pulse says seventy-four."

"I then sat down in a chair and asked him to count it again. He did so, and said, 'Your pulse has gone down to seventy.'"

"I then lay down on the lounge, and said: 'Will you take it again?'"

"He replied, 'Why, it is only sixty-four; what an extraordinary thing!'"

"I then said, 'When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because, in lying down the heart is doing ten strokes less a minute. Multiply that by 60, and it is 600; multiply it by 8 hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing 6 ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night.'"

"When I lie down at night without my alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest; for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper,' which you say is the soul of man below."

THE NATIONAL DRINK BILL FOR 1890.

THE people of the United Kingdom expended for intoxicating liquors in 1890 the sum of £139,495,470—in round numbers 139½ millions sterling. This enormous aggregate was composed of particulars which are stated below, and are compared with those of 1889:—

Liquors Consumed.	Quantities Consumed in 1890.	Expenditure in 1890.	Expenditure in 1889
British spirits 20s. per gal.	29,410,431	29,410,431	27,183,351
Foreign and Colonial spirits at 24s per gal.	8,913,607	10,696,328	10,262,772
Beer, 1s. 6d. per gallon.	38,324,038	40,106,759	37,446,123
Wine, 18s. per gallon.	1,124,956,728	84,371,755	80,524,187
British wines, cider, &c (estimated).	15,018,840	13,516,956	12,742,966
	15,000,000	1,500,000	1,500,000
		139,495,470	132,213,276

As the population of the United Kingdom was estimated for the middle of 1890 at 38,227,321, the above figures show an average expenditure per head of £3 13s. upon intoxicating liquors, or per family of five persons of £18 5s. In 1889 the expenditure per head was £3 9s. 11d., and per family £17 9s. 7d. There was an increase of expenditure in 1890 over 1889, on spirits, of £2,660,636; on beer, of £3,847,568; and on wine, of £773,990—a total increase of £7,282,194. Comparing the ten years 1871–80 and 1881–90, the expenditure on strong drink in the later decade was £90,726,087 less than in the prior decade; but it has to be noted with regret that the expenditure in 1890 was larger than the annual average in 1871–80, and higher than in any year since 1878, when it stood at 142 1–5 millions. Comparing the expenditure upon alcohol in 1890 with other great national accounts, we find that it was one-twelfth of the estimated income of all persons in the United Kingdom, and one-fifth of the National Debt. It was between one-fifth and one-fourth of the annual value of all the property and profits on which income-tax was levied in the year ending April 5, 1890. It was thirty-two millions more than the whole capital of the Post Office Savings Banks and other savings banks in 1889, and 4½ times the amounts deposited in both kinds of savings banks. It was eleven times the capital of all the industrial and provident societies of the country. It was 4½ times the gross receipts from passenger traffic on all the railways of the United Kingdom in 1889, and 3½ times the gross receipts from their goods traffic, or nearly as much again as the receipts from both species of traffic combined.

If we were to compare the drink expenditure in 1890 with the income of all Christian churches for all purposes of maintenance and extension, including their benevolent institutions, we should find that as the latter expenditure does not probably exceed eighteen millions yearly, the nation spends on drink nearly

eight times more than it does on religion, or, put in another form, that it gives to Bacchus £1 for every half-crown given to Christ.—*Dawson Burns, D.D.*

EIGHT REASONS WHY I GAVE UP SMOKING.

1. WHEN I saw church members paying from one to two pounds per year for tobacco, and only half that for the Gospel, I thought that if a man will rob God of His tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think, If the deed is justifiable, why not do it publicly? or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and profane likewise, I would say, "I am a companion with those characters, in the pipe at least;" then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God.

7. Then when at devotion I smelled my own breath, so smoky, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory, I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and His church. And I now say to all, if I have conquered, so may you; only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory may be yours, and the result the same.—*Sel.*

SEDUCTIVENESS OF ALCOHOL.

AGAINST the seductiveness of alcohol religious earnestness is not a safeguard; no, nor female virtue either. Ah! what sight on God's earth is more sad than woman's lovely countenance, which ought to know no suffusion save the blush of hallowed modesty, reddened, crimsoned,

bloated, disfigured by vice? "For the hurt of the daughter of my people am I hurt." Again, and yet again is she destroyed by this deadly weapon of hell. Blame her not too harshly. Her highly strung physical organization subjects her to violent inequalities of feeling, which disposes her to seek relief from cordials. Men with nerves of brass little know what she has to suffer, how many gloomy imaginations invade her lonely hours, how often she is worn out by household cares, and how the faculty of self-command is impaired by frequent derangement of her fragile system. Indeed, indeed, in alcohol Satan possesses arms enabling him to reach all professions, and every section of society, both sexes, and every home. Sometimes it has almost seemed to me as if an avenging angel had swept over a guilty land, and there was not a house in which there was not one dead. Ah! why in England, as in Egypt, is there not a great cry heard, as again and yet again the first-born fall, the principal and the mightiest, men qualified in so many ways to be the leaders of their fellows in every noble enterprise! For the Devil is wise in his generation. It is often, I had well-nigh said generally, the most gifted persons whom he singles out for attack by this particular sin, lest, I presume, with their splendid energies they should prove too formidable opponents in the never-ceasing conflict between good and evil on earth.—*R. M. Grier, M.A.*

DONT SMOKE.

THERE are multitudes of young men smoking themselves to death. Nervous, cadaverous, narrow-chested and fidgety, they are preparing for early departure or a half-and-half existence that will be of little satisfaction to themselves and little use to others. Quit it, my young brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco-smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are. About to change pastorates from one city to another, a wholesale dealer offered as an inducement to my going to Philadelphia that he would give me all my cigars, and the best cigars in the country, free of charge all the rest of my life. Well, I have never touched the infernal weed since. From that time I was revolutionised in health and mind, emancipated by the grace of God. I implore young men to strike out for the liberation of their entire nature from all kinds of evil habits.—*Dr. Talmage.*

A TEMPERANCE scholarship has been founded in the Magee College, Londonderry, for stimulating interest in temperance work among the students.

THE PRESENT TRUTH.

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

LONDON, MARCH 12, 1891.

PROPHET, PRIEST, AND KING. NO. 5.

HE WAS "THAT PROPHET."

IN the olden time, Jehovah said to His servant Moses, "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." From St. Peter we learn that these words met their fulfilment in the Son of David when He appeared among men. Observe the predicted characteristics of this prophet, and the results following the testimony He should bear.

1. *He was to be a Prophet like unto Moses.*—Moses was not a prophet merely in the ordinary sense of that term; he was more than that. The Lord had given the general principle which He would recognize in imparting light and instruction to His servants the prophets. But in His wisdom He saw fit to make the case of Moses an exception to this general rule, as the following words clearly show:—

"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.

Here we learn that the ordinary method of communicating Divine instruction to the prophets was through visions. "If there be a prophet among you, I the Lord will make Myself known unto him in a vision." And so we find the prophets bearing their testimony in perfect harmony with this. "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem," are the opening words of the book of that prophet. And the weeping prophet when lamenting over the sad state of apostasy and captivity into which Zion had fallen, declared, "Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." Lam. 2:9. Here is a distinct recognition of the general rule already referred to above. Ezekiel opens his book by saying, "I saw visions of God." Of another prophet we read, "Then was the secret revealed unto Daniel in a night vision." And again we read, "The vision of Obadiah," and "The

burden of Nineveh. The book of the vision of Nahum the Elkoshite." In contrast to all this the Lord says, "My servant Moses is not so. With him will I speak mouth to mouth, even apparently." In this manner God gave to Moses the words of command, counsel, reproof, warning, and encouragement, that He desired given to the people; and so when the Divine Son appeared among men and entered upon His work in behalf of a fallen and lost race as that Prophet whom God was to raise up like unto Moses, we see that again and again the Father spoke to Him from Heaven. At His baptism that voice was heard declaring, "This is My beloved Son, in whom I am well pleased." And at other times during His ministry like circumstances were seen.

2. *This Prophet was to be a spokesman for God.*—This is shown from the language employed concerning Him. "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." From these positive declarations we are left to the inevitable conclusion that when this prophet came, who was none other than our Lord Jesus Christ, He did not come to inaugurate a new system, promulgate a new law, or to advocate principles peculiarly His own, but, instead, we should expect to find Him coming as the representative of Another, doing the will of Another, and giving to the people the words of Another which had been given Him to speak. As we turn to our Saviour's own words, what a striking fulfilment do we see of this prediction! "Verily, verily, I say unto you," said He, "the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth." John 5:19, 20. And again He declares, "I speak that which I have seen with My Father." But clearer still does He affirm that the commands He gave, the words He uttered, and the principles He advocated were not His own, but the Father's, whose will He came to do (John 5:30). Thus He says, "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto Me, so I speak." John 12:49, 50.

His it was to perform the will of the Father, for the Father's law was in His heart. Prophetically the Psalmist had spoken thus of Jesus Christ centuries before. "Then said I, lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Psa. 40:

7, 8. That law He came not to destroy, but to obey and teach. Matt. 5:17.

"Our Saviour did not die
To render null and void
The law of the Most High,
Which cannot be destroyed;
But bruised for us, our stripes He bore,—
We'll go in peace, and sin no more."

"Think not that I am come to destroy the law," He said, "I am not come to destroy, but to fulfil." He came to magnify its claims; to clothe it in a new dress; to set its requirements before the eyes of men in a new light. The religion of the day had become cold and formal. Its spirit and power had departed, and men were more interested in form and ceremony, in broad phylacteries and enlarged borders of garments, in long prayers and sad countenances, than they were in listening to the voice of God, heeding His counsel, and walking in His ways. Their views of true religion, genuine piety, and sound morality had fallen far below the Divine standard. Murder with many had come to mean nothing short of the taking of human life, but He read a new and fuller meaning into the precept "Thou shalt not kill" by showing that he whose heart was filled with hatred to his brother was a transgressor of the Divine command. His disciples whom He commissioned to represent Him before the world caught the same spirit, and so we hear them saying, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. The moral law, the decalogue as a whole, was magnified by Jesus Christ. He did this by showing the immutability of its nature (Matt. 5:17, 18), by making it the basis of the golden rule (Matt. 7:12), by showing that obedience to it involved the eternal issues of a future life (Matt. 19:17), and by indicating that it embodies the great principles of love to God and love to man (Matt. 22:36-40). And, finally, in a more eminent sense did He do this when upon Calvary's cross He paid the penalty of that Divine and unchangeable law which man had transgressed. His declaration comes down over the ages to us, and in our ears He says to-day, "The word which ye hear is not Mine, but the Father's which sent Me." "He gave Me a commandment what I should say and what I should speak." Thus was He the spokesman for God, and to the people He gave the words of God, and upon them He urged the true and spiritual meaning of the commandments of God.

3. *A failure on man's part to hear the words of this Prophet will result in death.*—"And it shall come to pass" said Peter, in quoting Moses' prediction, "that every soul that will not hear that prophet, shall be destroyed from among the people." Acts 3:23. When the Father sent His Son into the world, and that Son was

about to enter upon His wonderful mission the Father's voice is heard declaring "This is My beloved Son in whom I am well pleased, hear ye Him."

That voice was the voice of infinite love. Full well the Father knew that man's salvation depended upon his listening to the words of His Son. Salvation had been provided through Him, and there was none other name under Heaven whereby men could be saved except the all-prevailing name of Jesus Christ, hence His Father declared, "Hear ye Him."

D. A. R.

BASELESS REASONS.

It matters not to some minds how strong may be the positive testimony against a long-cherished belief, a few seemingly plausible inferences in its favour are stronger. They are honest in these convictions; for when a long-standing dogma is supported only by inference and not by positive testimony, the former takes the place of the latter. It becomes to him who has long used it as such, the strongest evidence. And what makes it more so is ignorance of what may be said on the other side.

This is emphatically true of the dogma of the immortality of the soul and man's consciousness in death. The arguments generally adduced in its favour are, (1) the majority of the Christian church believe it; (2) it is an old dogma; (3) it is in harmony with man's aspirations and desires; (4) the opposite has been popularly considered materialistic and atheistic; and (5) it is supported by inferences drawn from certain scriptures. It is freely admitted by its ablest exponents that there is no positive Bible evidence in its favour. We have shown in past numbers that man is not by nature immortal, and that his only good hope of immortality is Christ and the resurrection. We are not disposed to leave the matter here, however. We wish, with our readers, to examine the question more thoroughly than we have yet done. Let us first notice the arguments above mentioned.

1. The majority of the Christian church believe that the soul is immortal and conscious in death. But this is not proof that it is so. If there are any people on earth who ought to look with suspicion on mere majorities, Christians are that people. The history of the people of God in all ages has shown the adherents to truth a "little flock," while those who have opposed it were a great multitude. Noah and his adherents were few at the time of the deluge; many were those who did not believe him or his message, and they numbered among them mighty men, men of renown." Yet Noah was right, and what he believed was truth. Abraham, Isaac, and Jacob were pilgrims and

strangers, few in number among the surrounding idolaters. The entire nation of Israel at its best was few in number compared with the corrupt world. Daniel stood alone in Babylon, Ezekiel in the valley of the Chebar, Elijah in Israel. Jesus and His disciples were few, and in His darkest hour our Lord stood alone. And since that time the true disciples of Christ have not been the great multitude, but the "little flock," and such Jesus assures us they will be when He comes. Luke 12:32-36. Were majorities of earth to rule, we would all become Catholics, and then pagans. After all, he who has the truth is in the majority, for God is on the side of truth, and if God be for us, who can be against us?

2. The immortality and consciousness of the soul in death is an old doctrine. Yes, it is. But all error is very old. Salvation by works, or by man's righteousness, is nearly as old as the race. Cain believed it, and slew his brother to vindicate it. The foundation of the immortal soul belief goes back farther than Cain. It can be traced to the garden of Eden, to the utterance of one known and noted, "Ye shall not surely die; . . . ye shall be as gods." Gen. 3:4, 5. Christians, however, can hardly accept the foundation or the immense but fabulous superstructure which is reared upon it. A doctrine is not better for being old; in fact, it is worse, for it more easily deceives, just as well-worn counterfeit bills pass as genuine. But the bill is not the less counterfeit though it may have been accepted as genuine a thousand times, any more than it would be genuine if detected in the first attempt at passing. So a doctrine is no better though it may have been believed by the good for ages; neither is the truth the worse for having been hidden.

3. The immortality of the soul is in harmony with man's aspirations. And what of that? Can we say that mankind in general desire immortality, therefore all are immortal? As well might we say that mankind in general desire perfect health, therefore all have perfect health; mankind in general desire happiness, therefore all are happy. We know in these cases the reasoning is false; is it not just as false in the other? God has planted in men's minds aspirations, longings for the ultimate good, and He has made it possible for man to reach that; but that possibility does not come through any inherent qualities, but through faith in the Lord Jesus Christ.

4. The immortality of the soul has been considered a Christian doctrine, while conditional immortality has been considered materialistic and infidel. But this charge does not prove the doctrine to be so, or does not make it so. Many good things have been ruined by a term of contempt. For instance, the Sabbath

has been contemptuously called "the old Jewish Sabbath," while it is never thus termed in the Bible. Yet it has been called so so frequently that many believe it. It is called by Inspiration, "The Sabbath of Jehovah thy God." So men have brought reproach against the doctrine of life only in Christ. It has been called by every reproachful term possible, and those who believe it have been characterized as unchristian, materialists, soul-sleepers, infidels. But this is no test of truth. Elijah was called the *troubler of Israel*. Jesus was said to cast out devils by Beelzebub the prince of devils, was classed with wine-bibbers and sinners, and died at last as a malefactor. When nothing but terms of reproach can be brought against a doctrine by those who profess better things, we may, on general principles, count it worthy of investigation. Truth has something better to advance either for or against a doctrine than names of reproach or ridicule.

5. Inferences from certain passages of Scripture are in favour of the immortality of the soul. This is true, but our inquiry here must be, Are these inferences just? Will the general testimony of the Scriptures warrant them? Among the passages from which such inferences are drawn are the following: Matt. 17:1-9, which gives an account of the appearance of Moses and Elijah with Christ; Matt. 22:32, where God is spoken of as not the God of the dead but the living; Luke 23:43, which gives our Saviour's words to the dying thief. There are others also. But we must defer examination of them to future numbers.

M. C. W.

THE SABBATH AND THE RESURRECTION.

"In the end of the Sabbath, as it began to dawn toward the first day of the week," etc., Matt. 28:1. Here we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week. But there are only seven days in a week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says: "The seventh day is the Sabbath of the Lord thy God." And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women "rested the Sabbath day according to the commandment." Luke 23:56. This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament.

But some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared

to His disciples. We reply that the resurrection of Christ has nothing to do with the matter. The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week—the day immediately preceding the first day of the week—as “the Sabbath.” The first day of the week they call simply “the first day of the week,” and nowhere in the Bible is it given any other title. Now when the Bible says that the seventh day is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the Word of God? The Lord looks with favour only on those who tremble at His word. See Isa. 66:1, 2.

Facts must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that “redemption is greater than creation.” Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day. The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that he afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this: “Redemption is greater than creation, therefore the Lord did not create the heavens and the earth in six days;” “Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day.” But says one, “That is nonsense.” Of course it is, and so it is nonsense to argue that anything in God’s plan of redemption can possibly affect the day which He Himself has made holy, and commanded all men to observe.

But who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works? No power less than that of an infinite God could create a world, and it required His power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God as “righteous altogether,” and not try to do for Him that which He has not done.

The idea that men can commemorate

finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord. But God has not required another day of rest. The resurrection of Christ is a pledge of the final redemption of all who believe in Him; but it did not mark the close of redemption. Paul says that “the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Rom. 8:22, 23. And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us. See Eph. 1:13, 14. Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but “by every word that proceedeth out of the mouth of God.”

E. J. W.

THE VALUE OF A “CREED.”

ONE of the assumptions upon which a large share of religious effort at the present time is based, is, that it makes no particular difference just what a person believes, so far as his ultimate salvation is concerned. Of course he must believe in the great central principles of Christianity,—that Christ came to this earth, was crucified for man’s transgressions, rose from the dead, and ascended to Heaven,—no one means to question that; it is the doctrine, or “creed,” which he holds outside of this which is of no particular value. He may unite with any one of the popular churches, not even excepting the Catholic, and come out all right in the end, since these are only different avenues leading to the same place,—separate roads here, but all terminating in the New Jerusalem. The teaching of such noted religious characters as Sam Jones, who never misses an opportunity to express his horror of “creeds,” and that of most other popular evangelists, is directly calculated to foster this idea. It becomes with them a sort of passport to popularity. Webster defines “creed” to be “a summary of religious belief,” but like many other theological terms which have gone through the mill of popular prejudice, it has come out bearing a stigma which no authority on definitions in any wise warrants. It is now rather a summary of religious bigotry and narrow-minded-

ness, and as such is more a hinderance than a help to spiritual progress. We believe this idea is one of the greatest delusions which the author of error has foisted upon this age of Christendom, for the furtherance of his own designs. It is wholly destitute of support in Scripture, and that it has been so generally received is evidence of the little attention now paid to the study of the Word of God among the masses. Not only do the Scriptures fail to support this idea, but they strongly teach the opposite in many places, as only a brief examination is needed to show:—

1. First and foremost among the purposes for which all Scripture is given (2 Tim. 3:16), is *for doctrine*. They furnish to man a complete revelation of his nature, duty, and destiny, by diligent study of which he may be “perfect, thoroughly furnished unto all good works.” Thus the view that it makes no particular difference what doctrine a man holds makes the Scriptures fail of their prime object. It leads to the conclusion that a large portion of them were only given to gratify his curiosity, or to furnish him matter for idle speculation.

2. A correct doctrine is a safeguard against spiritual deception. The purpose for which the various gifts were placed in the Church (Eph. 4:11–14) was to bring about and maintain “unity of the faith,” which would prevent being “tossed to and fro and carried about with every wind of doctrine.” To place a light value upon doctrine is to invite the reception of satanic delusion. Of those who are persistently indifferent to the truths which God has revealed, the apostle says (2 Thess. 2:11, 12), “And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness.”

3. It is essential to sanctification. Believers are to be sanctified through the truth. John 17:17. If they err in doctrine they have not the truth, and cannot be wholly sanctified through it.

4. It is essential to the keeping of the law. Paul declares that the law (1 Tim. 1:9, 10) is made for the lawless and disobedient, for sinners, etc., and “*any other thing that is contrary to sound doctrine*.” Whoever therefore cherishes anything that is “contrary to sound doctrine,” is under the condemnation of the law.

5. It insures, if faithfully practiced, final salvation. “Take heed to thyself,” writes Paul to Timothy, “and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.” 1 Tim. 4:16.

These are but a few of the many passages which teach the importance of a correct doctrine, and its necessity to true spiritual advancement. They are script-

ures which our noted travelling "evangelists" and "revivalists" never quote; their extravagant theories and declamations have another foundation than the Scriptures. Their work is the opposite of the true work of the gospel. One seeks to establish men in a sound and complete faith; the other to destroy any definite outline of faith, and open the flood-gates of error and delusion. If there is anything which the Scriptures plainly teach it is the importance of possessing a clear and definite faith, or summary of religious belief; in short, a "creed" in harmony with the truths God's word has revealed. They teach that it does make a difference what men believe, both with their spiritual life here, and their prospects for a life hereafter; and he who is content to rest satisfied with a belief which embraces nothing definitely except two or three central principles of the gospel, such as the majority of Christendom hold in common, will find out his mistake when too late to find the remedy. Let us take the "creed" which the inspired Word gives us, become thoroughly grounded in its teachings, and hold on to it regardless of the adverse declamation of those who aspire to be teachers of a new gospel.

L. A. S.

COMPULSORY SUNDAY OBSERVANCE IN CANADA.

THE following letter which recently appeared in the *Montreal Daily Star* we subjoin for the benefit of our readers. The man who yields to a religion made compulsory by civil law acts the hypocrite, while he who does not submit will meet with persecution. The letter referred to is as follows:—

To the Editor of the *Star*:—Sir:—I have read in your issue of Jan. 28th, Mr. John Nichols' attempt to correct the errors into which he thinks I have fallen in my correspondence with Rev. Mr. Friedlander, also Mr. Friedlander's able and pointed reply in your issue of the 12th inst. I find that Mr. Nichols, in his kind endeavours to extricate me, has involved himself in serious errors. And now it seems but just that I should extend to him the friendly hand to help him out. He says that I am not justified in the statement that the law which the Presbyterian General Assembly and the Lord's Day Alliance call for would compel all Jews and Seventh Day Christians to observe the first day of the week. This he calls a ghost we have innocently raised. That the proposed Sunday law is only a ghost we will not deny; for we believe there are too many humane and liberal minded men in Canada to allow it to assume a bodily form among the laws of our fair Dominion. I would inform Mr. Nichols that we did not raise that "ghost." It is the offspring of an alliance which has been formed for the purpose of enforcing its religious convictions upon free born Canadian citizens. Its first appearance in Parliament was March 5th and 6th, 1890. It

then vanished, and has not been heard from since. But its return is expected soon.

The following are some of the characteristic features of this Bill:—

1. It defines the Lord's Day to be the first day of the week.
2. Whoever on the Lord's Day shall do and work other than household offices of daily necessity, or other works of necessity or charity shall be deemed guilty of a misdemeanour.
3. Any person convicted of any offence declared in this act to be a misdemeanour shall for every such offence be fined a sum not exceeding fifty dollars nor less than one dollar together with the costs and charges attending the proceedings and conviction.
4. In default of payment of fines and costs, the offender shall be committed to the common gaol.
5. The only class exempt are the people called Indians. If this does not justify my statement that the law called for would compel all Jews and Seventh-day Christians to observe the first day of the week, under penalty of heavy fines, then I would like to have Mr. Nichols explain what kind of a law would. But he attempts to disprove my statement by assuring us, with an air of generosity, that we shall still be allowed to keep the seventh day! Such generosity may seem very liberal to the mind of Mr. Nichols; but let us suppose the circumstances to be reversed, and perhaps he will be able to see how such liberality would be appreciated; suppose that the members of Parliament were induced to enact a law, enforcing upon all classes the sabbatic observance of the seventh day, commonly called Saturday. How quickly would Mr. Nichols and ten thousand others rise up in opposition to such legislation, saying, "That law infringes upon our rights." Oh, no, not at all, Mr. Nichols, you will be allowed to keep the first day. We will "always respect" your "religious convictions." We are *simply going to fine or imprison you if you do not keep Saturday!* Would such laws be called just and liberal? No; they would be unjust. They would be tyrannical, and they should be firmly opposed by every lover of truth and justice.

"In our judgment," says Mr. Nichols, "Jehovah requires us to give up a *seventh* of our time to rest and worship, and we further believe that we are fulfilling the Spirit's divine injunction when we give up the first day of the week *as truly as* Mr. Friedlander is when he gives up his seventh day."

1. If God only requires a "*seventh*" of our time, what right has the State to require another seventh after a man has fulfilled God's requirements by keeping the seventh day "*as truly as*" the one who keeps the first day?

2. If God requires man simply to keep one day in seven and no day in particular, what right has the State to limit man's God given freedom by enforcing all to keep one particular day—the first day of the week. Does Mr. Nichols,

AFTER DEFINING JEHOVAH'S PLAN, propose to make improvements on it? Has the State the right to enter the domain of conscience and enforce any re-

ligious duty? If the State may enforce one religious duty, why may it not proceed to enforce every religious obligation? Why ask for a law to compel men to observe the Lord's Day and leave them free to neglect the Lord's House, the Lord's Supper or the Lord's Prayer. If Parliament may decide one religious question and then enforce its decision by a civil enactment, why may it not decide every point of religious controversy? Protestants should be the last people to appeal to earthly governments to bind the consciences of men by enforcing religious observances. "The Protestant doctrine of the right of private judgment," says Lord Macaulay, "we conceive to be this, that *there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith.*" Essays, p. 512. Though Roman Catholics admit that there is such a body, they do not believe that the Lord's Day Alliance nor the Dominion Parliament constitute that body.

Let man be free to choose or refuse in regard to religious matters. Then let the church arouse to her work, relying not on the power of civil law,

BUT UPON THE POWER OF GOD.

Let her take the "sword of the Spirit, which is the Word of God," and "reprove, rebuke, exhort, with all long suffering and doctrine." "To solicit and persuade one another," says Hon. W. E. Gladstone, "are privileges which belong to us all. The wise and the better man is bound to advise the less wise and good; but he is not only not bound, *he is not allowed*, generally speaking, to coerce him. It is untrue that the same consideration which binds a Government to submit a religion to the free choice of a people would, therefore, justify its adoption."

The following words from Sir J. W. Dawson, C.M.G., LL.D., express the truth upon the subject of Sabbath observance. He says: "In the New Testament the Lord's Day does not appear as a stringent law to be enforced by pains and penalties, but as a loving tribute to our best friend. . . . Such a day cannot be enforced on the unwilling or inappreciative. God may invite them to His feast, but they will make excuse, and man cannot force them to partake of it."—Day of Rest, p. 31. R. S. OWEN.

WHAT WAS LEFT.

JEREMY TAYLOR, the illustrious preacher at Golden Grove, himself a suffering and sometimes persecuted man, after enumerating vividly life's trials, says: "They have taken all from me. What now? Let me look about me. Unless I list, they have not taken away my merry countenance, and my cheerful spirit, and my good conscience. They still have left me God's providence and Christ's promises, and my religion, and my hopes of Heaven. I can delight in all that in which God delights, and in God Himself. He that hath so many causes of joy, and so great, must be very much in love with sorrow, who loses all these pleasures, and chooses to sit down on his own little handful of thorns."

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.

WHAT WAR PREPARATIONS COST.

THE enormous expenditure of money by the great nations of Europe for war preparations is perfectly appalling. This fearful strain and drain upon the national resources, if continued, can result only in disaster and ruin. From the daily *Echo* we take the following:—

As to the "Condition of Europe" question, the *Temps* of Paris has somehow got hold of a "private" despatch (as it takes care to call it) sent by the British Embassy in Rome to Lord Salisbury, which is, in fact, a very elaborate statistical report on the "Receipts and Expenditure of the Seven Great Powers of Europe from 1882 to 1888." The *Temps* asserts that the report has been sent to the German Emperor, and that the object is to throw upon France the responsibility of the present ruinous expenditure for "defence," to make use of the euphemistic term of officialdom. In all probability our Paris contemporary has no authority for the one assertion or the other. It is, however, very probable that the compilation of this report has something to do with the proposals for a measure of general disarmament which have been attributed to the German Emperor for some weeks past. It is noteworthy that the press and public men in France declare that such a measure is opposed to the interests of that country, and, indeed, is a "trap" laid for her. Taking the figures of the despatch said to have been forwarded to Lord Salisbury, the total expenditure for the six years on army and navy of the seven Powers comes to the astounding sum of 974 millions. This amount is made up as follows:—

France (Army and Navy)	£280,435,144
Germany "	140,398,546
Austro-Hungary "	83,710,478
Great Britain "	163,372,122
Russia "	227,069,998
Spain "	47,093,878
Italy "	82,635,636

This expenditure grew at the rate of 23 per cent. in the six years in question. During the same period the total debt of these seven States (now amounting to 3,320 millions sterling), has increased at the rate of 10·20 per cent., and the interest on the debt at the rate of 13·30 per cent.

WHERE WILL IT END?

NOTWITHSTANDING the persistent claim of a portion of the religious press that the spirit of the age is becoming more conciliatory, and that the tendency among the nations is more toward peace and good-will, each nation vies with the other in its preparation for war. No invention of the present age attracts such speedy and world-wide attention as the latest instruments for human destruction. A writer in a leading London daily paper, although he takes a decidedly optimistic view of the situation, speaks thus of the present state of things. The writer says:—

Referring again to the official report said

to have been sent to Lord Salisbury from the British Embassy at Rome on the European armaments, we find that in the last of the years for which figures are given, viz., 1887-88, the seven Great Powers expended for army and navy a sum of more than 179 millions sterling. It must be remembered, too, that this terrible total grows bigger year by year. Such figures should, one would think, arouse the citizens of every country to resist a policy which points to ultimate ruin. This "armed truce," indeed, costs far more than the mere expenditure in money; for the taxation thereby required strikes at the root of national wealth, while millions of men in the prime of life are taken from productive industry.

Another writer in the same journal, speaking upon the importance of the question of "International Unity," says:—

This, in our opinion, is one of the greatest questions which can occupy the minds of men. Wars between nations have caused more human misery than any other evil. And next to wars are the preparations for possible or probable wars. The armies and navies of the world, and of Europe in particular, crush down populations. They absorb millions of the ablest-bodied men, they exhaust hundreds of millions annually in their maintenance. Much of the best thought and energy, and invention, and scientific appliances of mankind are imported into the arts of human destruction. And, as far as the preparations for war are concerned, things are getting worse instead of better. Armies and navies are increasing in greater proportion than populations. National debts are augmenting enormously. Take two nations which may be called the youngest daughters of the European system—Bulgaria and Italy. Bulgaria has an annual deficit and an annually-increasing National Debt. Italy has a still greater annual deficit, and a still more rapidly increasing National Debt. Other nations in times of war have piled up in a few years mountains of debt. But Italy without a war has piled up in a short time still more colossal indebtedness. The British National Debt, after the American War and the prolonged struggle against Napoleon Bonaparte, was looked up to as the eighth wonder of the world. But Italy, to its everlasting disgrace be it spoken, has already got a National Debt almost as great as our own; and the interest annually paid on that debt is more than the interest paid on the British National Debt, and so the industries, and the energies and the life of a young and poor nation are pledged for generations to gratify the incontinent ambition of what is called "the ruling class" of the country. It is too much the same elsewhere. In fact, Europe at the present moment staggers under an accumulated load of National Debts. And what makes matters worse is these mighty armies and navies and magazines of material are as provocative of war, if not more so, than they are preservative of peace.

As one looks at England's military and navy estimates for the present year, and remembers that this estimate is about £1,000,000 more than was expended the preceding year, he can but feel anxious to know where it will all end. For the year 1890-91, the military estimates are £20,962,357, and for the navy £14,557,856, making a total of £35,520,213, which practically means a tax equal to one pound sterling for every man, woman and child in the United Kingdom. We talk of peace and prepare for war. We look for matters to grow better while they are daily grow-

ing worse. And, as the writer already quoted says, "What makes matters worse is these mighty armies and navies and magazines of material are as provocative of war, if not more so, than they are preservative of peace." Nor will this state of things improve until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ," when He will rule them with a rod of iron, and dash them in pieces like a potter's vessel.

THE PUBLIC SCHOOL QUESTION IN AMERICA.

In our last paper we called attention to the attitude of Rome toward the school question in the United States. The following forcible words from the pen of the Rev. Dr. Quint, Congregationalist, of Boston, Massachusetts, relative to the question, will be read with interest. The Dr. says:—

Any satisfactory religious instruction in public schools is absolutely impracticable, and we may as well acknowledge it. An avowedly secular system is far better for religion than a formal sham. We cannot teach the distinctive tenets of any Christian denomination. Then, without tenets, what is there to teach? Our own churches cannot consent to the Romanist papal authority as a tenet on one hand, nor to a denial of Christ's divinity on the other; and neither of these will leave the field to us, nor to all the denominations combined, who hold the "doctrines commonly called evangelical."

There is no possible common ground. Eliminate all except what all hold in common—Romanist, Protestant, indifferent, Jew, free-thinker—and the remainder! Are majorities to rule? There is nothing more dangerous than majorities unfettered by constitutions.

It may be said that we have the Bible read in schools. A law of 1855 required it, and a law of 1880 forbade all "note or comment," and excused from it all pupils whose parents objected to it. How much Bible is that? One teacher reads of Moses in the bulrushes, and of David and Goliath; and another reads colourless psalms. Suppose the law be changed, and note and comment be made lawful—whose doctrine is to be taught by the teacher to our children?

No! The safest way, the wisest way, is to secularize the schools. It is simply asserting the American principle that no church or anti-church shall use for its own purpose the public schools maintained by the taxation of the people. It makes them no more irreligious than a State blacksmith shop would be. It would teach the ordinary branches at the public expense, and leave religious teaching to parents, where God Himself placed it. God established the family; men established the public school system.

It must not be understood that secularizing the schools excludes teaching and training in the principles of civility and the recognition of the social relations of man to his fellow-man. Upon this point Dr. Quint further adds:—

The Massachusetts Constitution, which prohibits so plainly the tenets of every sect and denomination, expressly directs all teachers to "inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings; sincerity, good humour, and all social affections and generous sentiments among the people."

Progress of the Cause.

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

FORWARD.

WHAT is remorse? An idle thing,
Made up of vain regrets and sighs;
Its seeming aim, to rouse the soul,
Its real effect, to paralyze.

Think you it taketh nigher Heaven
To brood upon the past and grieve,
Without the struggle to reform,
Without the effort to retrieve?

I tell you nay! for here on earth,
Where time to mourn is time to mend,
Sorrow for sin will not avail,
Without improvement be its end.

'Tis easy to protest and wail,
But God requireth more than this;
He wants repentance, not remorse,
The last brings woe, the first brings bliss.

Brings bliss, because of love divine,
Which kills the evil seed within:—
Ah me! it is a staggering thought,
This one, of origin of sin.

But God be thanked! not one, man needs
To solve for his eternal good,
Since all God asks for that is this,
That He be loved and understood.

But though this mean undoubtedly,
That "perfect love which casts out fear,"
Surely true love will ever strive
To please the One it holdeth dear.

Use then the failures of the past
Only as spurs to urge anew,
Stoop to the Cross, He'll raise and crown,
For reason best—He loveth you."

FAUVETTE.

THE MISSIONARY SHIP.

In the last paper we called attention to our missionary ship, the "Pitcairn," which set sail from San Francisco, the 20th of October last for the island of Pitcairn. We are glad to note this week that our brethren have reached that island in safety, landing there Nov. 25, where they remained about three weeks. The blessing of God in a marked degree attended their visit to these islanders. During their stay every adult on the island, and some of the children, were baptized, and a church of eighty-two was organized. Reading matter and other needed articles were supplied, and the ship then proceeded to Tahiti, where she arrived in six days. The missionaries are reported all well. This ship was built by funds from our Sabbath-schools throughout the world, and many hearts will rejoice that God is blessing the enterprise to the good of souls. May the protection of Him who controls the winds and the waves be over our dear brethren who are thus labouring among the islands of the Pacific Ocean.

"PRAY FOR US."

SUCH was the appeal of the great apostle to the Gentiles to his Christian brethren and the church; and to every member of the church of Christ should that appeal come with ever-increasing force and lead each to pray that "the Word of God may have free course and be glorified." All cannot go to foreign lands to carry the glad tidings of a crucified Redeemer; all have not gold to give to the missionary cause; nor can every one act a public and prominent part in carrying forward

the work, but everyone can pray. It matters not how obscure the person is nor how lowly his station in life, his silent petitions, unheard it may be by mortal ears, if offered up from a heart of faith is heard in the highest heavens. Then why should we not all pray? We ask the reader's careful perusal of the following:—

In regard to the world's evangelisation, enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest, and most successful servants that Christ ever had divide their functions into two departments. "We will give ourselves continually to prayer and to ministry of the Word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could any one estimate how mighty the results on the world would be to-day?

What should be the tenor of our prayers? If the promises of God may be regarded as moulds, our prayers should be like liquid metal poured into them, in dimension corresponding with the capacity of the mould, and taking on all the lines, grooves, and figuring of the interior.

If, then, we find such promises as these, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," a promise twice given in Scripture, and which has many corresponding with it, our prayers should be commensurate with the promise. We are not to pass by moulds, even of extremely limited capacity, but by all means let us match the *great* promises of God with great prayers. Doubtless this is pleasing to God. In what manner God may see fit to fulfil His promises is quite another consideration. But would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any hearers if I venture to recommend the use of a prayer-book, which I found of service. I mean a pocket-atlas, which should be spread out like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island, and ocean should be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

Let me say our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual. Moses, when he prayed for himself to be permitted to cross the Jordan, was refused; yet, when he fell down before the Lord on Sinai's solitary top, forty days and forty nights, in intercession for two millions of guilty people, to avert judgment from them, God, as he tells us, hearkened unto him.

If we find that individuals are employed to change the face of continents by exploration or personal effort, why may not individuals equally prevail when they, by prayer, lay hold of the arm of the Almighty?

The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the Missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors, and laymen, to rouse congregations and entire synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois, and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the day will declare that solitary individuals have simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.—*Rev. A. N. Somerville, D.D.*

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 IMAGE OF DANIEL 2.

1. WHAT did Nebuchadnezzar, king of Babylon, see in a dream?

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Dan. 2: 31.

2. Of what was the image composed?

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Verses 32, 33.

3. What next did he see?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verse 34.

4. When the whole image was broken in pieces, and swept away like chaff, what did the stone become?

"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 the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

5. Did Daniel interpret the dream?

"This is the dream; and we will tell the interpretation thereof before the king." Verse 36.

6. What kingdom was denoted by the head of gold?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

7. What was to arise after the kingdom of Babylon?

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

8. Was the fourth kingdom stronger than the others?

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

9. Was this kingdom to be divided?

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." Verse 41.

10. As the toes are mentioned in connection with the division of the kingdom, into how many parts may we reasonably infer it was to be divided?

11. Were some of these kingdoms to be strong and some weak?

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verse 42.

12. Will they ever be united again?

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

13. What will take place in their days?

"And 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." Verse 44.

14. Does the stone in the vision represent this everlasting kingdom?

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

15. In the history of the world, what great kingdom came next after Babylon? *Ans.*—The Medo-Persian.

"In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom, being about threescore and two years old." Chap. 5:30, 31.

16. What kingdom succeeded to the Medes and Persians? *Ans.*—The Grecian.

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Chap. 8:20, 21.

"And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verses 5-7.

17. What universal kingdom, "strong as iron" was the next to arise? *Ans.*—Rome.

"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Luke 2:1.

18. Was the Roman kingdom divided into ten parts as indicated in the prophecy? *Ans.*—It was.

19. When? *Ans.*—Between A.D. 350 and 483.

20. As the kingdoms represented by the different parts of the image arose in succession, one after another, when did the image become complete in the fulfilment? *Ans.*—In A.D. 483.

21. Could the stone strike the image on the feet before they were formed?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2:34.

22. Then could the everlasting kingdom be set up before Rome was divided?

23. What kingdoms are referred to in verse 44 as "these kings"? R. F. COTTELL.

Interesting Items.

—Fifty-five deaths in London last week were attributable to accident or negligence.

—Pre-Victoria gold coins have now ceased to be legal tender, and all persons accepting them do so at their own risk.

—Temperance reformers are everywhere discussing the increase of over seven millions sterling in last year's drink bill.

—The Lord Mayor will preside over a meeting to be held next month in the Mansion House to welcome the provincial mayors who are total abstainers.

—Mr. H. M. Stanley will return to England from the United States on April 17th. He will on May 2nd commence a lecturing tour in England, which is to last two months. In October he will go to Australia.

—A spacious two-storey tomb, with galleries, has been discovered in Thebes, at a depth of forty-eight feet from the surface of the ground. It contained 152 mummies intact, some dating back 2500 years B.C. There were also statuettes and votive offerings, seventy-seven papyri, and large quantities of other valuable treasures.

—Horses have been successfully groomed by electricity in America, and the fringe on ladies' foreheads is also curled by the same means. In San Francisco the electric light is used for fishing. By it fish are lured into nets by multitudes.

—The Women's National Council, U. S. A., have appointed a committee to furnish a report, within one year of the present time, on the subject of a business costume for women, meeting the demands of health, comfort, and good taste.

—The Bishop of Lincoln, speaking at a temperance concert, said he was not a total abstainer, but he honoured those people who were abstainers for their own sake, and he honoured total abstainers for the sake of those whom they wished to help.

—One-third of the children who go to schools in Jersey City, U.S.A., attend parochial schools. The number of pupils of the public schools is 14,830, and of the parochial 7,700. The value of public school property is \$717,000 and of parochial schools is \$662,000.

—*The Lancet* says the 139½ millions expended last year on intoxicants "means so much cirrhosis, Bright's disease, gout, rheumatism, insanity, &c.; disabling employment, taking the pleasure out of life, of families, and bread out of the mouths of children."

—A gentleman gave, the first year, £16 to the Bible Society, and increased his contributions from year to year, until he finally gave £4,000 annually. When asked how his charities increased so largely, he replied: "The more I give the more I get."

—London of late has been more or less shrouded in gloom, the past month being the foggiest February on record. Such places as Barmouth and Hastings have been bathed in brilliant sunshine since the break up of the great frost, and the weather has been simply perfect.

—Switzerland has 1,654 public libraries, or sixty-four volumes to every 100 of the population; Holland has 202, or twenty volumes per 100; France has 505, or nineteen volumes per 100; Italy 493, or fifteen volumes per 100; Austria 577, or fourteen volumes per 100; while the United Kingdom of Great Britain and Ireland has only 150, or eleven volumes per 100 inhabitants.

—The aged poet, John Greenleaf Whittier—the "dear old saint," as Charles Kingsley called him—has two poems now in the hands of editors, one of which is a sort of farewell to his friends and the public. The venerable poet is in his eighty-fourth year, and he has finally determined to lay aside the pen which has been wielded in so many good causes during the last sixty years.

—The Catholics of Rhenish Prussia and Westphalia are greatly excited over the proposed exhibition of Joseph's Coat in Trèves. The local clergy publish a statement to the effect that God only allows such an exhibition when a special triumph of the Church is at hand. This time the recall of the Jesuits and the restitution of the clerical salaries which were sequestered during the Kulturkampf is expected. The last exhibition of relics took place in 1844. The date of the one now promised has not yet been fixed.

—It will be remembered that a great storm was raised in 1889 in Bohemia in reference to the erasure, out of consideration for the Roman Catholics, of the name of John Huss from the façade of the new museum in Prague. The Young Czechs protested against this measure, and now at their request the Municipal Council of Prague has at its recent sittings discussed a proposal to raise a monument to the celebrated Reformer on the little Ringsplatz. The Roman Catholic Councillors vigorously opposed the proposition, and Canon Horowsky declared that the monument would be an insult to Catholicism. The motion was nevertheless adopted by thirty-seven votes against ten, the Old Czechs taking no part in the voting.

—The International Bible Reading Association numbers 318,000. The readings have been translated into Armenian for use in Asiatic Turkey.

—Work is suspended on Talmage's Brooklyn Tabernacle on account of the lack of funds to pay the builder. A lien for 70,000 dols. has been put on the building.

—The Pope, addressing the cardinals who came to congratulate him on his eighty-first birthday and the thirteenth of his pontificate, said he felt consolation at the progress made by the faith in England.

—The second-class railway-carriage is slowly disappearing, and the first-class fares are being reduced on one line to threehalfpence a mile. A ride of two miles can be had in London for one penny either by bus or tram.

—Before England took possession of Lucknow there were no drink shops in it; it now contains over two hundred. Upper Burmah, once free from a single drink shop, now derives a revenue of £10,000 a year from ardent spirits.

—"Charging" his successor at Brooklyn, Dr. Cuyler said, "Books are good in their way, but it is books in boots you want to study in Brooklyn—books in their places, the human heart better than any book save God's Book."

—The body of Emma Abbot, the famous American prima donna, has been cremated. When placed in the furnace it was clothed in a superb robe, which the deceased had purchased especially for the purpose, at a cost of five thousand dollars.

—Smokers in the polytechnic School at Paris have proved themselves, it is said, decidedly inferior in examinations to the non-smokers—a fact that will confirm Count Leon Tolstoi in his theory that tobacco, as well as alcohol, benumbs the mental faculties.

—The Bishop of Exeter says he has always been an early riser. He told the boys of Mannamoad School, Plymouth, the other day, that in his younger days he used to get up at four o'clock, put on a pair of housemaid's gloves, light his own fire, and do a lot of reading before other people were up.

—A Yeovil correspondent writes that a lady recently entered a bookseller's shop in a small Wiltshire town and asked for a copy of "the new book 'Nux Vomica.'" The bookseller divining what she meant, handed over Professor Drummond's 'Pax Vobiscum,' and his customer departed in peace.

—A man is charged in Dundee with a Bible-guessing fraud. He advertised, offering prizes to persons who counted the words in two first chapters of Joshua. Competitors were to send on one shilling, and in this way he received £1,200, and paid out 13s. 6d. as prize money. The Sheriff said he did not think there were so many fools in Scotland.

—The discussion as to the religious opinions of the late General Sherman has been set at rest. This is the statement of his son, the Jesuit priest: "My father was baptized in the Catholic Church, married in the Catholic Church, and he attended the Catholic Church till the outbreak of the Civil War. Since that time my father had not been a Communicant, but he always said to me, 'If there is any true religion it is the Catholic religion.'" General Sherman, before his death, received absolution and extreme unction.

—The newspapers publish terrible accounts of the severity of the winter in all parts of Greece, especially in Thessaly. In some districts snow is lying on the ground to a depth of from fifteen to twenty feet, and communication between the villages is interrupted, the roads being completely blocked. Should relief not quickly reach the snow-bound populations fears are entertained that they will die of starvation. Flocks of sheep have perished owing to lack of food. To add to the horror of the situation packs of wolves have made their appearance in various districts. Snow has been falling for three days in Athens and the surrounding country.

"EDEN TO EDEN."

Medium Svo. 264 pp.

A NEW BOOK ISSUED BY THE

Pacific Press Publishing Co., 48, Paternoster Row,
LONDON, E.C.

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

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

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

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

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

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

THE ATONEMENT.

BY J. H. WAGGONER.

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

Restoration of the Sabbath,

—OR THE—

Bible Testimony concerning the Lord's Day.

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

THE DAY OF REST IN BOTH TESTAMENTS.

24 pp., price 2d.

A VALUABLE MEDICAL BOOK

FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

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

CHOICE PRESCRIPTIONS,

—BY—

J. H. KELLOGG, M.D.,

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

A NEW BOOK.

MAN THE MASTERPIECE;

—OR,—

PLAIN TRUTHS PLAINLY TOLD

—ABOUT—

BOYHOOD, YOUTH AND MANHOOD

By J. H. KELLOGG, M.D.

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

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

Send for Catalogue of Publications.

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

THE PRESENT TRUTH.

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

LONDON, MARCH 12, 1891.

CONTENTS.

Gideon's Band, (Poetry),	81
God Made Manifest in Christ, Mrs E. G. WHITE,	81
Daily Work, J. H. DUKLAND,	82
Our Father, JENNIE OWEN,	83
Children of a King (Poetry), L. D. A. STUTTLE,	83
Necessity of Religious Agitation, W. C. WALSH,	83
Easter, R. F. COTTELL,	84
Matthew and His Gospel,	84
The Wrong Disease, F. D. STARR,	84
A Word about Words (Poetry),	85
Striking a Light,	85
Mutual Responsibility in the Home,	86
Value of Observation,	86
The Secret of a Long Life,	86
Temperance (Poetry),	86
Heart-Beats,	86
The National Drink Bill for 1890,	87
Eight Reasons why I gave up Smoking,	87
Seductiveness of Alcohol,	87
Don't Smoke,	87
Prophet, Priest, and King. No. 5, D. A. B.,	88
Baseless Reasons, M. C. W.,	89
The Sabbath and the Resurrection, R. J. W.,	89
The Value of a Creed, L. A. S.,	90
Compulsory Sunday Observance in Canada, R. S. O.,	91
What War Preparations Cost,	92
Where Will It End?	92
The Public School Question in America,	92
Forward (Poetry), PASCETTE,	93
The Missionary Ship,	93
"Pray for Us,"	93
The Image of Daniel 2 (Bible-reading), R. F. O.,	93
Interesting Items,	94
Editorial Notes, etc.,	96

"THEREFORE to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

"THE outward aspects of Providence to us at any one time constitute a very insufficient and unsafe guide in matters of moral duty."

LUTHER says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'One thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' therefore *I shall be saved!* Now, go your way.' So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

We have just received the first number of a new journal—"THE MEDICAL MISSIONARY." It is issued monthly under the auspices of the International Health and Temperance Association, published at twenty-five cents a year by the Good Health Publishing Company, Battle Creek, Michigan, U. S. A. The journal consists of 24 pp., and is under the direct editorial management of Dr. J. H. Kellogg, with quite a numerous list of special contributors. The object of this journal as set forth in this first number is a noble and worthy one, and we bespeak for it the hearty and generous support which it should receive, knowing that a great and effectual door is open before it. We bid it God-speed on its errand of love and mercy. The price of the journal to this country will be eighteenpence per annum, and subscriptions may be sent to this office.

"THERE were those in the days of Christ who loved the chief seats in the synagogue, and there are many of the same character still. If they do not secure prominence, it is not because they do not seek it. Persons who thrust themselves forward are often the ones who should remain in the background. There is not nearly so much unappreciated talent in the world as many imagine. In most instances men fail to secure prominent positions because they are unfit to fill them. As a general thing, it is not the men who have the best opinion of themselves that stand highest in the estimation of others. Men of real worth are modest and retiring, and never officially put themselves forward. They prefer taking a lower seat until they are invited to go higher. When the proper qualifications for a position are possessed by any one, others are not slow in perceiving it. There is often a great rush for chief seats. What a pity that men do not show equal zeal in qualifying themselves to properly fill them!"

A GREAT demonstration in support of the Local Direct Veto Liquor Traffic Bills, now before Parliament, will be held in Exeter Hall, London, on Monday, March 16th. The Chair will be taken by Sir Wilfrid Lawson, Bart., M.P., and addresses are expected from a number of eminent speakers. Among those mentioned we notice the following: Canon Wilberforce, Sir Charles Russell, Q.C., M.P., Lady Henry Somerset, Cardinal Manning, Mr. W. S. Caine, and Prof. Stewart. The meeting will open at 7 P.M. Free tickets, and tickets for reserved seats at one shilling each, may be had at the *Alliance News* offices, 15, Great George-street, Westminster, and 112, Fleet-street.

A ROMAN Catholic periodical speaks thus upon the question of liberty: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The *very name of liberty*,—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has a right to choose his religion. . . . None but an atheist can uphold the principles of religious liberty. . . . Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them *mortal sins, like murder and adultery*? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has *no more right to his religious views than he has to my purse, to my house, or to my life-blood*? No; Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has the right to maintain that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

ANOTHER Romish journal says that "The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country [U. S. A.] is at an end. So our enemies say; so we believe."

THE New York *Tablet* is quoted as saying that "No self-appointed missionaries of self-created societies have any rights against the national religion of any country, and no claim

even to toleration. The Catholic missionary has the right to freedom, because he goes clothed with the authority of God, and because he is sent by authority that has, from God, the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic church is to shut up the house of God. The Catholic missionary is sent by the Church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. *They have, as Protestants, no authority in religion, and count for nothing in the church of God.* . . . They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or pagan, closes their mouths or their places of holding forth."

MR. BRONSON, a Roman Catholic, says that, "all the rights the sects have or can have are derived from the State, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty, if the State refuses to grant them any rights at all. . . . The sorriest sight to us is to see a Catholic throwing up his cap and shouting, 'all hail, Democracy!'"

A BERLIN Correspondent in the daily *Echo* says: "It is hinted in some quarters that recent incidents, including the reception of the Empress Frederick in Paris, have been on the point of leading to an important decision. It is known that the Emperor is now inclined to display great severity towards the Socialists, and his Majesty is also reported to be animated by a feeling of resentment towards France. It is pointed out that these views are precisely those which lay at the foundation of Prince Bismarck's policy, and the conclusion is drawn that a reconciliation may possibly be effected between the Emperor and the ex-Chancellor, and that the latter may be recalled to power. I mention this report with all reserve, but as it is much commented upon here it would be unwise to ignore it altogether." And a Paris paper commenting upon the matter speaks thus: "A Berlin telegram to the *Dix-Neuvième Siècle* says that the Emperor has expressed his dissatisfaction with the present state of affairs, and that a return of Prince Bismarck to office has ceased to be improbable."

THE subjects for the addresses at the Athenæum, on Camden Road, for Sunday evenings March 15 and 22, will be "The Kingdom and Kingship of the Messiah," and "The Signs of our Times, what do they indicate?" The services begin at seven o'clock.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL, PUBLISHED FORTNIGHTLY.

ANNUAL SUBSCRIPTION RATES:

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

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

Editorial communications to be sent to the Editor "PRESENT TRUTH," 451 Holloway Road, London, N. Address all business correspondence to Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.

Send for Catalogue of Publications.

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