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

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THE PRESENT TRUTH.

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—FOR—

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SHOW ME THY FACE.

Show me Thy face,—
A cheering beam
Of loveliness divine,—
And I shall never think or dream
Of other love save Thine.
And lesser light will darken quite,
All lower glories wane—
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—
The heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care,
With such light feet the years will fleet,
Life seem as brief as blest;
Till I have laid my burden down
And entered into rest.

Show me Thy face,
And I shall be
In heart and mind renewed
With wisdom, grace, and energy
To work Thy work endued,
Shine through the veil, Immanuel,
Until, the veil removed,
In perfect glory I behold
The face that I have loved.

—Selected.

General Articles.

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

THE COMING OF THE JUST ONE.

"FOR yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 37. The coming of Jesus has ever been the most thrilling and deep-toned note in all the prophetic harmonies. Jesus prophesied before His judges, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. Away back in the ocean of the past, spanning the rise and fall of empires and kingdoms, a voice comes to us from Enoch, the seventh from Adam, "Behold, the Lord cometh with ten thousand of His saints." Jude 14.

Christ comforts His disciples by prom-

ising, "I will come again." John 14: 3. When the Lord ascended to heaven, angelic testimony repeated this promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. In 1 Cor. 15, Paul gives a sublime description of the resurrection, and then, in 1 Thess. 4: 16, connects it with the coming of the Lord. Jesus, in John 5: 28, exclaims, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." Through all the centuries, graves have been filling up which Christ will open at His coming. Silent forms have been sown in weakness, waiting to be raised in power.

John, in Rev. 1: 7, testifies: "Behold, He cometh with clouds; and every eye shall see Him." And Jesus, at the close of the book (chap. 22: 12), affirms, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." It is unnecessary to bring more evidence to prove that Christ *will* come. Paul speaks of those that "love His appearing" (2 Tim. 4: 8), and again, of those who "look for Him." Heb. 9: 28. In considering the advent, we shall ask, first, *When* will He come? and, second, *What* will His coming do for His people?

When will he come? In the season of the year when the day and night are of equal length, we consult our watch during the night, and we find that ten hours of darkness have passed since the going down of the sun, and we say, "The dawn will soon appear." So God has put hours in the glass of time, that we may answer the question, "Watchman, what of the night?" Peter, speaking of the advent and the evidence of it, says, "We have also a more sure word of prophecy: whereunto ye do well that ye take heed." 2 Pet. 1: 19. In the second chapter of Daniel there is a line of prophecy beginning about 2,500 years ago, and extending to the time when the stone smites the image, and destroys all earthly governments.

Four great dramas were to be enacted, and then He should come whose right it is to reign. Four times has the hour-glass of time been turned. Babylon stood in her splendour, but a turn in the

glass numbered her with the things that were. Medo-Persia arose only to be superseded by Grecia, and that, in turn, by Rome. The ten kingdoms that mark the termination of the image are zealously guarding their own interests, and maintaining a hostile peace, all waiting for that last great drama that shall usher in eternity.

In the seventh chapter of Daniel, God has repeated and explained more fully this wonderful line of prophecy; and after foretelling the work of the little horn of the fourth beast, and the persecution during the middle ages of the Christian era, gives as the culmination of this prophecy, "The judgment was set, and the books were opened." Dan. 7: 10. Where are we in this line of events? In answering, let me quote the eloquent words of another:—

We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in, we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which heaven, earth, and hell were exhausted of their imagery. Relieved against the background of history standeth the great image of gold, and silver, and brass, and iron, looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone. It trembles on its poise, and in the pathway along which it must speedily rush, the monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea will depart from its place, and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall fall from their places. The beast and the false prophet shall be thrust into the bottomless pit, and the angel shall lock them in. And Christ shall come! Already He makes ready His coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming! . . . In due time the world shall be purged by fire, swept by the besom of Divine vengeance, and no ark can ride on that molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, His glory shall be assured. He will be glorified in His enemies, glorified in the old heavens and earth that shall pass away before the lightnings of His wrath, and glorified in the new heavens and earth in which the lost harmony of the creation shall be restored, and Christ shall dwell with His ransomed Church.

In Matthew 24, the Saviour is asked,

"What shall be the sign of Thy coming, and of the end of the world?" He answers these questions by foretelling a chain of events that should end in His second coming. The first sign after the destruction of Jerusalem is the persecution of the elect, beginning in the sixth century, and continuing until 1700. After this, the darkening of the sun (1780), and of the moon the night following; the falling of the stars (1833), the shaking of the powers of the heavens, and then the coming of the Son of man. I pause; I am confronted by these last two events unfulfilled. He says, speaking of the heralds of His coming that are in the past, "When ye shall see all these things, know that it [margin, *he*] is near, even at the doors." If we had doubts about our having a correct understanding of these chains of prophecy, other lines cover the same ground, making it doubly sure, and the words come home to us with thrilling power, be ye also ready: "For in such an hour as ye think not the Son of man cometh." Our text arises before us with meaning: "For yet a little while, and He that shall come will come, and will not tarry."

If I wished to multiply evidence that these are the last days of time, I would refer you to 2 Tim. 3:1-5. I would ask you to read of the selfishness, the pride, the disobedient children, the hypocrisy, the inspired record, and then look around you and see its counterpart in the actual condition of society at the present time. I would ask you to read James 5:1-4, and to consider the money which has been accumulated, rusting in idleness. Read verse 4, and then consider the reduction of employes' wages by corporations, causing strikes and lock-outs and untold evils. Think of the monopolies, the syndicates, the trusts, and then hold the picture by the side of James' prophecy. You will be forced to believe the conclusion of the prophet (verses 8, 9): "The coming of the Lord draweth nigh;" "The Judge standeth at the door." The events that mark the passing of the long night of time are in the past, and with strong assurance we repeat our text, "He that shall come will come, and will not tarry."

What will His coming do for His people?—It will bring the resurrection of the righteous dead and the translation of the righteous living. Both classes are changed to immortality. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." Matt. 24:30, 31. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

My thoughts love to linger on this glad reunion. In my own heart how I cherish the broken ties! I remember a sister that died, and with bitter tears we laid her away till earth and sea should give up its dead. One dreary day in November, mother was carried out to the churchyard, and there was one more home without a mother. Other friends, like broken urns, lie along my backward way; but I read 1 Thess. 4:17, and linger over the words, "Together with them." I think of the triumph when we shall be ransomed from the power of death; when we can cry to empty graves, "O death, where is thy sting? O grave, where is thy victory?" I think of the numberless shrines wherein we have buried precious dust; of the graves wherein are hidden the light and joy of other lives, and I repeat the prayer of the church, "Even so, come, Lord Jesus." Come, O desire of nations, the groaning creations long for Thee. How many Simeons are waiting for the consolation of Israel! How many Anna's are pleading for Thee to come! Long ago was Thy voice heard weeping over Jerusalem in its rejection of Thee, or saying to the dead, "Come forth." Once more let Thy voice be heard over the hills and valleys of our lost creation. Arouse from myriad graves those that are waiting for Thy voice. Call Thy tempted children from the ends of the earth. O Deliverer, come and wipe away all tears for ever! Crown with immortality the brows that ache, and the hearts that are fainting! Change with Thy life-giving hand the tide of sorrowful human experience that has rolled down the centuries! Come, O Stone without hand, and in the destruction of earthly governments set up thy peaceful kingdom! Let the meek delight themselves in the abundance of peace.

L. D. SANTEE.

THE POWER OF THE GOSPEL.

THE gospel is not only the power of God unto salvation to the believer, but that Word which reveals the gospel is an incorruptible seed which lives for ever. It is, moreover, a seed which not only exists as an abstract quality, but when planted in the heart of man, becomes a living embodiment, growing into proportions which the mere repetition of scripture can never produce. It is true that the seed thus planted in the soil of the heart, may seem to lie dormant for a time, but it is sure, ultimately, under the nurturing care of God's Spirit, to become a thriving plant, and produce a bountiful crop.

Many remarkable instances have occurred which illustrate this point, one of which will here be cited. In the early part of this century many unsuccessful attempts were made to plant the gospel

in Korea. Talented men were sent there at different times to preach the Word, but their best efforts seemed to make no particular impression. Various plans were tried by which to create in the minds of the natives an interest in the gospel, but to no effect. An incident finally occurred, however, which accomplished the designed effect, though all the credit was reflected back where it belonged—on the Bible and its eternal Author.

A Chinese lad, named Ah Fung, had been taught in one of the mission schools of Ningpo, to read the Bible and to pray to God for daily help to live a Christian life. When the boy was but nine years of age, he was permitted to accompany his father to the Korean capital. While there the boy was stolen, and sold to the governor, who presented him to his wife. As page to the governor's wife the boy was much in the presence of his mistress, whom he often attempted to interest in the Saviour's love, but for a time without any perceptible result. Soon, however, death came into the household, and took away the infant daughter of the titled lady. In her loneliness and sorrow, she could find no relief; but the words of her page about the love and sympathy of Christ for the race were recalled, and she asked him to tell her the story again. The child responded, and as he talked of Jesus and His love, he exhorted the lady to receive Him into her heart, which she did.

This was the opening wedge to admit the gospel into heathen Korea. The seed sown in the heart of the little Chinese boy, though hidden for awhile, was destined to bear fruit, and in a way which constrained all to acknowledge the power of God in its development. Let none, then, be weary of sowing the seeds of truth, even though the soil presented seems unpromising. Bread cast on the water, if sown in hope, will be seen after many days, and in the consummation will cause great rejoicing to those who have unselfishly engaged in the work of planting the abiding seed where it will bring everlasting returns.

J. O. C.

THE VALUE OF PRAYER.

THE value of earnest prayer, offered to God in faith, none but those who have a living connection with God can appreciate. It is the connecting link which unites the finite with the infinite. In weakness mortal man can come to the throne of infinite power and goodness, knowing that every prayer presented in faith is regarded by Heaven. What a privilege! No matter how poor or needy we are, no matter how difficult the case we present, the Source of strength is unlimited. The Dispenser of God's favour has been tempted, has borne our griefs, and can be touched with the feelings of our infirmities. God would have us feel our need, and realize whence comes our help.

Those in every age to whom God could intrust His work and commit special light to impart to others, have been men and women of prayer. Moses, Daniel, and Paul were men of more than ordinary talent; yet how often they sought God in prayer! How often Jesus prayed! In the "solitary place," long before day He was praying. Mark 1:35. While others slept, He spent the whole night in the mountain in prayer. Luke 6:12. Angels are commissioned to bear messages of mercy to earnest praying men of God. Dan. 9:20-23. A prison was once all aglow with the glory attending the visit of an angel; chains fell from fettered hands, and locks and bolts were powerless to hold the iron doors of the prison as the condemned man of God walked forth beside the angel; and all this was in answer to prayer. Acts 12:5-12. The prayers and alms of Cornelius caused an angel to leave the courts of Heaven on a message of love to earth. Acts 10.

Jesus taught that "men ought always to pray, and not to faint." After giving a parable to enforce this statement, Christ asked the following question: "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" Then came the positive reply, with another question for the last generation of men to answer, "I tell you that He will avenge them speedily. Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Luke 18:1-8.

The few earnest, praying ones who cry day and night unto God, will develop the faith of Jesus in themselves. We are commanded to pray for our brethren. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16. The reason why our prayers are no more effectual, is because of our sins. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:1, 2. While living in known sin, we cannot come to God in prayer in the full assurance of faith. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:20-22. "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

The conditions are plain. Again we read: "The eyes of the Lord are upon the righteous, and His ears are open

unto their cry." Psa. 34:15. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any." Mark 11:24, 25.

Do we not desire to see the cause of God moving in mighty power? Is it not the will of God that a power should attend the Third Angel's Message not hitherto seen since its rise? The faintest-hearted must believe this.

We are admonished that there should be stated seasons for prayer. Let those who have faith seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent taketh it by force." "The missionary movement is far in advance of the missionary spirit. Earnest prayers have not followed the workers like sharp sickles into the harvest field. . . . Brethren, move high Heaven with your prayers for God to work with the efforts of His servants. The Lord has agencies that He will put in operation in answer to the importunate prayers of faith."

Listen to the request of St. Paul to his brethren: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me *in your prayers* to God for me." Rom. 15:30.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that *utterance* may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. 6:18, 19. The apostle declared that his brethren helped him by their prayers. (See 2 Cor. 1:11.)

Paul is dead; so are all those who were imprisoned for the truth in his day; yet we are living in a more solemn and important age even than that. Now we hear a similar request coming up from God's messengers of truth, in America, Europe, Australia, Africa, and from every land where God has planted the banner of the last message of mercy. We must learn to *try* the strength of God's grace.

Let us be united in the prayers of faith for the quickening power of the truth to accompany His Word. The more we pray for the success of the message, the more will we give to carry it forward; and the more we give to aid the cause of God, the more will we pray for its success. *Praying and giving* for the glory of God, bring the angels of God to our homes. Let us court the presence of these heavenly beings. May we be careful not to grieve them away by our indifference to the cause of Christ.

R. A. UNDERWOOD.

THE BURDEN-BEARER.

Oh! the blessed promise, given on the hills of Galilee
To the weary, heavy laden, still is made to you and me.

Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.

Many a broken, contrite spirit, lonely, sorrowing,
and sad,

Felt the mighty consolation—heard the heavenly tidings glad.

And the dying gazed with rapture,
Trusting in the Saviour's name,
On the land of rest and refuge,
When the Burden-bearer came.

Lazarus lies unfed and fainting, Peter sinks beneath the wave,

Loving Mary lingers sadly near the Saviour's guarded grave.

Blind Bartimeus, by the wayside
Begs his bread disconsolate;
For the moving of the waters,
At the pool the suffering wait.

In the wilderness the lepers wander outcast in their pain;

Paul and Silas in the prison bear the fetter and the chain.

Mary Magdalene is weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the Burden-bearer came.

Every phase of human sorrow fills the path we tread to-day;

Harpers are hanging on the willows, souls are fainting by the way.

But there still is balm in Gilead,
And though here on earth we weep,
God within the many mansions
Giveth His beloved sleep.

On the cloud His rainbow glitters, shines the star of faith above;

God will not forsake or leave us—let us trust His truth and love;

And beyond the shining river,
We shall bless His holy name,
That to bear our sins and sorrows,
Christ, the Burden-bearer, came.

—Sel.

"FAITHFUL OVER A FEW THINGS."

TO THE servants who had received respectively the five and the two talents, and had used them to the best of their ability, the Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:20-23.

By this parable of the householder and his labourers, the Saviour forcibly sets forth the relation that exists between Himself and His servants. But above all, the narrative is calculated to impress upon the mind God's estimate of faithfulness. "Thou hast been faithful over a few things." And the manner in which those things were managed, and the attention given to them, furnishes a true index of the man's character and disposition.

A person faithful and true in a few things, and in little things, can be trusted with greater things; but one who is unfaithful in small matters and light responsibilities, would certainly be unfaithful in greater things, and could not be trusted with them. It is not so much the loftiness of the position one occupies, and the magnitude of the work he performs, as the fidelity with which he performs it.

"Faithful over a few things." This refers to what we are called upon to do in this world, with our dim perceptions and feeble strength. And well may it be called "few things." No man can run the whole world. We each have our little sphere of influence, and our little duties day by day to do. Is it any matter how we perform these?—Ah! yes; for by these very things we show whether we are faithful or unfaithful servants.

There are two mistakes we are in danger of making in reference to our work: one is, to think it so easy that we may safely treat it with carelessness and indifference. This the foolish virgins did, who exercised no precaution to take oil in their vessels. The other is to think it so hard that it is of no use to try to do it. This the slothful servant did who hid his Lord's money in the earth. Our duties will not seem light and trifling things when we realize for whom we do them; they will not seem like a hopeless and impossible task when we realize the strength that is promised us for them.

Does any one feel discouraged that he does not achieve greater results, that he does not have more success in his labour? Notice, it does not say, "Well done, good and *successful* servant," but only "good and *faithful* servant." It is for you only to be faithful, and leave results to Him who has assigned to you your lot, and appointed your task.

Does any one feel dissatisfied because he does not occupy a wider sphere, and have a more conspicuous and, apparently, more important work to do? Notice again, it does not read, "Well done, great and influential servant," but only "*good and faithful*." It does not read, "Thou hast been faithful over *many* and *great* things," but only "over a *few* things."

And look, finally at the contrast. "Faithful over a few things"—where?—In human affairs, in this dark and imperfect and fleeting world. And then to be made "ruler over many things"—where?—In the future kingdom of glory, in the bright and heavenly and eternal world. And it matters not how humble our sphere, or how few things are committed to our charge, if these are all that we are appointed to do, and we do these to the very best of our power with the Lord's help, the gracious promise, "I will make thee ruler over many things," is ours still.

U. S.

THE TRUE STEPPING UPWARD.

In all its teachings the New Testament attests its divine source by arraying itself boldly and persistently against the accepted maxims and opinions of the world. It is generally more positive than polite in denouncing as sins what the world often considers virtues, and even high-class virtues. It insists upon what the world ought never to have forgotten, but which it made all possible haste to forget as unwelcome truths, that righteous words are nothing, except as

they evidently indicate a corresponding mind or purpose, and that acts which the world loudly commends as evidences of rare Christian virtues, amount to nothing in the sight of God, except as they are the outcome of a heart filled with love to God and man akin to that which the Saviour manifested in the days of His work and teachings, and in the hours of His scourgings and crucifixion sufferings. We do not mean that what are commonly known as good works are not better than bad ones. What we mean to say is that no one ever climbed to heaven on any such ladder, or ever will. The first rounds of the ladder may seem safe and sure, but before a climber fairly begins to get out of sight of this world, the whole thing will collapse, and let him down. The inspired apostle Paul had, of course, a thoroughly correct understanding of this subject. He illustrated that understanding in what we have as 1 Cor. 13, a chapter which we can profitably read a great deal oftener than we do.—*N. Y. Evangelist.*

CLEANSING FROM ALL SIN.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The bliss of Heaven will be its freedom from sin. Forgiveness is within the range of human power, but no human power can cleanse from sin. If we have sinned grievously against our brother he may forgive freely, fully; but the memory of that wrong, the stain upon our hands he cannot take away. Should God forgive us and thus rescue us from death, and place us upon the shores of immortality, and do no more, we should be poorly fitted to dwell with the sinless angels. The consciousness of our guilt, the defilement of our characters, our unworthiness for such a place and such companionship would ever haunt us, and render our anticipated happiness miserable. But the infinite grace of God does not leave us there. It cleanses from *all* unrighteousness. We are made "the righteousness of God in Him." We associate with angels, and our robes are as white as theirs. Our characters bear no reproach, our hands no stains. What can do this blessed work? "The blood of Jesus Christ His Son cleanseth us from all sin." Oh, the precious blood of Christ.

G. C. TENNEY.

THE TESTIMONY OF SILENCE.

We often hear this objection: "If the Sabbath commandment is binding on Christians, why did not the apostles command its observance?"

We reply: If it were not binding, why did they still call the seventh day the Sabbath without a word of explanation? Silence in regard to an established law and usage is not a proof of the abrogation of the law, or a change of the usage. The burden of proof rests with those who claim a change.

And we have a question: If the apos-

ties taught or practiced a change in respect to the Sabbath—if they violated the commandment—why were they never accused by the Jews on this ground? The Jews accused Jesus of breaking the Sabbath, to which He pleaded, "Not guilty;" averring that what He did was "lawful," that is, in accordance with the Sabbath law. But after the death and resurrection of Christ, the Jews, who were ever ready to persecute the Christians, never once accused them of violating the Sabbath. On which side of the controversy is the testimony of silence? A law need not be repeated to make it a law; but it cannot be abrogated, altered, or amended, by silence.

R. F. COTTRELL.

THE SECRET OF A TRUE LIFE.

HE who has not formed the habit of seeing God in all the situations, modifications, and events of life, is evidently shut out most of the time from any special communion with Him. His thoughts are occupied with other things, and nothing reminds him of his Maker. In short, so far as the great purpose of his existence goes, most of his time is wasted. He is like a sailing vessel trying to cross the ocean in the face of almost constant headwinds and calms. His progress is slow at best, and sometimes ceases altogether; many days, and perhaps weeks, go by in which nothing is done.

How different with the man who can neither walk abroad nor sit at home without beholding abundant tokens of his Father's presence and power—without seeing God manifest in earth and sky, in cloud and flower, in river and plain, as well as all which occurs through animate agents, whether they be brutes or men! He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her way across the deep. He is like a sagacious merchant in whose hands everything turns to gold, and with whom nothing can come amiss or go to waste.—*Christian World.*

THE CHRISTIAN PARADOX.

THE paradox is that the Christian life is, on the one hand, meant to know no rest or holiday from obedience to the law of duty, from hourly serving our generation in the will of God; yet, on the other hand, at the very heart of this life, there is always to be this mysterious stillness, this secret place of peace. Not from an inner tumult of wrestling energies is to come that life's true power, but from this hidden calm. The unfatigued willingness to suffer, to sacrifice, to labour, to sympathize, to bestow, is to leap continually from a spring, in itself as silent as it is profound. A life all activity (or, perhaps, all suffering), at the circumference, and revolving amid the tangled things of the common hour, is yet to move upon a central point of rest.—*Rev. H. C. G. Moule.*

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.

"ONLY AN EARTHEN VESSEL."

THE Master stood in His garden,
Among the lilies fair
Which His own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said:
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to His feet on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do My work to-day."

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain He took it,
And filled it up to the brim;
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That His labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

—Selected.

THE PIGMIES OF THE AFRICAN FORESTS.

THEIR villages, situated under the impervious foliage of the largest clump of trees to be found near the locality where they propose camping, struck us as being comfortable, snug, and neat. I have seen ninety-two huts in one of these villages, arranged in a circle of about fifty yards in diameter. The pigmy camps are generally found at the crossways, where two or more paths intersect, and are from two to three miles distant from agricultural settlements. Our anxieties always lessened on meeting them, for the more paths we found, the more we were assured of food, and the roads improved. Sometimes these forest-villages were planted midway between parallel lines of settlements. A short walk from our camp through the woods, north or south, would take us to

plantations large enough to supply a regiment with food. One time we came to a group of dwarf villages whence a broad path six feet wide communicated with another group three miles distant. This road was a revelation. It informed us that the tribe was more than usually powerful; that it was well established; that the chief possessed power, and was permitted to exercise it. Outside of the great kingdom of Uganda we had not seen in Africa a cut road longer than half a mile. The huts in every pigmy camp were of a tortoise-back figure. The doorways were not more than three feet high, and were placed at the ends, one being for daily use, and the other, which fronted the bush, for escape. Those for constant convenience looked out on the circular common and pointed to the centre, where stood the tribal chief's hut, as though the duty of every household was to watch over the safety of him who ruled the community. We rarely found a hut higher than four feet six inches, in length they varied from seven to ten feet, while the width would be from four and a-half feet to seven. In what appeared to be old-established camps we found rough cots constructed, which were raised a few inches above the ground, after the style of our own forest couches. Several layers of phrynium leaves make a luxurious bed.

When we first encountered the tribes who fought with poisoned arrows, we were not prepared to be greatly impressed with the danger, but we received a severe lesson in August 1887, during a fight with the Avisibba savages. Young fellows, inspired by the example of Lieutenant Stairs, R.E., rushed with brave homicidal intentions to the front, and the tiny arrows sailed in showers past them; but some of them found their intended billets and were arrested quivering in arms and shoulders. With contemptuous smiles the young men drew them out and flung them away, and some continued answering the savages with rifle-shots, while others sought the surgeon, bearing with them the arrows with which they had been wounded. When the day's fight was over, of course we had more leisure to examine the missiles, and our anxiety was great when we observed that they had been freshly smeared with a brown, gummy-like substance, which emitted a subtle, acrid odour, with a suspicion of asafetida in it. The arrows seemed to have been plunged into a pot containing a goodly quantity of a resinous substance, and twirled around in it and well soaked, and then lifted up in a bunch and covered over with a banana or a piece of phrynium leaf. Quivers full of the arrows showed us that the weapons were considered by their owners to be dangerous, for those so smeared were tied together, head downward and apart from the others. Yet the wounds made by these slender arrows were mere punctures, such as might have been made by finely pointed butchers' skewers, and being exceedingly ignorant

of the effect, we contented ourselves with syringing them with warm water and dressing them with bandages. In some instances affectionate men sucked their comrades' wounds, to make sure that nothing of the substance should be left to irritate them. In no instance was this method of any avail. All who were wounded either died after terrible sufferings from tetanus, or developed such dreadful gangrenous tumours as to incapacitate them from duty for long periods, or wreck their constitutions so completely by blood-poisoning that their lives became a burden to them.

There has been no change, or progress of any kind, among the pigmies of the forest since the time of Herodotus. As the bird has builded its nest, the bee its cell, and the ant its new colony, the pigmies have survived the lapse of twenty-three centuries, and have continued to build their beehive huts after the same skillless fashion as they built them in the days when Herodotus recited the story of his travels before the Council of Athens, 445 years before the birth of Christ. The reason of this is obvious from my point of view, which is, that the same causes which operated before the time of Herodotus to drive them out of their original lands continue to operate to-day to keep them in the low, degraded state they are now in. Africa, more than any other continent, has been subject to waves of migrating peoples, who have been continually dispossessing their predecessors. Many centuries before the Asiatics came to Lower Egypt, the ancestors of the pigmies must have occupied the Delta of the Nile, possibly while the cave-men inhabited Britain and western Europe.

As a rough mode of estimating the height of the latter, any person five feet six inches high could use a crutch which would be within an inch of the exact standard of an adult male or female of the pigmies. But the dwarfs—like ordinary humanity—vary considerably in height. We have measured a few who were only thirty-three inches high, and the tallest of the unadulterated specimens that we met would not exceed four feet four inches. As they advanced toward us through the camp, we often thought that the scouts had only captured a lot of children; but a nearer view would show full-grown women with well-developed breasts, who had clearly experienced the troubles of maternity, or adult males well advanced beyond the twenties. The Zanzibari boys of fourteen and fifteen years would often range themselves alongside of the men to measure themselves, and would manifest with loud laughter their pleasure at the discovery that there were fathers of families in existence not so tall as they.—H. M. Stanley, in *Scribner's*.

THE deepest truth leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with the greatest readiness.—*Havergal*.

AN EMPEROR AT THE FORGE.

Boys often resent being called upon to do a piece of work which they think beneath them; especially if it is a task which generally belongs to some one else. But every one should cultivate an obliging disposition, and be able to help in any emergency to the extent of his ability.

The Emperor Joseph set a good example in this respect, when travelling one day in Italy. A wheel of his carriage broke down, and he repaired to the shop of a blacksmith in a little village, and desired him to mend it without delay.

"I would," said the smith, "but this being a holiday, all my men are at church; even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself," said the unknown emperor. So, taking his place at the bellows, instead of calling an attendant to do so, he followed the smith's directions, and worked as if for wages. The work was finished, and, instead of the little sum he was charged, the sovereign handed out six golden ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor, as he entered his carriage. "An emperor should pay for such a pleasure as blowing the bellows."

I have known some shop boys who would have waited long, and sent far for help, before they would "come down" to blowing a blacksmith's bellows.

It is not boys with the best sense who thus stand upon their dignity. A readiness to oblige, and to take hold of unaccustomed work when necessary, has often been excellent business capital for a young man; while the opposite spirit never wins friends. "Pride goeth before destruction, and a haughty spirit before a fall."—*The Youth's World*.

INTEREST THE CHILDREN.

A LADY gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so they preferred to remain at home evenings instead of seeking amusement elsewhere.

Other mothers, who are troubled by the frequent requests of their children to go on the street or to the store as soon as it is dark, may like to hear it repeated.

She said: "I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children, is the reason why their children go away from home for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly.

"We follow a similar plan with the

children; sometimes we play one game, and sometimes another, always planning with books, stories, plays, or treats of some kind to make the evenings at home more attractive than they can be made abroad. I should dislike to think any one else could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a good concert, lecture, or entertainment, we all go together and enjoy it; for whatever is worth the price of admission for us older persons, is equally valuable to the children, and we let them see that we spare no expense when it is really for their advantage to be out an evening.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires an effort to sit leisurely talking and playing with them when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I have made it my rule to give the best of myself to my family."—*Sel.*

LUCK AND LABOUR.

COBDEN wrote proverbs about luck and labour. It would be well for our boys to memorize them. Luck is waiting for something to turn up; labour, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him news of a legacy; labour turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation stone of a competence. Luck whines; labour whistles. Luck relies on chances; labour on character. Luck strides down to indigence; labour strides upward to independence.

HOME POLITENESS.

A BOY who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents, may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, not coveting the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and girl, Cultivate the habit of courtesy and propriety at home, in the kitchen as well as in the parlour, and you will be sure in other places, to deport yourself in a becoming and attractive manner.—*Selected.*

THE proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

Health and Temperance.

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

OPINIONS OF EMINENT MEN ON TOBACCO.

THE medical journal called *The Lancet*, says: "Juvenile smoking is getting more and more common, with the result of impaired eye-sight, thinning of the hair, and other symptoms of excessive draughts on the tropic nerve centres. And how is the practice to be stopped when it is directly encouraged—even Sunday-school prizes taking the form of meerschaum pipes? Not till education instructs the youth of the country in the fabric and functions of health, and inspires them with a manlier ideal than that of merely aping the manners of their elders, will premature indulgence of every kind cease to act on them for evil."

Dr. B. W. Richardson, F.R.S., says: "Smoking tobacco, and the use of tobacco in every form, is a habit better not acquired, and when acquired is better abandoned. The young should specially avoid the habit. It gives a doubtful pleasure with a certain penalty."

Sir Benjamin Brodie, Bart., F.R.S., who was physician to the Queen, remarks: "From the best observations which I have been able to make on the subject, I am led to believe that there are very few who do not suffer harm from it, to a greater or less extent. Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so, not unfrequently because they have the example set them by their tutors, and partly because there is no friendly voice to warn them as to the special ill consequences to which it may give rise where the process of growth is not yet completed, and the organs are not yet fully developed."

Dr. Conquest observes: "In my now lengthened medical life, I have often seen the worst and most intractable forms of indigestion, and the most distressing and fatal cases of stomach and liver diseases, traceable to snuff and tobacco."

Dr. Arnott: "I don't smoke, I never smoked, and, God helping me, I never will smoke. Tobacco drains the life-sap out of the smoker's cheeks."

The Rev. Francis Close, D.D., late dean of Carlisle: "Evidences arise every day which convince me more and more that the prevalent use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of our country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals which is truly deplorable."

Wm. Chambers (*Chambers' Journal*): "The odious practice of tobacco smoking by the young, concerns the national welfare and is worthy of very general consideration. Every one in his sphere is called on, as a matter of moral obligation,

to do what lies in his power to discountenance and abate a practice so needless and reprehensible."

Cope's Tobacco Plant (tobacco trade journal): "Few things could be more pernicious for boys, growing youths, and persons of unformed constitution, than the use of tobacco in any of its forms."

Edward Hanlin, the champion sculler of the world, says: "In my opinion, the best physical performances can only be secured through the absolute abstinence from the use of alcohol and tobacco. This is my rule, and I find after three years' constant work at the oar, during which time I have rowed many notable match races, I am better able to contend in a great race than when I first commenced. In fact, I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete, by irritating the vitals, and consequently weakening the system."

R. B. Grindrod, M.D., F.R.C.S., of Malvern: "Opium is a narcotic, tobacco is a narcotic, alcohol is a narcotic. These narcotics destroy the nervous system."—*Sel.*

TEMPERANCE ITEMS.

BICYCLE RIDERS.

HE who would be a good fancy bicycle rider must avoid tobacco or any stimulant liable to affect the nerves, and must make up his mind to receive many a hard knock before he gets his silent steed under perfect control.—*Daily Newspaper.*

OLYMPIC GAMES.

Those who participated in the olympic games were obliged to observe strict temperance, as the following quotations show:—

Do you wish to gain the prize at the olympic games, consider the requisite preparations and the consequences. You must observe a strict regimen; must live on food which you dislike. You must abstain from all delicacies; must exercise yourself at the necessary and prescribed times, both in heat and in cold. You must drink nothing cooling; take no wine as formerly. In a word, you must put yourself under the directions of a *pugilist*, as you would under those of a *physician*; and afterward enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes; and, after all, be conquered.—*Epictetus.* See Clarke on 1 Cor. 9:25.

"A youth who hopes the Olympic prize to gain
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love."
—*Francis.*

Cannot those who are preparing to labour in the cause of God take a hint from these restrictions?

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

Two mathematicians were sent by the

kings of France and Spain to make scientific observations in the Andes Mountains. Concerning the intense cold that prevailed on Mt. Pichincha, one of the chain which they ascended, the *World's Encyclopedia*, p. 418, has the following:—

At first they imagined the drinking of strong liquors would diffuse a heat through the body, and, consequently, render it less sensible of the painful sharpness of the cold; but, to their surprise, they felt no manner of strength in such liquors, nor were they any greater preservatives against the cold than even common water.

ADOLPHUS SMITH.

RESULTS OF PROHIBITION.

SOME time since Mr. F. B. Boyce, Hon. Sec. New South Wales Local Option League, put the following questions to the chief clerk of the town of Pullman, Illinois, U. S. A., to which was given the following answers:—

In what year was the city of Pullman founded?

Answer: 27th of May, 1880.

What is the population at present?

Answer: 7500.

How many churches does it contain?

Answer: Five have organizations here.

How many schools also, and teachers employed?

Answer: Two school buildings, and thirteen public school teachers.

How many lock-ups or gaols?

Answer: None.

Number of magistrates, with amount of salaries?

Answer: None.

Number of police and their cost?

Answer: One at £12 a month.

What is the annual amount spent on the relief of the poor?

Answer: Nothing.

Can you furnish us with your statistics of crime?

Answer: We have had no crime.

Have you any asylums, such as those for lunatics, orphans, benevolent, etc.?

Answer: None.

Is the trade in strong drink prohibited?

Answer: Sale of malt, vinous, and spiritous liquors are forbidden.

IN THE SICK-ROOM.

NEVER stand at the foot of a sick-bed and survey the patient. All figures loom large to fevered eyes, and by the side of the bed are only partly seen, and do not annoy with the sense of too much presence. Do not open the door very slowly, for then the attention is strained, speculating as to who the next comer can possibly be after all this preparation and with such cautious approach. Low but clear tones, quiet but sure movements, and rapid, rather than slow, are a relief to any patient.

Whispering is torture. Silence is best until you can discuss matters in another room; but if you speak, speak out, and

make no mysteries about anything. In severe illness the nurse must watch her patient steadily, but not seem to be looking. In convalescence it frequently soothes the invalid to have the nurse seated at the window, apparently looking out. This frees the faculties from the tension that the sense of being watched usually gives.—*Sel.*

RULES FOR OLD AGE.

DR. RICHARDSON'S "Rules for Old Age" are as follows: When old age has really commenced, its march toward final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste. The prime rules for this purpose are:—To subsist on light but nutritious diet, with milk as the standard food, but varied according to season. To take food, in moderate quantity, four times in the day, including a light meal before going to bed. To clothe warmly but lightly, so that the body may, in all seasons, maintain its equal temperature. To keep the body in fair exercise, and the mind active and cheerful. To maintain an interest in what is going on in the world, and to take part in reasonable labours and pleasures, as though old age was not present. To take plenty of sleep during sleeping hours. To spend nine hours in bed at least, and to take care during cold weather that the temperature of the bedroom is maintained at 60 degs. Fahr. To avoid passion, excitement, and luxury.

MILK AND LIME WATER.

MILK and lime water are frequently prescribed by physicians in cases of dyspepsia and weakness of the stomach. Many persons who think good bread and milk a great luxury, frequently hesitate to eat it for the reason that the milk will not digest readily—sourness of the stomach will often follow. But experience proves that lime water and milk are not only food and medicine at an early period of life, but also at a later, when, as in the case of infants, the functions of digestion and assimilation are feeble and easily perverted. A stomach taxed by gluttony, irritated by improper food, inflamed by alcohol, enfeebled by disease, or otherwise unfitted for its duties—as is shown by the various symptoms attendant upon indigestion, dyspepsia, diarrhea, dysentery, and fever—will resume its work, and do it energetically, on an exclusive diet of bread and milk and lime water. A goblet of cow's milk may have four table-spoonfuls of lime water added to it with good effect.—*Selected.*

THE state of Russia is certainly anything but creditable, judging by the annual report of the Interior Department. Drunkenness increases rapidly, one-third of all landed property is mortgaged, and scarcely $\frac{1}{2}$ d. per head is spent on public instruction.

THE PRESENT TRUTH.

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

LONDON, MARCH 26, 1891.

PROPHET, PRIEST, AND KING. NO. 6.

WAS JESUS A LAWGIVER?

REPEATEDLY the Scriptures represent God the Father and Christ the Son as one. They are not one in person. Of the Son the apostle says that He "was the brightness of His [the Father's] glory, and the express image of His [the Father's] person." Heb. 1:3. The personality of the Father was one thing and that of the Son another. When Jesus Christ the mighty Saviour, the compassionate, sympathizing Redeemer, was on earth among men, God the Father was none the less a conscious personality in heaven than He had been before. To His Father the Son thus prayed: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." John 17:5. They were one in the great work of creation, one in everything that pertained to the eternal welfare of all created intelligences, and one in the matchless plan of human redemption.

The ten commandments which constitute the moral law, God's great rule of right, are designated as "the commandments of God." In the sense, therefore, of giving a law peculiarly His own, Jesus Christ was not a lawgiver, but in the sense that He was the medium through whom the Father gave His own law to the world He was such, and so it is true that in all the past "revelations of the Divine presence, the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself,' and it was Jesus Christ who "amid the awful glory of Sinai declared in the hearing of all the people the ten precepts of His Father's law," and concerning that law Jesus of Nazareth frequently spoke. Of His Father's law Jesus said, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And again, when showing that a mere profession would avail nothing He declared, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." The will of God here spoken of can be nothing less than the commandments of God. In the Psalms Christ speaks prophetically on this wise, "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. As recorded in John's gospel the Saviour says, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. What our Lord here means by "My commandments" He explains clearly in the preceding chapter. "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." John 14:23, 24.

In these passages already quoted our Saviour speaks of the law and the commandments as though they were in a pre-eminent sense the commandments of His Father. "I have kept My Father's commandments;" "Blessed are they that do His commandments;" "Yea, Thy law is within My heart"—these are Scriptural expressions which show unmistakably that Jesus Christ came not as a lawgiver, but rather to vindicate the claims of His Father's law; to show by His life, which was in conformity with it, its sacred character, and by His death its unchangeable and eternal nature. No, He was not a lawgiver. He came as a prophet, a great teacher. He was ordained to be man's mediator—a mediator of the new covenant. His mediatorial work related, however, not only to the transgressions under the new covenant, but to those under the old as well, that "they which are called might receive the promise of eternal inheritance." Heb. 9:15, so that all under the old covenant who by living faith laid hold on the hope set before them in the gospel, shared the benefits of His mediatorial work, and thus they secured through Jesus Christ as Mediator of the new covenant, what was not possible for them to secure under the old covenant of itself considered. Of the covenant of grace which reaches back to man's sad fall in Eden our Saviour was the mediator. Paul recognizes this universal mediatorship of our Lord for all dispensations since the fall in these words: "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

In the ages before His blood was shed on Calvary's cross, He shadowed forth in a manner sufficiently clear the marvellous plan of salvation so that all who would, could, by living faith in the merits of His blood, secure the gift of everlasting life. Yes, thank God, "the man Christ Jesus" is a "mediator between God and men"! As sinners we have trampled under foot the holy law of God, but provision has been made whereby our sins may be forgiven and our iniquities may be blotted out, and He

through whom that provision was made by the shedding of His blood is the one who stands as our mediator and advocate to-day. "If any man sin," says John, "we have an advocate with the Father, Jesus Christ the righteous." His ability as an advocate is unequalled, and "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

D. A. R.

THE SPIRIT AS A GUIDE.

WHEN Christ told His disciples that He was about to go away, and that they could not follow Him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from His teachings. They knew of no one who could fill His place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from Him was a sad one.

To comfort them, Christ gave them the assurance that He would come again and receive them unto Himself, and that by this means they could again be with Him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in His name should be done for them; and He added, "And I will pray the Father, and He shall give you another Comforter that he may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in His name, and was to take His place until His return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to His personal, visible coming, when He will receive His people to Himself, but to the Spirit who should come in His name. The Spirit was to be their guide, to prepare them for His coming at the last day.

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said He: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed

obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing His Spirit to speak in contradiction of His revealed Word. The fact that God cannot lie should convince anyone that His Spirit and His Word must always be in harmony.

Christ prayed for His disciples, "Sanctify them through Thy truth; Thy Word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." From these passages we learn that when Christ said, "When He, the Spirit of truth, is come, He will guide you into all truth," He meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when He said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to Heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written Word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17 he describes the Christian's armour. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Christ said that when the Comforter, the Holy Spirit, should come, He would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's Word. The Bible is the sword,

the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the Word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the Word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the Word of God.

E. J. W.

TRUE CHRISTIAN SIMPLICITY.

DOUBTLESS every thoughtful Christian has reflected often upon the tendency in religious bodies toward formality, pride, adornment, and outward show, as time goes on and age increases. Great religious movements which have deeply affected society, and left a mark in the history of the world, have usually begun in poverty and unpopularity, breaking away from older religious bodies which had lost their first love, and become spiritually dead. These new movements, in turn, gradually crystallize, lose their fervour, become formal and spiritually lifeless, cultivate the outward rather than the inner adorning, and the result, in time, approximates the condition of the body from which they seceded. Most generally such movements begin with some genuine reform, some new light dawning from the great fountain of God's Word. Error is exposed, corruptions which have been creeping in for generations are brought out to the light of day, antagonism is aroused, persecution is inaugurated, and the reformers are forced to leave their old communion rather than prove false to the blessed light which God has given. God blesses these reforms and those who embrace them. It is by such means that the stagnant pools of long-accustomed habit, dormant and formal profession, outside show, superficial experience, worldly splendour, and artistic and mere social religious attractions are opened up, and their shallowness exposed to view. Then the Lord lets in the sunlight of His spirit to work with those who seek a better order of things. Old conservatism is wonderfully shaken up, the honest-hearted are enlightened, souls are truly converted. The cross of Christ, with its unpopularity, its self-sacrifice, its divisions of near and dear friends, its separation from worldly interests and allurements, and its precious blessings of love, joy, and peace, appears to those who really choose it for their portion. The new movement carries with it for a season, yes, for many years oftentimes, a great flood of light, and is the

means in God's hands of great benefit to the race.

Such was the gospel itself when it broke away from the old system of Judaism, with its immense body of tradition and Pharisaic customs. It could not hold in its old, shriveled skin-bottle the new wine of Christian love, zeal, and devotion emanating from the risen Saviour, which poured forth in such a living, powerful volume. It burst the barriers, and spread itself over the world, leaving its martyrs here and there, enduring monuments of the Christlike love which filled the souls of the disciples. How we love to look back to that most glorious age of the Church! We shall never find better patterns of piety and true Christianity in this world than it furnishes us. But like the crystal spring which pours forth its pure, clear flood from the mountain side, leaping from rock to rock, sparkling in the sunbeams, gradually descending toward the meadow and the low ground, where its current slows up and its waters take in the muddy elements of the surrounding soil, it finally loses its purity, becoming turbid and roily. So the Christian stream, breaking away from Jewish traditions, drawing from Christ and His precious Word its inspiration, went forth on its mission of love and mercy, blessing all who would receive it, and furnishing to the world the greatest good it has ever received. Yet gradually its stream became mingled with human elements, and was contaminated with false doctrine till it culminated in the papacy, and scarcely resembled at all the pure, simple religion of its Founder.

We need constantly to keep in mind the example of Christ and His apostles, if we would preserve our holy religion in its primitive simplicity. How little of *show* there was about Him! How humble in His outward appearance! No dressing for display. No appeals for personal effect to exalt self. No effort to arrange the outward appearance to strike the admiration of the beholder, and draw him by such means, to embrace the true religion. No appeals to fine buildings and great organizations as evidences of God's favour upon His work. No captivation of the senses by fine music, paintings, or embellishments, to draw people to the true church. And no instruction left on record that His disciples should use such means. But our Saviour seemed constantly to avoid such appeals, and to make His work simple and wholly unpretending. We see Him clad in the simplest garb, working most of His life as a common labourer, with His hands callous, doubtless, with hard toil, and His muscles developed with hard labour. He was born in a stable, and cradled in a manger. His parents were very poor. They could afford to offer only a pigeon at His birth,—the offering of the poorest

classes. Most of His public labour was among the poorer people. They heard Him gladly. In preaching He rarely, if ever, had a pulpit. Sometimes He sat, when He spoke on the mountain side, or in a boat, or in the field. He mingled in the crowded street with the people. He talked to poor and rich alike, manifesting the same consideration for each. We never see Him courting the rich especially, to gain their favour in order to extract from them as much money as possible. He talked of covetousness in the manner to cut their pride and show them their danger. We look in vain in the teachings of Christ or His apostles, for directions to build fine churches, and adorn them so the people will be attracted to the house, and its tasty furnishings, its organs and fine music. These things, which have become so important in these later generations, were entirely ignored in apostolic teachings. We find them meeting in an "upper room," praying earnestly, and God greatly blessing them. We find angels appearing in gaols to deliver them, while the church is praying in private houses. They preached in synagogues to reach the people, and this was proper. Public edifices for God's worship are desirable, but artistic elegance lacks apostolic sanction. In short, our Saviour's mission is a constant rebuke to vain show, form, and ceremonious display. He rebuked Pharisaic exhibitions of outward piety, praying before men to be seen of them, while nominally engaged in secret prayer. All such praying was to be done in secret, where no eye could behold it,—in God's presence alone. Christ appealed to the heart, taught the importance of integrity, mercy, benevolence, obedience, faith, simplicity, love, and pity for the erring and the unfortunate, reverence for God and His law, wholly disconnected from outward show. And here is the true religion *to-day and always*.

But what a contrast when we come to the apostate church and churches which developed ages later! Here all is show. Appeals are constantly made to the senses. The finest architecture obtainable, grand churches, statues, images, fine paintings, grand music, chantings, solos, and choruses, many prayers and risings and spreading forth of hands, signs of the cross, troops of trained boys, gorgeous apparel, with various changes,—gold, crimson, purple,—with elaborate ornamentation. The people are dazzled with all this display. The rich have honoured seats, and are treated with great consideration. They pay well for it. This is the Devil's imitation of religion, appealing to the senses rather than to the heart, developing pride rather than piety. So we see religious displays in the Roman Catholic and Greek churches to-day.

G. I. B.

THE LOST TRIBES.

THE commonwealth of Israel originally consisted of twelve tribes. Under Rehoboam, the son of Solomon, ten tribes revolted, and set up a separate kingdom under Jeroboam. This went by the name of Israel, as the other was known by the name of Judah, that being the principal tribe that remained true to the house of David.

The kingdom of Israel gave itself up to idolatry until the patience of the Lord was exhausted, and He suffered those tribes to be carried away captive into the land of Assyria, from which country they returned no more, as tribes, into the land of Canaan.

From this circumstance some have jumped to the conclusion that only Judah was represented in Canaan after that; that Judah only is represented in the visible Jewish race of to-day; and that there are still ten tribes somewhere among the nations of the earth, known to the Lord as Israel, and the subjects of many gracious promises on His part, yet to be fulfilled to them.

This conception has opened the door for a world of speculation as to where these ten lost tribes are, and who compose them, and when and how the Lord is to fulfil His promises to them, in bringing them back to Him, and giving them a place of honour and supremacy among the nations. And under the general designation of "The Age to Come," a thousand fancies, and schemes innumerable, relative to the restoration of Israel, are zealously maintained.

These might all be suffered to run their race unmolested, and die in peace, did they not tend to foster in the minds of men a false idea of the coming of Christ, and change and pervert the nature of that event, and put far off the evil day, and throw a deceptive colouring over all the future, and paralyse all just sense of the preparation that is needed for the crisis we have soon to meet.

1. This view that ten tribes are yet to be restored, overlooks the positive declaration of the Lord that He had "rejected all the seed of Israel," and "cast them out of His sight." 2 Kings 17:18-23.

2. The view that the ten tribes are still recognized among the nations of the earth, and are to be restored, overlooks the fact that when the Jews were permitted to return to their own land after the seventy years' captivity, some out of all the tribes joined themselves to the returning company, and so "all Israel" (Ezra 2:70) was represented in Judea after the return; and those who chose to remain servants to the heathen in the land of their captivity, were no more accounted of.

3. The view that there are still great blessings to be bestowed upon, and promises to be fulfilled to, ten lost tribes as a

literal seed, overlooks the fact that the new covenant was made, not with a portion of Israel only, not with the house of Judah merely, but with all Israel. The promise of that covenant specifically includes both Israel and Judah: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8. This covenant, after three years and a half of public ministry, setting forth its principles, its privileges, and its duties, was made by Christ at the last supper, just before His betrayal. Matt. 26:26-29. Christ was one party, the twelve apostles were the other. Did ten of those apostles represent ten lost tribes, who were to have no part in the gospel for more than 1800 years, and some time after that to be restored?—Surely nothing of this kind. They represented "all Israel," who were then in Judea recognized as the people of God, and among whom Christ had laboured. This covenant is the channel through which all future blessings, of whatever name or nature, are to come; and they are for those only who accept the gospel. Those who are outside the gospel are "far off," and "without hope." By the blood of Christ alone can they be brought nigh, and joined to "the commonwealth of Israel," and become "fellow-citizens with the saints, and with the household of God." Eph. 2:11-22.

In the light of these plain principles, and unequivocal declarations of the Scriptures, it is evident that any view which supposes there are still among the nations ten lost tribes of Israel for whom a great work is to be done before the coming of Christ, is but a mirage of the desert, destined to mock the hopes, and disappoint the efforts of its victims. U. S.

THE TRANSFIGURATION.

AMONG the evidences brought forth to prove the immortality of the soul and the conscious state of the dead, is the appearance of Moses and Elias (Elijah) at the transfiguration of our Lord. The account is found in Matt. 17:1-9; Mark 9:2-9; and Luke 9:28-36. The third verse of Matthew 17 reads as follows: "And, behold, there appeared unto them Moses and Elias talking with Him." Of the same thing Luke says: "And, behold, there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."

Let us examine this scripture. What proof is there in it of the immortality of the soul and the consciousness of the dead? What was the object of the transfiguration and the appearance of these two eminent servants of God?

1. It is of course admitted that Elijah was there bodily. He never died. When

the work of this zealous servant of God was done, the Lord sent a chariot from heaven to remove him from earth to a better world, untouched by death. See 2 Kings 2:11. It was therefore the glorified Elijah, body and soul, who was present on the mount. It would naturally seem that Moses was the same as Elijah, a whole man complete. The record speaks of them in the same way; it does not say that Elijah and the soul of Moses appeared with Him, but Moses and Elijah.

2. What was the object of this transfiguration of our Lord? This can be learned by the context, and by Peter, one of the eye-witnesses. In the last verse of Matthew 16 we read these words of our Lord: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." "The kingdom of God come with power," Mark 9:1 reads. This kingdom of God will be set up when Christ comes in the glory of the Father. Matt. 25:31; 2 Tim. 4:1. The transfiguration was given in fulfillment of the promise to the disciples that they should see the coming and kingdom of the Son of man. In every instance it immediately follows the promise. But as the real kingdom of Christ will not appear till the second coming of Christ, the transfiguration must have been a representation on a small scale of what that kingdom would be, a divine pledge of the coming of the Master at the close of probation.

At the second coming of Christ, there will be two classes of His people,—those who sleep in the dust, and those who are changed in a moment, in the twinkling of an eye, at the trump of God. There also will be the glorified Redeemer. All these things were prefigured in the transfiguration. Christ was there glorified, as He will come again. Elijah was there representing those who will be translated without seeing death. Moses was raised from the dead, as Adam Clarke remarks, as a pledge of the resurrection.

The above interpretation is consistent with Scripture. It militates against no doctrine of the Bible. We are not left, however, to the reasonableness of the matter. Its reasonableness is confirmed by the inspired testimony of one who witnessed it. Christ promised that when He went away He would send the Comforter, who would, among other things, bring all things to their remembrance. The transfiguration was one of these things. Says the apostle above referred to:—

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when

there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16-18.

There is no mistaking the language. The transfiguration was a proof of the "power and coming of our Lord Jesus Christ." But there will then live only those who have been raised from the dead or changed to immortality when Christ comes, and these are represented by Moses and Elijah.

There is also inferential proof that Moses was raised from the dead, apart from the object of the transfiguration. In Jude 9 we read: "Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Michael (who is like God) the archangel (chief over all the angels) is none other than our Lord Jesus Christ. Compare Dan. 10:21; 12:1; 1 Thess. 4:16; John 5:28, 29. Christ has the power of life. Death is the legitimate offspring of Satan and sin; and Satan therefore claims all who are under the power of death as his lawful captives. The only dispute there could be over the body of Moses between Christ and Satan would be brought about by the design of God in raising Moses from the dead. The Lord of life and the lord of death, the Prince of light and the prince of darkness, met. We know what the outcome of such an encounter must be. Moses, the man of God, was raised, and he appeared at the glorification of Christ on the holy mount as a pledge of the future resurrection of the saints at the second coming of Christ. It was an additional evidence to the disciples of the divinity and Messiahship of Jesus. The account of the transfiguration of Christ, therefore, instead of being a proof of the conscious state of the dead, is additional evidence and pledge of the verity and necessity of the resurrection and life which come only through that righteousness which is by faith in Christ Jesus.

M. C. W.

QUESTIONS FOR OBSERVERS OF SUNDAY.

GIVE US:—

1. One text which commands us to observe the first day of the week as a day of rest and worship.
2. One text stating that it is a sacred day.
3. One text showing that it was ever observed as a sacred day.
4. One text in which the first day is called by any sacred title.
5. One text in which it is called anything else than "first day of the week."
6. One text showing that secular work should not be done on that day.
7. One text showing that secular work

was ever regularly suspended on that day.

8. One text in which Christ, Paul, or any of the apostles gave any instructions as to how the first day should be observed respecting rest, labour, or worship.

9. One text defining the penalty for its desecration or non-observance.

10. One text in which any one was ever accused of having disregarded that day.

11. One text showing that the disciples ever had any dispute with the Jews about which day should be kept.

12. One text showing that Christians ever worked upon or disregarded the seventh day.

13. One instance after the resurrection, in which they were ever accused of having disregarded that day.

14. One text showing that the Sabbath commandment has ever been repealed.

15. One text showing that the law of God or the commandments of God have been abolished.

16. One text showing that more than one religious meeting was ever held by Christians on the first day of the week.

17. One text showing how first-day observance can be obligatory without a direct statement or command of Divine authority to that effect.

18. One reason why anything more than baptism is needed to commemorate the resurrection of Christ.

19. One reason why the observance of one day in seven can, in any way, fittingly commemorate an event at the close of a ministry of three and one-half years.

20. One scriptural proof showing that such observance would commemorate that event.

21. One text in which any divine change from seventh to first day is intimated.

22. One authentic instance in which any historian or ecclesiastical writer previous to A.D. 194, applies the term "Lord's day" to the first day of the week.

23. Tell us when and by whom first-day observance was instituted.

24. Tell us how first-day observance could be brought into the new covenant after it had been confirmed and ratified, in the light of Heb. 9:15-17 and Gal. 3:15.

25. Tell us why you keep Sunday.

W. A. C.

THE RESURRECTION OF MOSES.

IN JUDE 9 it is stated that "Michael the archangel, when contending with the devil, disputed about the body of Moses." It should be noted that the dispute was not about the grave of Moses, but Moses' body. Here is presumptive proof, at least, that Moses was resurrected. The following paragraph from the commentary of Jamieson, Fausset, and Brown, British authors, decidedly favours such an interpretation. These annotators say:—

[*The body of Moses.*] His literal body. Satan, as having the power of death, opposed the raising of it again, on the ground of Moses' sin at Meribah, and his murder of the Egyptian. That Moses' body was raised, appears from his presence with Elijah and Jesus (who were in the body) at the transfiguration: the sample and earnest of the coming resurrection-kingdom, to be ushered in by Michael's standing up for God's people. Thus in each dispensation a sample and pledge of the future resurrection were given: Enoch in the patriarchal dispensation, Moses in the Levitical, Elijah in the prophetic.

These ideas have the merit of being plain, reasonable, scriptural.

G. W. A.

The Watch Tower.

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

THE BAPTIST CHURCH IN POLITICS.

A PARABLE.

HAS it come to the attention of the people that the Baptist church of the United States, with several millions of members, is taking a part in politics which seems very strange and hitherto unprecedented in the annals of this country? Claiming always to have favoured religious liberty, who would have suspected that they would make a concerted movement to control the Treasury, the Congress, and all the other denominations of the country?

Has it been noticed that they have a distinctly political bureau in Washington, officered by a prominent clergyman, which directs a powerful lobby, always asking and demanding favours and money; that they have already filched from the Treasury some hundreds of thousands of dollars in the name of education, demanding and receiving *more than all other churches*; that their powerful press from Boston to Baltimore, from New York to San Francisco, is hurling the strongest condemnation against all Congressmen and Government officers, and all christians who oppose this political move; that officers of the United States Government who have dared to express the desire that the Baptists might be content with a *pro rata* share of the Government moneys, have been most violently and virulently assailed everywhere for two years, and that Congress has been so intimidated by Baptist ministers and lobbyists, that they have appropriated, against the recommendation of their own special officers, thousands of public money for denominational purposes?

And has it become generally known that this sect has gained control largely of the army, that it is drilling numerous military companies composed exclusively

of its members, a thing unparalleled by any other ostensibly religious body; that it has gained control of several of the largest cities of the country, making all the municipal officers Baptists, and that these cities are the most abominably misruled of any cities in the civilized world?

But hold! By this time every reader of common sense is mad. If he does not see our parable, he is nearly ready to exterminate the Baptists. If he does see that the Baptists never did and never will do any of the above wicked things, he is indignant to think we have used their name as above. Indeed, we must and do apologize. We put in the name Baptists above, just to see how it would look and sound, and how the people who read would like it. But if the above were true, as it never can be or will be, since the Baptists, great in numbers, and in devotion to civil and religious freedom, never by any means, took the course above described; if the name of Episcopalian, Methodist, Presbyterian, Congregationalist, would be equally, that is wholly and always out of place in the midst of such sentences, why, when Romanists, and Romanists alone, have been guilty of each and every one of the above wicked assaults on the Republic,—why are the same people so indifferent to their encroachments?

Add many other counts to the indictment which reveals papal intrigue, observe that each and all would be intolerable in any other body claiming the Christian name, hateful to every patriot, and why are papists permitted to do all these things while the nation sleeps? It is their very nature, a part of their historical and avowed plan, and yet any other body of Christians would feel almost insulted to have their name linked with such possibility, while Rome proudly parades through the land, glorying in her shame. We beg the pardon of the grand, loyal Baptist denomination, whose name we use to point our moral. They are so far from all these things that we suspected it would not wound them at all. But let them and every one else ask why what is intolerable in a Baptist or any Protestant church is tolerated and encouraged in the daily practices of Romanism, unrebuked by press and clergy, by Congressmen and politicians?—*Times*, (Worcester, Massachusetts).

In consequence of the accumulation of ice in the Danube at Duna Foldvar, below this City, say despatches from Buda Pest, the water has broken through the dams and has inundated a large tract of country. Eight hundred houses were reported as almost submerged, the water having risen nearly to the roofs. Several persons have lost their lives.

GOD IN THE CONSTITUTION.

A RELIGIOUS organization in the United States known as the National Reform Association, has for a considerable time been possessed of the idea that a recognition of God and Jesus Christ must be inserted into the national constitution of the great American Republic. To this end it has laboured assiduously for years. Its hope is as they express it, not only to secure the foregoing recognition of the Deity, but "to place all Christian laws and usages on an undeniable legal basis in the fundamental law of the land." If these so-called national reformers would but bend their energies in the direction of securing a recognition of God and His laws and Jesus Christ and the peaceful principles of His gospel, not in the national constitution of the civil power, but in the moral constitution of its citizens and in the hearts and lives of the thousands who are attracted to that land, they would be labouring to a nobler and more legitimate end. The following from the *Fresno Inquirer*, a California paper, thus puts the question:—

The editor of the *Argonaut*, San Francisco, thinks the failure to recognize the Deity in our national charter is a serious omission to the extent even of being unconstitutional, because it is thereby a recognition of "the no-God religion of the atheist," which is about as erratic a statement as it is possible for one to make. This doctrine of recognizing a certain thing because a certain other thing is not mentioned is a brand new idea, and it bounds out bright from the mint of Mr. Pixley's brain. It is as absurd, however, as it would be to maintain that the President in his message recognized free trade because he failed to mention the tariff. We do not see why, upon this principle, this nation does not recognize Christianity or the one-God religion of the Christian, because it has failed to put atheism in the Constitution. These Constitution tinkers not only give evidence of being in a poor business, but of having parted company with common sense as well.

The idea of recognizing atheism by failing to even hint at it is about as foolish as could be imagined. It is as if we should say that an architect in drawing the plans of a building meant to incorporate a subterranean dungeon in the specifications because no provisions were made for an open court, or for light in the centre of the building. It would do no good to recognize the Deity in the Constitution. The people would believe Him no more, nor would they honour Him more in the national and individual life, nor would He be pleased with allusions to Him, when respect for His authority would be no greater with than without them. God knows the heart and temper of nations, and it is not necessary to tell Him how they regard Him, nor in what esteem they hold Him. It is safe to say that the people of this nation care less for the Almighty than they do for themselves. They spend more money in the service of the devil than they do in His service. When the people spend \$1,500,000,000 for whisky and tobacco, and but \$100,000,000 or less for education and the Christian religion, it is a poor thing to begin to make complimentary mention of the Deity in any such public way. As long as this nation has such little practical faith in God it had best wait a while before it begins to parade its faith in Him before the world. The Pharisees professed to have great respect for the God of their fathers, but in their daily lives they denied Him. We want no national Phariseism. There is too much in private.

Progress of the Cause.

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

RALLYING CALL OF THE CHURCH MILITANT.

THERE is light upon the mountain,
There is music in the air,
Like the tinkling of a fountain
Or the murmur of a prayer;
And my soul is filled with music,
As I hear adown the gloom,
"Whoso'er the Master willet,
We shall meet and rest at home."

Brothers, have your hearts grown weary?
Is the Christian's hope less dear?
Do you find life sad and dreary
While the days are passing here?
Let your weary hearts remember
In the hour of darkest gloom,
By the way the Master leads us,
We shall meet and rest at home.

From the battlements of heaven
Soon the herald's voice will fall,
And the sons of God uprising,
Answer to His bugle call.
When the light of heavenly glory
Opens the portals of the tomb,
By the way the Master leads us,
We shall meet and rest at home.

Upward to the camps of heaven,
Where are pleasures all untold,
We shall fold our tents and travel
Like the Israelites of old;
Not to sound of martial music,
Not to bugle call or drum:
Whereso'er He leads, we follow
Till we meet and rest at home.

Soon we'll all go home together
Where our mansion in the skies,
In its golden splendour waiting,
Soon will greet our longing eyes.
Is the prospect pleasing, brothers?
Whereso'er our feet may roam,
Soon with songs of joy unending,
We shall meet and rest at home.

TORIA A. BUCK.

LETTER FROM THE "PITCAIRN."

THE following letter which we copy from one of our California exchanges will be read with interest.

LAT. 143 dg. 10 min. W., LONG. 21 dg. 25 min. S., Sunday, December 21, 1890.

DEAR BROTHER: The little schooner *Pitcairn*, which left you the 20th of last October, is now away down here in the South Pacific, thousands of miles from home, as you will see by the above latitude and longitude.

All her sail is set, and she is speeding on toward Tahiti at the rate of about ten miles an hour.

After we left you at San Francisco amid such hearty and encouraging cheers, we sailed out just beyond the entrance to the bay, where we lay becalmed all night, enduring the terrible ordeal of seasickness. Early the next morning, however, the breeze sprang up, and we were speeding on our way toward Pitcairn Island, our first objective point. Soon the land faded from our sight, not to bless our vision again for a whole month.

The voyage was, upon the whole, very pleasant; we organized classes in Bible study, also one in language, thus relieving the monotony of the long sea voyage, and at the same time improving the mind.

We crossed the equator Friday, November 14, 1890, at 3 o'clock p.m., the thermometer registering 78 degrees in the shade, much cooler than we found it in the calm belt through which we passed a few days before, when the thermometer registered 95 degrees in the shade; the calm belt is the interval between the northeast trade winds and the southeast trade winds; here, mariners tell us, it is always hotter than at the equator, even

though the belt may be entered a hundred miles away from the equator.

On the thirty-fifth day out from Oakland we sighted Pitcairn Island in the evening; early the next morning a boat put off from the island, and as soon as she came within speaking distance we were greeted with a pleasant "Good-morning" from the men on board; in a remarkably short time they were all on our deck, heartily shaking hands and welcoming us to Pitcairn.

After the island crew, who had all hurried off without breakfast, had taken some food, we were taken ashore, where we were met by nearly the whole community; they were rejoiced at meeting us, though very shy; as we passed through Adamstown almost every house we passed we were invited to come in and eat something; finally accepting this oft-repeated invitation, we found a table literally loaded with most delicious fruits,—oranges, pine-apples, bananas, lemons, rose-apples, guavas, cocoanuts, etc., etc. Though it was out of the season for some of these fruits, yet we learned that they had been saving them for "the brethren" when they should arrive.

Our first two days were spent in visiting the different homes, and getting acquainted with their occupants.

We found that out of the one hundred and twenty-six inhabitants of the island, only about fourteen were professing Christians. Though the whole island paid great respect to the Sabbath, yet we felt that they were hopeless without a thorough conversion from sin, and a living faith in Christ as their Saviour. Said Jesus, "Except ye repent ye shall all likewise perish." What a picture of so many at home, outwardly obeying the commandment, yet unrepentant, unconverted!

In the series of meetings which followed, special effort was made to bring the islanders to a saving knowledge of Christ.

Never did a missionary speak to a more attentive audience than that which gathered in the little thatched church building on Pitcairn Island every morning and afternoon. Deep were the movings of the Spirit of God, and when an opportunity was offered for all to take part in the meeting, it was really touching to see the older ones, with tears streaming down their cheeks, rise and plead with friends and relatives on the island to step in while the waters were troubled; and again to hear the sobbing response from the unconverted as they rose and said, "Brethren, pray for me." One man saw all his children, five in number, including a married son twenty years of age, rise and declare themselves for Christ. The sight seemed to cause his cup of blessing to run over, and, rising to his feet, he exclaimed, amid his tears: "Now I know that the Lord answers prayer! Here are my children, for whose conversion their mother and I have been praying over ten years, and now they all, even to the last, who just spoke, have found the Saviour. Blessed be the name of the Lord!"

With some the change came almost at once, and as we saw the heavenly peace and joy beaming from their faces, we knew the Lord had done a work for them. Others battled in darkness several days, but with becoming persistence daily repeated the request, "Brethren, pray for us." When reference was made to the passage in John which says, "If we confess our sins, He is faithful and just to forgive us our sins," some began to realize that unconfessed sin was holding them in darkness.

There was little public confession of sin, but individuals went directly to those they had wronged, and there, confessing their iniquity, offender and offended bowed together in prayer for pardon. Those who had obtained help from Him who is mighty to save, sought to bring others who were estranged by sin to mutual confession; and said one who had thus been engaged, "It is the hardest work I ever did, and the most blessed too!"

In the meetings, as the young converts rose and told that they had found peace in believing, nearly every eye would be wet with

tears of joy; and may we not believe that there was joy in heaven over those who repented and found hope?

On preparation afternoon, October 10, those who had requested it, and had given evidence that they believed with all the heart, were baptized. Sixty-four candidates followed the footsteps of their Saviour; for, said He, "Thus it becometh us to fulfil all righteousness." It was an impressive scene down there below the rocky side of Pitcairn, as we stood on a large flat table of rock which projected out into the sea, while ever and anon the dashing surf seemed to resound in our ears "the voice of the great Creator," which "speaks in its mighty tones." Into the broken surface of the rock the waves had worn deep pools, making a most perfect place for the administration of the ordinance; and as one after another of the candidates were buried with Christ in baptism, and rose again to walk in newness of life, we felt that indeed it was blessed to be there.

A pleasant Sabbath followed, and ere another Sabbath had come, there were eighteen more souls who had given their hearts to Christ, and again the impressive rite of baptism was administered.

Immediately after the first baptism, a church was organized, adopting the name "Pitcairn Island Seventh-day Adventist Church." Simon Young was chosen as elder and Alfred Young, assistant elder; Daniel Christian and Edward Young were chosen as deacons.

A Sabbath-school was also organized, with Brother Alfred Young as superintendent. It was gratifying to see the readiness with which all took hold of the Sabbath-school work, and as some of the younger ones took classes for the first time, to see them grow by working for others.

Before the work closed on the island, a number of the young men and young women expressed their desire to give their lives to the work of carrying the message to other islands, asking for instruction that they might be prepared to teach others.

When, after three weeks' stay at the island, the time came for parting, it was keenly felt by all, the scene being similar to that when Paul parted from the Ephesian elders at Miletus.

Surely the Master has true followers in those who keep the commandments of God and the faith of Jesus on Pitcairn Island.

Your brother in Christ,

A. J. READ.

THE UNITED STATES.

MANY of the labourers in that country are at present attending the General Conference which has been in session for the past three weeks. Accounts of the proceedings have not yet come to hand, but from the programme of the Conference it is evident that a vast amount of work is mapped out for this convention. We notice about fifteen addresses are to be given upon such topics as "Home mission work, Foreign missions, Object of the Sabbath School, Medical missions, The claims of India and China upon us, Our Educational Institutions and work, Health and Temperance, Religious Liberty," etc., etc. Beside these there are numerous reports to be presented by delegates from Australia, New Zealand, South Africa, Russia, Germany, Switzerland, Norway, Sweden, and Great Britain. A telegram which appeared in several of the London dailies just after the Conference convened says:—

Battle Creek (Michigan), March 8.—A General Conference of the religious sect known as the Seventh Day Adventists was opened here yesterday. The Conference is the largest assembly of the Order that has ever been held. There are delegates from thirty States of the Union, and also from England, Norway, Swe-

den, Germany, Russia, Switzerland, Australia, and South Africa. President Olsen, in the course of his opening address, referred to the approaching completion of the new college of the denomination at Lincoln, Nebraska, which is being erected at the cost of \$150,000. He also stated that the book sales for the year amounted to \$700,000. The missionary ship Pitcairn, built for the denomination at a cost of \$200,000 (\$20,000, or £4,000 is nearer the truth), had, Mr. Olsen said, visited Pitcairn Island, the entire population of which had embraced the Adventists' faith and had been baptized.

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.

IS THE SETTING UP OF THE EVERLASTING KINGDOM STILL A FUTURE EVENT?

1. Was the kingdom future when the Lord taught His disciples to pray?

"Thy kingdom come. Thy will be done in earth as it is in heaven." Matt. 6: 10.

2. Did Christians enter the kingdom when they believed?

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14: 22.

3. What are the conditions of entering the "everlasting kingdom"?

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1: 5-11.

4. What other events occur in connection with the establishment of the kingdom?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4: 1.

5. Can we, in our corruptible state of flesh and blood, inherit the kingdom?

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50.

6. When will the necessary change take place?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Verses 51, 52.

7. Who will come from heaven with the trumpet that raises the dead?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

8. Is the kingdom now a matter of promise to these who are "rich in faith, and heirs" of it?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2: 5.

9. When will they "inherit" it?

"When the Son of man shall come in His

glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

10. Why was the parable of the nobleman given—to correct what error?

"And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Luke 19: 11.

11. Where did the nobleman go to receive the kingdom?

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Verse 12.

12. When he returned, had he received it?

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Verse 15.

13. Did he proceed to reward his servants?

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Verses 16, 17.

14. Did he slay his enemies?

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Verse 27.

15. Has the Son of God the promise of the whole earth as His kingdom?

"Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psa. 2: 6-9.

16. Does He come before His Father in heaven to receive His kingdom?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

17. Will He have received it when He returns from heaven?

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 11-16.

18. Will He smite the nations, and "dash them in pieces like a potter's vessel"?—*Id.*, verse 15.

"Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psa. 2: 9.

19. Where will these earthly kingdoms be found after that?

"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." Dan. 2: 35.

20. What will the kingdom of God do with all these earthly kingdoms, and how long shall it stand?

"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. R. F. COTTRELL.

Interesting Items.

—It is said that one-third of the 700 students at the University of Leipsic are Americans.

—Telephonic communication was opened between London and Paris on the 16th. inst. The distance is 297 miles.

—Mr. Astor, the American millionaire, who has taken Lansdowne House, Berkeley-square, for a year, pays £5,000 as rent.

—President Carnot has signed the Bill ratifying the convention concluded between Great Britain and France for the settlement of the Newfoundland Fisheries Question.

—Madame Patti, replying to an interviewer, declared that alcoholic stimulants of any kind tend to irritate the throat, and should be entirely abstained from by those who wish to cultivate singing.

—While boring at a salt working, near Middlesborough, there was an outburst of natural gas at a depth of 900 feet. The gas caught fire, and for three hours sent out a flame forty feet high.

—Baron Liebig, the great German chemist, says that "as much flour as can lie on the point of a table knife, contains as much nutritive constituents as eight pints of the best and most nutritious beer."

—The *Telegraph* believes it is now definitely arranged that the German Emperor will come to London in July, but not for the Royal Wedding, as was originally supposed. He will be accompanied by the Empress and his son.

—The army of the Pope for 1891 is made up as follows: Two generals, two colonels, two lieutenant-colonels a major, two captains and four lieutenants, and sixty men. This number includes the famous Swiss Legion.

—Speaking at a temperance meeting in Chester, the Duke of Westminster mentioned as an illustration of his practical interest in the temperance question the fact that he had, as leases fell in, reduced the number of licenses on his estate from forty-five to eight.

—The California State Assembly has passed the anti-Chinese Bill by a vote of 49 to 5. It provides for the issue of certificates of residence to the Chinese now in the State, and the exclusion of all others. The bill had already passed the Upper House, and now only awaits the Governor's signature to become law.

—There are now 15,000 men on strike in the coke region of Pennsylvania in support of a demand for an eight hours working day. Their leaders declare that this is but the beginning of a general movement, which will involve 125,000 men by May 1. Two thousand more hands have been thrown out of employment by the closing of the collieries at St. Clair.

—The Lord Mayor one day had a little boy as a witness in a case before him, and he thought fit, according to the usual practice, to test the boy's orthodoxy by first asking in a parental way, whether he knew where bad people went to after they were dead. His lordship was very much disconcerted by the ready answer, "No, I don't; no more don't you: nobody don't know that."

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THE PRESENT TRUTH.

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

LONDON, MARCH 26, 1891.

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We are indebted to Bro. La Rue of Hong Kong for copies of the "China Mail."

ELD. S. N. HASKELL has completed his tour around the world in behalf of the missionary work, and is now in attendance at the General Conference.

HE who lives up to his highest convictions of right and duty is the happy man. He who does this, however, is intimately connected with the Lord Jesus Christ, because it is such an one only who can thus live.

WE note with much satisfaction the report that Elder E. W. Whitney, who laboured some time in this country, has greatly improved in health. He has been stopping for a considerable time in Colorado, U. S. A.

HERR LUDNIG WINDTHORST, who celebrated his eightieth birthday on Jan. 17, died on the 14th. inst. It was he who formed the Centre or Catholic party in the Reichstag, against which all the efforts of Prince Bismarck when Chancellor could not prevail.

THE railway from Jaffa to Jerusalem, which was commenced some months ago, has already made some progress. The works have just been stopped on account of the bad weather. The hanging bridges used for unloading the plant and rolling stock from the ships were carried away the other day by one of the heavy gales which the Athens Correspondent of *The Daily News* reported. The work of laying the permanent way is still being pushed on however. The line presents no small engineering difficulties, Jaffa being on the seashore, and Jerusalem lying at an altitude

of 2,650 feet, whilst the distance between the two places is but sixty-one miles. Except the engines, which come from Philadelphia, all the plant and rolling stock has been made in France. There is to be at first only a single line, but the embankments have the necessary width for a second line, should one become necessary. The intermediate stations are five in number, viz., Iazur, Ramleh, Lydda, Naane and Artuf. All the employes are French.

THE death of Prince Jerome Napoleon last week annihilates the wild theory of the Rev. M. Baxter that this man was the Antichrist. Ordinarily we might hope that this modern prophet would now give us a rest and cease his predictions relative to the Napoleons; for a few years ago he wrote as follows: "It is unnecessary for anyone to say positively that Prince Jerome Napoleon will become the Antichrist, but no other Napoleon seems more likely than he." Now if the Rev. gentleman will stick to that opinion it will save him from further ridicule on this point and the Word of God from reproach that necessarily follows such reckless handling of the prophecies as he seems to delight in.

Here is another prediction from this same authority, "We know from Daniel that France is to defeat Germany by 1891, and if England shall be allied with Germany in that war, will not France, flushed with victory over Germany raise the cry 'A Londres,' and do to London as Germany did to Paris in 1870—71."

In the name of religion and in behalf of the ancient prophet of God we wish to say that Daniel gives no such information. The prediction came not from Daniel but from the chimerical brain of a later prophet. The words of Moses fittingly describe the situation as follows: "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18:22.

DR. HOWARD CROSBY Chancellor of New York University makes the following sensible remarks upon the question of enforcing Sabbath observance by the civil law:—

"The Sabbath as a religious day cannot be enforced by law by a government which invites men of every form of religion to equal privileges. This fundamental principle must be sustained, or the basis of our liberties is gone. Short-sighted people say, 'Is not the Sabbath commanded by God? and must we not therefore enforce its observance?' They fail to see the false conclusion. God has commanded very much that no human law can or ought to enforce. He has commanded the reading of His Word, the collections for the saints, the withdrawal from the unbelieving, and the avoidance of excess in living; but what human government could or should enforce these commandments? Furthermore, these short-sighted people do not remember that Christians themselves differ in regard to the obligations of the Sabbath and the manner of its observance. How, then, could even Christians unite on a law touching this matter? . . . What may be called the statute laws of God (such as we have enumerated) are for the individual to receive and define; and because they are for individual judgment, they cannot be enforced by the nation. If it were attempted, each Christian and Jewish sect would have its own special form to advocate, and even the individuals of the same sect would be divided in the preparation of [the laws.

What! Shall we then lose our Sabbath?—

Yes, if it is to depend on human law. It would be a sad thing to have our Sabbath like the other days of the week. Every Christian would mourn over such an issue. But far better that than the formalistic Sabbath that would be ours by legal enforcement, and the utter overthrow of individual rights, which would be its prominent factor. The Sabbath as a religious day is for the individual Christian and the church of Christ. It is a day of privilege and spiritual significance, to be prized and faithfully used by each godly heart. Used by such, it will be indeed a holy day, but enforced by national law, it will be a soulless form, a hollow mockery, displeasing to God and promotive of hypocrisy."

THE Secretary of The Boys' Home, Southwark, S.E. sends us the following which is certainly substantial evidence of gratitude on the part of the donors. These "Homes" where "the rescued waifs and strays" are taken and trained up to become useful members of society are doing a noble work. Here is how some of the boys who went from the Home to Canada express their appreciation of favours received.

"The rescued waifs and strays sent out to Canada from THE BOYS' HOME, 95, Southwark Street S.E., have just forwarded to the Founder, Mr. J. W. C. FEGAN, as a "New Year's Surprise Gift," a draft for £204 11s. 10d., voluntarily contributed out of their earnings, towards the support of their old Home, and to help in the expenses of the next party of 100 boys leaving towards the end of this month. This is the third year they have shown such substantial appreciation of the kindness bestowed upon them in time of need. Their collection amounted to £108 in 1889, and £148 in 1890. The entire cost of placing one of "Nobody's Boys" far away from the hardships and temptations of London streets in the healthy, thrifty homesteads of Canada, is only £10.

Many "Old Boys," who were only a few years ago street-wanderers, are now settled on their own farms, acquired by their own industry; and others are supporting themselves while passing through a college course with a view to qualifying for a profession, or entering the ministry. There is practically no limit to the extension of this good work, but the question of funds. Support is much needed to develop these efforts, and even the smallest contributions will be gratefully received."

AN hour passed in sincere and earnest prayer, or in conflict with, and conquest over, a single passion or a subtle bosom sin, will teach us more of thought, will more effectually wake in faculty and form the habit of reflection than a year's study in the schools without them.

"THE Millennium, and what will precede the good time coming" is the topic for the address to be given Sunday evening March 29 at the Athenæum on Camden Road. The services begin at seven o'clock.

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