

THE Present Truth

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

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THE PRESENT TRUTH.

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—FOR—

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GOD'S WILL IS BEST.

LET nothing make thee sad or fretful,
Or too regretful—

Be still.

What God hath ordered must be right;
Then find in it thine own delight,
Thy will.

Why shouldst thou fill to-day with sorrow
About to-morrow,

My heart?

One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favour,

But rest;

Thou knowest what God wills must be
For all His creatures, so for thee,
The best.

—Paul Fleming.

General Articles.

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

THE LOVE OF GOD.

(Concluded.)

JESUS was hunted from place to place during His ministry. Priests and rulers were on His track. They misrepresented His mission and labour. He came unto His own and His own received Him not. Angels watched the conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the Divine Son of God. They saw that he who had only been second to Jesus in power and glory had fallen so low that he could influence men to hunt the steps of Christ from city to city. When Christ sought the garden of Gethsemane, the enemy pressed darkness upon His soul. Even His disciples did not watch with Him through that hour of trial. They heard the agony of prayer that came from His pale and quivering lips, but they soon allowed sleep to overcome

them, and left their suffering Master to wrestle with the powers of darkness alone.

It was in the garden of Gethsemane that the mysterious cup trembled in His hand. Would He drink of the bitter portion and save a lost world? or would He forbear and let it perish? The destiny of the fallen race trembled in the balance. If He drank of the cup of suffering, He must open His breast to the griefs and woes and sins of humanity. He prayed, "O my Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." He had said to His disciples, "My soul is exceeding sorrowful, even unto death." His suffering almost extinguished His life. The drops of blood beaded His forehead, and dewed the sod of Gethsemane. "His visage was so marred more than any man, and His form more than the sons of men." When He fainted as in death, an angel came to the Divine Sufferer, and offered Him the cup of consolation to strengthen Him for the conflict.

The Saviour of the world arose, and for the third time sought His disciples, and found them sleeping. He looked sorrowfully upon them, and His words aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even while these words were upon His lips, the footsteps of the mob that was in search for Him were heard. Judas took the lead, and was closely followed by the murderous throng. Jesus turned to His disciples, as His enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of His recent agony were visible as He stepped forth to meet His betrayer.

He suffered Himself to be taken by the murderous throng, and was dragged from one tribunal to another. Although Isaiah had written, "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace," yet He was now mocked, derided, spit upon,

scourged, and maltreated. Was He innocent?—Yes; but innocence does not save men from persecution when the evil one controls the minds of their tormentors. Jesus is our pattern. He has given us an example that we should follow in His steps. Many will have to pass through scenes similar to those through which Jesus passed. After He was judged, He was brought forth to the people, and Pilate declared, "I find no fault in this man," but the people cried, "Crucify Him, crucify Him." "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Christ was the Son of God, equal with the Father; and yet He was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son. When the Son of God hung upon Calvary, the darkness gathered like the pall of death about the cross. All nature sympathized with its dying Author. There were thunders and lightnings, and a mighty earthquake, but the hearts of men were so hardened that they could quarrel at the foot of the cross upon which hung the world's Redeemer, about the dividing of His vesture. Their hearts seemed to be wholly under the control of the powers of darkness. Angels looked upon the scene with sorrow and amazement. As man's substitute and surety, the iniquity of men was laid upon Christ; He was counted a transgressor that He might redeem them from the curse of the law. The guilt of every descendant of Adam was pressing upon His heart; and the wrath of God, and the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. The withdrawal of the Divine countenance from the Saviour, in this hour of supreme anguish, pierced His heart with a sorrow that can never be fully understood by man. Sin, so hateful to His sight, was heaped upon Him till He groaned beneath its weight. The despairing agony of the Son of God

was so much greater than His physical pain, that the latter was hardly felt by Him. The hosts of heaven veiled their faces from the fearful sight. They heard His despairing cry, "My God, My God, why hast Thou forsaken Me?" They saw the Divine Sufferer die beneath the sins of the world.

Jesus was laid in the tomb. He went into the darkness of the grave, and tasted death for every man. But He did not long remain under the power of the enemy. A mighty angel came from heaven and rolled back the stone from the sepulchre, and for fear of Him the keepers did fear and quake, and became as dead men. Christ came forth from the tomb a triumphant conqueror, and led forth from their graves a multitude of captives.

The Roman guard hastened to tell the rulers what had occurred, and they were bribed to testify that His disciples had stolen His body away by night. When the women who had followed Jesus came to the sepulchre, the angel said unto them: "Fear ye not; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you."

We have a risen Saviour; He has ascended up on high, and ever liveth to make intercession for us. Through Him those who believe in Him shall be crowned with glory, honour, and immortality; 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."

MRS. E. G. WHITE.

A TRUE CHRISTIAN.

WE are living in an age of adulterations and pretences. Articles of merchandise are misrepresented for the sake of gain. In every kind of business, deception and fraud are practiced.

A man once said to me: "It is not possible for a business man to be a Christian." This I do not believe, yet I am satisfied that but few business men are genuine Christians. Religion is apparently regarded by many as a sort of cloak, which may be worn or laid off at convenience. It is not the clothing a man wears, nor the society he keeps, that makes him a gentleman; neither is it the mere profession of religion, nor the membership in any particular church, that constitutes a man a Christian. True religion is not something that can be put on at convenience, and put off at inconvenience, but it is an adornment that is woven into the life and character

of the individual. The true Christian life is a reflection of the life of Christ. "If any man have not the spirit of Christ, he is none of His." This spirit cannot abide in a heart that is ruled by selfishness; hence the necessity of crucifying self. The process is painful to the "old man" of sin, but when it has been accomplished, there is peace, and joy, and comfort that the world can neither give nor take away.

Look at that little bee! He is gathering from the flowers material for his comb. There is another, extracting honey from the same flowers. So it is with so-called Christians: one man reads his Bible to build up a theory, while another gathers from its sacred pages the sweetness, the essence, the only life-giving power of true religion.

Many of the natives of India have studied the principles of the Christian religion, as they study the sciences, and have become so well versed in the same as to take the premium on essays written on religious subjects; and yet they cling to their idolatry. The query arises in my mind whether there may not be individuals in Christian lands who are not only familiar with the principles of Christianity, but who outwardly practice those principles (when convenient) and yet in their hearts are worshipping some idol.

If the great Teacher, who can read the thoughts, were here to-day, would he not truthfully say to many: Woe unto you, Christian professors, hypocrites! for ye devour widow's houses, and for pretence make long prayers; "Ye also outwardly appear righteous unto man, but within ye are full of hypocrisy and iniquity." "Not everyone 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."

Christ is man's example. He came not only to redeem us from past transgression, but to enable us to walk even as He walked. This the natural man alone cannot do, but when His nature has been changed by grace, and through the operation of the Spirit of God upon the heart, it will be his delight to do the will of God. Men are willing slaves to sin, because they do not realize its nature and sure results. The Lord's plan for revealing sin in individuals is by means of His law. "Sin is the transgression of the law," and "by the law is the knowledge of sin."

"Sin, when it is finished, bringeth forth death." To be converted is to be saved from the practice and power of sin; to be renewed in mind and in heart, and to have our words and actions in harmony with the Divine will.

The true Christian is not satisfied with a knowledge of the first principles of the Christian religion,—a knowledge, by faith, of justification from past sins, but he longs to know more of Christ, and to add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance, patience, godliness, brotherly kind-

ness, and charity; knowing that if these things be in him and abound, he will be fruitful in good works, and that it will be his delight to do the will of God.

Faith that God accepts, is a faith "that works by love;" that leads to a faithful performance of every Christian duty. It is the Christian's privilege to stand perfect in Christ every day, and yet to be going on unto perfection. He is to be as clay in the hands of the potter. The lump of clay, when it comes into the hands of the potter, and at each stage of the transforming process, is just what the potter wants it to be, and therefore it pleases him; though it is far from what he intends it to be when finally completed. An apple in spring time is perfect for that season, but is very unlike the apple perfected and matured in autumn. So with the Christian: when born into the "new life," he is a babe. His knowledge and experience in the Christian life has but just commenced. How is he to grow?—By becoming connected with the living Vine, by drawing strength and nourishment from Christ, the only source of spiritual blessing.

How anxious is the parent to see the little infant grow and develop into manhood. The best of food and every necessary condition to this end, he gladly supplies. Is not our heavenly Father just as anxious to see His children develop into strong men and women in Christ? And will He not faithfully supply every want to this end? The reason that there are so many weak Christians, I apprehend, is that they are either satisfied with their condition, or that they do not realize how willing and anxious the Lord is to bestow His blessings upon them; therefore they do not seek the help that is within their reach.

It is the Christian's privilege to be daily overcoming, daily gaining victories over self and the enemy of our souls. This he cannot do, however, without Divine aid; for Satan is stronger than man. But if the Saviour abides in our hearts by His Holy Spirit, then we are stronger than the enemy, and never need be overcome; for when the devil meets us he meets our Saviour, and he at once retires from the conflict.

So many Christians are continually falling, falling, and rising again; until they finally become so discouraged as to be unable to rise. Now why is this? Does the Lord want it to be so? The little child walks with his father in the darkness, and over a rough road, but he does not fall, and why not?—Because he has hold of his father's hand. Is not the Lord able to uphold those who walk with Him?
I. J. HANKINS.

THE TESTIMONY OF CHRIST TO JONAH.

It has become fashionable to divorce Christ from the Old Testament, to set Him over against prophets as their antipodes. The cry is, Give us Christ, as for this man Moses and these men the

prophets, we care not what becomes of them. The opinion has credence that the Old Testament marvels and characters detract from the character and purpose of Christ, and so they must not be mentioned the same day. Take a prophet like Jonah, whose incidents and history require faith to accept them. The popular idea is that it complicates Christ to be in any way connected with them. License is demanded to disassociate Christ from the Old Testament worthies and history—no relation, mediate or intermediate, must be established between them. The old-fashioned theory that the Old and New Testaments are part and parcel of the same system must be discarded.

The orthodox Christian still holds to the old theory, the only Divine one, that these two are one. That Christ is the product and perfection of Old Testament facts and theories. That they stand or fall together. That Moses is the forerunner and type of Christ. That his system made Christ's mission and work possible. Daniel in the lion's den must go hand in hand with Paul's delivery from the viper's bite. That the fiery furnace with Shadrach, Meshach, and Abednego must stand or fall with Paul's shipwreck or Peter's jail delivery. That the ten commandments find their reproduction and spiritual expansion in the sermon on the mount.

But the modernizers who clamour against dogma and creed will have none of this marriage between the saints of the Old and those of the New. The old are classed as Jewish myths. This may look wise and seem pious, but what does Christ say about it? Does He, in His own estimate stand singular and alone in this regard? He, it is true, makes no mention of the heroes and conquerors of the Roman Empire, of which He was the subject. As far as He is concerned they neither had mission nor work; served neither for illustration nor model.

But the Old Testament men served Him for illustration and proof. Jonah will serve as a specimen. The personality of the prophet is minor and obscure. Christ refers to him and without hesitancy puts the seal of truth on that, to the higher criticism, eye-sore incident, the being swallowed by the whale. Christ was bound, as the light of the world, to explode all traditions and myths which had been foisted on the credulous as religious truth. What does Christ think of this discredited incident of Jonah being swallowed by the whale? He refers to it with the greatest calmness and the clearest apprehension of its historical verity. "An evil and adulterous generation," He said, "seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in Judgment with this generation, and shall condemn

it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

He stamps the book as a fact, the prophet as a real person, and this most criticized and dishonoured incident in it as typical or suggestive as a sign of one of the sublime and fundamental facts in His own life and work, making it a sign to an evil and adulterous generation of the power of God, which was soon to be illustrated in His own resurrection. To Him these marvels of Old Testament history were not to be handled with the vandal handling of modern criticism, but as facts which show the power and presence of God all along the stream of revelation, and instead of giving occasion for doubt or sneering unbelief, should establish and strengthen the faith of God's elect in the mighty power and oneness of the God of the Old and New Testament.—*Selected.*

HEAVEN AND HOME.

BROTHER pilgrim, be not weary;
Tune your harp for heaven and home,
Where the heart is never dreary,
And where tears shall never come:
Don your armour, be not sleeping;
One short hour, and 't will be past;
One brief hour of toil and weeping,
Then comes heaven and home at last.

Let your eyes to heaven be turning,—
Darkened sun and falling stars,—
See the crimson heavens burning,
Earth prepared for final wars;
Hear the scoffer ask with jeering,
"Where's the sign that He is nigh?"—
Turn your eyes with joy and fearing
To the omens in the sky.

Signs in nature of't have told us
Of the saints' glad jubilee;
Soon shall azure skies enfold us,
And upon the jasper sea
We shall stand in robes of whiteness,
Praising Him upon the throne,
And in heaven's eternal brightness
We shall know as we are known.

L. D. SANTEE.

SELF-DENIAL.

SELF-DENIAL for its own sake is worthless. It is contrary to the Scriptures to imagine that God takes pleasure in our pain and suffering, or that they are the coin with which to purchase his approval or gifts. He has given us freely all things to enjoy. Self-denial is to do right and serve Christ at any cost.

It is clearly our duty to deny ourselves that which is wrong, but to deny ourselves that which is right is not so easily understood. Every one who does not love God, and live for Him, loves and lives for self. To dethrone self will cost us pain, a struggle, and continual watchfulness. One has said, "The whole cross is more easily carried than the half. It is the man who tries to make the most of both worlds who makes nothing of either. But he who has drawn the boundary line sharp and deep around his religious life, who has marked off all beyond as for ever forbidden ground to him, finds the yoke easy and the burden light."

The only joyousness in life is when we

are so interested in our work or recreations as to forget self for the time being. To live in an absorbed interest in that which is outside of one's self, and which is worthy of one's devotion, is to live in joyous self-forgetfulness.

We must deny ourselves all that may harm others. The Christian cannot live to himself. We continually influence those with whom we come in contact. We help or hinder them in living the life God designs them to live. We may have to deny ourselves of many things which are right and do not harm us, but which might be a hinderance to others. We must deny ourselves the expression of feelings which might awaken wrong feelings in others. We find by studying the life of our Saviour, that his self-denial was not simply a "fast from evil," but it was denying self of every lesser good for the one object of his life—the salvation of others. To follow him, we must do as he did, make it our business to save others even at the cost of laying down our own life.

Much is said of the *pain* of self-denial, little of its *pay*. Let no one shrink from it because of its cost. We should rejoice to give to God that which costs, who has given us such a costly gift in the person of His Son. What we give up for our own sake is clearly gain to us. We give up *earthly* life that we may obtain that *more abundant* life. We must be emptied of selfish delights to make room for the blessings God has for us. For that of which we give up for our fellowmen, we receive from them and experience the joy of having shared the work of the Master, which is a far deeper and more lasting joy than could have been given by anything we surrender. For that of which we deny ourselves for Christ's sake, we receive "an hundred-fold" now and hereafter.

ASA SMITH.

TRIALS.

ALTHOUGH most necessary for our peace of mind and for the development of Christian character, there seems no lesson so hard for weak, distrustful humanity to learn as that "all things work together for good to them that love God." We are so slow to believe that the Lord will never leave us nor forsake us (Heb. 13:5; Psa. 37:23-25); so slow to appropriate to ourselves the blessed promise, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. How little do we appreciate the truth that in all the affliction of God's people He also is afflicted (Isa. 63:9); that His great, loving heart beats in sympathy with every feeling of pain or sorrow endured by His children; yet all this is true. We never shall be able to measure our Father's love, pity, and sympathy. Especially when trials come upon us are we apt to forget that we are not forsaken, and become despondent and gloomy, and almost murmur against God. It may be that it is just this murmuring disposition that

the Lord would take from us; and to show us our evil propensity, He permits trials to come upon us. Did not the trials come, our weakness would not be made manifest, and we should come up to the Judgment with defective characters.

God knows best. Losses may be a rich blessing. Long-continued prosperity might cause us to place our affections upon our possessions, to idolize them. Col. 3:1, 2. God sees our danger, and He reaches out His loving hand, and takes from us that which might work our ruin. We should not receive this dispensation of His love as a judgment administered in anger. We should humbly say, "Thy will be done." Our stubborn, wilful hearts sometimes need to be broken, that God may pour in the healing oil of His precious love. Their iron doors sometimes can be opened only by the hammer of affliction, and then the sunlight of heavenly truth will shine into them. Or it may be that it will require the sharp chisel of pain pressed down by a Father's hand, to whittle away some rough, uncomely corner in the soul-temple, some unholy propensity; or even to give to some good trait already possessed a holier, more heavenly lustre. John 15:2; Dan. 12:10; Heb. 12:5-13; Mal. 3:3; 1 Pet. 5:10. Or it may require the loud thunderings of God's judgments to awaken in us a sense of our condition, of our obligations to Him and to mankind. Better by far to humbly, gladly bow to the wise dispensations of Providence while yet opportunity is given to amend, than to stoutly rebel, and finally receive the unmingled wrath of God.

We love to sing and pray,—

"Nearer my God to thee,
E'en though it be a cross
That raiseth me."

But when the cross comes, how loath we sometimes are to take it up; how deaf we are to the whisperings of conscience; how slow we are to discern a Father's loving, guiding hand! But God has said: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:37.

God does not afflict to gratify His power. He would uproot the thorns and thistles that He may sow the seed of heavenly truth. Those bitter tears may be to water the long-hidden and deeply-buried germs of a purer, holier life. Those sad privations may be the precursors of better days. Although some tender, sensitive chord is touched, it may awaken to higher life. Although some tender tie has been broken, it may form a connecting link with a better world. Although the fruitage of long years of toil may be swept away, it may, in the wisdom of God, be as treasure laid up in heaven. Then look up, tried one, and take courage. Trust in the promises of God. He has said that He "is a sun and a shield: the Lord will give grace and glory: no good thing will He with-

hold from them that walk uprightly." Psa. 84:11. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. J. M. HOPKINS.

KNOWLEDGE NOT SUFFICIENT.

KNOWLEDGE, unless allied with goodness and wisdom, and embodied in upright character, is naught. It is not how much a man may know, but the end and purpose for which he obtains knowledge is of the greatest importance. The great object must be to improve character, to make it better, more useful, benevolent, energetic and efficient in the attainment of high purposes. "One may be able to interpret the eloquence of nature, and look out among the stars with a feeling of exultation at the glories of the heavens; yet if he scrutinizes the universe with self only before his eyes, he lies buried in the earth alone with all his burning thoughts. But when in devoutness of spirit he gazes into the heavens, he himself becomes as nothing, as an atom of dust on the skirts of a glory immeasurable." He perceives in everything the Presence that fills immensity, and crowds it with proofs of His power and wisdom. Then the Author of this beauty and majesty becomes the object of his desires, while in his self-abasement he exclaims, "What is man, that Thou art mindful of him!" and learns to trust Him in His faithfulness to all eternity, and finds that "the fear of the Lord is the beginning of wisdom." "The pillar of cloud and of fire which led the Israelites to safety drew the Egyptians to destruction. One saw the hand of God, the other but a phenomenon."

All the worldly knowledge a man can acquire will not make him a good man, or prevent him from falling into grievous sin. We may find great mental cultivation combined with moral corruption.

Knowledge is a trust, and brings with it a mighty responsibility. Few more awful sights are seen than a once-cultivated intellect fallen—a mind that has soared into the highest heaven of intellectual attainment, that has shone forth like the sun in his glory, and filled the world with its blessed beams, degraded and debased—a mind that might have been like a Samson among its fellows, shorn of its strength, and only brought forth at times to make sport for the Philistines; like the eagle that might have risen to the firmament and drunk of the fountain of Divine light, fluttering broken-winged and blinded, in the dust; or, like the fallen angels, taking refuge in the Gadarene swine from the presence

of Him in whom they ought to have delighted—the Divine spark fled from the human face, the soul gone, the beast everywhere grovelling in the thing that had once been man.—*Selected.*

BE FAITHFUL IN EVERYTHING.

A SLOVENLY carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer a hearty "Amen!" came from a servant, who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sunday, was always late at his employer's store on week-days. He whispered "Amen," too, and meant it, so far as he knew himself. A lady-hearer, as she listened, resolved to join the Church Missionary Society, and then went home and found unreasonable fault with her cook. And others also felt warned to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in Bible-class, and weak at his trade, is no credit to the profession he makes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*Selected.*

THE RIGHT KIND OF RELIGION.

I DO not want to be misunderstood. I am working for a revival of religion—a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living—on self-denial, pains-taking, circumspection and prayer—that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us in the name of the Lord have a revival of pure, undefiled religion—a sin-killing, sin-hating, sin-forsaking, debt-paying, God-serving, man-loving religion; a religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober—that crucifies the pride of life, the lust of the eye and the lust of the flesh—roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.—*Bishop Pierce.*

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.

MANLINESS AND MORAL PRINCIPLE.

EVERY young man considers it high praise to be called a "manly fellow;" and yet how many false ideas there are of manliness! Physical strength is not the test. Sampson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Francis, Lord Bacon, was a prodigy of intellect—the Sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill a prisoner for swindling! Was he manly when as Lord Chancellor he took with one hand £300, and with the other £400 from the opposing suitor, and then gave judgment in favour of the £400? See him enter his prison, convicted of bribery, fraud, and deceit! Was he, with his great intellect, manly?

Fast living is not manliness. Some men think that to strut and to swagger, and puff and swear, and become an adept in vice, is to be manly. To some, the essentials of manliness are to "toss off their glass like a man," "spend money freely like a man," "stand up in a fight like a man," "smoke like a man," "drive a fast horse like a man;" forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, benevolence, are characteristics and essentials of manliness.

There is no manliness in sin of any kind. Vice is essentially unmanly. Just so far as evil habits are connected with what are called manly sport, degradation follows.

I express my own opinion in saying that I do not consider horse-racing a manly amusement. Of the two I think prize-fighting the more honourable. If two men choose to train themselves to endurance, patience, and skill, and then meet of their own free will to batter themselves to pieces, I consider that it is more manly than to drive a horse, with whip and spur, till his reeking sides are covered with foam and dripping with blood and sweat, his nostrils distended and bleeding, his whole frame quivering with pain and exhaustion, for the sake of sport, and transferring cash from the pocket of one man to that of another without an equivalent.

To be manly is to be honest, generous, brave, noble, and pure in speech and life. The highest form of manliness is godliness. Some one has said, "An

honest man is the noblest work of God." If we mean honesty in the common acceptance of the word, it is not true; a merely honest man is not the noblest work of God, but the man who is honest toward God and toward his fellow man—in short, a Christian man—is the noblest work of God.

There is a class of men and women who despise labour, who avoid all intimacy or contact with those who work for a living. "Oh, he's only a mechanic!" "Oh, she lives out!" Some young ladies would be shocked at the idea of marrying a mere mechanic. In fact it is the fashion among the most useless of all God's creatures to despise those who are the most useful, and by whom they obtain all that makes them what they are. They revel in the wealth obtained by labour while they heartily despise it.

A gentleman was travelling in a train when a collision took place. He was greatly alarmed for his horses, and cried out, "Oh, my horses! my horses!" but, putting his head out of the window he exclaimed, "Ah, thank God! it's only a third-class carriage!"

A story is told of Lady Charlotte Guest, the principal proprietor of the Dowlais Iron Works. Her aristocratic friends, while they enjoyed her princely hospitality, had often sneered at her extensive iron works, which they called her "cinder-hole." As soon as the balance-sheet of the works was completed, a copy was always dispatched to her wherever she might be. On one occasion she gave a grand party at her London residence, and when the festivity was at its height, a courier arrived from Dowlais with a tin box containing the expected document. Lady Charlotte ordered it to be brought to her in the brilliantly-lighted saloon, where she was surrounded by a circle of her aristocratic friends and relatives, who probably occasionally enjoyed a sneer at the "cinder-hole."

"What's that, Lady Charlotte!"

All crowded around the tin box.

"'Tis our balance-sheet."

"Balance-sheet!" exclaimed the fair aristocrats. "What's a balance-sheet?"

"It's an account made up and showing the profits down to the works for the last twelve months."

The company laughed, for they thought of the "cinder-hole." "And so that's a balance-sheet!" crowding round the paper with the double entries, and the red lines, looking on it as a phenomenon. "Why, I never saw one before! But what are the profits?"

Lady Charlotte, not seeming to heed them, said as though she spoke to herself:—

"Three hundred thousand pounds! a very fair year," and she recommitted the balance-sheet to its tin case, while peeresses looked almost petrified.

"Three hundred thousand pounds profits! What, you don't mean that in one year?"

"In one year," was the reply, as

though there was nothing at all remarkable about the matter.

"I'd be a Cinderella myself!" said a Border countess, "to a husband with such a business. Three hundred thousand pounds, and all from that nasty cold iron—it beats the glass slipper!"

"Labour is the great law of the universe; labour is the law of humanity; labour is essential to the healthy development of our physical, intellectual, and moral life." Think of a man doing nothing! What weariness! What an intolerable life! Why the most dreadful punishment is solitary confinement with nothing to do. Men have committed suicide, weary of living to eat, drink and sleep. Idle men are generally mischievous, arising from the fact that a man *must do* something, and those who despise honourable labour verify the truth of Dr. Watts' lines:—

"Satan finds some mischief still for idle hands to do."

—John B. Gough.

CONFESSING ONE'S FAULTS.

SOMETIMES it is very hard to learn how to acknowledge an error. There are those who cannot understand that there is something manly and worthy of their dignity in acknowledging a mistake, or owning their ignorance.

When a lady asked Dr. Johnson how he came to commit a palpable blunder in his dictionary, he replied, "Ignorance, pure ignorance."

For a schoolmaster, or one in authority, it seems especially hard to confess to an error, and yet such a confession often raises him in the estimation of his subordinates, and binds him to them with stronger cords of affection and respect. I once read somewhere a very interesting narrative of such an experience by school and schoolmaster, illustrating this and also the beauty and nobleness of character and truth.

Two boys were in a schoolroom together, when some fireworks were suddenly exploded. When the master questioned them, one boy at once denied it; the other, Bonnie Christie, would neither admit nor deny it, and without further questioning, he was severely flogged. When the boys were alone again, he who had escaped said:—

"Bonnie, why did you not deny it?"

"Because there were only we two in the room, and one of us must have lied."

"Then why not say I did it?"

"Because you said you did not, and I pity a liar, and will never tell of him."

When school resumed, the boy marched up to the master's desk and said:—

"Please, sir, I can't bear to be a liar; I let off the crackers," and then burst into tears.

After a moment's pause the master, hand in hand with the culprit, before the whole school, walked down to where young Christie sat.

"Bonnie Christie, lad," said the master

"he and I have come to beg your pardon; we were both to blame."

The school was so hushed they might have heard Bonnie's big-boy tear-drops fall on his copy-book, as looking up with the tears on his cheek—such tears as the severest flogging would never have forced from his eyes—he gently said, "Master for ever," and the glorious shout of the scholars made the rafters ring as the master's eyes grew dim with tears.—*Sel.*

TACT IN GOVERNING.

THE late Mr. John B. Gough gives the following incident which shows a careful study of human nature on the part of the teacher mentioned, and sound sense in giving reproof:—

"I was struck with the methods pursued in a large school, one of the best for boys, in a neighbouring State. The principal entertained me for a few days. There was no flogging, no spying, no talebearing. There was subordination and an easy compliance with rules. Every delinquent reported himself. It needed some patience and skill and persistence to bring the scholars to this point. For instance, if the principal was disturbed by a great noise in one of the dormitories, occupied by a dozen or more boys, he would go up to the room at once, and probably all would be still, every boy in his bed, some feigning sleep.

"Who made that noise?"

"No reply.

"I ask, who made that noise?"

"No reply.

"The question was slowly repeated.

"No answer.

"Young gentlemen, please dress yourselves, and come down to the recitation room."

"When they were gathered there, he would address them, telling them how mean it was that the guilty should permit the innocent to be punished for their fault; and dilating on the cowardice that would commit a fault and permit others to suffer the consequences, he would ask the young gentleman who originated the noise, or if there were more than one, to acknowledge it, and receive the punishment; that he should consider the whole class in disgrace until the culprit or culprits confessed. This experiment was generally successful, and he had but very little difficulty in ascertaining the cause of any breach of the rules."

A BEAUTIFUL FACE.

SOMEBODY said it was a beautiful face, and the second somebody who looked at it discovered it wasn't a young face, while the third somebody said it was not a correct face, but still they all united in saying it was a beautiful face. I will tell you how it happened to be so. It was the face of a woman who early in life, when she was a girl, discovered that her face would only be beautiful if she did not allow herself to speak the pettish word, or think the unkind thought; that

petulance and sullenness drew down the corners of her mouth until they made lines there; that anger gave her a corrugated brow, and that a violent indignation made her draw her lips close together, made them lose their Cupid's arrow shape, and become thin and pursed up.

She learned that ill-temper affected her complexion. Now, you laugh at that! But it is true, nevertheless. Every part of the human being is affected by the mental action, and anger is quite as likely to give you indigestion and dyspepsia as it is to give you headaches and make you feel nervous. Indigestion and dyspepsia mean *dull eyes and a sallow skin*; so quite irrespective of its being a virtue to restrain your angry passion, you see it is a good beauty preserver. The woman who, as a girl, never learns exactly how undesirable it is to show outward, visible signs of peevishness or irritability, will certainly have outward visible signs on her face, and when she is the age of this woman—this woman who is described as having a beautiful face—will be wrinkled and ugly. Ugly is a very disagreeable word. You know it doesn't mean lacking in fine features; it doesn't mean not having a skin like strawberries and cream, but it means being repulsive and disagreeable. And so, my dear girl, that's what you must not do. You must, when you are fifty, have a *beautiful face*—the result of a careful consideration of your temper and the out-spoken words that proclaim it; a consideration of such weight that it never lets the ugly, angry words even formulate, let alone express themselves.—*Ladies' Home Journal.*

FORMS OF MORNING GREETING.

IT is astonishing how old this salutation is, and how it differs among various races.

The Greeks wished a man to be of "good cheer." The Romans trusted their friends might, that day, find themselves in a state of health and safety.

But when the matter is looked into, the reason explains itself. The Greek was a gay dog, and happiness at any cost was his ideal. Hence be of "good cheer"—make the most of the moment.

The Romans, however, surrounded by the care of a vast empire, threatened now by one foe and again by another, used a more solemn greeting.

"Health" was his first wish, because his idolized Rome was surrounded by fogs. "Safety" was his second wish, for at any moment the fateful end of all things might come.

In China "good morning" almost grows comic. It means there "Have you eaten your rice, and is your stomach working well?" Fancy putting these phrases to an Englishman.

Yet, after all, the Chinaman shows a good deal of wisdom in his salutation.

A good appetite for breakfast, be it a

bread-and-butter meal, or be it a repast on rice, means, as a rule, a good day, and following a good day, a good night, and with a good night, pleasant sleep and renewed strength for the morning again.

A man whose stomach, too, is working well, is a man whose temper is equable, and who will, therefore, generally speaking, be happy and sunny-minded.

Upon these considerations, therefore, it would almost seem that pig-tailed John's "Good Morning" is the wisest of those named.—*Sel.*

THE GIFT OF BLAB.

THE importance of the gift of gab is well understood. It opens the way by which many people are able to gain a living. Many a clamorous defender of working-men may thank his gift of gab for the privilege he enjoys of working with his jaws, while his brain and muscles have an easy time.

The gift of gab, the power of saying something under all circumstances, is very different from the gift of blab, which continually says the wrong thing, and says everything that should not be said, and at times when silence would indeed be golden. Business is deranged, secrets are told, friends are alienated, and sensible people are disgusted, by the incessant blab of persons who never have known just how to hold their tongues until the time to speak had come. The gift of blab is frequently a fatal gift. Many a man has ruined his prospects for life by some untimely and ill-considered remark. Many another man has given information to his enemies, brought grief to his friends, and spread mischief and trouble which might have been avoided if he had not possessed this fatal gift. "Whoso keepeth his mouth and tongue keepeth his soul from troubles;" and he who can silently wait the appointed time, being swift to hear and slow to speak, will find that the gift of silence is often far preferable to the gift of blab.—*Sel.*

PERSONALITIES.

KEEP clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up charac-

ter goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*Sel.*

BE SENSIBLE.

DO NOT be above your business. He who turns up his nose at work quarrels with bread and butter. He is a poor smith who is afraid of his own sparks; there's some discomfort in all trades except chimney sweeping. If sailors give up going to sea because of the wet; if bakers left off baking bread because it is hard work; if ploughmen would not plough because of cold, and tailors would not make our clothes for fear of pricking their fingers, what a pass we would come to. Nonsense, my fine fellow, there's no shame about any honest calling; don't be afraid of soiling your hands; there's plenty of soap to be had.

All trades are good to good traders. Lucifer matches pay well if you sell enough of them. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. When bars of iron melt under the south wind; when you can dig the fields with toothpicks; blow ships along with fans; manure the crops with lavender water, and grow plum cakes in flower pots, there will be a fine time for dandies; but until the millennium comes we shall all have a deal to put up with. Let us put up with it like men.—*Sel.*

WHAT CRIME COSTS.

MR. W. D. MORRISON cites figures in a letter to the *Times*, setting forth the enormous cost of crime in the United Kingdom. According to the Estimates for 1892, and the Judicial Statistics for Scotland (1888) and England (1889), the annual cost of the police force amounted to £5,859,940; the annual cost of prisons amounted to £1,020,343; the annual cost of reformatory and industrial schools (omitting Irish local contributions) amounted to £593,551. From these statistics it will be seen that the United Kingdom has to support police, prisons, and reformatory institutions at the enormous annual cost of £7,473,834, and this vast sum, instead of showing any signs of diminishing, is steadily on the increase. In this estimate no account is taken of the cost of criminal prosecutions, of the salaries of judges and paid magistrates, and the loss of property through the depredations of criminals. In my opinion (says Mr. Morrison) the addition of all these items would bring up the total annual cost of crime to at least ten millions sterling. No amount of optimism can get rid of these portentous facts, and in the face of them it

is mere nonsense to say that there is any diminution in the criminal tendencies of the population.—*Alliance News.*

QUEEN VICTORIA'S KEYS.

THE extent to which the regulations of the service are carried on in the Tower of London is but imperfectly known to the public.

One of the customs is most singular. The ceremony alluded to is that of securing the gates at night, on which occasion a sergeant, corporal, and twelve men accompany the warder whose duty it may be to perform the office. As the guard passes each sentry, the usual challenge of "Who comes there?" is given; to which the warder replies:—

"Keys."

"What keys?" continues the sentry.

"Queen Victoria's keys," again answers the warder.

"Then pass on, Queen Victoria's keys," says the sentry; and onward the escort passes.

On arriving at the Spurgate, the officer on duty and the main guard turn out, and immediately salute the "keys" by presenting arms.

The warder then takes off his bonnet, and reverently exclaims:—

"God bless Queen Victoria's keys!" to which the whole guard respond:—

"Amen." —*Sel.*

Health and Temperance.

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

PROHIBITION.

A CURIOUS thing is this prohibition,

"Tis like the old-time Abolition;

"Don't speak of it, pray, 't will raise such a din,"

They used to say. "But it is a sin,"

Was the answer; "for men are bought and sold,

The image of God for paltry gold,

In this fair land, the land of the free,

The boasted home of liberty."

God heard and saw, and the wrathful flood

Of His vengeance came in seas of blood;

The nation was saved, and all were free

In this fair land of liberty.

But a tyrant reigns more fearful still,

In palace and hovel men bow at his will;

Even priests of God and men of renown

In the nation's councils go madly down.

And the wise men say, "Let us license the curse,

It is very bad, but it might be worse;

Let us fence with law the awful den

Where the traffic is death and the souls of men.

And then we will try to make reparation—

We'll devote the fees to education."

But the cry of the lost goes up to God,

He will surely require "thy brother's blood."

"Tis better to turn ere the blow shall fall,

And we tremble 'neath the funeral pall;

"Tis better to work while yet we may

To bring to our land a happier day.

Then heed a friendly admonition,

And labour and pray for prohibition.

—*The National Temperance Advocate.*

ARCHDEACON FARRAR ON "DRINK."

PREACHING in Westminster Abbey on Sunday afternoon, August 23, on the First Commandment, Archdeacon Farrar, in referring to the pauperism and degradation prevailing in "self-complacent

England," said (as reported in the *Christian World Pulpit* of August 26):—

"What is the main cause of this? The main cause of this, as every one knows who cares for and knows anything about the poor, is contained in a single monosyllable. Ask the faithful and experienced clergy of our poorest parishes, ask the police, ask the magistrates, ask the judges, ask the gaol chaplains, ask the superintendents of our criminal lunatics, ask the teachers of schools in pauper districts, and every one of them will give the answer in the same monosyllable. The cause of it is—drink! It is drink that yearly pauperises thousands, that yearly kills its tens of thousands, that blights unnumbered lives, that blasts the peace of hundreds of families, that kindles the fires of hell on countless hearths, that causes an infant mortality in one year to which the Moloch slaughter in a hundred years was as nothing, which degrades many of those races which represent, as it were, the helpless infancy of the world, and causes them to curse our name, which pours into Africa the cursed rivers of gin and rum to the destruction of its peoples; and yet even to this day, after fifty years of earnest work and warning, the conscience of England is not aroused, nay, is callous, and I believe that the consciences of nine-tenths of you who are here assembled in this Abbey are at this moment not aroused, but are callous to the curse and criminality of leaving such a state of things to flourish unchecked by legislation or individual effort, like some bloated and poisonous fungus growing on the decay of our past prosperity. Why? Because in the hearts of thousands greed and gold, and custom and selfishness are gods, and while the churches are busy in endless squabbles about the infinitesimally little, we have not learned the meaning either of the First Commandment, 'Thou shalt have none other gods but Me,' or of the second, which is like unto it, 'Thou shalt love thy neighbour as thyself.'"

NO PLACE FOR DOCTORS.

AN old book tells the following story of a French doctor seeking a place to begin practice, which points out a valuable hygienic lesson: "A French doctor went to Damascus to seek his fortune. When he saw the luxurious vegetation, he said, 'This is the place for me; plenty of fever.' And then on seeing the abundance of water, he said, 'More fever; no place like Damascus!' When he entered the town, he asked the people, 'What is this building?'—'A bath!' 'And what is this building?'—'A bath!' 'And that other building?'—'A bath!' 'Curse on the baths! they take the bread out of my mouth,' said the doctor; 'I will get no practice here.' So he turned his back, went out of the gate again, and hid himself elsewhere. It would be well if every city were, in respect to baths, like Damascus, and all he people bathers."

THE PRESENT TRUTH.

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

LONDON, OCTOBER 8, 1891.

THE LORD'S DAY.

THE tenth verse of the first chapter of Revelation gives us positive proof that there is a day called, by way of distinction, "The Lord's day." The text under consideration must refer to some particular, definite day. Some contend that any day of the weekly cycle is the Lord's day, but surely the apostle did not mean to say, "I was in the spirit on any day of the week." No, he desires to state the fact that at a particular time, on a definite day, he was rapt in heavenly vision, and that particular time was the Lord's day.

There is a day, then, which Inspiration has seen fit to denominate the Lord's day. This passage, however, does not tell us which day of the week bears this sacred title. This is the only instance where the phrase is found in the New Testament, and if the Scriptures elsewhere do not point out which day is the Lord's day, then we are left, not only in doubt in regard to it, but we are in total ignorance as to what day of the week is meant. Not a few claim that the text refers to the first day of the week, but this is pure assumption. If we find that title in other portions of Scripture applied to the first day of the week, and entirely restricted to that day, then, and not till then, would the inference be warrantable; for if this term were applied to more than one day, we would then be in doubt as to which day was meant.

Now there are two days which lay claim to this title we are considering, but it can belong to only one of them. These two days are, Sunday, the first day of the week, and Saturday, the seventh day. We are bound to recognize the fact that Rev. 1:10 does not give the slightest hint as to what day of the week is meant. So far as the question under consideration is concerned, that text proves one thing, and one thing only, namely, that there is a Lord's day. How, then, shall we determine which day is called the Lord's day? The truth of the matter is, we cannot tell if the Scriptures have not somewhere singled out a particular day, and, by way of pre-eminence, given it this special title. As has been stated already, if the term is applied by the Scriptures to more than one day, then we cannot possibly tell which day is meant in Rev. 1:10. If we find the first day of the week alone bearing this title, then we may rest assured that the text before us refers to that day and to no other, but if we find some other day bearing the title, then the simplest

form of reason and logic demands that we apply the text to that other day.

Turning our attention now to the claims of these two days, what are their credentials? Has God the Father, or our Lord Jesus Christ, His Son, ever called Sunday, the first day of the week, the Lord's day? We have no record that either of them ever did so. Did the prophets or the apostles or any of the early Christians in New Testament times give to that day any sacred title whatsoever? We answer no, there is no proof in the Word of God that they did. There is supposed proof that they did, in the various creeds of Christendom, but when we turn to the Scriptures we look in vain for any evidence that such was the case. Several times the New Testament writers have mentioned the first day, but in each instance they have called it simply "the first day of the week." Eight times they have thus spoken of that day, and in six of those eight instances they show us that the day *before* the first day of which they speak was the Sabbath day. The apostle Luke was so particular about the matter that he went so far as to tell us that the day before the first day was "the Sabbath day according to the commandment." See Luke 23:56; 24:1.

Allowing the New Testament to guide us in the matter we cannot avoid the conclusion that the Sabbath day is the day just before the first day of the week, but the day preceding the first day of the week is the seventh day. St. Luke says it is "the Sabbath day according to the commandment." Turning to the commandment we read that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. From this commandment we learn what day the Lord claims as His. The seventh day is the Sabbath, and the Sabbath day belongs to Him. In direct harmony with this the Lord declared by the mouth of the prophet, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13,14. Here we are again informed that the Sabbath is the Lord's day, for He calls it His.

Turning to the testimony of Him who spake as never man spake, we find Him declaring that He Himself "is Lord also of the Sabbath" (Mark 2:28). The Sabbath day is His day, and He is its Lord. The day of which He is Lord can be none other than the Lord's day. May He grant that we may be able to recognize Him as our Saviour and Lord, not only by observing His day, but by listening to His voice in all things and surrendering our

D. A. R.

THE GOSPEL THE POWER OF GOD.

ROMANS 1:16.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

THERE are few more comprehensive texts in the Bible than this. John 3:16 is another like it; either one of them could well be taken as the text for a sermon on almost any doctrinal subject, and they are of the greatest practical importance. They are vast treasure-houses, which can never be exhausted, but whose rich stores seem to increase in proportion as they are drawn upon.

The text tells us that the gospel is the manifestation of God's power, and before we consider the greatness of this power, and how it is applied, it may be well to note briefly what the gospel is. Primarily, the word means good news. It is the good news of a Saviour, which is Christ the Lord,—the good news of salvation. But a Saviour and salvation imply that somebody needs to be saved from something; and so the angel in foretelling to Joseph the birth of Christ, said: "Thou shalt call His name Jesus [Saviour]; for He shall save His people from their sins." Matt. 1:21. But sin brings death, for James says that "sin, when it is finished, bringeth forth death" (James 1:15), and Paul tells us that "the wages of sin is death." Therefore since Christ came to save from sin, it is evident that He saves from death; and this is what the apostle says in Rom. 5:8,9: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

When Christ saves from sin, He saves from the transgression of the law, "for sin is the transgression of the law." 1 John 3:4. The law, of which sin is the transgression, is the law of ten commandments, for, says Paul, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7); and the only law which says "Thou shalt not covet," is the ten commandments.

The tenth commandment is doubtless taken by the apostle to show how he was convicted of sin, because it is the only one of the ten the transgression of which is wholly in the mind, and it therefore affords the most direct proof of his later statement that the law is spiritual." David said: "I have seen an end of all perfection; but Thy commandment is exceeding broad." Psa. 119:96. We are told also that "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. To the same intent the wise man wrote:—

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

The injunction to fear God and keep His commandments, is based on the fact that God will bring every work into judgment, with every secret thing, and derives its force from it. Therefore the text quoted is proof that the law of God has to do with every work and every secret thing. It is a discernor of the thoughts and intents of the heart. But we are not left to draw conclusions in this matter, for Jesus has told us plainly that murder may be committed in the heart, and that a single impure look and desire is a violation of the seventh commandment. See Matt. 5: 21, 22, 27, 28. Solomon tells us, also, that "the thought of foolishness is sin." Prov. 24: 9.

These few texts are quoted for the purpose of showing the nature of sin, that we may the better understand the power that is required to save men from it. In addition to these we might note the Saviour's statement that evil thoughts flow naturally from the human heart (Mark 7: 21), and the words of God through the prophet, that the "heart is deceitful above all things, and desperately wicked." Jer. 17: 9. As showing the loathsome nature of sin, and how completely it has fastened itself upon men, we quote the words of the Lord through Isaiah:—

"Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1: 4-6.

To save people from their sins is to change all this. It is not merely to forgive the sins of the past, but it is to save from sins in the future, by changing the heart and the whole being,—to make a man entirely new. It is no less a work than to cleanse a man "full of leprosy," or to raise the dead. The man who is saved from sin is saved from doing that to which his whole being naturally inclines. There is no earthly power that can do this. No man can change his own nature so that good thoughts will come naturally from the heart in the place of evil thoughts; no man has power to resist the fierce temptations that come through the lusts of his own heart, and that have been strengthened by long practice. Nothing but the

power of God can do that; and that power is manifested in the gospel, which is the power of God unto salvation. Many doubt the efficiency of even this power, for they say it is impossible for them to overcome. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1: 18.

It is the blood of Jesus Christ that cleanses from sin. He "was delivered for our offenses, and was raised again for our justification." Rom. 4: 25. In this the power of God to save believers is manifested. The death and resurrection of Christ show not only the great love of God, but, also, His power to redeem. Note the words of the apostle Paul to the Ephesians, to whom he wrote that he ceased not to pray for them,—

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1: 17-20.

From this we learn that if we believe God, we shall know the exceeding richness of His power, even of that power which raised Jesus from the dead. The death and resurrection of Christ is God's pledge to us that He will save us from sin, if we believe in Him; and it shows the power that will be put forth in order to effect this. This was the thought in the mind of Paul when he wrote that he counted all things loss that he might win Christ, and be found not having his own righteousness, "but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3: 9-11.

To know the power of Christ's resurrection, is to experience the working of that same power, in the removal of sin, which God wrought in Christ when He raised Him from the dead. Who could fail with this strength?

It is of this power and its results that the apostle Peter speaks, when he says to us: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding

great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1: 2-4. This is an assurance that the Divine power of God, exhibited in the resurrection of Christ, is amply sufficient to enable one to overcome all the lusts of the flesh. This is what we are taught also in the following:—

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

What is it that will bring to us this mighty power? Faith in Jesus Christ. Let the sinner but have an intense desire to be freed from the bondage of sin, and let him have the faith that the man "full of leprosy" had when he said, "Lord, if Thou wilt, Thou canst make me clean," and the Lord will say to Him, as He did to the leper, "I will, be thou clean." If Christ dwells in the heart by faith, the soul will be strengthened with might by the Holy Spirit, according to the riches of the glory of God, and may "be filled with all the fulness of God." See Eph. 3: 16-19. What greater power could one ask for than this? And the possession of this power is a sure antidote for sin, and a preserver against it, for sin is the working of Satan, and the resurrection of Christ from the dead marked His victory over Satan. He had entered into Satan's house and bound him, and taken all his armour wherein he trusted, so that when He ascended into heaven He could say, "All power is given unto Me in heaven and in earth." Matt. 28: 18.

And this power is continued so long as the person has faith. The gospel is the power of God unto salvation, to every one that believeth. The same power that forgives the sin, and that changes the nature, will still remain to keep the soul from sin. Says Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3-5. The power of God is the gospel of Christ, and the resurrection of Christ has begotten us unto a lively hope, because we know that the power of the gospel is the same power that brought Jesus from the dead, and is able to keep us, through faith, until the Lord returns.

Let none say, then, that he cannot overcome any evil habit. "But it is a part of my nature, and I have no power

to resist it." Exactly, but the power of God can change the nature, and make a new man. It could change a leper, so that his flesh became like that of a child. It could give power to the man who was impotent from birth. More than this, it could raise the dead, even after the body had undergone decomposition, as in the case of Lazarus. All these things are done by the same power that raised Jesus, which is a pledge of all things that we need. Rom. 8:32. The same Spirit that raised up Jesus from the dead, will, if it dwells in us, strengthen us with the same power against sin, and, having kept us through faith unto salvation to be revealed when Christ comes, will quicken our mortal bodies, so that as we are now in spirit made to sit in heavenly places in Christ, we shall then be made to sit at His right hand, clothed in glory according to the riches of His grace. "Thanks be unto God for His unspeakable gift."

E. J. W.

IMMORTAL; IMMORTALITY.

MAN has life only as he has righteousness, and it is obtained only through faith in the Lord Jesus Christ. This being true (and the Bible abundantly so declares), there is no such thing as an "immortal soul" possessed by man in this life. Man is wholly mortal. His very life is given him in trust through faith, continuant upon the condition that faith is held fast to the end. Heb. 3:14.

We are aware that "immortal soul," "never-dying soul," "deathless spirit," are terms in common use in the theology and hymnology of the present day. They are used so frequently that many think that the Bible must countenance their use. Many are shocked when told that these terms have no place in the Bible. Those persons who deny the immortality of the soul are considered by many as infidels. Popular theories are made the standard instead of the Word of God. But let us, candid reader, examine those scriptures where the terms "immortal" and "immortality" occur, and learn from the Word of God what is taught concerning the mortality or immortality of man.

1. *Immortal*. This word occurs but once in the whole Bible in our English Version. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." 1 Tim. 1:17. Here the great God is spoken of as immortal. Man is not referred to at all. The Greek word *aphthartos* occurs in the following places: In Rom. 1:23, it is translated "incorruptible," and is there applied to God—the incorruptible God. In 1 Pet. 3:4 it is applied to the incorruptible righteousness in the new heart, the Christ within. It is translated "incorruptible" in 1 Cor. 9:25, where it refers to the crown of life; in 1 Cor.

15:52, referring to saints after the resurrection; in 1 Pet. 1:4, where it is applied to the eternal inheritance of the saints; in 1 Pet. 1:23, where it refers to the eternal Word of God. In no case is it spoken of as an attribute of the soul of man.

2. *Immortality*. This word occurs in the following places: 1 Cor. 15:53, 54 (twice); 1 Tim. 6:16 (translated from the Greek word *athanasia*, meaning "deathlessness"); Rom. 2:7; 2 Tim. 1:10, where the word comes from *aphtharsia*.

The reader will readily see that not one of these passages gives any support to the theory that man has an "immortal soul;" on the other hand, they are diametrically opposed to it. In 1 Cor. 15:53, 54 it is said that the saints will put on immortality at the resurrection, and it is certainly implied that they do not possess it now. In 1 Tim. 6:16 it is positively stated that only God has this immortality, or deathlessness: "Who only hath immortality." The Godhead alone possesses it by nature. In Rom. 2:7 we are told that whosoever by patient continuance in well-doing seeks for glory, honour, and immortality, God will render eternal life. It is certain, therefore, that man possesses neither. It would be absurd to exhort one to seek after what he already possesses. But the key to its possession is given in our last text, 2 Tim. 1:10. Our Lord Jesus Christ has brought life—eternal life—and immortality to light through the gospel, and this is just what we have shown in the past. The gospel becomes of worth to us only as we exercise faith in Him in whom all the promises and power of the gospel centre. Mark 1:15.

The word *aphtharsia* is also rendered "sincerity" in Eph. 6:24 and Titus 2:7, in both places meaning "incorruptness" (see Revised Version); that is, that the love should be pure, that the teaching of the doctrine should be with no base motive. The same Greek word is translated "incorruption" in 1 Cor. 15:42, 50, 53, 54, four times, in every case referring to the immortal state after the resurrection at the second coming of Christ.

There is an expression predicted of man in this life, however, which is similar in meaning to immortal; it occurs in Gen. 2:14: "Ye shall not surely die." There are but few who will acknowledge a belief in the one who spoke the words; nevertheless, there are many who believe them, contrary to the express declarations of Holy writ. Do you believe those words, reader?

There are some who argue that the Bible takes it for granted that man is immortal, so that it is not needful that it should so declare itself; but certainly everyone believes that God is immortal,

yet the Bible expressly declares it. But the Bible does not take it for granted that man is immortal. It gives all the privilege of becoming so, but the condition is genuine faith, and the source from whence it comes is our Lord Jesus Christ.

It does not honour fallen man to declare him mortal, but it is only due honour to God to attribute to Him that which to Him belongs, and God will honour every soul who seeks for immortality in Christ, and in the way which Christ has revealed.

M. C. W.

UNBELIEF.

FEARFUL and almost incredible is the blinding power of unbelief. Let it be noticed in the first place that unbelief is different from doubt. The conditions under which truth comes to us are oftentimes not so favourable as to eliminate the necessity of doubt. The human mind has not such power and clearness of vision as to make the difference between truth and error always at once apparent. We are directed by the apostle John to "believe not every spirit," but to try them, whether they are of God. Thus it often happens that there is such a thing as honest doubt, a necessary sequence of the exercise of that due caution which stands as the opposite of credulity. Unbelief, in the Bible sense of the word, is dishonest doubt. When truth comes to the mind, asking to be accepted, unbelief rejects, without any reason whatever, some or all of the evidence which supports it. It accepts all possible objections against the truth, allowing them full force, but will not allow the same force to the evidence in its favour. Thus it is grossly unfair, and evil in its nature. Sad to say, the disposition to act thus unfairly, in matters pertaining to the soul's welfare, seems to be one of the inborn traits of the natural heart.

No better examples of the blinding power of unbelief can be had than some that are brought before us in sacred narrative. It is to be observed that unbelief does its most amazing work at the very time when the greatest power is attending the work of God. Thus it was at the time of the earthly ministry of our Saviour. In the wonderful works which He did, there stood revealed, as never before, the power and goodness of God. Marvellous facts witnessed to the Divine nature of His works. But unbelief dominated the minds of the Pharisees, scribes, and those in the leading positions of influence and learning. Looking for a kingly Messiah, they understood not the prophecies of the advent of the humble Nazarene. The light came to them, but their hearts were evil, and they would not receive it. In them unbelief had a chance to bear its perfect fruit.

One of the most frequent and wonderful

of Christ's miracles was the restoration of the unfortunates who were possessed of devils. But the answer of the scribes to what they heard and saw was, "He hath Beelzebub, and by the prince of devils casteth He out devils." Such was the answer of unbelief to this evidence of His Messiahship. How perfectly foolish and unreasonable it was, Christ immediately proceeded to show by saying, "How can Satan cast out Satan?" "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." The simplest process of reasoning should have convinced them of their folly; but unbelief is unreasonable in its very nature. It overthrows all reason in the matter which it concerns. Let no one imagine that he can harbour unbelief in his heart and still depend upon reason to prevent his being led even into the grossest errors.

Unbelief can always justify itself. In the ninth chapter of John is the record of the miracle of Christ in healing the man who was born blind. Astonished at the restoration of sight in one whom they had always seen blind, his neighbours had brought him before the Pharisees, who having questioned his parents concerning it, and having received from them an evasive answer, said to the man, "Give God the praise: we know that this man is a sinner." In their hearts there was unbelief; in the man's heart there was none. Note the difference of view regarding the Saviour occasioned by this fact:—

"He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He to thee? how opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing."

To the unprejudiced mind of the man who had been healed, such language from the learned Pharisees was simply "marvellous." But no wonder; for it was the language of unbelief. In a few simple sentences, such as reason would naturally suggest, he refuted them completely. Then they said to him: "Thou wast

altogether born in sin, and dost thou teach us? And they cast him out."

With this wonderful and unanswerable logic, the Pharisees silenced the man and justified themselves.

But unbelief can go further than this. Notice the record of that most wonderful and convincing miracle of Christ, the raising of Lazarus. So marvellous an occurrence carried with it deep conviction, and many of the Jews declared their belief that Jesus was the Messiah, both those that had seen the miracle and others that came afterward to see Lazarus. But how did it affect the minds of the chief priests? The record tells us:—

"But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

They had already decided upon the death of Jesus, and now consult how they can put again in the grave the one whom He had just taken out of it.

What an exhibition of blindness, folly, and presumption! Would they not hesitate to raise their human hands against one who had ever at His command such superhuman power? Would they not sense the folly of trying to oppose Him by death, with such a demonstration before them of His supremacy over death?—No. With all the evidence before them which could be given by the wonderful works of Christ and the testimony of the most reliable witnesses, and knowing that He had actually done those works, they proceeded as though the Saviour were nothing more than an individual like themselves!

Reader, put yourself for a moment in the place of those ancient Pharisees and chief priests. Imagine yourself back at that time, surrounded by the most numerous and miraculous evidences of the truthfulness of one who claimed to be the expected Messiah. Picture yourself standing in opposition to this person and, knowing the evidences to be genuine, persuading yourself that he can be overthrown by a resort to human force! Imagine yourself confronted, in an undeniable manner, by the miracle of raising again to life one who had been four days dead, and undertaking to oppose the one who performed the miracle by killing the man whom he had raised. Can you imagine yourself engaged in such a blind and unreasonable proceeding? It is just what you would have done, had you given entrance, as they did, to the spirit which possessed their hearts.

Such is unbelief. Such it was then, and such it is to-day. "The sin which doth so easily beset us," is the one which produces the worst consequences when allowed to run its course. The nature and cause of this besetting sin, together with the examples which sacred history sets before us, of the awful blindness in

which it envelops the minds of its victims, are things which we cannot too carefully keep in mind. A disposition to reject evidence in favour of what claims to be Divine truth, by a process of mental dishonesty, is, at its first beginning, to be rigorously excluded; else, once started, it may produce spiritual darkness as great as that of the ancient Jews, who having refused to hear Moses and the prophets, would not be persuaded when one came to them from the dead. L. A. S.

FAITH NOT A SUBSTITUTE FOR RIGHTEOUSNESS.

TO MANY people the Bible seems to present two kinds of righteousness. A more thoughtful consideration will convince them that that is a misconception of the teachings of the Scriptures; and that it would be impossible for the Bible to admit that righteousness is expressed in two standards of different moral force, without violating every law of consistency. The Bible emphasizes the fact that there is but one God; and He changes not. There is with the Lord neither variableness nor shadow of turning. It is solely a Divine prerogative to define righteousness or declare its principles. We cannot, therefore, allow for a moment that God would reveal two different standards of moral attainment, and call both righteousness.

Yet it is true that the "righteousness of the law" and "the righteousness which is by faith" are Scriptural terms; and they are defined, compared, contrasted, illustrated, and commented upon in a manner to show that they are to be considered quite distinct one from another, as they certainly are in the light in which the apostle treats them.

The attainment and promotion of righteousness is the great desideratum in God's will as revealed to man. Unrighteousness is sin; it separates man from his God. Righteousness is the absence of sin; it is moral rectitude, absolute perfection. The one standard of righteousness presented in the Bible is the character of God. "Be ye holy; for I the Lord your God am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." This righteousness is presented to us in two ways; it is embodied in the law of God, and exemplified in the life of Christ. The attainment of a character in harmony with these holy principles, will fit men to dwell with God. In His teachings or example, Christ never departed one jot or tittle from the great principles of righteousness established at the beginning. The law of His Father was in His heart. Psa. 40:8. His mission was to glorify Him that sent Him, and to finish His work. The religion he taught was that of love to God and mankind; therefore he who follows Christ will practice the principles of God's perfect law. Although Jesus did not change or modify

the standard of righteousness, he illustrated it in a hundred-fold greater power and grandeur than it had been seen before His time. The rigid principles of prohibition were at first taught by Moses; but under the ministry of Christ, the primary "Thou shalt" and "Thou shalt not" were adorned with grace and truth.

How, then, about the righteousness of the law and the righteousness of faith, to which, as we have seen, the apostle frequently alludes? These are simply two means for attaining righteousness. Perfect obedience to a perfect law would produce perfect righteousness. This would be sufficient to secure the salvation of any one who attained to it. But the least mistake or flaw in the life would mar the perfection of the work, and all would be lost. Paul, quoting Moses, says concerning righteousness obtained in this way, "That the man which doeth those things shall live by them." Rom. 10:5. That is, he will obtain eternal life in that way. But through human weakness and sinful tendencies, it becomes impossible for any to obtain righteousness in this manner. The fault is not in the righteousness, but in the weakness of the flesh. The Pharisees did not perceive their true condition. They trusted in their own obedience for righteousness. They, being ignorant of God's righteousness, went about establishing their own righteousness. But all our righteousness is as filthy rags. Our lives consist largely of mistakes and failures; so that if we were left to obtain righteousness through obedience to the law, we should all be lost, not one would attain to it.

But what the law could not do, in that it was weak through the flesh, God has done for us through His Son. Faith in God through Christ is now presented as a means through which righteousness may be obtained. But let it be borne in mind that faith in Christ is not substituted for righteousness. Faith in and of itself is not righteousness. Righteousness is the result of the operation of faith. Just how it is produced is a matter which we may well consider. We believe that it is produced through faith by the effect which faith has upon our relations to God. First, faith powerfully affects our activity and devotion in God's service. Faith is a potent element in the heart, nerving it with strength and endurance. Faith is the invisible bond which connects man to his God. Through it we receive from the Infinite overcoming power. The ancient worthies through faith "subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire," and accomplished valorous deeds for God. Faith strengthened the arm of Abraham, the purpose of Noah, the heart of Moses. Their works testified of the unity of their purpose. But, second, there still re-

mained a broad gap to be filled up to complete their righteousness, which was done by the grace of God in imputing to them of the righteousness of Christ.

Faith and love are not passive principles which lie dormant in the heart. They possess superhuman energy. Inspired by them, the individual may accomplish much for God; his whole being is stirred to consecrated effort in behalf of a holy, obedient life. The heart thus inspired becomes the home of God's Spirit. It is cleansed by Divine grace, and made meet for the Master's use. All imperfections are eradicated by the merits of Christ's blood, and the happy subject enjoys a complete victory in Him who died for us and rose again. G. C. T.

THE SECOND ADVENTISTS.

OUR esteemed contemporary the *Christian Commonwealth*, in answering the questions "What are Advent Christians? Are they numerous? What do they teach?" says:—

"The 'Second Adventists' are a small sect of earnest and excellent, but somewhat eccentric Christian people. They are mainly found in America. Their peculiar name indicates, and is intended by them to indicate, the distinctive point of their teaching. Their great object is to emphasize the theory of the speedy personal coming of the Lord. Like most separate bodies of religious people they are divided into a main body and some offshoots, one of these being the Seventh-Day Adventists, who add to their confession of faith the conviction that the Saturday Sabbath is still in force."

Saying that the Seventh-Day Adventists is an "offshoot" is amusingly wide of the mark. The truth is that Seventh-Day Adventists have adhered the most closely to the original Advent faith. Their whole history and teaching show this. They have no disposition to sound a trumpet as to their strength as a denomination, or to what they are doing, but it is only just to say that their strength, financial and otherwise, stands in marked contrast to that of other bodies of Adventists. Their interest in the work of education, their zeal and activity in the missionary work, and their efforts to circulate a class of literature calculated to lead men to Christ, and to nobler and better lives, exceed that of any other body of Adventists, or of all other bodies of Adventists combined.

We speak not of this boastfully, for we do not claim to be doing all that we ought to do. Our contemporary's statement that S. D. Adventists are an "offshoot" of the main body is misleading. We do not think this was intentional on the writer's part, but we suggest that he study a little more closely the history of the people he is pleased to designate as an offshoot, and he will cease doing so.

D. A. R.

TIME-SETTING.

WHEN will men weary of fixing the definite time for the coming of the Lord, and events that are to precede it? The latest effort in this direction is a theory based on the Levitical types, by which it is held that a certain event preceding the Lord's return will occur in 1893. Now, so far as any prophetic periods are concerned that relate to the event of Christ's coming, or to events preceding it, we know of none. In speaking of prophetic time, an angel has declared that it shall be no longer (Rev. 10:6). The great prophetic period marking the cleansing of the sanctuary (Dan. 8:14) we understand terminated in 1844, and when that event was reached then were fulfilled the words of the angel in Rev. 10:7, to the effect that time should be no longer. The angel speaks not of literal time, but prophetic time. Every scheme that Satan can devise to divert the mind from the work of preparation to meet God and to place hearts in a state of feverish excitement he will use. Time-setting is not a part of the work before us. Let us do with fidelity the work the Master has committed to us, and in His own time, best known to Himself, He will send the "latter rain," ripen the harvest, and come to gather His own to Himself. "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

D. A. R.

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 PONTIFF AND THE PILGRIMS.

ON the morning of the 21st ult., at seven o'clock, the Pope celebrated Mass at St. Peter's, in the chapel in the transept where the Council was held for declaring the infallibility of the Pope in 1870. All the pilgrims, both French and Spanish, numbering altogether 2,000, were present, with a display of standards. There were also present Cardinal Langénieux, the Archbishop of Bayreuth, the Bishop of Mendés, Count de Mun, M. Léon Harmel, director of the pilgrimage, his brother, and their wives. During the Mass the pilgrims sang the *Credo* and the *Oramus pro Pontifice*. After the Mass the Pope asked the pilgrims to recite the rosary, which he joined in himself. After the rosary the pilgrims all passed in front of the Pope, and kissed his foot and his hands. The pilgrims also presented the Pope with a reliquary which contained the head of Saint Petronilla, the patron saint of France. The Pope said, as he received the present, "This is another present from dear France to the Church

of St. Peter." The reliquary is a very beautiful one, in the Gothic style. On the principal side of it is a monogram representing Saint Petronilla set in diamonds. There is also an inscription commemorating the pilgrimage. As the Pope left the Basilica he walked around the circle formed by the pilgrims, and said a word or two to each of them. In the centre of the Basilica were the guards composed of the Swiss Guards and the gendarmes. The Pope was surrounded by the Guard of Gentlemen. The whole effect was grand and imposing. At the reception held last night at the French Ambassador's the chiefs of the French pilgrimage were present; also the leading members of the French colony in Rome, and Cardinal Langénieux, the Archbishop of Tortosa, M. Harmel, and Count de Mun.

THE POPE AND THE PEOPLE.

As if the people of this age were not weary of conferences and congresses, more and yet more of these assemblies are in view. The present year has witnessed a complete glut of congresses. Apparently the years just before us will be as plentifully supplied. The most curious scheme yet heard of is one said to have emanated from the Pope. The present Pontiff is, at the same time, miserable and restless. In fact, there is not a statesman living, of anything like Leo's age, who is of so mercurial a temperament. The Pope is reported to have instructed Cardinal Mermillod to organize a Catholic International Congress, to be held at Fribourg in 1892. The principal subject for discussion will be the establishment of a Catholic Democratic Union, which shall embrace the Catholic working classes throughout Europe. The report shows that Popery is never off the watch-tower. It also betokens the power of the movement in our times in the interests of the masses. All Europe is awake to the fact that the people are conscious of their coming strength. Romanism never had any sympathy with democratic progress. But Rome knows when to simulate sympathy, and at this crisis in history Pope Leo does not mistake the signs of the times.—*Christian Commonwealth.*

RELIGIOUS PERSECUTION IN RUSSIA.

It has already been more than once reported that the Russian Government, in co-operation with the Church, was considering the means to crush the ever-spreading agglomeration of religious sects, and especially the Stundists, with the most rigorous treatment possible. A project for doing this has now been drawn up. It is proposed to adopt hard labour and banishment to the remotest parts of Siberia as a punishment for enticing

Orthodox Russians from the rites and ordinances of the Established Church. Persons suspected of being Stundists shall be ineligible for any post or employment connected with the village administration and so-called local self-government, and shall not be allowed to employ anybody belonging to the Orthodox faith as domestic servants or otherwise. A complete census of the Stundist population is to precede the carrying into effect of this projected law, and all communities of Stundists shall thereafter be subject to police supervision performed by a special body of constables, who will be expected to prevent all Orthodox persons from taking part in the Stundist gatherings. Thus the Orthodox Government of Holy Russia proposes to introduce a system of religious boycotting, and it looks very much like creating a pale of residence for the Stundists as well as for the Jews, for it naturally follows that if the Orthodox are to be prevented from mixing with the Stundists, the latter will not be permitted to foregather and associate with the Orthodox.—*Public Opinion.*

Progress of the Cause.

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

THEY SHALL REAP WHO SOW IN TEARS.

Toil on a little longer here,
For thy reward awaits above,
Nor droop in sadness or in fear
Beneath the rod that's sent in love;
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time;
And brings the blissful moment near,
When we in glory shall appear.

What glory then shall fill the soul,
When parted friends again shall meet,
Beyond the reach of death's control,
And cast their crowns at Jesus' feet;
His matchless love and grace adore,
And never taste of sorrow more.

Then let us hope; 't is not in vain;
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years.

ANNIE R. SMITH.

SOUTH AFRICA.

THE work in this field has been somewhat retarded of late by the removal of some of our workers. Several persons from this country are now attending the Battle Creek College, (U.S.) preparatory to entering some branch of the work on their return.

We have a number of persons engaged in the sale of health and temperance literature, who are meeting with fair success, and are introducing Dr. Kellogg's popular works into some of the best homes in the Colony.

They find many who appreciate these books very highly, and who wish them abundant success, knowing that they are engaged in a work which will elevate mankind, physically, mentally, and morally.

Most of our churches in the Colony are taking clubs of THE PRESENT TRUTH, and using it as a missionary paper. A good degree of interest in the study of the Bible is being awakened in different parts of the country by this means.

The church in Cape Town, especially, is developing a real missionary spirit, and circulates a large amount of literature in proportion to its membership. They hope soon to erect a chapel and book depository, which will add much to the interest and efficiency of the work in that city.

I spent almost three months in the "Diamond Fields" this winter. The church in Beaconsfield, where we have a commodious house of worship, numbers upwards of fifty. They are also taking hold of the missionary work with commendable zeal, which, it is hoped, will bring many to a saving knowledge of the truth.

The churches in the Eastern Province are growing in the love of the truth, and are endeavouring, both by precept and example, to hold up the light of the blessed gospel.

We are trying to sow the precious seed of truth in this great country, hoping and believing that it will find a lodging place in many hearts, and yield an abundant harvest in the end, when the Son of man shall send forth His reapers.

I. J. HANKINS.

Queenstown, South Africa, Aug. 31, 1891.

PAPAL EUROPE.

WHEN the apostle Paul was at Troas, he had a vision, in which he saw a man in Macedonia beckoning to him, and saying: "Come over into Macedonia, and help us." From that time, Europe has been the most interesting field of the world. Both her political and her religious history are marvellous. In the days of the apostle Paul, the gospel penetrated as far as France and Spain. It soon spread to all parts of Europe; and since, this country has been the chief battle ground of truth and error.

The mystery of iniquity which began to work in the days of the apostles, early gained the supremacy, and established its seat at Rome. From the days of Constantine, this Roman hierarchy, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," has waged war with the truth of the gospel. As described by the prophet Daniel, "It cast down the truth to the ground; and it practised and prospered." The result of this practice was to hide the Word of God from the people, and darken the mind; and it was by this means that it prospered in gaining a power over benighted minds filled with superstition. From the days of its establishment to the present, the masses of Europe have been under the sway of this power. Directly or indirectly, it has been the cause of most of the disastrous wars. More than once, as the result of Roman intrigue, the strongest, proudest nations of Europe have been laid waste: while millions have suffered a martyr's fate for adhering to the Word of God rather than the decretals of the popes.

The great Reformation burst the bands of this power, liberating several nations of Northern Europe; but the nations of Southern Europe struggled in vain. While a few here and there gained liberty in the gospel, the masses of the Latin nations have been held under the power of the papacy. Belgium, France, Spain, Portugal, and Italy are strongly Catholic; in Switzerland, nearly one-half the population are adherents of Rome. These nations have a total population of 101,368,200, only two and one-half per cent. of which are Protestant. Leaving out Switzerland, there would be less than one per cent. of Protestants. Hence, when we speak of Southern Europe, we may truly speak of it as papal Europe.

For fifteen centuries, Rome has held sway in these countries. Her hold upon the people to-day is strong. In some districts, the super-

stitution of the people is great. At Trèves, the so-called "holy, seamless coat of Christ" will be exhibited this year; and it is expected that about forty thousand pilgrims daily will visit the city. In other portions of Europe, the "Holy Father" is represented as being in such a state of poverty that he is compelled to sleep on straw, in proof of which the priests produce the identical straw on which "his Holiness" has lain, and sell the same to the people.

In Spain, not long since, the Virgin Mary appeared to a young lady. The place thus made sacred at once became a noted resort for pilgrims; a chapel was erected on the spot; and many sick, it is claimed, have been healed, and even incredulous Protestants have been converted on visiting the place. In a Catholic almanac for 1891, appears a full account of these wonderful occurrences, with several full-page illustrations in glowing colours. We have been in Catholic families, and heard them recount these things with as much enthusiasm as Protestants could manifest in telling the story the gospel.

These items give some idea of the present condition of good Catholics of Europe. Many of them are unable to read, and believe only what the priests tell them. As a rule, the more intelligent have no religion. From the standpoint of vital godliness, there is very little difference between the Protestants and Catholics. If there be any difference, it is in favour of the latter. They are more faithful in doing what they believe to be right.

Protestants have quite a number of missions and evangelists in the Catholic countries of Europe; but, so far, they have laboured with but little success. At the present time, however, there are more favourable omens. In some portions of France, there is a special interest to hear the gospel. In some instances, Catholic communities have sent petitions to evangelical societies to send them a man to preach the gospel to them.

But the insignificant success which has attended Protestant missions in Catholic countries should be no criterion for us. Protestantism itself needs reforming; hence it is not to be wondered at that it has so little success in Catholic countries. Had it the same power and vigor as at the time of the Reformation, entirely different results would be seen. Then such power attended the teaching of Protestants that nothing could stand before them. All the charms and superstitions of Rome were powerless.

As an illustration of this power, take an item from the experience of Froment, in Geneva. On entering that city in 1532, he found every door closed against the gospel. Finally, he succeeded in renting a hall for a schoolroom, and advertised that he would teach people to read and right in a month. The priests declared the man to be a devil, who bewitched people by the practice of magic, and warned against even looking at him. But the power of the simple gospel was such that large numbers went to the school, where they heard the New Testament explained.

One lady of noble birth became interested, and began to work for a special friend, and laboured untiringly to get her to attend just once. Being a very superstitious Catholic, her friend replied: "I have so great a horror of him that I will neither see nor hear him; I look upon him as a devil; if I go to hear him I shall be damned." The continued entreaties of her friend prevailed, however; but before going, she took care to supply herself with all the antidotes provided to protect from sorcery, fastened rosemary leaves to her temples, placed virgin wax upon her chest, hung relics, crosses, and rosaries round her neck, &c. Once in the school-room, she would not trust herself to look at the teacher, but sat with downcast eyes, crossing herself and repeating prayers. As the teacher read from the New Testament, and unfolded the treasures of the gospel, her heart was touched. At the close, she asked for a copy of the Testament, went home, locked herself in her room, and for three days continued fasting, praying, and reading her

new-found treasure. At the end of that time, she had found the Saviour, and determined to acknowledge Him before the world.

This is but one from many illustrations that show what power attended the Reformation. There was then a special work, special truths for that time. We likewise have a special message for our time, and may we not expect the same special manifestation of God's power wherever we preach this message? There are doubtless many honest hearted among the Catholics, who would rejoice in the truth were it brought to them in the spirit of the gospel.

In connection with this special message, we have the promise of the latter rain. If we go forth clothed with the Word and Spirit of God, the powers of earth and darkness cannot stand before us. Viewed from this standpoint, there is hope for papal Europe. Shall we not, then, go forth, carrying to the millions of Europe the precious truth which the Lord has committed to our care?

Surely, the third angel's message must go to these peoples before the end. The Word of the Lord says so, and therefore it will be accomplished. Seeming difficulties should not occupy our attention. The Lord can make light to shine out of the darkness. We do not judge of what we can do by what others have done among Catholics. Papal Europe will yet hear the message; the Lord will inspire in His people ways of accomplishing this work; He will use us and our means, if we will permit Him to. If the battle be hard, the victory will be the more glorious. In eternity we will doubtless rejoice the more that we had faith and courage enough in the Lord to enter the thickest of the battle. As in the beginning of the gospel work, so now at its close, comes the call from Europe, "Come over and help us." H. P. HOLSER.

Basel, Switzerland.

Interesting Items.

—Missouri has over 20,000 square miles of coal fields.

—The annual liquor bill for the United States is \$1,484,000,000.

—Nearly four-fifths of the sugar plantations of Hawaii are owned by Americans.

—Great Britain has chosen a site for her buildings at the World's Fair in Chicago.

—In the United States there are 175,000 drink saloons, 10,000 of which are in New York City.

—Waterlow-park, Highgate, is now free to the public. It will be formally opened by the Prince of Wales.

—By a popular vote, the Chicago people have declared in favour of the Sunday opening of the coming World's Fair.

—An effigy of Lord Randolph Churchill has been burned in the Transvaal by the Boers, owing to his criticism of their government.

—A cab-distance recorder has been invented, in order to prevent the disputes which frequently arise between drivers respecting fares.

—The mayor and aldermen of Chicago have already granted 6,000 licenses for new drinking saloons to be opened during the Exposition.

—A pneumatic inner sole for boots has been brought out. It is made of hollow indiarubber inflated with air, and intended for people who have tender feet.

—George Macdonald told his audience in Glasgow, the other night, that he hoped to be permitted before long to have a talk with Burns in heaven.

—The *Teutonic* crossed from New York to Queenstown in five days, twenty-one hours, and twenty-two minutes—the fastest eastward passage on record.

—A man has been fined a sovereign in London, with the alternative of four days' imprisonment, for attempting to sell the unused half of a return ticket.

—The electric light is being introduced to the London omnibuses.

—A German doctor has discovered that water injected under the skin renders the flesh at that point insensible to pain.

—Sir Horace Davey, Q.C., M.P., attended a Gospel Temperance meeting in Stockton, on Sunday, and predicted that Local Option was within a reasonable distance.

—The occupiers of certain tied houses in Wellingborough applied for and obtained six-day licenses, the Bench viewing with favour this voluntary method of Sunday closing.

There were more arrests made in Boston—intellectual as it may be—during August than in any month for five years. The number was 4,171, of which 2,735 arrests were for drunkenness.

—Australasia will be included in the postal union after October 1. Letters to all of these colonies, including New Guinea and Fiji, will go for 2½d. per half-ounce, postcards 1d. each, and newspapers 1d. for four ounces.

—There will be an exhibition at the World's Fair the trunk of a huge Californian tree, which will be hollowed out and turned into two railway carriages, one fitted up as a dining car, with buffet, bathroom, barber's shop, and kitchen, the other to be a sleeping-car.

—People often speak of the emptiness of the City churches. "On Sunday week (writes a correspondent to the *City Press*) I formed one of a party of visitors to Lichfield Cathedral, when, during Litany, there were only five other people in the place; total of the congregation, eleven."

—A raft containing upwards of 3,500,000 cubic feet of timber has been successfully towed by steam tugs from St. John, New Brunswick, to New York, and not a stick was lost during the voyage, which lasted sixteen days, the average rate of speed being two and a-half miles per hour.

—Two tailor-made dresses imported from Paris by Mrs. Astor, wife of a New York millionaire, were "declared" as worth £20. The Custom House authorities decided that this was an undervaluation, and put up the dresses to auction, when £128 was bid for one and £152 for the other.

—A tunnel under the St. Clair River (the outlet of Lake Huron into Lake Erie) connecting Canadian lines with those of the United States without the trouble and risk of sending railway carriages over on a big ferry, has just been finished by the Grand Trunk Company at a cost of £292,000, besides the approaches. The tunnel is a tube lined with iron plates.

—Another stretch of territory in Oklahoma has been thrown open free to the first comers. It was divided into allotments of 160 acres each, for 5,000 settlers. Fifteen thousand people collected on the borders, and when the boom of a gun declared the lands free there was a desperate rush to obtain possession, and exciting scenes occurred. Women even dashed over the border on horseback, and in the scramble some secured good settlements.

OBITUARY.

DIED in Rokeby Park, South Africa, July 10, 1891, of croup in its worst form, Wilfrid Reed Sparrow, aged two years and six months.

The funeral was conducted by Bro. Purdon, who spoke words of comfort to the sorrowing friends. Bro. and Sr. Sparrow, while called to lay their dear one in the tomb, can realize that the separation will be only for a short time.

"We may sleep, but not for ever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave,
In the bright, eternal city,
Death can never, never come;
In His own good time He'll call us
From our rest to home, sweet home."

A. DRULLARD.

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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, OCTOBER 8, 1891.

CONTENTS.

God's Will is Best (Poetry),	321
The Love of God, Mrs. E. G. WHITE,	321
A True Christian, I. J. HANKINS,	322
The Testimony of Christ to Jonah,	322
Heaven and Home (Poetry), L. D. SASTON,	323
Self-denial, ASA SMITH,	323
Trials, J. M. HOPKINS,	323
Knowledge Not Sufficient,	324
Be Faithful in Everything,	324
The Right Kind of Religion,	324
Manliness and Moral Principle,	325
Confessing One's Faults,	325
Tact in Governing,	326
A Beautiful Face,	326
Forms of Morning Greeting,	326
The Gift of Blab,	326
Personalities,	326
Be Sensible,	327
What Crime Costs,	327
Queen Victoria's Keys,	327
Prohibition (Poetry),	327
Archdeacon Farrar on Drink,	327
No Place for Doctors,	327
The Lord's Day, D. A. E.,	328
The Gospel the Power of God, H. J. W.,	328
Immortal; Immortality, M. C. W.,	330
Unbelief, L. A. S.,	331
Faith not a Substitute for Righteousness, G. C. T.,	331
The Second Adventists, D. A. E.,	332
Time-Setting, D. A. E.,	332
The Pontiff and the Pilgrims,	332
The Pope and the People,	333
Religious Persecution in Russia,	333
They shall Reap Who Sow in Tears (Poetry),	333
South Africa, I. J. H.,	333
Papal Europe, H. P. H.,	333
Interesting Items,	334
Editorial Notes, etc.,	336

COUNSEL is Mine, and sound wisdom; I am understanding; I have strength." Prov. 8:14.

"If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

"THE provisions of redemption are free to all; the results of redemption will be enjoyed by those who have complied with the conditions."

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LAST Sunday evening a preaching service was held at the Athenæum, Camden Road, London, N., at seven o'clock. The best of attention was given to the word spoken, and the occasion was a profitable one. These

services will be held every Sunday evening during the autumn and winter. Any of our readers who can avail themselves of the opportunity will be made welcome at these services.

IN Burdett-road, Whitechapel, a free shelter has been provided which has accommodated over 100,000 men since January last. The institution is superintended by Mr. E. Wilson Gates, and is a unique affair of its kind. It is the only one open all the year round for homeless outcasts without money. The provision is of the simplest character. The shelter is open at eleven o'clock at night, and the men are allowed to remain until six o'clock in the morning. The London Congregational Union is the responsible party in the matter, but they have not proclaimed their own goodness by sounding a trumpet, as is the manner of some.

THE National Health Society has commenced its winter campaign by organizing special courses of lectures on sanitation, domestic and personal hygiene, elementary anatomy and physiology, nursing, and accidents and disease. The lectures will be given at 53, Berners-street, W., commencing at 5 P.M., and will be of a specially practical nature.

WRITING from Johannesburg, South Africa, where she is now touring, Miss Conybeare says: "King Kama is an enlightened man for a native, and tries to prevent spirits, which demoralize and kill off his subjects so terribly, from being sold. He besought our Government to prohibit this liquor traffic, but, alas! in vain."

FROM the *Catholic Times* we learn that "the German Empress has given a donation of ten thousand marks (£500) towards the erection of the new organ of the Church of St. Sebastian, now in course of erection in Berlin. The parish priest, in making the announcement, says it is not the first proof her Majesty has given of the interest she takes in the sadly needed increase of church accommodation for the Catholics in the Prussian capital."

LORD CHIEF JUSTICE COLERIDGE says: "Any one who sits in my position must know that if you could make England sober, you might, indeed, in another sense make her free, because you might—not literally, of course; but speaking broadly,—shut up three-fourths of her gaols. Of course there are cases—there are classes of cases—with which drink has nothing to do. But, speaking generally, almost all the crimes of violence, and many of the crimes into which dishonesty enters, are begun or accomplished in the public-house."

THE War Office authorities recently issued orders for an important series of combined artillery and submarine mining operations to be carried out at Sheerness, to test the efficiency of the scheme of defence for the entrances of the rivers Thames and Medway. The operations include night attacks on the forts. Telephonic communication has been established between Garrison Point and Grain Forts for the purposes of the operations, and powerful electric search lights, to command the estuary of the Thames and Medway, have been erected on Fort Grain, on No. 1 Bastion, Sheerness lines, and at Barton's Point, near Sheerness.—*Electrician*.

THE petition to the Governments of the World, promoted by the World's Women's Christian Temperance Union, is described by Miss Willard as the protest "in sorrow, not in anger," of the world's wife and motherhood, its sister and daughterhood. Efforts are being made to secure two million signatures in America alone. The petition will be carried around the world by a commission of women, who will hold meetings in all capitals, and informally present the petition to some representative of each government who is friendly to the purpose, and who will base thereon a Bill dealing with the liquor traffic and the opium trade, to be presented to the legislature of his country.

ON an American professor lately publishing a very learned work on ancient Greek dialects, some slight mistakes of the author were pointed out in a letter to a New York paper signed, "Sixth Avenue Elevated Guard No. —." For a month, writes a correspondent in the *Baptist*, I watched the badges of the guards on that road as I made my daily trips. One morning I was rewarded by finding the learned man I sought. "How does it happen," I asked, showing him my card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at me sadly, and his red face grew more flushed than usual. "I was the best Hellenist of my year at Dublin," he said; "my Greek is still what it used to be, but my career has been ruined by whisky."

"A GREAT change has come over public opinion," said the late Bishop of Durham, "in the matter of teetotalism. "When I was a boy, I remember that we regarded a teetotaller as a sort of curiosity bordering on septicism; he was looked on as a merman or sea serpent, neither flesh, fish, nor fowl. Only a few years ago one of my archdeacons went to take possession of an incumbency. It was not, I beg to say, in the Diocese of Durham. Soon after he arrived, the churchwarden came to him in great trouble. The clergyman asked what was the matter. The churchwarden replied, 'A rumour has got about that you, sir, are a teetotaller, and I thought it right to contradict that rumour.' 'Why did you do that?' says the clergyman. 'Why sir, you came here a young man and a stranger, and I did not want anything bad to be said of you.' Well, all that is changed, and we must be thankful for the progress that has been made."

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