

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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It is refreshing and encouraging to find in the Church of England an occasional voice raised against some of the pagan forms that Romanism has made to be associated with the name of Christianity. In a recent lecture on Savonarola, the Dean of Worcester referred to brotherhoods and sisterhoods, and said that “when it was advocated that they should leave the world and take upon themselves irrevocable vows, such a course had really neither the sanction of Scripture nor the endorsement of common-sense. It was the act of a coward who fled from the battle, instead of the man who bravely went forward to bear the brunt.”

THE apostle Paul was in a Roman prison for preaching the Gospel. A Jewish mob had seized him, and Roman soldiers were guarding him. Yet in an epistle to his brethren he refers to himself as “Paul, the prisoner of Jesus Christ.” Eph. iii. 1. And so he was. The Roman Emperor thought that he had Paul in his power, and Roman soldiers thought that they were keeping him. But he was in the power of the Lord, and angels of God were his keepers. He was in the hands of the Lord, who could let him out of prison in an instant, if He wished, just as He did Peter. And so Paul was content. Happy is the man, even though he is in a dungeon, who knows that he is “the prisoner of the Lord.”

THERE is almost as much antipathy to the name “Spiritualist” as there ever was, but the fact is becoming more and more popular. The editor of the *New York Observer*, an old-time Presbyterian journal, in a highly appreciative article upon the late Phillips Brooks, quotes the following from a letter just received from

a friend: “We were to have him twice at the Old South Church this spring, on Good Friday evening, and on the Sunday evening before, to deliver the last lecture in a course. When Dr. Gordon asked him a year since, he replied, “Yes, but it is a year ahead, and if I am not here, I shall have to send you a message from the other world.” The editor of the *Observer* sees nothing out of the way in this, but adds, “The message will come at the time appointed.” And yet all the parties would be highly offended if they were called Spiritualists.

THE *Interior*, a Presbyterian paper of Chicago, in noticing a book entitled, “A Plea for the Sabbath and for Man,” makes the following statements:—

“The transition from the observance of the seventh to the observance of the first day of the week is slurred over in a sentence. At this point the modern Sabbath has always been open to attack, and there is just now an especial need of a vigorous defence of this incomplete bastion. The need of a seventh day of rest is a well-nigh unassailable fact, but that the day to be observed is the first day of the week, is not so well established.”

The man is not to be blamed for “slurring over” the change from the seventh to the first day of the week with a single sentence. It is a point on which nothing can be said without exposing the fraudulent claims of the first day of the week. Innumerable efforts have been made to build up that “incomplete bastion,” but the builders had nothing to use except stubble and untempered mortar. The Sabbath of the Bible has “no incomplete bastion” to defend. It is itself a defence.

Making a Bargain with God.—“If God will forgive me for this, I will never do it again,” is an expression often heard. No doubt those who say so have a feeling of pity for the poor, benighted souls who do penance, and offer money in order that they may receive forgiveness of sins, totally unconscious that they themselves are doing the same thing; for to say that we will not do a certain thing again if God will forgive us for this of-

fence, is to try to bribe God,—to buy His favour.

God says: “I, even I, am He that bloteth out thy transgressions for Mine own sake, and will not remember thy sins.” Isa. xliii. 25. God is rich in mercy, and He forgives us because of “His great love wherewith He loved us, even when we were dead in sins.” Eph. ii. 4, 5. But to try to make a bargain with God, that we shall receive His forgiveness in return for some good that we shall do, is to try to deprive the coveted forgiveness of all the quality of mercy. If God should agree to such a bargain, there would be no gratitude on the part of the man. He would feel that God had simply given him what he deserved, and had blessed him because he was so good that He could not consistently do otherwise. Thus the man would be confirmed in sin. Since God has provided so full and free a salvation, how much better to receive forgiveness upon His own terms, and trust Him to keep us from repetitions of it.

THE CHRISTIAN LIFE.

SOMEONE says:—

“The little boy or girl, at school, looks at the copy in the writing-book, and imitates it, trying to write each following line better. That is the Christian life, and that is all of it.”

Not by any means. If it were all of it, there would be no hope for anybody; for the pattern is Jesus Christ, in whom dwelleth “all the fulness of the Godhead bodily, and no human being could ever successfully copy that life. “For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. lv. 8, 9. He who would copy the life of Christ as the schoolboy copies his lesson, and do it successfully, must have power equal to that of God.

If the boy whose hand the master holds and guides in imitating the copy, were used as an illustration of the Christian life, it would be a step nearer the truth; but even that would not be the truth.

That is mechanical. The boy may yield his hand willingly to the master, that it may be guided, but the writing is after all not his own. God does not use men as dead instruments to be operated upon, although men are to yield themselves as instruments of righteousness unto Him.

The Christian life is simply the life of Christ. If the master who sets the copy for the schoolboy, could put all his own skill and power into that boy, so that what he writes will not be merely an imitation of the master's copy, but the master's own writing, and still the free act of the boy, we should have an illustration of the Christian life. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. ii. 12, 13. "I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John ii. 6. And how was it that He walked? Christ Himself said, "The Father that dwelleth in Me, He doeth the works." John xiv. 10. Christ has set us the copy, but instead of standing off and watching us try to imitate Him, He gladly comes in to our hearts, becoming one with us, so that His life is our life, and His act is ours. This is life—the Christian life.

PRAYING TO ONE'S SELF.

"SURELY nobody does such a thing as that!" Well, they used to, and since human nature has not changed, it must be that some do still.

The parable of the Pharisee and the publican was spoken for the benefit of a class. It was for those who "trusted in themselves that they were righteous, and despised others." The Pharisee, having this trust in himself, "stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke xviii. 9-11. And then followed a list of his own virtues.

The Saviour said that he prayed "with himself." Notice carefully. He expressed thanks that he was not like other men, but he *trusted in himself* that he was righteous. He thought that goodness sprung from himself,—that he was justified by his own works. This is why he despised others, whom he thought were not so good as he was. If he had trusted in God for righteousness, knowing and acknowledging that there is no righteousness except that which God gives freely by His own grace, he would not have despised others; for he would then have realised that he himself was entitled to no credit over others, even though he had more righteousness than they.

The fact then that he trusted in himself that he was righteous, shows that he did not think that his righteousness came from God. Therefore it is evident that whatever thankfulness he felt for the righteousness which he thought he had, was directed to himself. So that really he himself was the god to whom he returned thanks. If his righteousness came from himself, why should he not thank himself? So although he was in God's temple, and seemed to pray to God, he was really praying with himself.

Such is the prayer of the self-righteous man. He is his own god, and his prayers are directed to himself, as the one from whom all his goodness flows. But let us beware lest in our consideration of the parable we fall into the same pit as the Pharisee. If we begin to congratulate ourselves that we are not like him, we thereby show that we are exactly like him. Who has not found himself doing that very thing? Moreover, this making a god of self is not confined to those who profess justification by works. While expressing full belief in justification by faith only, we may be in the same condition as the Pharisee; and while thinking that we have the righteousness of Christ, we may be trusting in our own righteousness.

How can this be? Remember that the Pharisee's manifestation of self-righteousness was by the fact that he "despised others." So whenever we find ourselves indulging a critical disposition, marking this one's faults, and secretly congratulating ourselves that we do not make such mistakes, we are showing the possession of the Pharisaic spirit. It is an exhibition of self-righteousness, and shows that we are worshipping ourselves, and not God.

The possession of the righteousness of God, which comes by the faith of Jesus Christ, is not characterized by criticism and fault-finding. There is in it nothing of self-exaltation, or self-congratulation. There is no despising of others in it. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace." James iii. 14-18.

THERE is one other condition closely allied to the above. It is when a person prays to the Lord for forgiveness, and then looks to himself, to his own feelings,—for evidence of forgiveness. That is simply praying to God, and then looking to

ourselves for the answer to our prayers. But if we are going to look to ourselves for the answer to our prayers, why not pray directly to ourselves in the first place? Why go through the form of praying to God, taking His name in vain, when we expect the answer from ourselves?

Is it not plain that in such a case we are really praying to ourselves? That we are in the condition of the Pharisee, who trusted in himself that he was righteous? If after we have prayed to God for righteousness, we look to ourselves, to our feelings, for evidence that we have it, are we not to some degree, at least, trusting in ourselves that we are righteous? Let us rather direct our prayer only to God, and look up, expecting to receive the answer from Him. "Let us lift up our heart with our hands unto God in the heavens." Lam. iii. 41.

JUSTIFICATION BY WORKS.

THIS heading is not designed to indicate that there actually is any such thing as justification by works, but to call attention to an evil that is alarmingly prevalent among professed Christians, and is on the increase. The danger is all the greater because the people think that they are believing and practicing the Gospel. Let us first read a few plain declarations of Scripture on the subject.

"For as many as are of the works of the law are under the curse; for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. iii. 10, 11.

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. iii. 20.

"For whatsoever is not of faith is sin." Rom. xiv. 23.

Does faith exclude works? and does the preaching of justification by faith ignore the necessity for good works? Never. "Do we then make void [that is, transgress] the law through faith? God forbid; yea, we establish the law." Rom. iii. 31.

Jesus told the people to work. Said He, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." Then the Jews asked Him how they should do the work, saying, "What shall we do, that we might work the works of God?" Here is the reply: "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John vi. 27-29.

Thus we see that the works which God

requires are all in faith; faith itself works. Gal. v. 6 But someone will say, "I know people who make a great deal of faith, and yet their works do not correspond; therefore I don't believe that faith alone will justify a man; in fact, the apostle James plainly says that Abraham was justified by works."

It is a very presumptuous thing for one to say that he does not believe that faith justifies, when the Bible so plainly declares that it does, and that he who is justified by faith has peace with God. Rom. v. 1. But let us look for a moment at what James says.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James ii. 14.

"There," says our friend, "that's just what I said; faith is not sufficient for justification."

Not quite so fast, please. What is the trouble with that man who *says* he has faith, and has not works? Simply this, that he has no faith. If he had faith, he would have works, for *faith works*. The question that the apostle asks is simply this: "Can faith save a man who *says* that he has it, but who really has it not?" In other words, what doth it profit, though a man *say* he hath a thousand pounds, and has not a farthing? Will the thousand pounds do him any good? Certainly not. Why not? is it because money is not good for anything? Not at all, but because in order for a man to get any benefit from money, he must actually have it, and not merely *say* that he has it.

"But the devils have faith, and they are not justified." Not quite so fast again, please. It is true that the devils believe that there is one God, but that is not faith with them. They have seen God. More than that, they have felt His power. Their belief in the existence of one God is the belief of actual experience. Their belief causes them to tremble, and faith does not do that. Faith works by love, and "there is no fear in love, but perfect love casteth out fear." Gal. v. 6 and 1 John iv. 18. The devils have no faith.

"Wilt thou know, O vain man, that faith without works is dead?" James ii. 20. That which is dead does not exist; therefore faith that has no works is not real faith at all. It is only a form; it is a sham. "But," says our friend, "what will you do with the next verse?" We shall do nothing with it except believe it. Let us read it.

"Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" James ii. 21. The question admits but one answer, and we are obliged to answer Yes. But we would remind the reader that the

apostle did not make the division into the verses as they are numbered, and we must not assume that the subject ends with that verse. The writer has heard very many people refer to Abraham as proof that men are justified by works, quoting the twenty-first verse, as above, but he has never heard one of them go any further, and quote the next two verses, which complete the reference to Abraham. So we will quote them.

"Seest thou how *faith wrought* with his works, and by works was faith made perfect? And *the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness*: and he was called the friend of God." James ii. 22, 23.

So when Abraham worked, it was his faith that was working; and those works by which he was justified were simply the fulfilment of the scripture, "Abraham believed God, and it was imputed unto him for righteousness." The works were the product of his faith, and showed that he had it in perfection. Faith includes everything that a man can do to please God; for "without faith it is impossible to please Him." Heb. xi. 6.

"Ye see then how that by works a man is justified, and not by faith only." Verse 24. That is, as just illustrated, a man is justified by the works of faith, and not by a dead faith, which does not work. And thus we see that the apostle James does not, as Luther thought, contradict the apostle Paul, neither does he present the "other side" of the question which Paul preached so zealously; but he teaches the identical thing that is taught in the epistles of Paul.

What is the source of the idea that men may be justified by works? The secret of it is seen in the words which the Jews asked Jesus: "What shall we do, that we might work the works of God?" John vi. 28. Mark it, "What shall we do, that *we* might work the works of God?" They were fully convinced that they could do the works of God, and of course a man must be able to do the works of God, if he is justified by works, for the righteousness of God is the only righteousness that is of any worth.

But in order to be able to do the works of God, one must have to begin with power and goodness equal to the power and goodness of God. So the idea of justification by works is simply the exaltation of self against God. And that is the very spirit of the papacy,—"that man of sin,"—"who opposeth and exalteth himself against all that is called God, or that is worshipped." 2 Thess. ii. 7.

In the beginning our first parents, deceived by the serpent, who told them that by eating of the forbidden fruit they should be as God, sought justification by their own works. That is, they sought

to be like God through their own works. The result is seen in the fall, when they still continued to try to justify themselves before God.

We have just seen that justification by works is the characteristic of the Papacy. But the characteristic of the Papacy is union of Church and State. That is, the civil power is used to compel men to do what the Church says is right. The whole thing springs from the idea that men are justified by the works of the law. When men attempt to enforce religious duties by law, they virtually say, "The people have the goodness in them, and they can do what is right, if they want to. But some of them are too obstinate to do the good that is in them, and some are too lazy, or else they are afraid to do differently from their neighbours. Therefore they must be forced to act out the goodness that is in them."

It must be evident that the principle of religious legislation, of making laws to encourage or to compel men to do what is said to be right, is the principle of justification by works. And as such it is directly opposed to the Gospel. Therefore everyone who loves the Gospel of Jesus Christ ought with a loud voice to warn men against having anything whatever to do with religion enforced by civil law.

GOING TO ROME.

LAST week we called attention to the fact that several hundred "pilgrims" had gone from England to Rome, to congratulate the Pope upon his episcopal jubilee, and to receive his blessing; also that all the sovereigns of Europe had sent special representatives. The matter is worth more than a passing notice. It is getting more than that, too, from the press; and the very notice that it is receiving makes it still more noteworthy.

Perhaps nothing can better exhibit the general feeling than the following from the *Chronicle's* correspondent, concerning the installation of Cardinal Vaughan at St. George's, the place whence Pope Gregory sent Augustine to England. This, by the way, is significant, inasmuch as Cardinal Vaughan feels himself charged with the task of bringing England back to the Catholic fold. But here are the comments of the *Chronicle* correspondent:—

"The ceremony cannot fail to be far grander than that which accompanied the installation of Cardinal Manning. Thousands of English-speaking pilgrims are in the Eternal City, and the sacred fane will re-echo the fine old hymns of Faber, Caswell, and Stanfield, intermingled with liturgical chants that may well be called on this occasion Gregorian. There are, however, memories which cannot fail to make British Catholics more hopeful to-day. Even when Cardinal Manning was solemnly inducted,

the tone of the second Archbishop of Westminster was not at all jubilant. Pius IX. had scarcely recovered from the shock of the Italian invader. Manning, staunch and valiant, spoke of the powers of darkness and forlorn hopes as far as Rome was concerned. And even in England he had not gained that national and brotherly confidence which came as a great and loving tribute from poor and rich alike as his emaciated body lay like a saint of old in the austere building which does duty as the "palace" of the Archbishops of Westminster, or under the dome of the Oratory. It took the nation a long time to find out that the earnest and illustrious "vert" was a Britisher to his finger tips. But his compassionate philanthropy, his well-bred democracy, and above all his colossal common-sense at length made 'the Cardinal' a guide and august counsellor quite apart from his office and far beyond the bounds of his own church.

"To-day Cardinal Vaughan finds the barriers of sectarian bigotry broken down, and it is not too much to say that British Catholics see little difference, except in kind, between their devotion to the faith or the country of their forefathers. Even as a party cry no second-rate statesman would care to chalk up 'No Popery' on the walls of London. Non-conformist, Anglican, and Catholic ecclesiastical dignitaries meet on the same platform for every good and perfect work, and the exclusive fervour of each only takes the shape of competition.

"On his return from Rome, it is probable that the new English wearer of the purple will be received by the Queen at Florence. Whether as the bearer of an autograph letter from the Pope, or as the Primate of English Catholics, there is nothing incongruous in such an audience. Foreign Catholics like the Count de Mun are lost in amazement when they hear the tone of almost frantic jubilation adopted by British Papists when on the subject of the religious liberty they enjoy. Nor is this feeling ever likely to lessen or undergo any change. It is hourly extending over our colonies, just as it has given a robust and prosperous turn to Catholicism in the United States, and in an undefined way to that of certain continental nations.

"The question is being asked just now whether the time may not be approaching when the British Empire, home and colonial, may see fit to open up more official relations with a power which nominates 125 bishops in her dominions. Queen Victoria and Leo XIII. are the only potentates who can say—the one territorially and the other hierarchically—that the sun never sets upon their dependencies.

"A few more English-speaking Cardinals in the Sacred College would dilute the present thick Italian and Curialist mixture. The next conclave or two will not leave the beaten paths, but the foreign Pope is looming upon the horizon of Christendom."

Editorially, the same paper has the following:—

"The successor of Cardinal Manning in Westminster was yesterday also installed in the 'parish church' in Rome,

which was the titular one of his great English predecessor. The third Archbishop of Westminster, however, is installed in Rome, just as he entered upon the duties of his responsible office in England, at a time full for him of good omens and friendly wishes. The Eternal City is thronged with British pilgrims, who filled the ancient church of St. Gregory's with its new priest's fellow-countrymen; while in London the untiring labours, the widespread sympathies, and the marvellous tact of Manning have made the way at once very easy and very difficult for anyone who succeeds him. Easy, because all London is accustomed to think of the Cardinal of Westminster with respect and affection; and difficult, because to follow in Manning's steps it is necessary to be as great and as good a man as Manning. Cardinal Vaughan, however, shows that he is a successor in spirit as well as in fact, and his first discourse at St. Gregory's was devoted to that part of the titular saint's life which bears the closest relation to the life and the problems of to-day. Fair wages, hours of labour, unskilled labour, pensions for aged workmen, and standards of weight and measure—these would have been queer subjects a quarter of a century ago for a wearer of the Roman Catholic purple, yet they are those of Cardinal Vaughan's address to his English audience at St. Gregory's yesterday."

In England, as in America, the Pope is winning the favour of almost all people, by posing as a labour reformer. As one reads the above extracts, does it not look very much as though the time is near when his claim to be the only one who can sit as an arbitrator in labour troubles, will be generally acknowledged?

Among the dispatches we also find the following:—

"Mgr. Azarian, the Armenian Patriarch, who is the bearer of a letter and present sent by the Sultan on the occasion of the Pope's episcopal jubilee, was received by his Holiness this morning with all the honours due to an Envoy Extraordinary."

And, still further, we have the following as the text of the telegram received by the Pope from Queen Victoria:—

"I congratulate your Holiness on the completion of fifty years' episcopate. Sincerely wishing you health and happiness."

To all the above might be added the statement that at the recent meeting of the Sunday Closing Association, in Exeter Hall, the name of Cardinal Manning headed the list of valuable vice-presidents whom the Association had lost by death.

WHAT does all this mean? To the mass of people it means simply that the world is growing more enlightened, and people are losing their bigotry, and becoming more generous and broad-minded. Men, not only of the world, but of the Church, congratulate themselves and the people that we have outgrown the narrow childishness of the days of Luther and Wyckliffe, when the encroachments of the

Papacy were thought to be a matter for alarm and for vigorous opposition.

Actually, it means that the time is almost upon us when the following prophetic words descriptive of the latter part of the career of the Papacy will be completely fulfilled:—

"And his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. xiii. 3, 4.

We are well aware that it is not at all popular now to apply this scripture to the Papacy. That makes no difference. So much the more need of speaking plainly, and calling the attention of people to the danger that threatens. For there is a real danger threatening. Here is the statement of it:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 9-11.

The Papacy is the result of the great apostasy spoken of in the second chapter of 2 Thessalonians. However pleasing its exterior may appear, it is still "that man of sin, the son of perdition; who opposeth and exalteth himself against all that is called God, or that is worshipped;" and its end is that it shall be consumed at the coming of the Lord, with all who are deceived by it, as set forth in the preceding paragraph.

For a long time the Popes have had to bewail the sad and desolate condition of "the Church." Mourning for its widowhood has been the topic of many encyclicals. But now a more jubilant tone is being uttered. In the general obsequiousness of politicians to the Roman Catholic power, Leo XIII. and his agents see the speedy approach of the time long ago foretold in the prophecy, when the Roman Babylon should say, "I sit a queen and am no widow, and shall see no sorrow." Rev. xviii. 7. See also Isa. xlvi. 7, 8. They forget that which immediately follows: "Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

But this is enough for the present. It is a live question, and fearfully important, and we shall have much more to say in the way of warning against connection

with the Papacy. Such connection is more nearly universal than many people think. Five hundred Englishmen are in Rome to-day, doing honour to the Pope, but many hundred times that number of Englishmen and Americans are practically in Rome, and the pity of it is that they are almost unconscious of it.

MORE ABOUT SUNDAY CLOSING.

ACCORDING to appointment, the annual meeting of the Sunday Closing Association was held in Exeter Hall, the 13th ult. A crowded hall indicated the interest in the movement; and to say that zeal and enthusiasm characterized both speakers and hearers, is to put it mildly.

Among the things worthy of note was the statement in the Secretary's summary of work for the year, that the attempts to influence elections by deputations to candidates had been very satisfactory. A gain of not less than thirty Members of the House of Commons had, he said, been made during the year, in favour of Sunday closing.

Another thing very significant, was the reading of the list of valuable Vice-presidents whose help had been lost to the Association by their death. First on the list was the name of Cardinal Manning, and further on was that of Mr. Spurgeon. It emphasizes what is said by the correspondent of the *Chronicle*, as quoted in another column, that "Non-conformist, Anglican, and Catholic ecclesiastical dignitaries meet on the same platform for every good and perfect work, and the exclusive fervour of each only takes the shape of competition." There were no Catholics upon the platform that evening, or, at least, upon the programme, but Anglican and Nonconformist ecclesiastics met together in the most hearty union.

Whatever the present Parliament may or may not do in the matter of Sunday closing in England, it is certain that those who spoke at that meeting have no doubt of the speedy adoption of their plans. The Lord Bishop of London, in his opening address, said, "We must compel the legislators. Make them understand that we mean what we say. We intend to win our cause." The Rev. Hugh Price Hughes said, "WE WILL NOT HAVE a Local Option Sunday Closing Bill. We DEMAND a National Act, and we demand it this year." The Hon. W. S. Caine, M.P., said, "What we want we'll have; and if there is one thing that English Democracy demands, it is a day of rest." "We are strong enough to get what we want." There was more to the same effect; but words in print do not convey the idea of the determination to win, that characterized the speakers. As Canon Leigh expressed it, there is a purpose to "look after" those members

of Parliament who may vote against the measure.

NOT A TEMPERANCE MEASURE.

To a mere surface observer it might seem that one who should not lend full sympathy to the scheme for Sunday closing of the public houses, was not in favour of temperance. But such is by no means the fact. As a matter of fact, one may be most enthusiastically in favour of Sunday closing, and still have not the slightest degree of sympathy with the temperance cause. This statement is fully justified by the words of the speakers at the annual meeting. W. S. Caine, M.P., said that this question "is altogether apart from the temperance question." The December number of the *Sunday Closing Reporter*, which contained the call for the meeting, said, "It must be remembered that Sunday closing is quite distinct from prohibition. In such a case the election would turn on prohibition, and Sunday closing might be lost to the district, because its inhabitants were not prepared to vote for closing public-houses seven days a week."

It is also stated that in quite a number of instances publicans themselves are in favour of Sunday closing; but no one can pretend that the publicans are at all in favour of temperance.

But even without these statements, it would be very easy to show that the movement for Sunday closing is in the interest of the liquor traffic, rather than against it. It gives the traffic the Government sanction, and clothes it with respectability. It puts it exactly on a level with "other trades." The Rev. J. Travis said that Sunday closing of public-houses is asked for "in common fairness to other trades." The simple fact is that when the Government, at the demand of the church, closes the public-houses on Sundays, it makes a bargain with the liquor business, whereby liquor may be sold freely six days in the week if only Sunday be kept. Sunday closing is made to offset six days of unrestricted sale.

A QUESTION OF RELIGION ONLY.

SUNDAY closing is not at all a question of temperance, but is wholly a religious question; and legislation, upon it is not temperance legislation. This will appear very plainly from the statements made by its advocates. The Secretary of the Association said that in the Isle of Man attempts had been made to change or repeal the Sunday closing law, but that there had been vigorous resistance to this attempt to violate the sobriety and good order of Sunday.

The Lord Bishop of London said that not only was there more mischief in the public-houses being open on Sundays than on other days, because men are then free from their ordinary labour, and

are "more easily tempted to forget what they owe to their families, and also what they owe to God and their own souls," "but there is a special ground on which we stand for Sunday closing. We desire to prevent the desecration of the Lord's day; to prevent men from keeping that day from being a special season of spiritual refreshing. On these accounts we have a right to press the matter of Sunday observance. We ask Parliament for legislation in the name of morality and religion. We have a right to demand that one single trade shall not be allowed to thrust itself between the message of God and the souls of the people."

The Rev. Hugh Price Hughes said, "*Sunday closing rests upon the peculiar character of that day as a day of rest and worship; and it is unfair to mix up this question with ordinary temperance.*"

Mr. Roberts, M.P., said that Sunday closing will be a great advantage "in a social, a moral, aye, more than that, in a religious sense."

The Rev. J. Travis, said, "The Sabbath is a necessity of nature. Many are engaged in Sunday liquor against their will." He said that in common with other workmen they should have their hours of labour shortened, and have only six days in the week for labour, thus elevating the liquor traffic to the same level as other business. Then he added, "*We want Sunday closing in the interest of religion. There has been a great deal of discussion as to whether or not Christianity is played out; give us fair play one day in the week, and we shall see.*" The same speaker said, "I wish that we had an Oliver Cromwell back for this purpose. In his day there was a law prohibiting any tavern keeper from receiving a traveller from Saturday night till Monday morning, under a penalty of five pounds."

The Rev. J. Mackennal said that what had been said about the sanctity of the Sabbath came home to the hearts of the people. He said that he belonged to a society that is opposed to offending conscience, or to restricting personal liberty; but as nearly all men are agreed as to the value of the first day of the week, and to the necessity of retaining the halo of sanctity around it, "it would be an act of superstition if we should refuse this legislation because some fanciful person might object to distinguishing one day above another."

More was said to the same effect, but this is sufficient to show clearly that the matter of Sunday closing is not in the least a question of temperance, but that it is religious legislation purely and simply.

One speaker said that he would be the last person in the world to plead for a law that would compel people to go to church on Sunday, if they did not wish to; but in reality nothing less than that

is in the plea for universal Sunday observance. When the Bishop of London says, "We have a right to demand that one single trade shall not be allowed to thrust itself between the message of God and the souls of the people," and the Rev. Mr. Travis pleads for "fair play one day in the week," so that they can demonstrate that Christianity is not "played out," what does that mean but that they think that the open public-house is keeping people away from church, and that they want the public-houses closed so that the people will come to church? What does it mean but that the whole movement is one to help the churches?

THE INQUISITION.

BUT will it help the churches without something else following it? Not at all. The people who visit public-houses on Sunday are not the people who care for church. With few exceptions, they would not go to church if the public-houses were closed. They would frequent some other place of amusement, if any were provided. If there were no other place of amusement open, then they would stay at home, and find amusement there. So that the only way by which the clergy could have what they call "fair play one day in the week" would be to have a law compelling people to attend church. Then there would be a state of things such as existed in Scotland two hundred years ago.

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses were searched, and ransacked, to see if anyone was absent from church while the minister was preaching."—*Buckle's History of Civilization in England, vol. 1, chap. 5.*

This was simply the Inquisition, the only difference between it and that in Spain being that it was professedly Protestant, while that in Spain was Catholic, and that the one in Scotland did not go to such great lengths as the one in Spain, because it did not have so much power. Let no one think that the Inquisition is necessarily confined to any particular system of doctrine. It goes with any profession or creed whose adherents have power in their hands, or can wield political influence. These are the factors necessary for the setting up of an inquisition: 1. A people who believe that they have the truth in matters of religion. 2. A belief that the truth, as they hold

it, is necessary to salvation. 3. The idea that religion is an affair of the State, and not a matter that concerns only an individual and his Maker; that a man's practice in matters pertaining to religion is properly a matter for State interference. 4. The possession of civil power, or a controlling influence in civil affairs. With these factors, you have the Inquisition. The extent of its application will depend upon the zeal of the religious leaders and the power that they can exert. For if they are zealous, and believe that governments are for the purpose of "making it as hard as possible for one to do wrong, and as easy as possible for him to do right," they will leave no stone unturned to see that every one goes in the way that he should, or, what is all the same to them, in the way that they think he should go.

It does not need that all these factors should be so fully present, in order to have a well-developed inquisition. Let a religious body have the power, and the natural inclination of human nature to rule,—for one in power to make other people do as he does,—the natural impatience of contradiction, will supply all the rest. So then it will be seen that with power in the hands of any body of people professing any religion whatsoever, or any form of religion, persecution is sure to follow. If the professors are insincere in their profession, then they will endeavour to bring other people to their practice, as the only way that they know of for showing their religion, or to silence protest, or through the mere love of exercising power; and if they are really sincere in their profession, then they will use all the power they have to bring other people to their practice, out of a mistaken love for the souls of the dissenters.

CIVIL GOVERNMENT AND RELIGION.

WE will not at this point discuss the question as to whether or not Sunday is the Lord's day, and whether or not there is any reason why anybody should regard it at all, any more than Monday or Tuesday. It is a fact that it is regarded as a sacred day, and the matter which first demands consideration is this, Has the State any right to legislate either for or against religion? If it be claimed that the Government has a right to make religious laws, then it must follow that it is right to use force in matters of religion; for laws are nothing unless enforced. And when this is admitted, then religious persecution is justified; for in every age persecution has been nothing but the enforcement of the law upon those who dissented from the form of religion which the Government recognized. We will let the Scriptures settle this matter.

"Jesus cried, and said, . . . I am

come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John xii. 44-48.

"Speak not against one another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law but a judge. One only is the lawgiver and judge, who is able to save and to destroy; who art thou that judgest thy neighbour?" James iv. 11, 12, R.V.

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isa. xxxiii. 22.

Note those three texts. If there was ever anybody on earth who had a right to judge men for their beliefs, it was the Lord Jesus Christ. But He said, "I judge no man." Although He was the truth, and came as the light of the world, to bear witness to the truth, He declared that men might disbelieve Him if they wished. He would not condemn them, but they would have to meet His words in the judgment of the last day. Surely, then, there is no man in this earth who has the right to sit in judgment upon another for a matter of religion. Even though we should allow the claim of the Pope to be the Vicar of Christ, that would not give him the right to judge men for their faith, for Christ did not do that when He was on earth in person. "The servant is not greater than his Lord; neither he that is sent greater than He that sent him."

So the apostle Paul writes, "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." Rom. xiv. 4, 10-13.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. iv. 5.

Whoever, therefore, sits as a judge concerning matters of religion, [is usurping

the place of the Lord. He is moreover, doing that which the Lord does not do; for God does not use force to compel any man either to believe the truth or to practice it. It is the goodness of God that leads men to repentance. Rom. ii. 4. Those who think by the use of force to any degree to lead men to do right, thereby show that they are ignorant of the goodness of God, and of its power. Christ said that if He were lifted up He would draw all unto Him. John xii. 30. It is drawing power, not driving power, that makes men Christians.

OPPOSED TO THE GOSPEL.

When there is legislation in regard to matters of religion, there must of necessity be the use of force, for a law without a penalty is no law at all. At the Sunday law meeting it was given as the reason why an Imperial Act was demanded instead of Local Option, that there are localities where Sunday closing is not wanted. Therefore a National law must be passed, so that force may be brought to bear upon all. Now Legislation upon matters of religion is sinful, not only because force is utterly foreign to the spirit of the Gospel, but because it tends directly to lower the standard of religion.

Thus: When men are brought to think that the State has a right to legislate upon matters of religion, to enforce its observance, and to punish for acts of disobedience, then religion is brought down to a merely human level. The State then teaches that there is nothing more to religion than it can enforce. But it cannot read a man's heart, and therefore the idea is spread that religion consists merely in outward forms. "Whosoever is not of faith is sin." Rom. xiv. 23. Now there is no power either on earth or in heaven that can compel a man to believe. Faith works by love; but that which is of force is not of love; therefore that which is not of love is sin. And therefore that service which is forced is sin. So then, when Government enacts and enforces laws pertaining to matters of religion it is simply using its power to compel people to sin. Religious legislation is therefore directly opposed to the Gospel.

The apostle Paul writes of those in the last days who have "a form of godliness, but deny the power thereof." 2 Tim. iii. 5. The Gospel is the power of God. But when professed Christians appeal to the Government to enforce certain things which are wholly religious; when ministers plead for Sunday laws, so that they can have "fair play one day in the week," they thereby admit that the Gospel which they preach has not the power of God. The form is there, but by their appeal to human power they deny the power of God; for no one who

is conscious of the power of God to back his message, and who knows in his own person what that power is, would insult God by asking for human power to supplement the power of God.

Again: we have read that there is one lawgiver and one judge, namely, God, and that whosoever judges another is really sitting in judgment on the law, and judging the law. But religious legislation calls for human judgment upon the law of God. For men to incorporate the laws of God into human codes, is to usurp the place of God as lawgiver, and therefore His place as judge. But this is the characteristic of "the man of sin." It is the acme of apostasy, for the apostle said that the apostasy that was working in his day would culminate in the man of sin, "the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. ii. 4, 5. This man of sin is the same as the "little horn" of the fourth beast of Daniel's prophecy, which is thus described: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. vii. 25.

The Roman Catholic Church is the result of the attempt to build up Christianity by means of the State. Religious legislation asked for and received by the church, made the Papacy. Therefore whenever any men, professed Protestants though they be, ask for legislation in behalf of religion, no matter to what degree, they are simply following the steps of the Papacy.

Nay, they are doing more than simply following in the steps of the Papacy; they are joining it, and becoming a part of it; because religious legislation is the very essence of the Papacy. And this is still further emphasized by the fact that it was legislation upon the Sunday that made the Roman Catholic Church. It is that which is the Catholic Church's boast, as showing its power. In "Plain Talk about the Protestantism of To-day," from the French of Mgr. Segur, we find the following:—

"It is worth its while to remember that this observance of the *Sabbath*,—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants, is an homage they pay, in spite of themselves to the authority of the church."

Any amount of history might be quoted,

if we had space, to show that the adoption of Sunday instead of the seventh day, as the Sabbath is the distinguishing mark of the Roman Catholic Church. Therefore when professed Protestants not only follow the practice personally, but fall into line and enforce its observance by law, they are identifying themselves with the Papacy.

And now read the warning against doing such a thing, and against in any way recognizing such laws when they are made. He who will read the whole of the fourteenth chapter of Revelation will see that it deals with the time reaching down to the coming of the Lord. It presents the last proclamation of the Gospel, in these words:—

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 6-12.

This warning against the worship of the beast, or of his image, which is the union of any professed Protestants with the civil power, is the proclamation of the Gospel, because as we have shown, religious legislation is the deadly enemy of the Gospel. It is the denial of Christ as the power of God. It is the denial of God as the Creator of the heavens and the earth, and as the Creator, by that same power, of men in Christ to do His will. Therefore wherever there is any movement towards getting the State to help the church along in its work, the voices of all who would have the Gospel of Christ preserved in its purity must be raised in protest and warning. This is the message for these days. It is to present Christ as the power of God, and the righteousness of God by faith of Jesus Christ as the only righteousness which will cover men from the wrath of God. Who will heed it, and say, "In the Lord have I righteousness and strength." "In the Lord shall all the seed of Israel be justified, and shall glory."

General Articles.

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

THE CLEANSING BLOOD.

JESUS, Thy blood and righteousness
My beauty are, my glorious dress;
Mid hosts of sin, in these arrayed,
My soul shall never be afraid.

Lord, I believe Thy precious blood
Which, at the mercy-seat of God
For ever doth for sinners plead,
Can cleanse my guilty soul indeed.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full provision made.

—Nicolaus Zinzendorf.

THE LEPER HEALED.

LEPROSY was the most fearful and loathsome disease of the East. It was looked upon with great dread by all classes on account of its contagious character and its horrible effect upon its victim. Great precautions were taken to prevent the disease from spreading among the people. With the Hebrews the leper was pronounced unclean. He was isolated from his family, restricted from the privileges of society, and cut off from the congregation of Israel. He was doomed to associate only with those who were similarly afflicted with himself.

Away from his friends and kindred he must bear the curse of his terrible malady. No affectionate hands could soothe his pain. He was obliged to publish his own calamity, to rend his garment, and sound the alarm, warning all to flee from his polluted and decaying body. The cry, Unclean! Unclean! coming with mournful tone from the lonely exile, was a signal heard with fear and abhorrence.

There were many of these loathsome subjects in the region of Christ's ministry. The news of the great Healer had reached even them in their isolation, and a gleam of hope sprang up in their hearts that if they could come into the presence of Jesus He might relieve them. But as they were debarred from entering any city or village, it seemed impossible for them to reach the great Physician, whose chief work lay among the populace.

There was one leper who had been a man of high distinction. It was with the greatest grief that he and his family had become convinced that he was a victim to the fatal disease. Physicians of note had been consulted, and they had examined his case thoroughly, and anxiously searched their books to obtain further knowledge; but they were reluctantly compelled to acknowledge that their skill was baffled, the disease was incurable. It was then the duty of the priest to make an examination; this resulted in a decision that his was the worst form of leprosy. This verdict sentenced him to a living death sepa-

rated from his friends and the society in which he had held so lofty a position. But now those who had courted his favour and accepted his hospitality fled from his presence with horror. He went out an exile from his home.

Jesus was teaching by the lake outside the city limits, and many were gathered to hear His words. The leper, who in his seclusion had heard of some of His mighty works, came out to see Him, and drew as near as he dared. Since his exile, the disease had made fearful inroads upon his system. He was now a loathsome spectacle, his decaying body was horrible to look upon. Standing afar off, he heard some of the words of Jesus, and saw Him laying hands upon the sick to heal them. He beheld, with amazement, the lame, the blind, the paralytic, and those dying of various maladies, rise up at a word from the Saviour, restored to health and praising God for their salvation. He looked upon his own wretched body and wondered if this great Physician could not cure even him. The more he heard, and saw, and considered the matter, the more he was convinced that this was really the promised Saviour of the world, to whom all things were possible. None could perform such miracles but Him who was authorized of God, and the leper longed to come into His presence and be healed.

He had not intended to approach near enough to endanger the people; but now his mind was so powerfully wrought upon that he forgot the restrictions that had been placed upon him, the safety of the people, and the horror with which they regarded him. He thought only of his blessed hope that the power of Jesus could set him free from his infirmity. His faith laid hold of the Saviour, and he pressed forward, heedless of the frightened multitude that fell back as he approached and crowded over and upon each other to avoid him.

Some thought to prevent him from approaching Jesus, but their efforts were in vain. He neither saw nor heard them. The expressions of loathing and looks of horror that greeted his appearance were lost upon him. He saw only the Son of God, he heard only the voice that was giving health and happiness to the suffering and unfortunate. As he came before Jesus, his pent-up feelings found vent, he prostrated his foul decaying body before Him, crying out, "Lord, if thou wilt, thou canst make me clean." His words were few, but comprehended his great need. He believed that Christ was able to give him life and health.

Jesus did not shrink from his approach, but drew near him. The people fell back, and even the disciples were filled with terror, and would fain have prevented their Master from touching him; for by the law of Moses he who touched a leper was himself unclean. But Jesus, with calm fearlessness, laid

His hand upon the supplicant and answered his petition with the magic words, "Be thou clean!"

No sooner were these life-giving words spoken than the dying body of corruption was changed to a being of healthy flesh, sensitive nerves, and firm muscle. The rough, scaly surface peculiar to leprosy was gone, and a soft glow, like that upon the skin of a healthy child, appeared in its place. The eager multitude now lose their terror, and crowd around to behold this new manifestation of Divine power.

Jesus charged the cleansed leper not to make known the work he had wrought upon him, saying, "See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Accordingly the now happy man went to the same priests who had previously examined him, and whose decision had banished him from his family and friends.

Joyfully he presented his offering to the priests and magnified the name of Jesus who had restored him to health. This irrefutable testimony convinced the priests of the Divine power of Jesus, although they still refused to acknowledge Him as the Messiah. The Pharisees had asserted that His teachings were directly opposed to the law of Moses, and for the purpose of exalting Himself; yet His special directions to the cleansed leper to make an offering to the priest according to the law of Moses, evidenced to the people that these accusations were false.

The priests were not allowed to accept an offering from the hands of one who had been afflicted with leprosy, unless they first thoroughly examined him and proclaimed to the people that he was entirely free from the infectious disease, was in sound health, and could again unite with his family and friends without endangering them. However unwilling the priest might have been to accredit this marvellous cure to Jesus, he could not evade an examination and decision of the case. The multitude were anxious to learn the result of the investigation, and when he was pronounced free from disease, and privileged to return to his family and friends, great was the excitement. Such a thing had never before been known.

But notwithstanding the caution of Jesus to the cleansed leper he published the matter abroad. Conceiving that it was only the retiring modesty of Jesus that laid these restrictions upon him, he went about proclaiming the mighty power of this great Healer. He did not understand that every new manifestation of Divine power on the part of Jesus only made the chief priests and elders more determined to destroy Him. The restored man felt the boon of health was very precious. The pure blood coursing through his veins quickened his entire being with a new and delight-

ful animation. He rejoiced in the full vigour of manhood and in his restoration to his family and society. He felt it impossible to refrain from giving full glory to the Physician who had made him whole.

But the publicity of this affair created so great a commotion that Jesus was obliged to retire beyond the city. "And they came to Him from every quarter." These miracles were not worked for display; the acts of Christ were in direct contrast to those of the Pharisees, whose greatest ambition was to secure the praise and honour of men. Jesus well knew that if the fact of His cleansing the leper was noised abroad, those in a similar condition would be urgent to obtain the same cure. This would raise the cry that the people would be contaminated by contact with the loathsome disease of leprosy. His enemies would seize such an opportunity to accuse and condemn Him.

Jesus knew that many of the lepers who would seek Him did not deserve the blessing of health, nor would they use it to the honour and glory of God should they obtain it. They had no real faith nor principle, but only a strong desire to be delivered from the certain doom that awaited them. The Saviour also knew that His enemies were ever seeking to limit His work and turn the people from Him. If they could use the case of the cleansed leper for that purpose they would do so. But in directing the healed man to present his offering to the priest, as enjoined by the law of Moses, he would convince them that He was not opposed to the Jewish code, if their minds were open to conviction.

MRS. E. G. WHITE.

INSPIRATION.

The following extract from Dr. Bonar's writings, though nearly thirty years old, is singularly appropriate just now:—

"The Bible means what it says, being of all books, not only the most true in thought, but the most accurate in speech. Everything in the Bible is decided; its statements of facts, its revelations of truth, its condemnation of error, its declarations respecting God and man, respecting our present and our future. It always speaks with authority, as expecting to be implicitly credited. It reckons on our receiving its teachings, not doubtingly but certainly; and it leaves us the only alternative of denying its whole authenticity, or of accepting its revelations without a qualification and without a subterfuge. To excuse ourselves for doubt and indecision and oscillation of faith, by pointing to differences of creed, is to suggest either that Scripture is not infallible, or that it is not intelligible.

"The Bible is God's direct revelation, to each man into whose hand it comes, and for the reception of all that it contains each man is responsible though all

his fellows should reject it. The Judgment Day will decide who is right; meanwhile it is to God and not to man that we are to listen.

"For the understanding of God's revelation each one is accountable. If it can be proved that the Bible is so uncertainly written as to render diversity of thought a necessity, or so obscurely expressed as to keep men in ignorance, then when the day of reckoning comes, the misled man will have opportunity of substantiating his charges against God, and of claiming deduction from his penalty, on the plea of the ambiguity of the statute. Meanwhile, we are responsible for decision—decision in thought and action, on every point on which the Holy Spirit has written; and it is not likely that the Spirit of wisdom and love, in writing a book for us, would write so darkly as to be unintelligible, or should give such an uncertain sound that no man could be sure as to which, out of a score of meanings suggested by man, was the genuine. The real cause of all the divergence and unsettlement is to be found in man's moral state; that there is not a veil upon the Bible, but scales on human eyes; and that were that spiritual imperfection entirely removed, the difficulty would be, not how to believe, but how *not* to believe, and the wonder would be how it was possible for us to attach more than one meaning to words so significant and so simple."

HOW TO OVERCOME.

THE word of God clearly sets before us the possibility of our being perfect overcomers. For instance, in the book of Revelation are eight promises to the overcomer, not to intending, but to actual, victors. Assuredly we may overcome; but how?

There are three ways that may be tried. First, we can try it in our own strength and not even recognize the Lord's help, and live what is called a "moral life." Here everyone knows there is only failure. Then we may take a middle course and say after the wording of a temperance pledge, "By God's help I will overcome." Which is as much as saying "If God will only give me His moral support and encouragement I will go ahead and do the work."

Here too, self or the big *I* is too plainly seen, and of course relied on. Many have tried this and failed. The Israelites tried this plan when they said "All that the Lord hath spoken will we do;" and then they made a wretched failure, and fell to murmuring against God. So do we when we go this road. We fall back discouraged and the thought *will* come into our minds "God does not care for me or help me." This in other words means, "I did my part but God didn't do His." But in our hearts we know this is not true, and that really it was "our part" that was the failure.

Then let us give up "our part" altogether and let the Lord just do for us that which we cannot do for ourselves.

The whole success, then, of overcoming is contained in these two thoughts: (1) Christ came to this earth and overcame for us, and (2) Christ will come to our hearts and overcome in us. His was a perfect and victorious life. He defeated all our enemies. The world (John xvi. 33) the flesh (Heb. iv. 15) and the devil (Luke iv. 13), have already been conquered by Him, by the power of His endless life. The one thing necessary for us to do is to appropriate Christ by faith, and where Jesus has full possession there will be continual victory. His life will be the same in us as it was on the earth. So we read in 1 John v. 4, 5. "This is the victory that overcometh the world, even our faith." To be a perfect overcomer is to be entirely given up to Christ, so that He can work in us both to will and to do of His good pleasure.

The Jews asked Christ, "How can we work the works of God?" Jesus answered, "This is the work of God that ye believe on Him whom He hath sent." This is the only thing that man can do, and by believing on Christ he receives the power of His endless life, and Christ dwells in him by faith. So that the works he does are really the works of God, for it is God that does them, and he can say as the Saviour said, "The Father that dwelleth in Me, He doeth the works." See Gal. ii. 20; Phil. ii. 12, 13.

FRANCIS HOPE.

NO ROOT IN THEMSELVES.

IN passing through a greenhouse recently the florist showed us a large frame, or tray, in which were planted about ten thousand cuttings, for the purpose of starting them in the matter of root making sufficiently to warrant their separate deposit in pots. He explained the necessity of huddling them, as preventing evaporation, and in several other ways benefiting the young plants; and at the same time he pulled a slip out of the sand here and there to show the process of root formation. We received the idea clearly enough, that although it is very helpful to the plants that they should be crowded together, it is nevertheless absolutely essential to the life of each that it should make its own roots. It was helped to grow by its association with others, but it grew by its own roots.

Thereupon we were reminded of the Saviour's parable of the sower, in the which some seeds are described as failing to come to stalk or fruit because they had "no root in themselves." How many Christians are there who have only a fellowship life. They think and live only as others do; they are borne along in doctrine and practice by the current of church life alone; they conform to the conventional religious life in all things; they have no individuality, no

separate life and power; they never think of doing anything for God or men on their own account; they never follow their own convictions of truth or duty, but always some other's; they are planted among ten thousand, in shallow, sandy soil, and when the sun is up, which gives life, or withers, as the case may be, they wilt and die because they have "no deepness of earth," no root within themselves." Fellowship is precious and indispensable in the development of Christian life, but it cannot take the place of individuality. One must have root within himself; by thinking for himself, bringing himself into personal relationship with God in Christ Jesus, and by being himself—allowing the Holy Spirit to develop in him a spirituality which shall run along the lines of his particular personality.—*Words and Weapons.*

DR. ARNOLD'S DAILY PRAYER.

DR. ARNOLD'S daily prayer was as follows: "O, Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it I would commit eye, ear, and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

A prayer like this, so evidently according to His will, we may be very confident God hears; and "if He hears us, we know that we have the petition that we desire of Him." So, then, into the busiest life we may go, sure that we will honour Him in the midst of its bustle and distraction, if only such a prayer as this rises to Him out of a sincere heart. One need not be a recluse to be a consistent Christian.

The Saviour prayed for His disciples, not that they should be taken out of the world, but that they might be kept from the evil. Eye, ear, and thought are necessarily put to diligent service if a man or woman would be successful in business. We are told to be "not slothful in business, serving the Lord," and "he becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." Nothing is farther from the kingdom of God and His righteousness than the fanaticism which talks of trusting the Lord for daily bread, or any other good thing, without putting forth proper effort upon our own part as co-workers with Him. And it is just as far from His kingdom and His righteousness to become absorbed in secular affairs in such a way as to exclude His principles from our actions and His Spirit from our hearts. It is perfectly practicable to take for our rule of daily living these words of St. Paul: "Whatsoever ye do

in word or deed, do all in the name of the Lord Jesus;" or these: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Of course, it is practicable. We were sent into this world with one end in view, "to glorify God and enjoy Him for ever." But we are material beings as well as spiritual, and while we live in the flesh we have necessarily to deal with material and fleshly things. There must be, therefore, some way to make our secular life not only no hindrance to the higher and spiritual, but to make it really become a part of the spiritual—that is, we may serve God in "one body and in one spirit, which are His." This beautiful and comprehensive prayer tells us how it can be done. If eye, ear, and thought are fully committed to God, His blessing asked upon them so that their work may be kept His own; that as by natural law the heart beats and the blood flows without any thought of ours, so the spiritual life may hold on its course even when the busy mind cannot commit each particular thought to His service, He will surely answer the prayer and keep that which we thus commit to Him, and we will know, even amid the world's tumult and toil, the blessedness of the life hid with Christ in God.—*Christian Advocate.*

SOUTH AFRICA.

THE general meeting which has just closed at the Cape has been one of special interest. All the workers from the different parts of the field were present; also members from the various churches.

The work of the Gospel is, ever has been, and ever will be a missionary work. All that human agencies can hope to do is to instruct, to educate their fellow men in the great principles of the Gospel. The Lord has promised to bless every such effort, and it is our privilege to leave the results of our labours with Him, believing that His word will not return unto Him void.

The spirit of love and unity prevailed in all our business proceedings. The Sabbath-school work was considered as the most efficient means of reaching the youth and children, and of bringing them to a saving knowledge of Christ. Miss Hetty Hurd was appointed secretary of this branch of work.

Prof. Miller gave an illustrated temperance lecture, which was very interesting and instructive. Besides this, two evenings were devoted to the subject of health and temperance, a deep interest being manifested by all present. All seemed to feel that Christians should everywhere stand as lights in the cause of temperance reform; that it is a duty incumbent upon them to do all they can to enlighten the world upon this great question, by the circulation of literature, by public lectures, and by personal visitation; that it is the duty of every Christian to practice the true principles of temperance under all circumstances—without which he could not be a consistent advocate of the same. This branch of work was left in the hands of the Missionary Society, be-

lieving that more would be accomplished in this way than by forming a separate organization, inasmuch as every member of the Seventh-Day Adventist Church is also a member of the Missionary Society, and the temperance work is regarded by the Seventh-Day Adventist people as a missionary work—a part of the true work of the Gospel.

Another question which is becoming a live question in South Africa, was discussed with much enthusiasm, viz., the subject of "religious legislation." The executive committee of the Conference was authorized to provide literature on this subject, suitable for distribution throughout this field. Every one seemed desirous to become intelligent on the "Relation of the Church to the State," and also to enlighten others on the same important question.

The "Claremont College," recently completed, has just issued its first calendar, which presents in a concise manner full information regarding the school, the opening of which will be Feb. 1st, 1893. This calendar may be had by applying to Prof. Miller, Claremont.

The report of the building committee revealed to the Conference a college debt of £2,000. When the matter was presented to the meeting, £1,600 of this amount was pledged in a few moments. This enables the school to start out, furnished, and almost free from debt. With a competent faculty, and with a goodly number of applications for students, the opening prospects of the school are very encouraging.

The liberality of the brethren was further shown by their contributions to the missionary work. After a reading by Prof. Miller, prepared by the President of the General Conference of Seventh-Day Adventists, showing the pressing need of means to carry the Gospel to the nations of the earth, envelopes were distributed to each individual in the audience (about fifty adults), and, after a few moments, were returned with the neat little sum of £100.

The general desire for a more complete crucifixion of self, and a full and unreserved consecration to God, was very marked during the entire series of meetings. The Spirit of God came into our meetings, and in the concluding service—A praise service—many testimonies were borne, expressing gratitude to God for the light received from the word, a richer experience in the Christian life, stronger faith in God, and a more fixed determination to go forward as faithful labourers in the vineyard of the Lord.

All seemed to realize, from the study of the word, that we are nearing the harvest, "which is the end of the world," and that what we do must be done quickly.

The workers have gone to their fields of labour with new courage and we confidently expect to see the work of God move forward in this great field during this present year. The bond of union between workers has been greatly strengthened during this series of meetings, and now, if we can individually be united with Christ, we may be assured of success.

I. J. HANKINS.

The Home.

"SHOULD you wish to be told the best use of a penny, I'll tell you a way that is better than any, Not on apples, or cakes, or playthings to spend it; But over the seas, to the Heathen, to send it."
—Lady Wriothesley.

THE RICHES OF INDIA.

INDIA is a land of blooming flowers, beautiful trees, and costly gems.

In vegetable productions, India is said to surpass all other lands. "Groves of different kinds of palms spread their beautiful foliage over the regions along the coast, offering the native and traveller delicious fruits and nuts of great variety; and over the inland plains and highlands the shady mango shelters the soil, while the sacred fig, and the bread fruit tree combine beauty with luxury. Great forests of caoutchouc (India rubber trees) grow throughout the low and marshy tracts, and millions of bamboos cut from the great northern regions, are yearly floated down the Ganges, whence they are sent to the different markets of the world." Teak forests (the wood of which is used in making ships) are found in Central India, and the deodar tree in the northwest provinces. Besides these, there are the mulberry

trees, the acacia, filled with rich, yellow blossoms, the fine-leaved tamarind, the graceful *neem*, the willowy *sheesham*, and the cotton tree, covered with bright red flowers as large as roses, flashing like a great mass of fire in the morning light. There is also the coral tree, filled with lovely blood-red flowers, shaped like coral, and the *kachnar*, whose long branches are loaded with fragrant, lilac-coloured blossoms.

Of grains, rice is the principal one

grown on the plains. Here also is grown cotton, sugar cane, indigo, jute, and poppies. For miles and miles along the river Ganges, as far as the eye can reach, great fields of white and violet-coloured poppies may be seen at a certain time every year. They are not raised, however, for their bright flowers, but for the vile poison called opium, which is made from them, and yearly sold for millions of pounds. Although it brings so much money, it is a great curse, for it poisons

Fine silks, shawls, and tapestries of beautiful make, and cotton fabrics, wool, oil, seeds, leather, hides, and ivory, are sent from India in large quantities.

The streams of India swarm with fish and crocodiles; the forests and plains teem with animals; and the air is alive with insects and the brightest coloured birds. But we shall tell you more about these at another time.

Coal, iron, and salt, are found more than any other mineral products. The

greatest coal fields are found north-west of Calcutta, in the Dammooda Valley. Many thousands of tons are annually mined from this district alone; other places produce vast quantities, and new fields are all the time opening up. Iron is found in many places, and has been produced there for hundreds and hundreds of years. Salt is found in great quantity and purity in the salt range of the Punjab. Lead is found in the ranges of the Himalayas, and copper in the high plateaus of North-east Bengal.

Besides all of these riches, gold is found in the gravel of the streams of many parts of the country. Diamonds are picked up in the Southern and Central regions, and rubies, the topaz, beryl, emeralds, carnelians, garnets, pearls, and other precious gems, are freely found, and are sold for large sums of money.

Surely India is a rich country; but the best gem of all, the treasure of more value than all other treasures, is little known there, and by many has never yet been found. It is there in all its beauty and purity, an inexhaustible mine, free to all who earnestly search for it; but alas, thousands and thousands do not search, because they do not even know that it is there. Can you tell the name of that priceless gem?



THE PEARL MERCHANT SEEKING GOODLY PEARLS.

and destroys those who get into the habit of eating and smoking it.

Maize, millet, peas, beans, wheat, barley, and other grains, grow on the higher grounds; tea in Assam, the Punjab, and the Neilgherries; pepper in Malabar; and coffee among the hills of Southern India.

The fruit of temperate countries grow in the higher regions, and the fruits of hot countries grow in the lower portions of India.

HIDDEN TREASURES.

DID you ever see a pearl? It is a yellowish or blueish white, hard, smooth, roundish, shining little thing, found inside the shells of pearl oysters and other mollusks.

Pearls are of different sizes. Those which are about the size of a pea, and of good colour and form, are thought the most of, except large ones; but large ones are not often found. There was one found, however, in America, that measured over an inch through. As even little ones are considered very precious, you may be sure that this large one was much prized. It was sold in Paris for more than four hundred pounds. The pearls in the earrings of Cleopatra, Queen of Egypt, were worth about eighty thousand pounds, and it is said that as much as eight thousand pounds have been paid for a single string of pearls. So you see, pearls are considered very, very precious.

If you will look at your map of India, you will see an island called Ceylon, about fifty or sixty miles from the Southern coast of India. You will also notice that the Eastern coast of India, just north of Ceylon, is called the Coromandel Coast. These two places, Ceylon and Coromandel, which are governed by the Queen of England, are said to be the greatest pearl fisheries in the world.

There are natives who spend their whole time in diving down in the ocean after the shells which contain these precious pearls. They take down a bag in which they place the oysters as they tear them from the rocks. It is very hard work; as they can remain in the water only a minute or a minute and a half at a time, they have to dive down very often. They generally go down forty or fifty times in one day.

The pearl merchant often comes to the

men who own these pearls, to buy of them. When he has found a very fine one, one of great price, he will sometimes go and sell all that he has, that he may have money enough to pay for it, and then he will come and buy it. Do you not think he must want it very much?

It makes me think of the men who used to travel long distances to search for hidden treasures. It was supposed that rich treasures were buried in certain places where great cities had once

ful wealth, was soon empty and had been worth next to nothing.

But the worst of it was that they were like so many of the poor people of India, —although there was a mine of the most wonderful hidden riches right near them, they knew it not. The mine was so full, so overflowing of the most priceless treasures, that all the men in the world might have taken of them, and yet the mine would have been as rich as ever. Some of them were even told

about it, and the way to reach it was pointed out to them, but very few believed it enough to search for it. Those who did, found more than their vessels could hold; more than they had ever hoped for or dreamed of. They had not only enough to carry them through this life, but enough to last them to all eternity. How glad they were that they had believed the good news. They saw that their newly-found treasures were more precious than rubies, or coral, or pearls; of more worth than the precious onyx or the sapphire stone, and that gold, and silver, and crystals could not equal them, and that all the things that they had ever desired were not to be compared with them. The things which they had loved so much before they gladly gave up, and counted them as nothing, that they might win these priceless treasures.



SEEKING FOR HID TREASURES.

stood. Men were so anxious to get rich that they were willing to leave their business and travel far and work long, if they thought they could get only a part of those wonderful treasures. If they found a little they would be almost beside themselves for joy, and would quickly hide it and go and sell all that they had, and buy that piece of land, so that they might own its hidden treasures. And then sometimes they were bitterly disappointed, and found that the mine which had promised such wonder-

ures. Would you like to have been there to find some of those precious things for yourself? Then listen while I whisper something in your ear: You—may—find—them—now! They—are—hid—in—Jesus. Your Bible says so. Seek Jesus with all your heart; search for Him as earnestly as does the merchant for the pearl, and the man for hidden treasure, and you will surely find Him. And when you have found Him, you have found the pearl of great price, and treasures that gold cannot buy, thief cannot steal, and

moth and rust cannot destroy. He is worth more to you than all the rubies and pearls of India, and all the gold and silver in the world. You cannot afford to let anything keep you away from Him. In Him you will find true wisdom, goodness, salvation, eternal life, and all things that you can ever need. Without Him you are poor, wretched, and lost, without any hope in this life or in the one to come. Then do not wait one moment, but "seek first the kingdom of God and His righteousness,"—seek JESUS.

A WISE CHOICE.

IN Dera Ismail Khan, a city in India, lived a Hindu boy about thirteen years old, who had learned to love the true God while attending a mission school.

The boy's parents were very much shocked when they first found that he had given up believing in his idols, and was inquiring about the Christian religion. They went down on their knees before him, and with many tears begged him not to think of such a thing as becoming a Christian, and not to go any more to the school.

But the boy had found such a Friend in his new God that he could not give Him up, even for the sake of his father and mother.

When his father saw that he could not be moved by tears and entreaties, he tried another plan. He got together a great number of jewels of gold and silver and precious stones, and showed them to the boy, promising that he should have them all if only he would not be a Christian; but the boy noticed that in all this collection the best jewel of all was missing, "the Pearl of great price," and he chose rather to keep that pearl, than to let it go and have all the rest.

Then the parents became angry, and instead of promises they began to use threats. They tried beating him, but as that made no difference with him, the father gave orders one night that the boy and his elder brother should sleep in the room with him, and before they went to sleep he locked the door to keep out everyone else; but at two o'clock in the morning the father got up and lighted a fire, and put some oil on it in a pot to boil. Then they told the boy that if he did not promise not to be a Christian they would hang him; but as he would not do this, his father told his brother to hold him tight, so that he could not move, and then he took a cloth and wound it round the end of a stick and dipped it into the boiling oil, and rubbed it all over the boy's hands and feet. Then he took a big stick and beat the boy's elbows and knees.

But Jesus was with him and helped him to bear it all without denying Him.

The boy finally escaped and was baptized, and is now a good Christian man, and has been staying at a college in London learning how he may better do missionary work among his own people.

—Condensed from *Children of India*.

THE TREASURE IN A FIELD.

His pickaxe, hammer, spade he plied
Until a treasure he espied;
And his eyes sparkled to behold
A heap of silver and of gold.

Some one long centuries before
Had buried there his precious store;
And from invading foes concealed
His wealth in that secluded field.

And then the owner had been slain
Before he sought his hoard again;
Unseen amid the stones it lay,
Until it came to light this day.

The finder gloats upon the spoil,
Which overpays a life-time's toil;
Then instantly beneath the ground
He hides the treasure he has found.

With joy he goes and sells his all
That field and gold his own to call;
Nought now is valued in his eyes
If he but win that glittering prize.

Gladly would I surrender aught
By which Heaven's Treasure may be bought;
And part with pleasure, ease, and sin,
If but my Saviour I may win.

—Richard Wilton, M.A.

IS DRUNKENNESS CURABLE?

IN the New York *Christian Advocate*, James Stewart, F.R.C.P.E., addresses the above question to the editor, and answers it in the following manner, which we commend to all. They are the words of a physician, who evidently knows that there are some things that cannot be reached by human remedies:—

"Would you permit me to emphasize Mr. Bunting's admirable article in your issue, by adding that drunkenness cannot in any way be regarded as a disease, inasmuch as it is an entirely voluntary act. In Galatians (chapter 5, verse 21) we find enumerated, 'Envyings, murders, drunkenness,' 'they which do such things shall not inherit the kingdom of God.' The little word 'do' settles the whole matter in my opinion, for to do implies volition; before we do anything we must will to do it. Drunkenness everywhere in God's word is coupled with sins of the most heinous and degrading character, and never with disease. A man could hardly be said to 'do' a disease, but he can 'do' a sin. Every civilized nation treats drunkenness as a sin, and not as a disease, and punishes drunkards for their offences. It would be simply monstrous to maintain that God's edict was promulgated against disease and not sin, or that the lawmakers of the world should punish disease as if it were a crime. I am tired of the temporizing quibbles and refinements of some who dub the drunkard a 'dipsomaniac,' the petty thief as a 'kleptomaniac,' etc., and, who not always from purely unselfish and philanthropic motives, proclaim some infallible cure for the poor besotted, degraded drunkard. Material means have failed, and will always fail, to permanently cure the drunkard. Man can never supersede God, and the only infallible cure for drunkenness, as for all other sins, is the grace of God, Christ's wondrous love. The filling of the soul of man with the Spirit of God, so regenerates the whole man

that the whole tenor of his life is altered, his appetites and habits are changed entirely, and he that was a drunkard, under this benign influence, stands erect in the image of his Maker, a freeman, free from, not only drunkenness, but all the other debasing and degrading sins that follow in its train.

"I speak of what I know when I say that I am personally acquainted with many professional as well as mercantile men, who, from being most inveterate drunkards, and who had tried every way and every method under the sun to cure themselves without avail, became transformed at once when God's gracious Holy Spirit filled their hearts. God's arm is not shortened; He can save the drunkard as easily as the thief or murderer, and whosoever will may come. My daily prayer to God is that the poor drunkard may trust no longer to human means for salvation from his besetting sin, but that he will at once be led to the great Physician who is mighty and able to save."

HEBREW A LIVING LANGUAGE.

PERHAPS many of our readers may be aware that the New Testament translated into Hebrew by Dr. Delitsch has had a circulation of tens of thousands, but they may be surprised to learn that the Hebrew is used to the extent indicated in the following extract from an article in the New York *Independent*, by Henry Gersoni, a Russian Hebrew:—

"In works of art, in romance and poetry, whether original or translated from modern languages, the Hebrew diction is used in its original purity. Lessing, Goethe and Schiller; Shakespeare, Milton, Tennyson, Longfellow, Whittier, and other English poets; the poets of Italy, France and Russia, would have no reason to be displeased if they knew how their poetical creations appear in the Hebrew garb. Nor could the scientists of the age complain, such as Agassiz, Darwin, Huxley, Tyndall, Spencer, and others, if they knew how their works circulate in Hebrew among the Jewish youth, not only of Europe but even of Asia and the borders of Africa.

There is not a department of science, history, or *belles-lettres*, in which the writers of modern Hebrew are not active. Even the atheistic and pessimistic views of the modern thinkers are discussed in Hebrew in periodical publications as well as in special books. The great centres of publication for Hebrew works are Vilna, Warsaw, and Odessa in Russia; Vienna and Brody in Austria; Leipzig, Berlin, and Posen in Germany; and Jerusalem in Asia. Periodicals and books of modern Hebrew are printed in such large editions every year as would astonish the non-Hebrew and those who consider the ancient tongue as a dead language."

As you learn, teach; as you get, give; as you receive, distribute.—Spurgeon.

THE CLOCK THAT WOULDN'T GO RIGHT.

A FATHER arose and earnestly asked prayer for a son who had contracted the habit of drink. "In every other respect he is a model young man, industrious and respectful to his parents, etc. All his faults might be described with one word—DRINK. I want you all to pray that he may be cured of this, his one bad habit."

This father was no doubt sincere in believing the drink habit to be the only blot on his dear boy's character. His speech and manner reminded the writer of an artless coloured man carrying just the hands of his deranged clock to the watchmaker, saying, "I wan't you to fix up dese han's. Dey jess doan keep no mo' kerrect time fo' mo' dan six monfs."

"Where is the clock?" asked the watchmaker.

"Out at de house on Injun Creek."

"I must have the clock."

"Did'nt I tell you dar's nuffin' de matter wid de clock 'ceptin' de han's, and I done brought 'em to yo'. You jess want de clock so you can tinker wid it an' charge me a big price. Gimme back dem han's." And so saying he went out to find a more reasonable watchmaker.

Foolish as he was, he was very much like those who "just want prayer" for escape from the drink habit, etc.—something which affects their standing in society and their pocket-book. God says *the whole clock is out of order*, while we vainly imagine it is only the hands. He wants to fix up the outside, and, like the simple coloured man, leave the inside on Injun Creek. The majority of the race imagine that conversation begins on the outside. They are unwilling to give themselves entirely into the hands of the God who made them to be set right inside. Correcting the hands or dropping the drink habit is something we can do ourselves, and is often done for business policy to please someone rather than because it is a sin against God. The son for whom the father asked for prayers, when saved from drink must not stop there. He must let this be but the beginning of a general crusade against the sins of the heart as well as the foolish and hurtful sins of his life.—*Headlight*.

GOOD NIGHT.

THERE is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" The little one lisps it as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and mothers exchange the wish: parents and children, friends and friends.

Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an

unexplored sea. Our barques of life set sail and go onward into the darkness, and we asleep on our oars, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, are the same in meaning. "Good by" is only "God be with you." "Good night" is really "God night," or, "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."—*Sel.*

Interesting Items.

—Fifteen thousand drunkards were last year arrested in Dublin; of this number 5,000 were women.

—Much loss of life and damage to property has been caused by the sudden rise of the Danube.

—More earthquakes have occurred at Zante, doing further damage, and creating a panic among the people.

—From 1851 to 1890 the population of England and Wales increased sixty per cent. In the same period the increase of Catholic priests was 300 per cent.

—Only 14 per cent. of the cultivated area of Great Britain is in the occupation of its owners. The other 86 per cent. is farmed by tenants.

—The death of King George, of Tonga, is announced. It is thought that an effort will be made to bring the islands under the government of Fiji.

—The Czar of Russia has pardoned the prisoners condemned to death for taking part in the riots which occurred in Astrakhan during the cholera epidemic last year.

—A Reuter's telegram from New York, dated Feb. 18, states:—The car in which the mail from Chicago for Europe was being conveyed to New York, has been burned in Pennsylvania.

—It is estimated that 80,000 persons, including 30,000 pilgrims, were at St. Peter's, Rome, in attendance upon the ceremony in connection with the Pope's episcopal jubilee, Sunday, Feb. 19.

—About 12,000 men at the various docks in London at the present are not earning more than 12s. a week each, while a very large number of dock frequenters are unable to obtain work at all, in consequence of trade depression.

—The proposal of the German Government to limit the term of military service to two years, in consideration of leave to increase the strength of the army in time of peace, was rejected by the Military Bill Committee, only four members voting in favour of it.

—The Legislative Assembly of Jersey has refused to allow the optional use of English in that Assembly, rejecting by a large majority a Bill to that effect, and affirming the principle, for the first time in the history of the island, that French is the official language.

—The waste from the City of London (the sweepings of the streets and the clearings of the dustbins) last year realized over £1,100. Old corks fetched £30, old bottles over £100, bits of string, £13, pieces of paper £400. A cheque for a large amount was discovered amongst the rubbish.

—Over 50,000 Parisians earn a living by picking up and making use of what other people throw away—rags, bones, and refuse.

—The largest hotel in the world will be the one now in course of construction near Jackson Park, Chicago. It is to have 6,400 rooms, and will cover ten acres of ground.

—Dr. Caccarelli, the Pope's physician, has just died at the age of 63. For years he has devoted his time exclusively to the care of the Pope's health. Pius IX. died in his arms.

—Great suffering has been caused by the severe cold weather in Russia. But a few days ago twelve boys were frozen to death, in the government of Kalonga, while on their way home from school.

—In Chicago, recently a party of gentlemen sat in the office of the Long Distance Telephone Co. and listened to a concert given in New York City, 1,000 miles distant. It is said that "even the finer shades of tone of both the vocal and instrumental music were transmitted with full effect."

—A telegram from Salonica says that the severe weather is causing the wolves to commit great depredations in the villages in the neighbourhood, and even to attack human beings. A few nights ago, four Turkish gendarmes were attacked by the animals and torn to pieces at a place called Katchanik, not far from Salonica.

—The papers say that the entire coast between Christiania and Christiansund is covered with thick ice, extending from the shore as far as the eye can reach. Only the biggest steamers can force their way through the ice up to Christiania, and even these have to keep a sharp lookout to escape collision with the larger floes.

—The total cultivated area of Great Britain, excluding plots of less than one acre, is 32,685,000 acres, and exactly half of this is pasture land. There are 157,000 acres less arable land now than there were twelve months ago. Taking the three decades of 1872, 1882, 1892, land has passed from under the plough at the rate of 1,000,000 acres every ten years.

—The Harrison International Telephone Company, which has been incorporated in Chicago, proposes to do away with the ordinary telegraph and telephone system. In its stead it is proposed to introduce a system worked like an ordinary typewriter, producing a *fac simile* in letters at the desired destination. It is promised that the cost of messages will be greatly reduced by this simplified method.

—The Sultan of Turkey dines in solemn state in a room overlooking the Bosphorus. He sits on a divan, and uses neither table, plates, knife, nor fork, but only a spoon and his fingers, with which implements he fishes out his food from a series of little saucepans. He generally has a large retinue in attendance, but he always eats and drinks alone, not even a few of his favourite wives breaking bread with him.

—An elephant fell a victim to the cold in Hungary. A bucketful of tea, containing a bottle of brandy and two bottles of rum, was poured down its throat. The benumbed animal became intoxicated and died. Such treatment alone was sufficient to kill any animal not made of cast iron. It would seem as though it was enough for the poor beast to be benumbed with cold, without having its nerves still further paralyzed with the poisonous liquor.

—The Mayor of Cork went to Rome on the occasion of the Pope's Episcopal Jubilee with the intention of congratulating his holiness on the event. The question as to who was to pay the expenses of the trip recently came up in the City Council, and it was decided that a sum of money should be set aside out of the rates for that purpose. The question of the legality of taxing the Protestant minority in this matter has been referred to the Chief Secretary.

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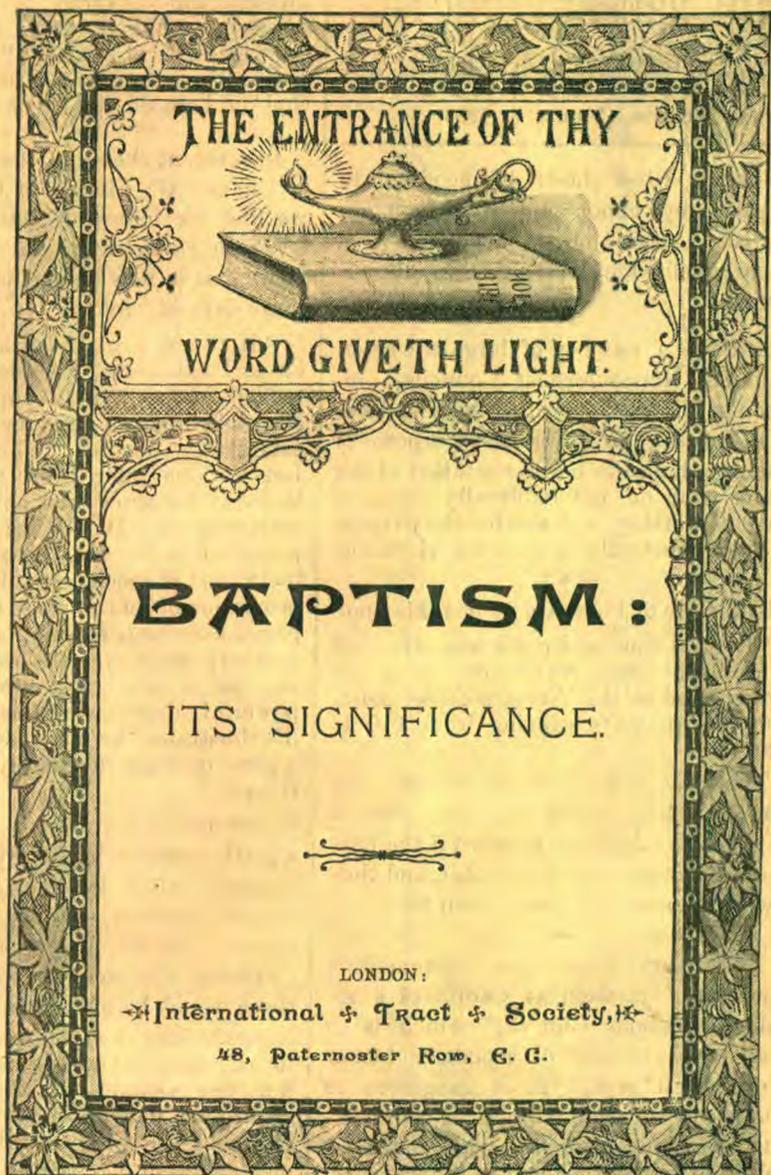
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THE PRESENT TRUTH.

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

LONDON, MARCH 9, 1893.

THE Pope has shown his good will to England by canonizing some ancient English martyrs. Just how England is to be benefited by this, we are not informed.

In quite a number of large towns in England, Nonconformist Councils, embracing all the dissenting bodies, have been formed, both for the purpose of making a house-to-house visitation of the people who do not habitually attend a place of worship, and also for the purpose of more effectually influencing elections.

THE *Echo* of February 24 has this item:

"Several East-end publicans, who had diluted their beer with water, were yesterday fined at the Worship Street police court in amounts ranging from £10 to £20."

That was a sad offence, indeed; but we can't help wondering what fine, if any, would have been imposed if the publicans had been asked for water, and they had adulterated the water with beer.

THE *South Wales Echo*, commenting upon the formation at Cardiff of a so-called "Labour Church," which is in reality only a sort of socialistic labour union, well says, "It is dangerous to confuse politics and religion; it is dangerous to confuse worship with efforts at self-improvement; it will in the end open the labourer to the charge that the deity so vaguely expressed is himself, and that his worship is nothing more than a vehement effort to secure better wages and less hours."

A BILL for the control of the liquor traffic was introduced on the 27th ult. In spite of the earnest demonstrations at Exeter Hall and elsewhere, national Sunday-closing is not provided for. Sunday-closing is to be referred to the people. If a bare majority in any district wish it, the public-houses will be closed at once. Since this is the best that can be expected, the Sunday-closing advocates are disposed to accept it. If, as they have claimed, the people everywhere want it, then it will at once become universal.

In certain quarters much is made of the supposed fact that the clergy have received their warrant by unbroken succession from the apostles. But even if that claim were true, what a wonderfully long and slender thread that is upon which to hang one's ministry. Christ is still alive, and to the end of the world He will be present upon earth to commission labourers. It is the privilege and the duty of every minister of the Gospel to be sent forth by Jesus Christ Himself. Who would stop to trace his calling back

through the centuries to the apostles, when he could go forth as the direct representative of Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us."

In a recent sketch of the life and work of Charles G. Finney, of Oberlin, Ohio, we find the following statement, which is worth emphasizing, as it concerns a point that it now almost lost sight of in these days of "reform":—

"It is not a little surprising that, so far as I can learn, President Finney attended almost no reform conventions, and delivered no lectures or addresses exclusively devoted to moral reform. Let no one infer from this, however, that his influence was not potent in all such reforms. If all Christian ministers preached as he did, there would be but little need of special organizations for the promotion of reform. He was not a temperance or anti-slavery lecturer in the ordinary sense, yet the world knew him as one of the most pronounced and powerful advocates of these causes. His life illustrates the fact that a man can be a good reformer by simply preaching the Gospel."

Not only is it true that "a man can be a good reformer by simply preaching the Gospel," but it is a fact that he can be a good reformer *only* by preaching the Gospel. In the statement that "if all Christian ministers preached as he did, there would be but little need of special organizations for the promotion of reform," we have an admission that these different societies for the promotion of reform are due to lack of power in the church. But they cannot take the place of the church. A revival in the church is the only source of true reform.

THE Government of Germany has found unexpected aid for its Military Bill, in a recent work by Captain Moland, of the French General Staff. The book is on the military power of the State of Europe, and contains the following passage, which, considering the high position which the author holds in the French army, may be taken as the general sentiment of France:—

"The Rhine is not a German river, as German writers make out, but a frontier stream. In point of fact it divides Western Europe into two great tracts—French territory from the Atlantic to the Rhine, and the German region from the Rhine to the Elbe. On both sides of the frontier dwell Gauls and Germans who have been adversaries for 2,000 years, as the French and Germans now are. Hereditary foes we were, are, and will remain until the great day of final reckoning. This is not a figure of speech, but the simple statement of an historical truth. . . . We shall only devote our enthusiasm and erect our triumphal arches to those who will one day yet anew plant the tricolour on the line which was, is, and ever will be our goal—the Rhine."

That certainly means anything but peace.

AND NOW look at the other side. In the German Parliament Dr. Barth asked the Secretary of State for Foreign Affairs whether the Federal Governments would associate themselves with the efforts of Great Britain and the United States to settle international disputes by means of arbitration.

Baron Marschall von Bieberstein replied that the Governments had not hitherto approached the matter closely, but were prepared in future, as they had already been in the past more than once, to agree to the settlement of differences by arbitration in special cases. The Federal Governments, however, could not commit themselves to a general pledge in advance.

Count Caprivi, however, said he was convinced that "if a court of arbitration were to meet and decide that Germany should give up Alsace-Lorraine, then the whole German nation would with one voice refuse to acquiesce in such a decision, preferring rather to shed the last drop of its blood."

This statement was greeted with loud cheers. People may indulge in all the dreams they please about arbitration, and the prospect of universal peace, but it will be found, until the end of time, that however much nations assent to the principle of arbitration, every matter which they consider of vital importance will be submitted to the arbitration of war.

FOLLOWING are the objects of the Roman Catholic pilgrimage to Rome, on the occasion of the Pope's episcopal jubilee, as set forth in the "manual of prayers," furnished to the pilgrims:—

"1. To profess and proclaim our unalterable fidelity to St. Peter, and to the Vicar of Christ. 2. To obtain the return of England to her ancient faith, and to the fold of Blessed Peter, her ancient patron and much-loved shepherd and teacher. 3. To obtain of St. Peter an increasing personal love of Jesus Christ, great love and zeal for the holy Catholic Faith, and great hatred of sin. 4. To honour our most holy father, Pope Leo XIII.; to congratulate him on the jubilee of his episcopate; to stand by him in his maintenance of the rights of holy church, and to obtain his blessing for ourselves, and for our country."

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