

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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NOT TO OURSELVES ALONE.

Rom. 14: 7.

HE who thinks to stand alone,
Alone shall surely fall.
Our very woes are not our own,
But held in trust for all.
The bitter tears that secret flow
In solitary pain
May freshen other lives, although
Our barren hopes can never know
Their fertilizing rain,
And we who work, and we who weep,
Nor weep nor work in vain,
If other hands our harvest reap,
And other hearts with joy shall leap
To garner up our grain.

—Whyte Melville.

General Articles.

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

LET YOUR LIGHT SHINE.

"NO MAN, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candle-stick." Your life is to be set on a candle-stick. It is not to be inclosed in four walls, but is to shine forth unto the world. "Ye are the salt of the earth;" but if the salt has lost its saving quality, of what use is it? You are to exert an influence that shall be as far-reaching as eternity. What is the savour, or saving quality, of the Christian's life?—It is the Divine nature of which you are to be a partaker. It is the heavenly light which you are to diffuse to those around you. Society is to be better for your having lived, and eternity will show that your efforts have been blessed to the salvation of souls.

We are to be called God's peculiar people, whom He has called out of darkness into His marvellous light to show forth His praise, zealous of good works. This is to be our work; we are to show forth His praise. How many of us have done this in the past? How many have

given unbelievers the impression that the religion of Christ is the most desirable thing in the world? Unbelievers have said, "We do not want to be Christians. There is no joy in serving God. Religion is only a dead round of lifeless ceremonies. We want the attractions of the world." Satan will see that they have these things. But Christ can give them rest and life and fulness of joy. When you see the glory of the Christian's hope, I know what you will do; you who have tasted and seen that the Lord is good, will reveal the praises of God. Have you not realized that Christ can save to the uttermost all who come unto God by Him? When this fulness of salvation takes hold of your soul, you will have more and more of the praises of God on your lips, and more and more decided will be your testimony of the goodness of God. It will not be as it has been in the past.

When Satan comes to you to tell you that you are a great sinner, begin to look up to your Redeemer and to talk of His merits; that which will help you is to look to His light. Acknowledge your sin; but who was it that Christ came to save? Tell the enemy that "Jesus Christ came into the world to save sinners," and that you are saved by His matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a larger sum; but he forgave them both, and he asked Simon which debtor would love him most. He answered, "He to whom he forgave most." We have been great sinners, but Christ died that we might be forgiven. The merits of His sacrifice are sufficient to present to His Father in our behalf. Those to whom He has forgiven most will love Him most, and will stand nearest to His throne to praise Him for His great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin, and the fulness of salvation. When we see the length of the chain that was let down for us, and understand something of the merits of that infinite sacrifice that Christ has made for us, the heart is melted with tenderness and contrition.

Why is it that you have not loved the Saviour more?—It is because you have

been satisfied with your own goodness. You have been content to appear in the filthy garments of your own righteousness. But when self is crucified, and you come to Christ for His righteousness, your words of self-justification are gone. You speak, melted by the matchless love of your Saviour. You see His attractiveness, and lay hold of Him who is the sinner's only hope. Then when you have found Him, you are interested for somebody else. It is everything with us what kind of an influence we are exerting in the world. Shall we gather with Christ? Shall we draw men to the Man of Calvary? Lift Him up. Self has been lifted up; but let self be humbled. Let self die. Educate the lips to talk of Jesus, and the heart to praise Him, and it will become second nature to speak forth His matchless grace. You will go forth everywhere saying, "Hear what the Lord has done for my soul." The more you tell of His mercy the more you will have to tell. Let it be your testimony, "The life I now live in the flesh, I live by the faith of the Son of God." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

I love Him; for He is my love. I want to talk of Him by the way. I want to praise Him now and for ever. Now will each one of us become a missionary? Shall it be written in the records of Heaven opposite our names, "Missionaries, co-labourers with Jesus Christ"? Do not disappoint our heavenly Father; and may God help you that you may say, "I live, yet not I; but Christ liveth in me."

Christ is coming, and He is coming for His people. He says, "I have graven thee upon the palms of My hands." The marks of the crucifixion are in His palms for us, and when He comes, "He shall see of the travail of His soul, and shall be satisfied." We are to seek to save souls; we are to present His sacrifice to the perishing; for when He comes, we want to enter into the joy of the Lord; and His joy is to see souls in His kingdom for whom He has died. We are to go on from strength to strength, growing more happy in His service, settled, rooted, grounded in His love. He says: "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup

with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Oh, what exaltation for fallen humanity! We are almost home. Christ is coming in the clouds of heaven, and He knows His sheep by name. He knows every soul who has come to Him in faith, just as He knew that woman who touched Him with the touch of faith. Jesus asked, "Who touched Me?" The disciples were astonished that He should ask this. They answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" When the woman saw that she was not hid, she came and fell at His feet, and told her story, and praised Him for His healing power. At the touch of her faith He perceived that virtue had gone out of Him. Faith had taken it from Him. No one else knew that she had touched Him; but He knew it. The crowding multitude had not felt the restoration that she realized. The actual contact of her faith with Him had brought the blessing. And this will bring Christ's virtue to us, that we may be prepared for His service and His kingdom.

When He comes, He will say to those who are looking for Him, "Well, done, good and faithful servant, enter thou into the joy of thy Lord." "Well done"—what have they done? They have built up His kingdom. They have shared in His trials, His sufferings, His labours; and He gives them a place among the blessed. What exaltation, what privilege is ours! We may have the worthiest ambition which Heaven can approve, in saving souls for eternal life through Jesus Christ our Lord.

MRS. E. G. WHITE.

THE COMING OF THE LORD.

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

Paul, beholding the morning light that would dawn upon us, cries out triumphantly in the language of our text. When we realize the nature of the event, the soul is appalled, the heart is thrilled, and the imagination stands and with fearful eyes looks beyond. If we are among the glorified ones, friends dear to us will be doomed to the untold agonies of the second death. If we have failed in improving the opportunities offered us, the close of probation leaves hope and mercy behind us.

View it as we may, the coming of the Lord, so stupendous in its consequences, so infinite in its results, is the grandest event since God spoke and the world was created. In connection with it, the righteous are immortalized, the wicked destroyed, the earth melted, the elements dissolved, and the conflict between right and wrong for ever ended. Carlyle says, "When God lets loose a great thought, let the Church take care." And when the fulfilment of prophecy demonstrates

that the last days have come, and "the end of all things is at hand," let God's watchmen faithfully sound the cry, "*Behold He cometh!*"

God is in the work, and those churches that oppose the advent message must necessarily lose His Spirit. "This gospel of the kingdom *shall* be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. Jesus has said so, and His prophecy will not fail. The call goes out for labourers and means, and the responses come from those poor in this world's goods, but rich in faith. Wives and children are kissed and left; parting hands are given; homes are forsaken; those who count all but loss for Christ, turn their faces to strange and benighted lands. The world must be warned, and this is the medium by which God fulfils His prophecy. Means are called for, and the widows' mites are dropping into the treasury. His coming is the solemn truth that is sending labourers into the vineyard. Sabbath-schools contribute their mites, and even now one adventurous little craft, laden with the bread of life, is sailing untried waters, carrying the present truth to the isles that "wait for His law."

So much in regard to the way in which the truth is progressing. The beginning is small, but God is in the work, and "His word will not return to Him void." Let us not judge of the time necessary to complete the work by its magnitude, but by the Power that is pledged to its completion.

I read again the words of the text: "For yet a little while, and He that shall come will come, and will not tarry." These words have a power that they never had before; for the time of their fulfilment has arrived. The Judge is at the door. Now, in regard to the character of the work. Christ *has been* a prophet, *is now* a priest, and *will soon be* Lord of lords and King of kings. Now while He is interceding, let Him wash away our sins, that He will not have to condemn them when He is King.

For nearly two millenniums He has been our High Priest, pleading our cases before His Father. The poet has voiced His pleading:—

"Have I not died for them?
Have I not sighed for them?
Have I not cried for them?

Father, forgive.
There on the cross I lay,
Man's sins to wash away,
Father, forgive, I pray,
See My torn hands!"

Another has taken up the same thought:—

"The Father hears Him pray,
His own anointed One;
He cannot turn away
The pleading of His Son."

And still is His great heart inspired with a love so tender that He sends the invitation to us in these ends of the earth, "Whosoever will," let him come. Rev. 22:17. Heralds of the cross have carried His invitation from the rivers to the ends of the earth.

Every generation has contributed to the white-robed throng that will soon be called from the dust, soon be made like unto the angels, saved through the blood of the Lamb. Oh, how many fainting, sorrowing souls have claimed the promise, "My grace is sufficient for thee," and trusting, have been made strong. Christ lived our example, died our sacrifice, rose our justification, pleads for us, our intercessor, and will soon come our deliverer and our King. To-day with firm faith we apply the language of our text—"For yet a little while; and He that shall come will come, and will not tarry"—to our own time.

Christ has overcome, has died, has risen, has been crowned and glorified, and now is our assistant, our comforter, our friend, our "elder brother." In our griefs, in our struggles with the powers of darkness, we may overcome through the blood of the Lamb. In His victory we are victorious, by His stripes we are healed, and in His resurrection we see a type of our own. I live as did Simeon, in the hope of seeing a brighter day, a change from mortality to immortality. I pray as did he, "Lord, now lettest Thou Thy servant depart in peace;" but it will not be through the gloom of the charnel house, not to the covered chamber of earth. Oh, no, thank God, there is a brighter prospect. Translation shall take me away from the woes of earth for ever. We shall depart, as did Elijah, in the chariots of heaven. We shall be caught up by the angels when they gather the saints together. Farewell mortality, and welcome the shores of the better land! Then we can add, as did Simeon, "For mine eyes have seen Thy salvation." As the resurrected and translated host ascend from empty graves and a trembling earth, one long ringing, thrilling cry of victory and joy will roll its billows up against the heavens. I love to contemplate that white-robed company, as the angels gather them for the heavenly garner.

Not only do I see the sunset effulgence of ripened lives, and the earnest endeavour of faithful, heroic souls, but I see the white hands of childhood uplifted, and I hear childish voices swelling the great shout of rapture. Oh, blessed host! The city of God shall ring with your melody! The golden streets shall echo your steps!

The next thought is the *nearness* of this thrilling event. The book of prophecy is unfolding, page after page, and it has nearly all become history but the events that culminate in eternity. Nearly all the visions of Daniel and John that pertain to time have been fulfilled.

"We are living, we are dwelling
In a grand and awful time."

We are nearing that part of John's vision where throngs of angel harpers, thrones, walls of jasper, streets of gold, white robes, palms of victory, and the innumerable company, made him fall at the angel's feet. The Desire of nations

will soon come. We that are toiling in the land of the dying, may already feel the light of a grander day dawning upon our foreheads. It seems to me as if God might say to us as He did to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3:5. I would deal reverently with my subject; for the theme is a solemn one. Just ahead, faith hears the music of the blessed, and sees the shadowless shores of immortality.

The signs of the times bring a thrilling significance to the words of the text: "For yet a little while, and He that shall come will come, and will not tarry." The advent is the key that opens the gateway between heaven and earth. All our watching, our tears, our prayers, our self-sacrifice, will be forgotten when we ascend the shining way. The trail of the serpent that has left its mark so deeply on our hills and valleys, will no more be remembered amid the joys of paradise regained. Is it a wonder we pray with eager longing, "Come, Lord Jesus," "come quickly"?

Folded in the wings of hope and faith, we should be "sanctified through the truth," our chief desire being to live and love and labour till Jesus comes. A short time ago, I stood by the resting-place of a dear friend, and with head uncovered, I remembered our past associations, our mutual joys and sorrows, and our parting, and then I thought that though asleep, he is not wholly gone from me. Beyond the "tarrying time" comes the reunions of heaven. Faith sees in the blue distance the outstretched hand and smiling face of the friend of other days, and I sorrowed not as others that have no hope. I thought as I left "God's acre," there is a realm where death never comes, where flowers never fade, and where loved ones who pass before us like shadows now, will abide in our presence for ever.

Another thought bearing upon our text is this: What patterns of holy living should those be who believe in the soon coming of the Lord! Well has the apostle asked, "What manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3:11. What cutting loose from the world there should be, what earnest efforts to save the lost, what diligence in every Christian duty! Truly Peter's admonition is timely when he tells us to be diligent. Let us bear in mind that the tarrying time is almost over, and that human probation will soon cease for ever. May the Lord bless us all, and enable us truthfully to say, "Now is our salvation nearer than when we believed." Amen.

L. D. SANTEE.

No man must come between the seeker and God, for the best of men are but men at the best. Not even the ordinances of religion can meet the need of the people, though they be God-appointed. They were meant to lead us to God, and not to be a substitute for Him.—*Sel.*

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray;
So, as He leads, my path I make;
And step by step I gladly take,—
A child in Him confiding.

Just as God leads I am content;
I rest Me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that He should all fulfil,
That I should do His gracious will,
In living or in dying.

Just as God leads I all resign,
I trust me to my Father's will;
When reason's rays deceptive shine
His counsel would I yet fulfil,—
That which His love ordained as right
Before He brought me to the light,—
My all to Him resigning.

Just as God leads me I abide
In faith, in hope, in suffering true;
His strength is ever to my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, onward I go,
Oft 'mid thorns and briers keen;
God does not yet His guidance show;
But in the end it shall be seen
How by a loving Father's will
Faithful and true He leads me still.

—Selected.

THE BLESSEDNESS OF THE NEW EARTH.

THE change produced upon the face of nature by the fall of the autumn leaves and the cold chill of winter's frost may be used as an illustration of the blight that passed over this beautiful earth upon the introduction of sin. Where once was the sunlight of God's blessing there appeared the dark shadow of Satan's intercepting form wrapping the world in gloom. Earth felt the wound, and her loveliness faded before the withering curse. Thorns and thistles, cold and storm, disease and death now took the place of primeval felicity. But as the winter does not last, so the reign of sin and death will not always remain; and the change from winter's dark hours to the flowers and sunshine of blossoming spring may again well illustrate the change that will take place upon the removal of the curse, and when the earth passing out of Satan's dark penumbra shall again shine forth in all her pristine beauty. Thus this transition from blessing to curse, and again from curse to blessing marks the two extremes of this world's history, and if the one which we experience has its full of sadness and misery, it is only an index to us of the happiness and loveliness of the other. Blessing will be the Alpha and Omega of the world's career; it began in such, and so it will finally end.

That the earth will be thus restored is no fancy picture, but a blessed truth founded upon the promise of God, and recorded in His sure Word. That promise was given to the fathers, but is most plainly recorded in Isa. 65:17. "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind." That is the beauty and glory of the new earth will so eclipse this that not a wistful

thought or vain regret will be indulged in for the things that are passed. The apostle Peter refers to this promise and shows us when this new earth will be created. In the seventh verse of the third chapter of his second epistle he tells us that the earth which is now is reserved unto fire, and in the tenth verse he shows that this fire will be revealed in the day of the Lord, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "Nevertheless," he immediately adds, "we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." By this we see that this "new" or restored earth is to appear after the day of God, after the perdition of ungodly men, and after the fires of the judgment have renovated and purified this old earth, and removed from it every stain of sin and the curse. Then will it be fit for the home of God's people. The beloved John in the Spirit saw a vision of this blest abode. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new." Rev. 21:1-5.

And that country we are assured will be a "goodly land." Prophets of old vie with each other in describing its blessedness. Then will be given to it the glory of Lebanon and the excellency of Carmel and Sharon. Then shall the wilderness and the solitary place be glad, and the desert shall blossom as the rose. Then shall the green pastures and fountains of living waters appear; then shall the fields smile in living green, and the flowers nod in their dazzling rainbow hues. There the redeemed of the Lord shall walk and come to Zion with singing and everlasting joy. Among that glorious throng there are no sighs of pain, or scars of sin, or furrows of care. The bloom of immortal health is upon every cheek, the sparkle of eternal life in every eye, and praise and rejoicing upon every lip. There shall the lame man leap as an hart; there shall the eyes of the blind be opened to gaze upon the effulgent beauty of the glorified Christ; there shall the ears of the dumb be unstopped to listen with rapture to the angelic choir; and there shall the dumb sing and join in the anthems of praise to the Lamb. There shall Rachel receive her children from the land of the enemy, and be comforted; friends long parted by death shall meet again; there all is happiness and rapture, and every creature will ascribe "Blessing, and honour and power" unto Him that sits upon the throne and unto the Lord. Reader, may you and I join for the Redeemer's sake.

Hull.

FRA

FILLED WITH RIGHTEOUSNESS.

HUNGER and thirst express to us the keenest sense both of need and of desire. The man who is hungry longs for food above everything else; Esau allowed his hunger to cause him to lose sight of the worth of his birthright, which was usually regarded as of the highest value. For the time he felt willing to sacrifice everything if he could only have food.

When one is truly thirsty, the greatest desire of the being is for something to drink. Once, when travelling, I experienced something of what real thirst meant; I was passing through some of the most grand and sublime scenery, which at another time would have filled me with delight, and which I knew I should probably never have another opportunity of seeing, and yet I was lost to all the beauty around me, filled only with an intense longing for a draught of cold water.

Christ said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. To hunger and thirst after righteousness would be to feel that intense longing for righteousness that would make it seem more desirable than anything else. When such a hunger fills the soul, the alluring pomp and pleasures of this world are almost lost sight of in the one longing desire for righteousness. Of those who thus hunger and thirst after it, Christ said: Blessed are they, for they shall be filled. Filled with what? with righteousness,—that for which they hunger and thirst. Whose righteousness? The righteousness of Christ. Paul in Phil. 1:11 speaks of "Being filled with the fruits of righteousness, which are by Jesus Christ."

When one is fed it is with something which comes from outside of himself, but the food thus received, finally becomes part of his very being; thus that righteousness which is given to those who hunger and thirst for it, is a righteousness quite outside of themselves. It is Christ's righteousness, but it is given to them, and becomes part of themselves. Just as really as the food becomes part of the man who partakes of it, so it is our privilege not only to be clothed in Christ's righteousness as with a garment, but it may be part of our being. Christ said, "I am the bread of life." John 6:35. As the bread enters into our system and becomes its life, so Christ has said: "He that eateth Me, even he shall live by Me." John 6:57. And since Christ is righteousness, those who feed upon Him must become partakers of that righteousness.

Jesus, when encouraging His followers to be overcomers, said: "Be of good cheer; I have overcome the world," and He showed them how they might be overcomers when He said: "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." 1 John 4:4. The precious promises to

the overcomers can be fulfilled only to those who have fed upon Christ, and thus have in them that strength which alone can overcome the world.

We have but to hunger in order that we may be filled. We have but to ask, that we may receive. May the cry of all our hearts be the cry of those who sought Christ of old. "Lord, evermore give us this bread." John 6:34.

JENNIE OWEN.

WHEN THE LORD SHALL CLAIM HIS OWN.

"I will come again." John 14:3.

I AM waiting for the glory when the Saviour shall appear,
And I oft repeat the story that His coming draweth near;
But I'm growing very anxious for the longed-for time to come,
When the heart shall ne'er be dreary—when the Lord shall claim His own.

Can it be the harp of gladness and the white robe are for me?
Shall I forget all sadness in the pilgrim's jubilee?
Of that wondrous time I ponder, of the angels and the throne,
When the saints no more shall wander, but the Lord shall claim His own.

Ah! yes, my faith is clearer than when I the truth received;
My salvation seemeth nearer than when I first believed.
I will lead a life of duty as on earth I sadly roam,
But I'll wake to endless beauty when the Lord shall claim His own.

All the darkness and the sorrow then will be for ever passed,
And in heaven's glorious morning will the weary rest at last.
There where golden harps are ringing, and where sin can never come,
Shall the ransomed come with singing when the Lord shall claim His own.

Oh, the sunshine and the gladness waiting for us "over there!"
Oh, the freedom from all sadness! Oh, the brows all free from care!
Oh, the rapture that shall meet us when we reach our heavenly home!
Oh, the loved ones that shall greet us when the Lord shall claim His own!

L. D. SANTEE.

TRANSFORMED.

MAN was created in the image of God, and originally his affections went out after God. But when sin came this was changed, and soon we find that his love for this world and its pleasures was greater than his love for the Creator. Yet God did not leave man wholly to himself, to go on in ways of his own choosing. In His great mercy, He sends His Spirit to strive with him and awaken in his heart a desire for God and His righteousness. In His great love, He gave His only begotten Son, that through His sufferings and death man might be brought back to a condition where he could be restored to the Divine favour, and in every age are found those who have availed themselves of the privilege offered.

What are the conditions whereby one may have a part in the kingdom of God? Peter says that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness,

is accepted with Him." Acts 10:34, 35. Jesus says, "Search the Scriptures." "Seek first the kingdom of God and His righteousness." In His sermon on the mount He said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

David knew what it was to have his heart go out after God, as we learn from the forty-second Psalm. He says, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."

The Lord is not unmindful of those who thus seek after Him, but He "is nigh unto them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him. He also will hear their cry and will save them." Psa. 145:18, 19. "It is to the thirsting soul that the fountain of living waters is open. God declares, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' To souls that are earnestly seeking for light, and that accept with gladness every ray of Divine illumination from His holy Word, to such alone light will be given."

Yes, thank God! He has not left man in ignorance, to grope in darkness after Him; but He has given him His Word for "instruction in righteousness," and, more than this, He gave His Son to live our example, as well as to die our sacrifice, and we by beholding may become changed. "By dwelling upon the love of God and our Saviour, by contemplating the perfection of the Divine character, and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image." Then, being clothed in His righteousness, we shall be accepted through His name, and be accounted worthy to have a place in the kingdom of God. E. D. R.

"He is not here!" A present Christ would be accounted the joy and security of other places; it is an *absent* Christ that is announced as the blessing, the consolation here. "He is *not* here," is one of the gladdest sounds that ever fell on human ears. Were He still here, what and where should we have been?—Dr. H. Bonar.

NOT a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

THE prophetic Scriptures are good for me in sadness, for they are full of encouragement; in doubt, for they are full of promise; in carelessness, for they are full of warning; in contrition, for they are full of mercy; nay, they are good for me in every case, for they are full of Jesus.—Caroline Fry.

The Home.

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

A THOUGHT FOR MOTHERS.

ONLY a tired woman, pausing when day was done,
To think of the many duties which, from dawn
till set of sun,
Had filled up the flying moments, taxing the
hand and heart,—
Hand and heart which so simply and bravely
had done their part.

Above, in the quiet chambers, five little sleepers
lay
Whose needs and joys and sorrows had filled up
all her day;
Little wants had been tended, little griefs made
light,
Little rights defended, and little wrongs set right.
Crowding one on another, the constant claims
had pressed,
Till, musing now in the twilight, a thought, but
half confessed,
Arose and stirred in her spirit—"Everything
seems so small;
I had meant to do so much for the Master; surely
this cannot be all!"

When, in the deepening twilight, fragrant with
evening balms,
Over her drooping eyelids sleep laid caressing
palms,
Into the land of shadows her spirit wandered
free,—
Land where sometimes earth's children meet
heavenly ministry.

The sound of low, questioning voices fell first on
her spirit-ear,
Then a pause of hushed expectation, and follow-
ing soft and clear,
The silvery tinkle of water, as from a vessel
poured?
And then through a breathless rapture, floated
the voice of the Lord,

Falling in tender cadence "Know ye what I have
done?
Among you as he that serveth am I, the beloved
Son.
Not being ministered unto lifts to the highest
estate,
But in rendering lowliest service souls grow
divinely great."

Slowly her eyelids lifted; the twilight had deep-
ened to night,
But the thought that had dimmed her spirit had
fled before the Light;
She arose, and ever unfaltering, uplifted by His
word,
She walked in lowly service, strong in the "joy
of the Lord."

—*Evangelical Magazine.*

THE ART OF PUTTING THINGS.

"It's not so much what he says, but
how he says it."

"It's not so much what he does, but
how he does it," are remarks constantly
heard. Some one has written an essay
on the "Art of Putting Things." How
many quarrels might be avoided, if we
could learn the art of rebuking with
courtesy and tact! Macklin, when a man
stood before him and his friend at the
theatre, completely shutting out all view
of the stage, might have asked him to sit
down, or with his cane struck him in the
back, and probably given offence; but
he simply said, "I beg your pardon, sir;
but when you see or hear anything par-
ticularly interesting on the stage, will
you please let us know, as we are entirely

dependent on your kindness." That was
sufficient. With a smile, and an apology
that could hardly have been extracted
by rudeness, the gentleman took his seat.

A man seated between two gentlemen
on the outside of a coach, was smoking
incessantly, when one of the gentlemen,
nearly strangled, said, "Please, sir, would
you have any objection to smoke in that
other gentleman's face a little while?"
The pipe was immediately, and with
perfect good humour, put out.

I was once visiting a lady, who told
me that her son came home from church
one Sunday, and said:—

"Mother, I do not like Mr. Parker's
preaching; and I do not intend to hear
him any more."

To all her persuasions—for she feared
if he refrained to go with her to church,
he would go nowhere else—his reply was,
"I do not like his preaching; he does
me no good; and I shall go somewhere
else."

Soon he dropped into the habit of
staying away from church a whole or half
a day; troubling her because of the
irregularity of his church attendance.
One day, Edward met Mr. Parker in the
street.

"How do you do, Ed?"

"How do you do, Mr. Parker?"

"Been out of town, lately, Ed?"

"No, I've not been away."

"Ah! I've not seen you in church,
lately."

"Why, do you know whether I come
to church or not?"

"Oh, yes; I have missed you for some
Sundays past. Do you not go to church
at all?"

"Not much."

"Why?"

"Well, Mr. Parker, I do not like your
preaching."

"No more do I, Ed. You cannot have
a poorer opinion than I have of my
preaching; and if you can tell me how
I can preach better I shall be obliged to
you. I do not blame you for not liking
my preaching; I wish you could help
me to preach better. I do not ask you
to hear me; but do not stay away from
church because you do not like me. Go
and hear Mr.—, he's a good preacher;
or Dr.—, he's a much better preacher
than I am. Go and hear somebody; do
not leave the church altogether. Good-
bye, Ed. my dear fellow."

He went home, and his first words
upon coming into the house were:—

"Mother, Mr. Parker is a brick, and
I'll go and hear him, like or no like, just
as long as he and I stay in the city."
And from that time he has been a regu-
lar attendant, and he and Mr. Parker are
fast friends.—*John B. Gough.*

WASTE OF MATERIAL.

THERE is a great deal of waste of
material in our daily life, concerning
which the best economists are not a
little troubled. Our Saviour told His
disciples to take no thought for the

morrow; the morrow would take thought
for the things of itself. The Divine
wisdom declared that sufficient to the
day is the evil thereof. But we, for-
getting that the Heavenly love is
pledged to guard us from disaster, and
that the Heavenly promise is that our
steps shall be guided, insanely endeavour
to carry the burden of a week, a month,
a year, or a life-time, in an hour. We
waste our strength in trying to do more
than God is willing that we should.
Here and there we come to a turn on
the road, and we dread to go forward;
for we know not what of danger, of
difficulty, or of sorrow may be just out
of sight. Querulous and complaining,
we pause and question Providence, though
clear and sweet above the waves of
trouble sound the words of comfort, "As
thy day shall thy strength be."

Another reckless waste is found in the
intensity of feeling we spend over trifles.
An expected letter fails to come. A
storm delays our journey. The friend
we looked for is detained from visiting
us. Somebody has borrowed a favourite
volume, and neglected to bring it home.
A servant is exasperating or careless. A
little child is perverse and contrary. A
dish is broken. A cup of drink is upset
on the clean table-cloth. There are
muddy foot-prints on our immaculate
front porch. The carpets are wearing
out. The clothes do not get dry, and
the washing is likely to be around the
whole week. An acquaintance, hitherto
cordial, passes us with a hasty bow. A
friend misconstrues our motives. An
enemy sows tares in our field of wheat.
There are a hundred little things in
every life—aye, in every day—that, if
allowed, may disturb our composure and
give us distress. We waste our resources
in feeling too keenly the trifles which
should be met with philosophical firm-
ness, or, better still, with Christian
patience.

A very large waste of time and of force
comes from the habit of postponing
necessary effort. By and by, we say,
will do as well as the present time for
this or that engagement. And so our
work gets ahead of us, and we never
overtake it. They who look steadily
after the present moment, utilizing it,
and grasping it with its appointed task,
are surest of harvesting their sheaves in
golden hours of glad fulfilment and joy.
—*Intelligencer.*

A TIME FOR ALL THINGS.

TIMELINESS is as important as fitness.
The right thing may become wrong un-
less it is in the right time. Look well
to the time of doing anything. There is
a time for all things. Choose the right
time for saying things. If your wife
looks wearied and worn, be sure it is not
the right time to tell her that the dinner
is not hot, or that the bread is sour.
Comfort her, cheer her up. Use the ten
thousand little stratagems you were wont

to handle so skilfully in the old days, to bring out the smiles about her lips.

If you are annoyed or vexed at people, just remember it is not the right time to speak. Close your mouth—shut your teeth together firmly, and it will save you many a useless and unavailing regret, and many a bitter enemy. If you happen to feel a little cross,—and who among us does not at some time or other?—do not select that season for reproving your noisy household flock. One word spoken in a passion will make a scar that a summer of smiles can hardly heal over.

If you are a wife, never tease your husband when he comes home, weary from his day's business. It is not the right time. Do not ask him for expensive outlays when he has been talking about hard times. It is, most assuredly, the wrong time. If he has entered upon an undertaking against your advice, do not seize on the moment of his failure to say, "I told you so!" In fact, it is never the right time to use those four monosyllables.

Oh, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart! The greatest calamities that overshadow our lives have sometimes their germ in matters apparently as slight as this. If you would only pause, reader, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips,—pause just long enough to ask yourself, "Is it the right time for me to speak?" you would shut the door against many a heartache. The world hinges on little things, and there are many more trivial than the right time and the wrong.—*Selected.*

A LITTLE GIRL WITH TWO FACES.

I HEARD a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbours, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says, "Yes, ma'am," "No, ma'am," when she ought, and, "Thank you," very sweetly, when anything is given her.

But, do you know when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout, and scream, and cry, and no one would ever think of kissing her then.

I also knew a little girl who has only

one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.

THE STORY OF THE PEACHES.

A GERMAN countryman went one day with his four sons to the neighbouring town to transact some business. While there, in the market-place, he bought five peaches. One of these he kept for his wife, who was at home, and the others he gave to his boys. When they were sitting round the fire the next evening, he thought he would ask each of his sons what he had done with his peach.

The eldest son said he had eaten his, but had kept the stone to plant in the garden, in hopes that it would grow up and bear some peaches as good as the one he had so much enjoyed. Well, not much fault could be found with his conduct. He had done what he had a right to do, and shown prudence regarding the future.

The youngest boy was then asked, and he confessed that he had eaten his own peach and thrown the stone away, and after his return home had helped his mother to eat half of her peach! He was evidently the selfish and greedy boy of the family, but he was the youngest, and we may hope he learnt better as he grew older.

The second eldest boy told them how he had picked up the stone which his little brother had thrown away, and cracked it and eaten the kernel. "It was nice and sweet," he added, "and I sold my peach for so much money that I have enough to buy several peaches now with what I got for it." That was a very prudent boy—perhaps a trifle too prudent—and likely to grow up thinking only of himself.

The third son then had to tell his tale. The others had told all theirs out at once with no hesitation and no shame; but this little lad blushed as he began his story: "I took my peach to a poor little friend who has been in bed for so long, and suffers so much pain. He refused to take it from me, so I put it on his bed and ran away." His mother's kisses, as she heard these words, were far sweeter on his young lips than any fruit.—*The News.*

DON'T WORRY.

WORRY wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and the sun by day, turning the mill wheels and machinery, feeding the life upon its banks; but worry eats out and overflows the banks, and carries with it devastation and death. Don't worry. Worry is the child of unbelief; it is the child of distrust; no man can trust God fully, and

worry at the same time. You might as well try to mix oil and water in the same dish, as to mix belief and worry in the same life with Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the sceptre of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train; I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake, I insult the clerk; and every time we are restless, we insult our God.

It is because we cannot trust our God that we worry. If I am persuaded that He is able to keep that which I have entrusted to Him against that day, cannot I trust Him for my daily bread? If I can lie down in the sleep of death, believing in the power of God unto the resurrection and the life, cannot I trust Him with the burdens and toils of my daily life? Surely it is because we doubt God that we worry and fret; and so it comes oftentimes in life, that God, who is loving, tender, and gentle, takes the thing that worries us out of our lives. Your child sits with you at the open car window; a piece of cinder flies into the child's eye; nature at once floods it up with a sea of salt tears. You lift the lid, and pluck out the cinder as soon as you can; it is worrying the child's whole nervous system. My brother, if there be ought in your life that is wearing out your strength and dimming your vision, be still while God takes it out.—*R. O. Gifford.*

MY STRENGTH.

BE our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely like this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself.

The best thing often that could happen to a man is to be thwarted in his favourite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this—God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when His hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then

that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrar.*

DELAYS teach patience, care teaches faith, press of business makes us look out for minutes to give to God, and disappointment is a special message to summon our thoughts to Heaven. If, when they all come, we would not seek to run away from them, but to learn God's lesson in them, we should soon leave off calling them trying.

HE that is habited to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit, rather than of will. You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—*F. W. Robertson.*

Health and Temperance.

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

HE GATHERS THEM IN.

AIR, "Old Sexton."

ALONE in his bar-room counting his gold,
A drink-dealer sat hard-hearted and bold,
His day's work was done, still he lingered late,
When a goblin came like a thing of fate:
Dark demon of bygone days was he,
With a soul as black as the midnight sea.
And these were the words from his lips that fell,
"I gather them in to a drunkard's hell," &c.

"I gather them in, both men and boys,
While year after year my work destroys
Men's bodies and souls the world around,
Bright homes where joys and love abound.
Fair daughters and mothers, father and son,
Their idols I shatter them one by one.
License to kill; it is known full well
I gather them in to a drunkard's hell.

"Husbands are dying with shrieks and groans,
While wives are praying with pleading tones,
Dear children are begging bread out in the cold,
Still as King I rule, and my sceptre hold.
My victims are many, hell claims them all:
They come from hovels, from palace and hall,
By night and day my records tell,
I gather them in to a drunkard's hell.

"I gather them in where they find no peace,
While the pangs of the deathless soul increase."
The goblin paused, when a mighty train
Of sin-wrecked ghouls all racked with pain,
With ghastly groans came forth and told,
While gnashing their teeth, how the dealer bold
Led them on through drink their souls to sell,
And gathered them in to a drunkard's hell.

—*B. M. Lawrence, M.D.*

MOSES' LAW AND HEALTH.

SCIENCE drives a slow coach. But it gets along after a while. The law of Moses has been the laughing stock of fools for generations; but the United States Census Bulletin, No. 19, giving "The vital statistics of the Jews in the United States," shows that while the annual death rate throughout the United States is about *fourteen per thousand*,

the annual death rate among the Jews is only about *seven per thousand*; or a little more than one-half the average death rate of the country.

It also appears that out of one thousand Jewish children born, *one-half* would be living at the end of about seventy-one years, while of one thousand of the average population of the United States, *one-half* would be dead at the end of forty-seven years. Of course, pork-eating, rum-selling, dram-drinking, loose-living Gentiles despise a Jew; but unless they are in haste to get into purgatory, or some better or worse place, it might be well for them to read their Bibles, and learn something about health from Moses' law.

And now comes a little newspaper item concerning *eels*, which for some unknown reason Moses forbade the Jews to eat:—

"An Italian physician claims to have discovered that the blood of an eel contains *poison of a similar character to the poison of vipers*. He says an eel of two kilogrammes, or about four and one-fifth pounds, has in its blood enough *poison to kill six men*."

Perhaps we shall learn enough sometime to know *why* Moses' law forbade certain things. But it may be safe even now to pay some heed to directions, the observance of which has made the Jews the healthiest people on the earth, and which reduces their death rate to about one-half that of other people around them.—*Rev. H. L. Hastings.*

BREATHE THROUGH YOUR NOSE.

A PHYSICIAN in opposing a theory of "breathing through the mouth," writes: "I have always understood that the nose is nature's only true respirator, and that to breathe through the mouth, especially when facing a cold east wind or breathing quickly the night air, is not only unphysiological, but dangerous. It has been proved experimentally that however low the atmospheric temperature may be, the air is raised almost to blood heat by passing through the nose alone, and that, however dry, it is completely saturated with moisture by passing through the same way. It is well understood, I think, that much harm may ensue from simply breathing through the mouth. Asthma, bronchitis, pharyngitis, laryngitis and many other diseases may be started by habitual mouth breathing. It is bad enough for people to breathe through their mouths when unable, from disease, to get the air to pass through nature's proper channel, the nose. It is the invariable rule among savage nations to breathe solely through the nose, and they seldom, if ever, suffer from disease of this organ or the throat. The lower animals, with the exception of the dog tribe, seldom breathe through the mouth, and I am perfectly convinced that we should see far less disease of nose or throat did every one learn to breathe *solely through the nose*."—*Sel.*

LADY MACDONALD AS AN ABSTAINER.

SEVERAL papers have printed the following of Lady Macdonald:—

"A pleasant story is told of Lady Macdonald, wife of the late Premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day, and was surprised to see that she took no wine, and at length asked:—

"Did you not set out wine when you entertained the Marquis of Lorne?"

"Never!" was the prompt reply.

"But did you not feel that you must apologize?"

"Certainly not. Wine is not a natural beverage, and so should rather come in than go out with apology."

This answer and that example led the other lady to become an abstainer also.

ADULTERATION.

THE London *Standard*, in an article upon the French experts in the adulteration of liquors, declares that there is scarcely any genuine wine or brandy in the market. It cites the testimony in a case of litigation in the French courts which shows that the art of imitating the brandy distilled from grapes is now so perfect that only by analysis can it be discovered to be an imposture. It adds that M. Jacquemin, an enterprising Frenchman, "has succeeded in producing delicious wines without any grapes at all." This is a perplexing dilemma for wine-drinkers. A good way out of it is to drink no wine at all.

ACCORDING to a recent Census Bulletin it appears that Pennsylvania, a high-license State, had a larger number of prisoners in its county jails than any State in the Union, not excepting even New York, 2,386. Kansas had 432; Iowa, 327; Maine, 302; South Dakota, 72; North Dakota, 25. Though there are, of course, differences of population, these census figures tell a significant story as to the prevalence of crime in a high-license State, and in prohibition communities.

THE African traveller, Mackay, says: "Oh, how often will I enter in my journal, as I pass through many districts, 'Drink is the curse of Africa.' He adds: "The west coast is ruined with rum; it is killing the Kaffir in the south," and he portrays in vivid terms the wholesale destruction of the natives by strong drink in other regions. It is a painful reflection that America continues, from the greed of gain, to contribute to this devastation and ruin.

GOOD health will, in my opinion, always be injured even by small doses of alcohol. Alcohol even in small doses will take the bloom off and injure the perfection and loveliness of health, both mental and moral."—*Sir Andrew Clark.*

THE PRESENT TRUTH.

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

LONDON, NOVEMBER 19, 1891.

THE RIGHT OF CHOICE.

NO TRUTH is stated clearer, or with more emphasis, than is the fact of man's prerogative to choose between the good and the evil, between life and death. Having been endowed by his Creator with reasoning powers and a moral nature, the infinite justice and love of God demand that such a created intelligence should possess a freedom of the will and the right of choice. This is perfectly consistent with man's nature and God's character, while nothing short of this is in harmony with either.

Man's freedom of choice to surrender his will either to Jesus Christ or to the powers of darkness, does not conflict with the thought of Scripture that unaided by Divine grace he is powerless to do the right and to shun the wrong. Notwithstanding his utter helplessness it is for him to say whose power he will recognize and to whose influence he will submit himself. Herein lies his choice. He is only an instrument, but he is an instrument either "of righteousness unto God" or "of unrighteousness unto sin."

When under the bondage of sin, the part that man has to act in obtaining the salvation so freely offered to all through the gospel is vividly presented in that pathetic account of the Israelites in the wilderness bitten by the serpents. They possessed no power to protect themselves from those poisonous reptiles, and when bitten they could by no means of their own cure themselves of the deadly malady. All around were the dying and the dead, and to relieve the awful situation they could do simply nothing. Their skilled men were unable to produce an antidote for the fatal poison that must, so far as their power to avert it was concerned, end in death. Although God provided a remedy He left the people to choose that remedy and so experience the power of the mighty Healer, or to reject it and suffer death. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Num. 21:8. The lifting up of this object between the heavens and the earth was a reminder of the lifting up of Him who on Calvary's cross paid the penalty for sin and robbed death of its power for all those who will look and live. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14. There was no remedial power in the serpent of brass, but there was just the help they needed

in Him who bade them look that they might live. The people suffering and dying were not compelled to look, but to look and live was their privilege, and it was for them to make the choice to do so. That look was the look of faith, faith in the crucified One, and in response to that faith the identical blessing they so much needed came. Although helplessly bound by the chains of a fearful, fatal malady, their look of faith was a direct acknowledgement of their self-surrender to Him who had commanded them to look. Looking was all they could do, and that act determined the choice they made. It was theirs to choose, and it was God's to work for them as would be for their best good and His highest glory. So is it to-day.

Though man has given his allegiance to the powers of darkness, yielded his "members servants to uncleanness and to iniquity unto iniquity," and these forces to which he has yielded himself possess a power far mightier than his own, yet there is hope in his case. Help has been laid upon One who is mighty, yea, almighty, and that look of faith which brought from Jesus Christ to the Israelites the needed help in the hour of their great distress will meet a like response to-day in the case of every sin-sick soul who feels his need of help, and who chooses to yield himself to Him who is stronger than the strong man armed. Yes, thank God, we may look and live, but it is ours to choose Him as our portion. It is ours to submit to Him. It is His to work in us "both to will and to do of His good pleasure."

The Scriptures abound with testimony showing man's delegated right of choice. "I have set before you life and death," said the Lord through Moses, "blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice; and that thou mayest cleave unto Him." Here they were entreated to choose life, but in choosing life they were choosing Christ, for He is "the way, the truth, and the life;" and they were to choose Him that they might live. There was not then, nor is there now, any process by which they could obtain the life eternal of which they stood in need except by choosing Christ; "for there is none other name under heaven given among men, whereby we must be saved." Man's only hope of life, then, is in Jesus Christ. Nor is this all. Man's only hope of rendering acceptable obedience to God is through our Lord Jesus Christ. "Choose life that . . . thou mayest love the Lord thy God, and that thou mayest obey His voice." Our efforts to obey the Divine commands before we have made Christ our choice, and by faith have taken Him

into our hearts, will all prove fruitless; for man of himself is powerless to do this.

The language of Heaven to man is, "Choose you this day whom ye will serve." "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." "Look unto Me and be ye saved." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will let him take the water of life freely."

The gospel message is one of invitation. To man it says, Choose life; look, and be saved; come, and find rest; come, and take. The help, the blessings, the life—all that man needs—has been provided in Jesus Christ. It is man's to take them if he will; for whosoever will may come and "take the water of life freely."

D. A. R.

"FROM FAITH TO FAITH."

ROMANS 1:17.

"Therein [in the gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

THIS expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood, for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness.

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion.

The cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of the term, "the righteousness of God." We have already seen that it is an expression indicating God's character, and that His character is set forth in the ten commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation

to everyone that believeth, because it makes manifest the righteousness of God. Not only is the law—the righteousness of God—preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer.

Some would make "righteousness of God" in this text synonymous with "justification." That is all right, if they do not limit the application of the text to the moment of justification from past transgression. It is the application of the law in Christ to the life of the transgressor that justifies him. Through the redemption which is in Christ Jesus, God by His grace counts the past life of the sinner who believes as though it had been in every respect in accord with His law. This is justification. It is the revelation, or manifestation, through the gospel, of the righteousness of God. But the text says that this is revealed "from faith to faith;" and this can mean nothing else but a progressive work of righteousness. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

We read of the path of the just, that it "shall be as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But "the just shall live by faith;" therefore it must be that their faith increases.

Again, Paul says to the Corinthians: "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10.

To the Thessalonians he wrote: "And the Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. 3:12. And again he said: "But we beseech you, brethren, that ye increase more and more." 1 Thess. 4:10. But faith works by love; that is, love is the outgrowth of true faith; there-

fore increasing love must be the result of increasing faith.

To the Hebrews, the apostle wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. And in the epistle to the Philippians, Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Here is set forth a continual reaching out for some higher attainment. The calling of God in Christ Jesus, is a calling to holy or righteous living, for we read: "But like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Pet. 1:15, 16, Revised Version.

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered, when they said, "Lord, increase our faith." Luke 17:5.

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Cor. 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thess. 3:10. And still later he wrote: "We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the

righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.

One or two notable instances recorded in Scripture will illustrate this. The apostle records that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Hebrews 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how He had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and that He had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of Him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God alway." As a consequence, an angel was sent to him, directing him to send for Peter, who should tell him what he ought to do.

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that He is, He will reveal Himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of Him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the Word of God, it follows that the more we really know—accept—of the Word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

E. J. W.

ARE COMMANDMENT-KEEPERS LEGALISTS?

REV. CHARLES BUCK, author of *Buck's Theological Dictionary*, says, in substance, that a legalist is, strictly speaking, one who acts according to, or consistent with, the law; but in general the term is used to denote one who expects salvation by his own works.

In the strict sense, the question which heads this article must be answered in the affirmative; but according to the general use of the term, we answer *most emphatically, No*. And it seems a little incongruous to us that, while the whole Christian world profess to observe nine of the ten commandments, we should be reproached because we teach the observance of the entire decalogue. Indeed, we might say that until their attention is called to the fact that "the seventh day is the Sabbath of the Lord," nine-tenths of those who observe Sunday imagine that in so doing they are obeying the fourth commandment. So that the *real* difference, on this point, between Seventh-day Adventists and those who are wont to call us "legalists" and "Judaizers," is not as to the perpetual obligation of the moral law, but as to what is required by the fourth precept of that law.

Theoretically, all Christians are agreed on the necessity of keeping the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments; and all evangelical denominations teach that no one can be saved in *wilful* and *persistent* violation of any one of the first three, or of the last six precepts of the decalogue. How, then, can they find fault with us when we say that it is equally important to keep *all* the commandments? Are not those who teach otherwise partial in the law? Mal. 2:9.

That anyone can be saved by keeping the law, we neither believe nor teach. The province of law is not to save but to condemn. Pardon comes *alone* through the Saviour, and is of grace, "not of works, lest any man should boast." Eph. 2:9. Paul expressly declares that "by the deeds of the law there shall no flesh be justified." Rom. 3:20. The reason for this is obvious; for when we obey God we only do our duty; and present obedience can never atone for past transgression. No matter how holy our lives may be now,—even if it were possible for us to keep perfectly every one of the commandments,—our past sins stand against us till pardoned and blotted out through the blood of the atonement. Truly "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. Acts 4:12.

It is indeed strange that people with the Bible in their hands, who have always regarded the decalogue as of perpet-

ual obligation, will, when confronted with the Sabbath truth, suddenly discover that keeping the law dishonours Christ, and losing sight of the distinction which Inspiration has so clearly made between the moral and the ceremonial laws, insist that both the moral and the typical systems expired by limitation at the cross.

The Saviour, in speaking of that law which says, "Thou shalt not kill," said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19. (Campbell's translation, "Shall be in no esteem in the reign of Heaven.") Is it not then a serious matter to reject the law of God? Christ died to vindicate the justice of His Father's government; and think you that that law which He came to "magnify" and make "honourable" (Isa. 42:21), is a thing to be set at nought and despised by fallen man? The testimony of Inspiration is, "The law of the Lord is *perfect*, converting the soul" (Ps. 19:7); and shall we be found guiltless of presumptuous sin if we say that it was imperfect, and had to be abolished or annulled? This is what some teach, forgetful of the words of Christ, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." "It is easier for heaven and earth to pass, than one tittle of the law to fail." Matt. 5:17; Luke 16:17.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:7-9. If we have the Spirit of the Son, we will love the Father; and if we love God we will keep his commandments; "For this is the love of God that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

In Rev. 22:14 we read the words of the Saviour Himself, as given to John: "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But of those who reject the law it is said, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." C. P. B.

"THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY."

OUR Saviour's wonderful prophecy contained in the 24th and 25th chapters of Matthew is a subject of the deepest interest to every Bible student. Beginning at the time of the first advent, it presents to us the most striking events of religious

interest connected with the gospel dispensation; the destruction of Jerusalem, the great apostasy, the signs of His second coming, the religious condition of the people just before His coming, His advent in the clouds of heaven, instructive parables to warn and impress His people, and the final scene connected with the execution of the judgment—the reward of the saints, and the destruction of the wicked.

We question whether people generally are aware of the fact that this discourse of Christ embraces the *final execution* of the judgment. Or, in other words, whether all realize that the closing portion of Matthew 25, is to be placed at the *end* of the 1,000 years. There is in the mind of many a feeling of uncertainty where to place the event brought to view in the heading of this article: whether Christ's sitting on the "throne of His glory" takes place at Christ's second advent at the beginning of the 1,000 years, or at its close.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Then follow the reasons why these are thus favoured. They have performed acts of mercy to the needy, in his name and for His sake. Then He addresses those on His left hand, condemning them because they have failed to do these acts, and concludes: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:31-46.

Is this coming of the Son of Man "in His glory," the same event as recorded in Matt. 24:30, when "they shall see the Son of Man coming in the clouds of heaven with power and great glory"? Is it the same coming as Paul records in 1 Thess. 4:16: "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"? In each instance His coming is with great glory, and He saves His people; but are these all one and the same event? We think not, and will give our reasons at some length. The Scriptures are positive that there are two separate resurrections, 1,000 years apart. The first resurrection is that in which the righteous dead are raised to life and the living righteous changed to immortality.

This event takes place at the beginning of the 1,000 years, and is plainly referred to in both of the scriptures last quoted. The second resurrection takes place at its close, and only the wicked are made alive in that, all of them being asleep in death for 1,000 years till that time.

The interval between these resurrections is occupied by Christ and the saints sitting in judgment, examining the records of all the wicked who are to be punished. At its end they are called forth to receive that punishment. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 4-6.

This language clearly establishes the following points: 1. There is a period of 1,000 years in which the saints sit in judgment—evidently with Christ. This judgment is certainly upon the wicked; for all the righteous are then saved eternally; 2. The righteous have been raised then, before this event takes place, and that, as we have seen, was accomplished when Christ came in the clouds of heaven. 3. The wicked are in their graves during that period, for this scripture declares their resurrection is the second one in order and transpires at the end of the 1,000 years. All the blessed and holy have part in the first resurrection, and all the wicked in the second. There are many other scriptures we could quote corroborating these positions, but lack of space in this article forbids. When is it, then, that

CHRIST SITS ON THE THRONE

of His glory, "and before Him shall be gathered all nations"?—Manifestly not till "*all nations*" are raised from the dead, to be present, *i.e.*, not till the end of the 1,000 years. They are there to receive their final and eternal sentence, and to have it executed upon them.

The "throne" upon which He sits is "the throne of His glory." This is evidently a throne of special interest. The Father has a throne especially called His own. The Son also has a throne assigned to Himself as His. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His

throne." Rev. 3: 21. "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. This throne is evidently the same as that one which is mentioned as "the throne of David." "The Lord hath sworn in truth unto David; He will not turn from it: of the fruit of thy body will I set upon thy throne." Ps. 132: 11. When Christ was about to be born, the angel said to Mary, "The Lord God shall give unto Him the throne of His Father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1: 32, 33.

The prophet addressed Zedekiah, the last of David's line of temporal kings, as follows: "And thou, profane, wicked prince of Israel, whose day is come, . . . remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. 21: 25-27. Never has a descendant of David occupied that throne since. Our Lord is descended from David, and is the true seed predicted. He will occupy that throne, as another prophet declares: "For 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. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

A throne is a chair of state, and represents the seat of Government and power. Christ's own throne is the same as the throne of His Father David, else He would be represented as having two distinct thrones, which would be something wholly improper. "The throne of His glory" is that throne of promise which has long been awaiting His occupancy, which will occur in the fulness of time when our earth will be

RESCUED FROM THE GRASP OF SATAN,

the great usurper, and Christ shall reign in righteousness from sea to sea, and all the earth as a consequence will be filled with His glory.

But the throne of David will not be set up in heaven, but on our earth, at the close of the 1,000 years. Hence Matt. 25: 31-46 must have its fulfilment then, when Christ and all the saints and all the holy angels, with the city of God,

will come down to our earth: when He will raise the wicked dead, and call them to their terrible doom. Then "the throne of His glory" will be erected, and from it the earth and heavens will flee away, *i.e.*, be utterly changed, melted, and reformed, and eternally glorified. Zech. 14: 4-9; Rev. 20: 4-11; 21: 1-6, 10, 12; Ps. 149: 5-9; Isa. 33: 10-24; Mal. 4: 1-3. These scenes must occur upon our earth, and are identical in substance with the events brought to view in Matt. 25: 31-46.

Let us notice this scripture more particularly. We have spoken of and identified "the throne of His glory" with His own throne as the promised "seed" of His father David, embracing the dominion given Him by the Ancient of days. Dan. 7: 13, 14. When He sits upon it, "all nations" are gathered before Him. This could only be when all the nations of the past 6,000 years—many of whom are now extinct—are all brought forth from their long slumbers, to appear at this grand assize. This, as we have shown, necessitates the placing of this scene at the end of the 1,000 years, when the wicked are raised. All are now separated in two classes, as shepherds anciently kept the sheep and goats in two different flocks. Dr. Clarke says on this passage:—

"It does not appear that sheep and goats were even penned or housed together, though they might feed in the same pasture; yet even this was not done but in separate flocks."

He gives numerous citations to show this. The righteous and the wicked had been associated in families and communities for ages. At this time they are ever separate, in two distinct bodies. This could not be till the wicked were raised. The "sheep" are the righteous. Sheep are emblems of mildness, simplicity, patience, and usefulness. Goats are naturally quarrelsome, lascivious, and ill-scented, and fitly represent riotous, profane, and impure men. The righteous are placed on the right hand, the wicked on the left.

"The right hand signifies, among the Rabbins, approbation and eminence; the left hand, rejection and disapprobation."—*Clarke's Comments on Matt. 25: 33.*

The significance of these two expressions was well understood by the ancients:—

"Here in two ample roads the way divides,
The right direct, our destined journey guides,
By Pluto's palace, to the Elysian plains;
The left to Tartarus, where bound in chains,
Loud howl the damned in everlasting pains."
—*Id. Æneid VI. 540.*

The righteous are now called upon to "inherit the kingdom prepared for you from the foundation of the world." The time had never come before when this could be done in its fulness. That kingdom must be this earth, our "world." It was created to be inhabited by holy

and obedient subjects of the Creator of it—Christ. But the enemy came in and sowed tares. Now they are to be rooted out and be burned in the fire (see Matt. 13:38-43), and destroyed for ever. To inherit is “to take as an heir.” They are “heirs of God, and joint-heirs with Christ.” Rom. 8:17. This could not have been consistently said of them 1,000 years before. It would have been out of season. The earth had not been rescued from the wicked, but now it is to be their abode for evermore.

The reasons, then, are stated why these saved ones are given this great inheritance. They have

IMITATED THEIR LORD AND SAVIOUR

in doing others good. The other class have not. So they cannot be heirs with Him. Then comes the dread fiat from the “great white throne,” so dazzling and exalted (Rev. 20:11), “Come, ye blessed of My Father,” and, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Then the righteous enter upon their full reward, have homes in the earth made new, while the wicked are cut off to all eternity, from life and its blessings, by the fire which comes down from God out of heaven and devours them. Rev. 20:9. Then our earth becomes one vast lake of fire, which melts its very elements, burns up all its works which man has made, till at last in the great restitution it comes forth from the hand of God purified, “made new” and glorious for the abode of Christ’s people to all eternity. 2 Pet. 3:7-13; Rev. 20:9-15; 21:1, etc. We see no other place where these declarations of our Saviour in Matt. 25:31-46, could receive their fulfilment, with such propriety as at this point where the wicked come up around the city, and fire comes down from God out of heaven and devours them.

We cannot feel like closing this article without referring to that most wonderful description in “Great Controversy,” Vol. IV. pp. 664, 665, where the writer describes this scene. We quote a few sentences, advising the reader to examine carefully the whole connection:—

“Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance.”

Here is seen the fulfilment of our Saviour’s own prediction in Matt. 25:31, where the Son of Man sits in His glory upon the throne, high and lifted up. This

is at the end of the 1,000 years, the time when all will receive their due reward. How consistent that our blessed Lord, when giving His wonderful prophecy of the events from the crucifixion onward, should close His discourse with this grand and awful scene—when sin should have an end, and all rebels against God’s government be put down for evermore, the loyal saved to all eternity—and Christ, our adorable and ever blessed Lord, should take to Himself His power, and reign for ever and for ever. Oh, who can think with indifference of being found on the wrong side then? Who could bear to hear those terrible words spoken to them, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels”? May we all seek to hear the precious words, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

G. I. B.

FATAL ADMISSIONS.

A FEW months ago the Rev. Clark Braden, a prominent writer and noted debater of the Disciple Church in one of the Western States, announced that he would challenge the entire Seventh-Day Adventist fraternity of the world, for a joint discussion at Davis City, Iowa,” [U. S. A.] It is usually regarded as unwise to foster a spirit of discussion, but under the circumstances there seemed to be no course left consonant with honour but to accept the bold and defiant challenge of this modern Goliath. Accordingly, arrangements were made to discuss the following propositions:—

1. Do the Scriptures teach that the ten commandments, recorded in Exodus 20, are now binding, the fourth precept of which enjoins the observance of the seventh day as the Sabbath, or Lord’s day, as taught and practiced by the Seventh-day Adventist Church? (Matthew Larson affirms; Clark Braden denies.)

2. Do the Scriptures teach that the day designated in Rev. 1:10 is the first day of the week, and should be observed as taught and practiced by the Disciple Church. (Clark Braden affirms; Matthew Larson denies.)

This discussion was subject to the following conditions:—

1. Five sessions of two hours each shall be devoted to the consideration of each proposition, each speaker occupying half an hour alternately.

2. The time may be extended on each proposition by either party, not to exceed two sessions, provided such extension of time be demanded during the fourth session on either proposition.

3. It shall be the privilege of each speaker to devote such a portion of his time in each speech to asking his opponent such questions as he may see fit, said questions to be so constructed as to admit of a direct answer, and shall be answered frankly without evasion, provided the party can answer.

4. No rulings of the moderators shall debar either disputant from using such lexicons, commentaries, or other authorities as he may see fit.

The reader will notice that one condition of the debate was that either party

could extend the time on either proposition two sessions and so have seven sessions instead of five. But, to the surprise of many, just as they were entering upon the second proposition, Mr. Braden insisted upon closing the debate with three sessions instead of seven, as was desired by Mr. Larson.

Space here forbids giving any extended account of this discussion, but we transcribe some of the questions which Mr. Larson put, together with Mr. Braden’s answers, yes, or no, as was agreed upon in the conditions of the debate. Mr. Larson says:—

I called upon Mr. Braden over and over again, to produce one single instance, or text, for Sunday-keeping, declaring it to have been their custom, or manner, so to devote the first day, and we would surrender the whole question. But he failed to find even the faintest shadow or hint of the kind.

We also asked him the following questions, to which he answered as indicated:—

1. Does this text in Rev. 1:10 state that this is the first day of the week here referred to? *Ans.*—No.

2. Well, then, this text does not prove the first day to be the Lord’s day (*Lordean day*), does it? *Ans.*—No, sir.

3. Do the Scriptures anywhere else say the first day is the Lord’s day, or *Lordean day*? *Ans.*—No, sir.

4. Do the Scriptures anywhere say it is the Sabbath? *Ans.*—No, sir.

Here we reminded him that he had surrendered his whole proposition; for if this text did not say this was the first day referred to; did not prove the first day to be the Lord’s day, or *Lordean day*, and the Scriptures nowhere else declared it to be, his case was hopelessly gone.

5. Have we any record in the Bible where Christ ever commanded any one to keep it? *Ans.*—No. Paul says, “Where no law is, there is no transgression.” Rom. 4:15.

6. Have we any record where Christ ever claimed the day as His? *Ans.*—No, sir.

7. Can we find an instance where He ever blessed the day or sanctified it? *Ans.*—No.

8. Have we a text showing that He blessed any one for keeping it, or condemned them for not keeping it? *Ans.*—No.

9. Can we find a text where it is said to be holy or sacred? *Ans.*—No.

10. Have we a text in all the Bible where Christ is said ever to have mentioned the day in any way? *Ans.*—No.

11. Have we a single text where the disciples ever commanded any one to keep it? *Ans.*—No.

12. Is there a text given, showing where any one was ever told to keep it in honour of the resurrection? *Ans.*—No.

13. Do we read anywhere in the Bible that they were told to meet on that day to “break bread”? *Ans.*—No.

14. Have we any text to show that they ever met on but one first day to “break bread”? *Ans.*—No.

15. Have we any texts stating that they were to have any regular time, or stated day, for the “breaking of bread”? *Ans.*—No.

16. Have we any text stating that they ever met on but one first day for religious worship? *Ans.*—No.

17. Is not the Greek word “*kuriakoe*,” derived from the Greek word “*kuiros*”? *Ans.*—Yes.

18. Is not the Greek word “*kuiros*” applied to both God and Christ, in the New Testament interchangeably? *Ans.*—Yes.

19. Does not the word “Lord” “*kuiros*,” from which the adjective Lord’s “*kuriakoe*” (Rev. 1:10) is derived, refer in Rev. 1:8, to the Lord God Almighty? *Ans.*—Yes.

20. Do you claim that Sunday observance

originated before the day of Pentecost? *Ans.*—No, sir.

Well, then according to your own admission, Sunday observance is an interloper, a counterfeit, a forgery, being at least fifty days too late to come in lawfully into the New Testament, or covenant. (See Gal. 3:15.) The New Testament was confirmed on the day of Christ's crucifixion. Matt. 26:26. Everything belonging to it must be put in or made known before the death of the testator. Heb. 9:17, 18.

THE LIE AS AN EYE-OPENER.

MANY persons when they see the truth forget how long they were comfortable under the old refuges of lies, and they very unreasonably expect everybody to turn round just at the same moment when they happen to have come at last to a change of conviction. Kilsby Jones, the famous preacher, whose death Welshmen mourn, once perceived some of his Rhaiader congregation doing homage to Morpheus. Thus he roused them. "I remember very well," said he, raising his voice, "when I was living with my father in Carmarthenshire, one year we had a fine litter of pigs, each of which had a pair of horns, exactly like those of the Castlemartin cattle." All eyes and ears were instantly wide open. "Kilsby" now bent forward. "How well you listen now—to a lie! When I was preaching the truth of God to you, half of you were fast asleep?" He then, after this sarcastic comment proceeded with his discourse.

This story very well illustrates the general power of falsehood, fallacy, sophistry and every species of untruth to gain credence, while men are hard to waken to hear the voice of truth. Much of the religion which is most currently accepted is like the horned pigs of the Welsh preacher; fabled, false, and foolish; yet in the name of it, great sums of money are subscribed, and temples are erected. Mormonism, Popery, Agapemoniteism, Irvingism, Christadelphianism, and a very considerable number of more or less ugly and repulsive systems also flourish here and there, while some vaster and yet hardly less false perversions of truth number millions of adherents. Let any man think for himself on the line of simple truth, and he may, if he proceeds to speak in the simplicity of that line, as well as to think, prepare for crucifixion; but let him invent a ceremony, an ordinance, a creed and christen it as a new "orthodoxy," and he will be an admired leader of a "school of thought," or a captain of bands of followers who will be numerous in proportion to his audacity and conceit. We must not suppose that popularity is a test of truth. The fact is rather the other way.—*Christian Commonwealth.*

THE discovery of what is true, and the practice of what is good, are the two most important objects of life.

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.

A PIECE OF SOPHISTRY.

MANY and ingenious are the sophistries of those who seek to justify the existence and the enforcement of Sunday laws. This was well illustrated in a lecture given by a Sunday-law advocate, at Hillsdale, Michigan, recently. The speaker's great plea was that Sunday laws could be justified upon sanitary grounds. He asserted that "a normal night's sleep does not balance a normal day's work," and that therefore a man must have one full day's rest in seven or he will run behind in his "oxygen." This is pure assumption. It is contrary to reason and common sense. It might as well and as truthfully be asserted that one day's rest in seven does not compensate for the loss of oxygen in six day's labour, and therefore after every six weeks of labour man must have a week's lay off. On the other hand, if this theory were true, then the man who works very little or none at all would soon have an over supply of oxygen, and the human machinery would become vitalized to such a degree that it would go to pieces in a short time. But such is not the case.

The facts are simply these: While the day, the month, and the year are indicated in nature, and the time for physical rest and recuperation by the regularly recurring daily periods of darkness which induce sleep, there is nothing in nature indicating the division of time into weeks. The grass grows as fast, the waves dash as high, the sun shines as bright, the storm beats as fiercely, on the Sabbath as on other days. The Sabbath was instituted by God for worship, for religion, primarily, and not for rest because of physical weariness. God did not intend that man should work himself to death. Man in his primeval condition no more needed one day in seven for physical rest than the birds of the air or the beasts of the forest. The Sabbath was made for spiritual devotion, to keep in mind the Creator, the true God, and the cessation from worldly toil (for that is the meaning of the Hebrew word for Sabbath, "cessation," and not rest) is only a necessary concomitant to that devotion and to the perpetuation of such memorial.

No physician or set of physicians ever have demonstrated, or ever can demonstrate that man in a normal condition needs one day in seven for physical rest simply. But were this theory true, there would still be no ground for laws compelling men to take such rest. All are agreed that men need nightly rest; but who would admit the right of Congress or

of the State Legislature to pass a law that everybody must go to bed every night and take so many hours of sleep? The nightly rest is of vastly more importance than weekly, monthly, or yearly holidays can possibly be. No one can go long without daily rest, and not break down. Why does he not plead for a nightly rest law? Consistency would demand it. But the health of the people is not what he is after. There are many other things that are necessary to man's physical well-being besides rest; such as food, sufficient air, bathing, recreation, etc. Why does not this lecturer stir up the people to demand laws that will require all to inhale so much air, or to bathe so often? Simply because he is not labouring in the interests of the health of the people in his harangue for Sunday laws. What he is after is the religious observance of the day. But his method of bringing this about is wrong. People are not going to be made religious by law. As he said, "You might as well try to put handcuffs on the clouds" as to attempt this. But the attempt has often been made, however, though always with the same result—religious persecution. The King case of Tennessee, and others in that State, and the States of Pennsylvania, Illinois, Georgia, Missouri, and Arkansas are convincing proof that the enforcement of Sunday laws is the making of this very attempt. Sunday laws are dead letters only when they are enforced by the demands of religious bigotry and intolerance. They are most convenient means for one religionist's giving vent to his spite towards another with whom he does not agree. The National Reformer says they are "simply empty aisles between the work benches with no kneeling stools along the side." But no man, no set of men, Congress, Legislature, or municipality has any right whatever to drive men into those aisles. Sunday laws are irreconcilable with civil and religious liberty. And every prosecution under them is an attempt to make men kneel down on those kneeling stools along these aisles of idleness, of which this Reformer says there are none. But he will find, as has already been demonstrated, that as in the case of those Hebrew captives which Nebuchadnezzar commanded to bow down before the image he erected in the plain of Dura, those at least who observe the Sabbath enjoined in the fourth precept of God's law will not kneel. With them, they will say to whatsoever earthly power or potentate shall make this demand, "Be it known unto thee, O king we will not serve thy gods, nor worship the golden image which thou hast set up."

W. A. COLCORD, in *American Sentinel*.

THE art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.

Progress of the Cause.

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

TWO HARVESTS.

THERE went a man from home: and to his neighbours twain
He gave to keep for him two sacks of golden grain.
Deep in his cellar one the precious charge conceal'd;
And forth the other went, and strew'd it in the field.
The man returns at last—asks of the first his sack:
"Here, take it; 'tis the same; thou hast it safely back."
Unharm'd it shows without, but when he would explore
His sack's recesses, corn there finds he now no more:
One-half of all therein proves rotten and decay'd,
Upon the other half have worms and mildew prey'd,
The putrid heap to him in ire he doth return;
And of the other asks: "Where is my sack of corn?"
Who answered: "Come with me, behold how it has sped,"
And took and show'd him fields where waving harvests spread.
Then cheerfully the man laugh'd out, and cried,
"This one
Had sight, to make up for the other that had none:
The letter *he* observed, but thou the precept's sense:
And thus to thee and me shall profit grow from hence.
In harvest thou shalt fill two sacks for me,
The residue of right remains in full for thee."
—Archbishop Trench.

FROM OUR MISSIONARY SHIP.

VERY encouraging news still continues to come from our missionary ship the "Pitcairn," which is cruising among the islands of the South Pacific. The "Pitcairn" was built and equipped by the donations of our Sabbath schools, and sailed from San Francisco one year ago last month. She carries neither spirits nor tobacco, for no one on board, from the captain down to the smallest sailor boy, has any occasion to use either. Those on board the "Pitcairn," including all the sailors, are earnest, devoted Christians. Bro. E. H. Gates, who has charge of the Mission work being carried on by this vessel, sends the following account of labour from Fiji. We regret that our space forbids inserting the full report. The remainder, however, which is full of interesting items, will appear in our next issue.

Suva, Fiji, Aug. 5, 1891.

Leaving Samoa June 8, we were three days beating against a head wind before reaching the Friendly Islands, though the distance was not much over 300 miles. On account of the choppy sea, some of us suffered more from sea-sickness than at any other time during our voyage. Our first stop was at Vavau, which is the most northerly of the Friendly Islands. The Tonga, or Friendly Islands, are composed of three distinct groups; the Haafaluhua, the Haabai, and the Tonga groups. Tongatabu (sacred Tonga) is the largest of the Friendly Islands, and gives its name to the whole group. Vavau, the first island at which we stopped, is the principal island of the Haafaluhua, or Vavau Group, and is surrounded by a number of small islets, a few of them being inhabited. Vavau is one of the most lovely spots we have seen, and the harbour is the finest in the South Pacific.

After reaching the island, we sailed for several miles among most beautiful little islands, and at last dropped anchor at the village of Neiafu. The next day we went to the top of an extinct volcano, the highest point of the island, from which we could see the whole of the group in all of its loveliness.

We found a very agreeable change of temperature in sailing 300 miles south; for we were now getting into tropical winter. On the evening of June 21, the shortest day of the year, the mercury was down to 70 deg. above zero, which, in comparison with the extreme heat of Samoa, felt quite cold. Since then it has been at times one or two degrees lower, which has given a climate perfectly grand. At the village of Neiafu, we saw thousands of orange trees loaded down with the most delicious oranges we ever tasted. Though large quantities are shipped to New Zealand, at ridiculously low prices, thousands of bushels will fall off and be eaten by the hogs.

The natives of the Friendly Islands are the most intelligent and civilized of any we have found. The islands were evangelized by the Wesleyans, beginning in the year 1826. In 1797 several missionaries from the London Missionary Society were brought to the group in the same vessel that brought missionaries to Tahiti, but not understanding the proper methods of labour, the field was abandoned after a three years' trial. One of the missionaries apostatized, three were murdered by the natives in one of their wars, and most of the others returned to England. With the exception of a few Catholics, the Wesleyan church is the only one in the group, though it has been split in two by internal dissensions. We formed a pleasant acquaintance with Mr. Crosby, the European missionary of the island, and at his invitation, preached in his church. As with the last two groups visited, the people all keep the true Sabbath in these islands. There were but a few Europeans in Vavau and the surrounding islands, but we found them hungry for reading-matter. Though we staid at the group but a little over two weeks, we sold \$226.50 worth of our books, one man buying forty dollars' worth. The health books are valued very highly by the people here. Some of these books that were brought to the island by trading vessels, were sold at exorbitant prices, one "Ladies Guide" being sold for \$17.50. When the people found that the books could be bought at reasonable prices, nearly every family took one or more, and some took a whole set. Nine copies of "Home Hand-Book," three of "Man the Masterpiece," and seven of "Ladies' Guide," were sold. In addition to the books sold, we put a good supply of tracts and periodicals into the hands of all the Europeans on the island, and left them, feeling that we had done all that could be done at present. We expect to visit them again, and hope then to see the fruit of our labours.

Leaving Vavau, we sailed to Lifuka in the Haabai Group, seventy miles further south, passing in sight of two volcanoes, from one of which smoke was issuing. For many miles outside of Lifuka, there are small islands and reefs on every hand, making it dangerous for those unacquainted with the route. But we passed them all in safety, and anchored at the village of Lifuka, on the island of the same name. This island differs from all others we have so far seen, in being low, flat, and rising but a few feet above the sea. There are several small islands in this group, but not more than ten or twelve European families in all of them. Here we met with a young man from Norfolk Island, whose parents formerly lived on Pitcairn.

It seemed that the people on this island were as hungry for reading matter as those in Vavau; for in the first three days we sold over \$100 worth of books. There was no white minister at this island, and the people were nearly all traders. Having seen all the people, with two or three exceptions, and wishing to get to Nukualofa, Tongatabu, before the

Parliament adjourned, we set a day to sail; but the night before sailing, the wind hauled around directly ahead, and we took it that the Lord wanted us to stay longer. The next day we sold eighty dollars' worth of books, and though we staid in the group but a little more than a week, our sales amounted to \$217. By invitation we held three meetings. We here met a native minister and his wife, who were educated people, and who spoke English readily. This minister distinctly remembers the days of heathenism before the gospel came to the island. His home was fitted up with all the European conveniences, and we were privileged to enjoy his hospitalities at our pleasure. He secured a good supply of our publications, and is studying them faithfully.

Interesting Items.

—Glasgow's fruit is coming from America at the rate of 20,000 barrels per week.

—St. Martin's, Canterbury, is said to be the oldest church in England; it was built about 360 A.D.

—It is claimed that lake Erie produces more fish to the square mile than any body of water in the world.

—The Swiss Federal Budget for 1892 shows a deficit of £13,000,000, caused by increased military expenditure.

—After living to be an octogenarian, Mrs. James Robertson, of Seymour, Indiana, died recently of nicotine poisoning.

—Farmer Yeazel, of Waynesville, Ohio, it is said, has eleven children, ten of them six-toed boys, and the other a six-fingered girl.

—Siam has just sent over to England twenty-seven youths, all belonging to the Siamese aristocracy, to complete their education.

—The Bolton Wesleyan Methodist Council recently issued an address calling upon all Methodists to abstain from voting in favour of the liquor interest.

—The wettest place in the world is said to be at Cherra Ponjee, in the Khasi hills of Assam. The fall of rain for a single month has ranged from 100 to 200 inches.

—The Ameer is so much in earnest in his desire to visit England that he has ordered his English tailor to prepare for him such warm clothing as is likely to be needed for the trip.

—A meeting held in the Mayor's Parlour, Leeds, passed the following resolution: "This meeting appeals to the women of England to encourage simplicity in all burial, funeral, and mourning ceremonial."

—Francisco Flores, a cattle raiser in the Mexican State of Jalisco, was captured by brigands two weeks ago, and, upon the refusal of his family to pay a ransom of \$2,000, the bandits shot the unfortunate man.

The growth of the United States Patent Office has been very remarkable. In 1790 three patents were issued; 100 years later the number was 26,292. The total number of patents granted during the 100 years was 453,944, or an average of nearly thirteen patents for every day.

—A young American lady graduate of mathematics, Miss Gentry, has just been given permission by the authorities of the Berlin University to attend the lectures of certain professors. This is the first time on record that a lady has been allowed to attend the course of Berlin University.

—We take this paragraph from an American paper:—A school teacher at Munith, Mich., has been in a trance-like state for 130 days, and has wasted away to a skeleton. The young woman is 19 years of age, and when awake weighed 140lb., and had excellent health. The long sleep came upon her without warning.

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The Belfast *Evening Telegraph* refers to above pamphlets as follows: “‘Social Purity’; an address by J. H. Kellogg, M.D., and ‘A Talk to Girls’; an address on the Social Purity Pledge, by Mrs. E. E. Kellogg, A.M., are published by the Pacific Press Publishing Co., 48, Paternoster Row, London. The high class moral tone pervading these two publications should make them widely read. The addresses might be placed, with benefit, in the hands of all young persons. The purity which they inculcate would greatly raise the tone of modern society.”

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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, NOVEMBER 19, 1891.

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"ALL heaven awaits our demand upon its wisdom and strength, God is able to do exceedingly abundantly above all that we ask or think."

"THOSE who in the way of duty are brought into trial may be sure that God will preserve them; but if men wilfully place themselves under the power of temptation, they will fall sooner or later."

"EVERY failure on the part of the children of God is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness."

"A CONSECRATED Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go."

"ALL that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for Him and their appreciation of His favours. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of Thee, and of Thine own have we given Thee."

"SATAN attacks us at our weakest points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil

by his own feeble efforts. Help is at hand, and will be given to every soul who really desires it. Angels of God, that ascend and descend the ladder which Jacob saw in vision, will help every soul who will, to climb even to the highest heaven."

"THERE is no safety except in strict obedience to the Word of God. All His promises are made upon condition of faith and obedience, and a failure to comply with His commands cuts off the fulfilment to us of the rich provisions of the Scriptures. We should not follow impulse, nor rely on the judgment of men; we should look to the revealed will of God, and walk according to His definite commandment, no matter what circumstances may surround us. God will take care of the results; by faithfulness to His Word we may in time of trial prove before men and angels that the Lord can trust us in difficult places to carry out His will, honour His name, and bless His people."

THE Paris correspondent of the *Daily Chronicle* says that the Pope, though not dangerously ill, is visibly losing health and strength. He adds that—"It is safe to say that the bulk of the property of the Holy See is in the Bank of England, and in freehold and leasehold investments of the United Kingdom. So much is this the case that if by any vicissitude the Pope left Rome, the pecuniary interests of the Catholic world would be safeguarded by guarantees of the highest order in England and the United States."

MESSRS. MOODY AND SANKEY, the American Evangelists, took part in the service of the Regent Street Polytechnic on Sunday evening, the 8th instant. It was almost a surprise visit, little notice having been given, but the building was crowded, and some hundreds were unable to gain admission. Mr. Sankey sang two of his hymns, and Mr. Moody gave a characteristic address on Repentance. Mr. Quintin Hogg presided. This is probably the only service which the evangelists will hold in England, as they go to Scotland this week, and proceed shortly on a tour round the world.

POPE LEO XIII. is about to issue a circular note on the events which commenced with the incident at the Pantheon on the 2nd of October. His Holiness will call attention to the renewed attacks which are being directed against the Papacy, and will make a powerful appeal in favour of the independence of the Holy See, declaring the co-existence of two Sovereign Powers in Rome to be an impossibility. He will intimate that he is resolved to take serious measures, which are indispensable, in order to safeguard the independence and liberty of the Catholic world. The Pope will address this document to the Courts of Europe. The above news is declared to be absolutely authentic by the *Lega Lombarda*.

It was decreed by Pope Alexander IV. that "Inquisitors may compel the heirs of those who favoured heretics to fulfil the penance enjoined by delivering up their goods. After the death of a man, he may be declared a heretic, that his property may be confiscated." And Pope Innocent III. decreed that "the secular powers shall swear to exterminate all heretics condemned by the Church; and if they do not, they shall be anathema."

THE correspondent of the *Daily Chronicle* at Tiflis, telegraphed on Sunday night, the 1st inst: "M. Pobednostseff, Procurator of the Russian Holy Synod, is finishing up a long career of persecution by terribly drastic measures against his Protestant fellow-countrymen. His most recent coup was the arrest a day or two ago of four of the chief leaders of the Protestant or Stundist movement who were still at large. These are Bagdasarianz, leader of the Protestant Armenians; Kalyeit, leader of the German Baptists; Mazayeff, Chief Presbyter of the Russian Molokans; and Lavashoff, leader of the Methodists. These men have been torn from their families without a word of notice, and sent under police escort, secretly, for a term of five years to some mountain district near the Persian frontier, where their only neighbours will be fanatical Mussulmans.

"In addition to these prominent members of the protesting sects, 110 members of both sexes have been recently banished to Gerusi, a small village in the province of Elisabethopol. Among these are Baptists, Methodists, Molokans, and Old Believers. I have just learned that they are in the greatest distress, and obliged to beg their daily bread from the Armenians and Tartars around them.

"The most terrible feature of this persecution is that the sanctity of family life is deliberately invaded by the Russian authorities. Parents are torn from children lest their influence should contaminate their offspring, and among the 110 exiles in Gerusi are not a few whose children have been literally kidnapped and placed under Orthodox guardians.

"It is exceedingly difficult to send help to these unfortunate sectaries. Their letters all pass through the hands of the police, and their friends in Russia fear it to be known that they are sending them the means of life, lest they also be suspected and share the same fate."

OUR readers in Hull will be interested to know that a special service is held each Sunday evening at 6:30 o'clock in Forester's Hall, Charlotte street. These services are conducted by Bro. Francis Hope, who is delivering addresses there upon the stirring themes for our times. The friends in Hull are especially invited to attend these services.

NEXT Sunday evening the editor will speak at the Athenaeum, on Camden Road, N., upon the "Signs of the Times," or the evidences that the Second Advent of Christ is near at hand. The reader is cordially invited to attend.

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