

THE PRESENT TRUTH

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

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—FOR—

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Unity and Uniformity.—There may be the most perfect uniformity without the slightest approach to unity. A box full of marbles may be exactly uniform as regards size and shape and colour and the material from which they are made; but there is no unity among them, and it is impossible that there should be. There may be the same uniformity in a gross of buttons, but there can be no unity. There may be a connection between the buttons, by means of a string, but that is not union of the buttons.

In like manner there may be uniformity among people, without any unity. Since the days of Constantine there have been strenuous efforts put forth by ecclesiastical politicians to produce uniformity among professed Christians, and these efforts have been thought to be in the interest of Christian unity. In some cases uniformity has been attained, but there has been no more unity than there is in a gross of buttons fastened together by a string.

THE Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ's prayer to the Father, for His disciples, He said, "And the glory that Thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one." John xvii. 22, 23. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son.

THE union of the Father and the Son is union of Spirit. We cannot comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have

one life. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church will produce the most perfect union in the whole body.

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the head of the body, the church. Eph. i. 22, 23: Col. i. 18. "For as the body is one, and hath many members, and all members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. xii. 12-14. In the human body there are many members, and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity. All work together in perfect harmony for one object. So it is in the body of Christ. "There are diversities of operations, but it is the same God which worketh all in all."

THIS gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practicing another thing. God has tempered the body together, "that there should be no schism in the body." 1 Cor. xii. 24, 25. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. The apostle's exhortation is, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. But

let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the Divine nature.

ALL political efforts for uniformity are antagonistic to the Gospel. A prominent man has recently stated that unity of religion is essential to the existence of a nation. That is what the Czar of Russia thinks, and the result is the most cruel and oppressive tyranny. That idea, which is seizing the most enlightened nations at the present day, is the foundation of the Inquisition. Christ desires unity, but He does not try to force it, because the unity which is essential is the unity of growth into Christ, and growth cannot be forced. The religion of Jesus is love, and force kills love. Where there is no love there is no righteousness; and therefore since "righteousness exalteth a nation," it is evident that the surest way to debase a nation is to attempt to produce perfect uniformity in matters of religion by means of law.

GIVING THANKS.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 18. This is one of the most important commands in the Bible. On it depends all our peace, and the receiving of all the blessings which God has for us. No matter if everything does not appear favourable, we are to give thanks therein. This, like all of God's commandments, is not an arbitrary rule for us to follow blindly, but is most reasonable when we consider it from the side of God.

VERY often people think that they have nothing for which to be thankful. This is the greatest mistake in the world. Even professed Christians often give way to such thoughts. Of course if they were to give candid thought to the matter they could see enough to give thanks for under all circumstances. But fortunately God has not left to us the task of searching out among the affairs of our lives those things for which we should be thankful. Here are the Divine directions; "Be not drunk with wine, wherein

is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; *giving thanks always for all things* unto God and the Father, in the name of our Lord Jesus Christ." Eph. v. 18-20. So that instead of there ever not being anything for which we may return thanks, there is never anything for which we may not thank the Lord.

SOME one may say, "I don't see how this can be done; there are some things for which it is impossible to be thankful." Not if one is a Christian. Some one will bring up to me some circumstance, and will ask, "How can I be thankful for that? What is there about that to be thankful for?" I cannot answer those questions. You must take them to the Lord, and let Him answer them for you. It is not necessary for us to know everything. It is sufficient for us to know that God knows all things; that He knows the way that we take, and is leading us, if we yield to Him; that He cares for us far more than we can care for ourselves; and that He has all power to do the good for us that His love prompts Him to do.

If we know but one thing, and really know that, we may be thankful under all circumstances, and for all things. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. viii. 28. Some will ask, "How may we know that?" We may know it because God says so. That is reason enough. We are not called upon to know how it can be, but only to know the fact. "But perhaps I am not one of them who love the Lord." You can settle that very easily. It is the easiest thing in the world to love God. But we must not think that we are to force ourselves to love Him. No; that which is easy does not require force; and where there is force there is never love. Force destroys love. How may we love God? By thinking about Him. We cannot help loving things that are altogether lovely, if we but know them. God is love. He has shown His love for us in giving Himself for us. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. Whosoever meditates upon this one thing, cannot fail to love God. "We love, because He first loved us." 1 John iv. 19, R.V.

Now if we love God we shall know that all things work together for our good. We shall know it because He says so; and if we love Him we shall believe Him. Mark, that it does not say that all things *shall* work together for our good, but that all things *do* work for good. We do not

have to wait until some future time for the good, but we get it as we go along. Everything that comes to the Christian is good. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 35-39.

WELL then, if everything that comes to the Christian is good, and he knows that it is good, how can he help giving thanks? Wouldn't he be a surly fellow, who would complain all the time, while he was all the time receiving good things? It is not for us to ask, "How can any good come from this or that thing?" We have nothing to do with that. God has taken on Himself the task of making all things work out our good, and as long as He knows how to do it, and is able to do it, that should be enough for us. But we may see this much, for the encouragement of our faith: Everything is in Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32. Mark it "all things." Both the things that seem bad, and the things that seem to be good. All come to us in Christ, if we are only His. The devil seeks our destruction, but Christ has conquered him, and has power to turn the greatest curses that he would bring upon us into blessings. He can make the wrath of man to praise Him. See how He overruled the hatred of Joseph's brethren, and made it work out His own purpose.

"CHRIST hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14. This one thing contains everything. The mystery of the cross has in it all other mysteries. It is by means of it that all things work together for our good. The law has for sinners only curses and death. But Christ receives in Himself, on the cross, the curse of the law, and suffers the death that the law pronounces upon the ungodly, and, lo, to every one who believes Christ, and through faith hides in Him, the law brings life and blessing. In

His body death is turned to life, and cursing is turned to blessing. Here is Divine alchemy, far surpassing the wildest dreams of the old philosophers. They thought to find a means whereby all metals could be turned into perishing gold; but in Christ everything is transmuted into the gold of the everlasting kingdom of God,—into eternal life and glory.

IN view of the cross, therefore, how plain becomes the exhortation and promise, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7. Thanksgiving must be a part of every prayer. Thanksgiving for what? Why, for all things, as we have already read. Thank God not only for blessings in the past, but for the blessings that you are about to receive. Thank Him for the things for which you are making supplication. Only on this condition are you sure of receiving anything. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.

"How can we believe that we have the things, when we don't have them?" We can't, and we are not expected to. But we are to believe that we have the things, because we have them in the very promises of God, which are the basis of our prayers. If it were not for the promises of God, we could not pray at all. Prayer is simply coming to God with the promises He has made, and presenting them to Him, and claiming all that there is in them. The word of the Lord is a creative word. The thing named is in the name. The substance of the thing promised is in the promise. When we take the promises in faith, then we have the things promised, and of course we can thank the Lord for them. Faith is the appropriating of the words of God. When it is said that we cannot receive anything without faith, that means that we cannot receive anything unless we take it. But if we believe the promises of God, then we do have the things asked for, and our thanksgiving from the heart is the evidence of our faith. If we have not faith enough to thank God for the things asked for, we have not faith enough to take the things that God has promised.

If every one would strictly follow the Divine injunction, to give thanks in everything and for everything, and in every prayer, there would be fewer lifeless prayers. Indeed there would not be any. There would be no talking at random in prayer. No one would dare ask for a

thing for which he could not thank the Lord at the time, and that means that he would not dare ask for things for which there is no warrant in the word of the Lord. We should ask only in accordance with His will, and then we should know that God hears us, and that we have the things desired. See 1 John v. 14, 15. And then the peace of God, that passeth all understanding would keep our hearts and minds. Peace would flow as a river, and we should be filled with righteousness, even as the waves fill the sea.

ONE thing more: the good from thanksgiving is all to us. We do not thank the Lord for His benefit, but for our own salvation. Unthankfulness is the first step towards idolatry. The heathen became such, "because that, when they knew God, they glorified Him not as God, neither were thankful." Rom. i. 21. Thankfulness must necessarily result from a recognition of God and of His goodness. No one can realise that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," without being deeply grateful to Him. Therefore whoever is not thankful, does not worship God. Unthankfulness arises from selfishness. The unthankful person is so because he is absorbed in himself, and worships self rather than God. Let us beware, then, lest we, through unthankfulness, lose not only the blessings which God has for us, but even the knowledge of God Himself. True worship consists not in making petitions to God, but in thanksgiving to God.

A FEW years ago William F. Davis, of Boston, Mass., U.S.A., refused to acknowledge the right of the Council of that city to prohibit preaching on Boston Common, and as he would not acknowledge their right to prohibit, he would not ask their leave. So he preached and was put in gaol. He has now organized a "Christian Mission Colony." "All who join must sign a covenant to repent of their sins, give all to God, and take Jehovah God as their Father, Jehovah Jesus for their Saviour, the Holy Spirit of Jehovah for their Sanctifier, the Word of God for their Creed and Rule, Christians only for their intimate friends, and God's promises for their inheritance. They also avow their fixed purpose never to knowingly give aid or countenance to Romanism, oath-bound secretism, sectism, poisoning with deadly drugs, covetousness, worldly amusements, indolence, or insubordination."

How difficult it is for men to learn to exercise that freedom to others that they claim for themselves. Although he does not know it, his "Colony" has in it all

the seeds of the Inquisition. Every man's conscience and private life will have to undergo almost daily examination, in order to be sure that worldliness is not creeping into the Colony. But aside from this, the principle of exclusion is wrong. God wants His people to be the salt of the earth, and salt that is shut up in a box is not of any use. It may as well have no savour as to have it not in use. Christ does not want His people taken out of the world, but kept from the evil. Christianity that cannot stand contact with the world is not worth preserving.

THE CREATURE INSTEAD OF THE CREATOR.

"FOR the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity; that they may be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever." Rom. i. 18-25, R.V.

The above is a simple statement of the process by which men became heathen, losing not only the knowledge of the true God, but losing all knowledge, and becoming foolish in every sense of the word. We say it is a statement of the way in which men became heathen; but the same course will produce the same results still, and, unfortunately, that way is not a thing of the past.

The whole thing is summed up in the words, "exchanged the truth of God for a lie," or, as in the old version, "changed the truth of God into a lie." Both renderings are needed in order to get the full sense.

What is the truth of God? It is that He is the Creator, that He "created all things by Jesus Christ." "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through Him

and unto Him; and He is before all things, and in Him all things consist." Col. i. 16, 17. He upholds all things by the word of His power. Heb. i. 3.

That is, not only was nothing brought into existence except through Christ, but nothing continues in existence except by His power. Christ is the power of God (1 Cor. i. 24), and the power of God is seen in the things that are made. Wherever in nature force and energy are manifested, there is evidence of the personal presence and working of Christ. The force of matter is the power of God, which is Christ.

Men speak of "gravitation" as though it were something inherent in the heavenly bodies, keeping them from crashing into one another, yet no one can define gravitation. But the Scriptures let us into the secret. "To whom then will ye liken Me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking." Isa. xl. 25, 26. Gravitation, therefore, is simply the power of the word of God. He upholdeth all things by the word of His power.

So with "cohesion," the force which is manifested in like particles of matter, binding them together. *Cohesion* means, literally, *to stick together*. Ask the "philosopher" what holds the particles of matter together, and he will say that it is the force of *cohesion*, or *adhesion* if it be unlike particles of matter. That is to say, that they are held together by the power of holding together! The Scriptures tell us that as in Christ all things were created, so "in Him all things consist," or hold together. So the power which holds matter together is the power of Christ.

But such an answer as this would be considered foolishness. Even professed Christians have become so much under the influence of those who do not like to retain God in their knowledge, that they seem to think it is little less than sacrilege to thus recognize God in everything. Accordingly, God is left out of their system of philosophy, and matter is deified. Thus the truth of God is changed into a lie. The truth that God is seen in all His works, that there is nothing without His personal presence and care, is exchanged for the lie that matter controls itself by certain "natural laws" residing in it. This is the germ of all idolatry. Instead of seeing the power of God in everything, and glorifying Him, men saw everything as god. To the creature was attributed the power of the Creator.

A striking instance of this is furnished by the reflections of a noted modern philosopher upon a view of the Alps.

The paragraph is given an honourable place in a daily paper. Here it is:—

"I looked over this wondrous scene towards Mont Blanc, the Grand Combin, the Dent Blanche, the Weisshorn, the Dom, and the thousand lesser peaks which seemed to join in the celebration of the risen day. I asked myself as on previous occasions, How was this colossal work performed? Who chiselled these mighty and picturesque masses out of a mere protuberance of the earth? And the answer was at hand. Ever young, ever mighty—with the vigour of a thousand worlds still within him—the real sculptor was even then climbing up the eastern sky. It was he who raised aloft the waters which cut out these ravines; it was he who planted the glaciers on the mountain-slopes, thus giving gravity a plough to open out the valleys; and it is he who, acting through the ages, will finally lay low these mighty monuments, rolling them gradually seaward, sowing the seeds of continents to be; so that the people of an older earth may see mould spread, and corn wave over the hidden rocks which, at this moment, bear the weight of the Jungfrau."

This is actual sun worship, for as there is no thought of the Creator, there can be no feeling of thankfulness to Him; and whatever glow of joy or admiration is called out by the sight is directed to the creature. The creature entirely eclipses the Creator.

Now when one thus deifies the creature and forgets the Creator, what is to hinder the actual worship of the creature? Nothing in the world. It was just in this way that in ancient times men came to worship the host of heaven, and birds, and fourfooted beasts, and creeping things. In the same way man was deified. Becoming vain in their imaginations, their foolish heart was darkened, says the apostle. The historian puts it thus:—

"There were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature, though it must be confessed that in the sublime inquiry, their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours, and when they reflected on the desire for fame, which transported them into future ages, far beyond the bounds of death and the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration."

So from looking upon inanimate nature, not as *manifesting*, but as *having*, the power of God, they came to deify man. Accordingly they very naturally came to consider the soul not merely as immortal, but as really self-existent—from everlasting

to everlasting. Consequently men were regarded as Divine, and were worshipped after death. But it was not simply certain men, but humanity, that was regarded as Divine; and therefore the weaknesses and vices of humanity were regarded as attributes of Divinity. So their gods were monsters of crime, and the results stated in the first of Romans naturally followed.

Like causes will invariably produce like results. Therefore the inevitable result of leaving God out of the knowledge that is taught the people, will be the same wickedness that is described in the first of Romans. Read the closing verses: "Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful." Rom. i. 28-31.

Now compare with this list the following: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." 2 Tim. iii. 1-5, R. V.

What is the safeguard against this? The Gospel in its fulness. The Gospel is the power of God unto salvation, to every one that believeth; and the power of God is creative power. Christ, the power of God, must be honoured as Creator. He must be recognised as the possessor of all power in heaven and in earth, and His power to save must be recognised as the power by which He creates. The power by which He keeps His people from falling, is the same power by which He upholds all nature.

The sign of this is the Sabbath,—the memorial of His wonderful works. God's power and Divinity are known by the things that He has made, and the Sabbath is a sign by which men know God. Eze. xx. 12, 20. It makes known the sanctifying power of God. So the Sabbath kept in Spirit and truth means the perfection of God. It means not simply resting upon the day of the Sabbath,—that is the form; but it means committing the soul to God in well-doing, as unto a faithful Creator,—that is the power of godliness.

Here then we have before us the

special danger of the last days, and the special message which warns against it. The message is that God is the Creator and upholder of all things, and that the Sabbath is the sign of His power. The Sabbath kept indeed, through the Spirit, is the sign of God's power working in the man just as it works in the sun, moon, and stars, and the plants. The power of God will be manifested in that man; but just as he refrains from deifying nature, and recognises God as the Supreme power in nature, so he disclaims any power of goodness in himself, and depends alone on God. And being thus grounded upon the everlasting Rock he is secure from the flood of error which Satan brings over the earth, and from the destruction which must follow.

RELIGIOUS COERCION.

On March 29 the Belfast Lord's Day Observance Society held its first annual meeting, in which many things were said that clearly indicate the modern trend of religious thought towards legalism. Archdeacon Seaver declared that their object was not so much a humanitarian one as it was religious. Their desire was to enforce the observance of God's day. It was a holy day and should be kept holy, and the only way to do that was to go to God's holy house.

From this plain statement it seems that the ultimate object of this society is to compel men to go to church, and to worship God. This would mean the establishment of the Inquisition and a religious despotism as great as that of Rome.

It was so in the fourth century. In 321 Constantine made the first Sunday law which forbade work in towns. As a result the places of amusement were crowded every Sunday, so that the next step the clergy took was to shut up these places. This was secured in 425. The next step was to compel them to come to church, the next to compel them to worship and to do this it was necessary to use the Inquisition and the rack, and these failing, the stake was the last resort. So that death is the legitimate outcome of a system of legalism, for there is nothing but death in the law. The logical outcome of the Archdeacon's words is a religious persecution to the death.

He then went on to state that their work was in the interests also of the "poor working man." If it was, the working man did not appreciate it for there was not one present, although the meeting had been well advertised, and was held at noon. The majority of those present were clergymen, and everything said showed that the whole movement was in the interests of clericalism and nothing else.

The insincerity of the plea for the labouring men was further shown by the strong expressions used to denounce the pleasure parties and excursions of the working classes. One reverend gentleman stated his horror at seeing children at the seaside enjoying themselves with their buckets and spades on Sunday. So that really the interest that this society has in the "poor working man," is not so much to stop their work as it is to stop their play and get them to come to church. And the Archdeacon stated "By gradual watching and teaching they should be able to keep their population within bounds in this particular." All seemed to take it for granted that the entire population was the property of the clergy.

Rev. Dr. Kane, grandmaster of the Orangemen, said he believed in applying "a thorough boycott" to everything that tended to violate this day. This sentiment was received with great applause, and considering the vast political influence of Dr. Kane it meant something.

Frequent allusions were made to the way Roman Catholics abused the "Lord's Day." One minister said that in Galway he had actually seen them working in the fields after mass, which sight, he added "was very *injurious* to Protestants and must be stopped. It was very hard to bear," etc. Surely in this statement religious bigotry had reached its height.

The secretary, Rev. John Waddell, stated that they had appointed a standing committee to insist on the closing of small shops, etc. This committee had applied to the police, but as they would not do anything, this committee were now going to take the matter in their own hands and "resuscitating an old Act of Parliament," would prosecute under that. Someone here suggested that moral suasion be tried first. Whereupon the secretary replied that moral suasion had been tried and was a failure. The chairman, Mr. R. L. Hamilton, J.P., rose and showed that to their mind moral suasion was totally inadequate and the law was the only practical thing. The rest of the time was taken up with mutual admiration, compliments, and reciprocal votes of thanks.

These few items are enough to indicate the spirit that actuates this whole movement. Certainly it is not the Spirit of Christ. The Saviour sent His followers, not to coerce or to judge, but to teach and to persuade men, and He gave them the necessary power to do it, for the Gospel is the "power of God unto salvation,"—all power is at their command. But when His professed followers publicly state that they need some other power and that moral suasion is a *failure*, they thereby confess that they only have the form of Christianity and not the

power thereof and virtually turn their backs on the Gospel. They are no longer ministers of the grace of God, but servants of the law, and consequently have to resort to such carnal weapons as the "boycotte" and brute force. The legitimate outcome of all such religious legislation is the Inquisition and all its horrors.

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THE DIVINE LIFE IN MEN.*

JUDAS was anxious to be Christ's disciple and the Saviour took him, but he knew not the Divine nature of the Son of God. He never believed the word of Christ in the sense that it is the power to create and change the soul. This is where our salvation lies; it is taking the testimony of God as containing creative power to change our hearts and make us just like Christ. Judas was ordained and commissioned to go out and labour. He was given the same opportunity to develop and to take hold of the power of God that Peter and the other disciples had; but he did not weave these principles into his soul, and when he came to the point he was willing to sell his Lord for thirty pieces of silver, just as a man would sell a horse or a cow. His own impulses and passion gained the mastery.

Every one of us has the Divine in us, more or less, because every ray of light comes from Jesus Christ. Every man that ever walked the earth has had more or less of that Divine life in his heart, and if any man will take it and treasure it, he will come to Christ. He is "the light that lighteth every man that cometh into the world." I do not care if a heathen never heard of Jesus Christ, if he has had the conviction of right and wrong, it came to him from Christ; if he took it and treasured it, it would be, indeed, the saving knowledge of Christ, and he would be led into greater light. There is something in Christ that can save us, every one of us in this house; and do it now, and give us a full and free salvation, if we will only take His testimony and believe it as the power to change the character. My only hope lies in this. I know I have temptation, and passion, and humanity about me just as well as other people know it. Can I overcome them? Never. I want a strength or power that will put love where hate is and make me different; that will take all my affections and change them all over. O brethren, let us have the creative power of God!

I want to read some texts to prove that this is just what God means, that there is a creative power in this work to affect hearts. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words

that I speak unto you, they are spirit, and they are life." John vi. 63. The Spirit and the word are both the same thing. If it is in the word, and the word quickeneth, why does it not quicken me? If it does not, it is because I do not believe it. If I would take it in the proper light, would it not do it? The word comes to me just as I take it. Read a little farther and you will see that Judas never saw the creating power of God. Verses 64, 65: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who would betray Him. And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of the Father." Unless we cultivate the rays of light that shine into the soul, there is great danger of it becoming so common that it will lead us to sell our Lord just as practically as Judas did, and we will be left to perish.

We will read a number of other scriptures where the word quicken appears. John v. 21: "For as the Father raiseth up the dead and quickeneth them: even so the Son quickeneth whom He will." He raises the dead. The body is dead, dead just like the earth. What does He do? He quickeneth it. Then is it not a creative power that comes into that body? What does it? It is His word. God speaks and there is creation, there is a coming into existence, a life that was not in that clay before. Then if I die, believing in Christ, do you think I will come up again? O yes. I would like to know on what authority I will come up. On that of the word of God. Suppose I am troubled with some evil passions, that I am a covetous man; I have a big farm or some other possession, and will not sell it, for it seems too big a sacrifice. I read the Bible and find promises that go to show that by repentance I can become strong, and that that desire will go from me; how can I get it out of myself? I will just believe God. Will it go out of me then? Yes. The great trouble with many is that they never believe it. They will go along always wrestling with their evil passions, and at the day of judgment they will be trying, and will go to destruction trying at last. Then what shall we do? Believe there is creative power in God's word to take it out. How can you believe it? Educate your mind to believe it. Take God at His word.

Where the river Amazon flows into the sea it carries the fresh water out into the ocean for many miles. I remember reading of a ship-wrecked crew who were floating off the mouth of the river and were perishing of thirst. They sighted a vessel at last and signalled that they were perishing for water. The signal flashed back "dip." But they said, We cannot drink salt water. Again they

*From a Bible study at the Seventh-day Adventist General Conference, Battle Creek, Mich., U.S.A., February 3.

signalled that they wanted water, and again the signal came to "dip." Finally the captain said, They say "dip," let us dip, and they dipped into the water which was all around them and found it fresh. I tell you, brethren, we have an Amazon all about us, and the signal from heaven is "dip," and I say, in the name of the Lord, Let us dip! And if you have the old passion, and Satan has a mortgage on your body, discharge that mortgage by our Lord Jesus Christ. I am glad there is creative power in the word of God; there is not only power to sustain, but there is something there to create and make me a different man. That is all I hope in.

Rom. iv. 17: "(As it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Do you believe Abraham got salvation when he believed the things that were not as though they were? Is not that the very time when God said, "Abraham believed God and it was counted to him for righteousness"? What did he believe? The word of God. In the natural course of events there was no probability or possibility of his being the father of many nations, and the earth being blessed through him, but Abraham believed God; and the first line that you believe of God's word on the authority of God, God will make it so to you.

You may say that Abraham proved untrue afterwards; but that was when Abraham tried to mix in some of his own works. Abraham thought he would do something himself, but the Lord never recognised that; He brought him back again over the same old road and made him believe that God meant just what He said. And when we come to believe that God means just what He says, there is salvation in it every time. You can never train your mind to believe until you take the Bible and read it as though God was talking to your soul, but if I read the Bible in the third person, it will do me no good. If I say here that Paul is writing to the Romans, and wrote about Abraham, then it does not mean me; if it does not mean me, there is no salvation in it for me, but I think it means me, and I am glad there is a power that can be transferred from God's word to my soul, and that word becomes a power to me.

Rom. viii. 11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." There is something in the Spirit of God that can make immortal, and when it is taken into the heart by faith it is the pledge of immortality.

1 Cor. xv. 45: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." Christ was made a quickening spirit. I would like to know if there is anything in this world that could ever make Christ come from the grave: It was Christ's connection with the Father. He had said, "I lay down my life and I take it up again;" in His own words there was power to bring Him up again the third day. Did He come up? Yes. Could He have laid there another day? No, because His word had limited the time. I am glad we have an Almighty God to trust in. I am so glad that He wants to save me, and has given me this Bible and I can take it as mine, and if I do take it as mine He will give me salvation. Brethren, it is true the Bible is good.

Another text, 1 Peter iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." It is an easy matter for God to do as He pleases. When we throw ourselves right in the channel of the Lord, then we have precisely what God has said.

Eph. ii. 1: "And you hath He quickened who were dead in trespasses and sins." It is the same power that raised Christ from the dead that quickens us and forgives our sins.

Eph. i. 17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." I want to say right here that every person that comes to God in the way marked out in His word, will have the spirit of revelation. Brethren, do you have it? God wants you and me to have it. He wants that we should have it individually, and if we do not have it we cannot be saved. We must have the spirit of revelation. What will this spirit do? Verses 18, 19, 20: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness to us-ward who believe, according to the working of His mighty power. Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Then what is the power that forgives our sins, and enlightens our minds, and sustains us? The same power that raised Christ from the dead.

In Eze. xvi the Lord describes Israel's condition when they were in sin and helplessness. Verses 5, 6: "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that

thou was born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, . . . Live: yea, I said unto thee when thou wast in thy blood, Live." This is the way the Lord comes to us when we are cast out to perish, and there is no human help; then it is that He says to me, Live. Then supposing I appropriate it to my heart and believe, I will live. God says that when He came by and saw us with no arm to save, no one to render assistance, "I said, Live; yea, I said unto thee, Live." I praise God, brethren, that we can live.

S. N. HASKELL.

A SIGN OF THE TIMES.

NOTHING is more noteworthy than the growing prevalence of the observance of the so-called "festivals of the church." Mark it well, that they are church days, and not days commanded in the Bible. A generation ago the observance of Easter and Christmas was confined to the Roman Catholic Church, and its eldest daughter, the Church of England; but now nearly all the churches of the land make almost as much of them as do the first mentioned.

The Congregationalists are pointing with more and more pride to their descent from the Puritans, and have just celebrated the death of three of them, who were martyred in this city three hundred years ago, because they rejected Popish forms and vestments; yet we have seen Congregationalist houses of worship decorated for Easter and Christmas; and less than a month ago a body of Congregationalist ministers in the city of Chicago voted "to recommend that so far as practicable Holy Week be observed by our churches with special devotional services, and more particularly on Thursday evening and Friday afternoon."

In the discussion of the resolution, one prominent minister "took ground in favour of the adoption of the Church Year, or at least so much of it as relates to Passion Week and Easter." His idea was that it would "bring before the churches the life and personality of Christ," and this, he said, "is a great need at the present time." Indeed it is; but think of it! A professed minister of the Gospel seriously arguing for the adoption of the Roman Catholic "Church Year," in order that the life and personality of Christ may be brought before the churches! Heaven pity the churches, if the observance of one day or one week in the year, is all that they have to bring before them the life and personality of Christ. But the growth of ritualism is always in proportion to the decadence of spirituality. And this then is one sign of the times.

But it is when we consider the origin of these festivals, that we see where the churches are drifting, in their observance of them. We shall confine our attention

at this time wholly to Easter. John Richard Green the historian, says that "Eostre, the god of the dawn or the spring, lends his name to the Christian festival of the resurrection."—*History of the English People*, section 20. Dr. Schaff says, "The English *Easter*, Anglo-Saxon *Oster*, German *Ostern*, is at all events connected with *East* and sunrise. . . . The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Christ, and the transfer of the celebration of Ostara, the old German divinity of the rising, health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths."—*History of the Christian Church*, vol. 1, sec. 99.

We may not accept the statement that the heathen myths are presentiments of Christian truths; but the statement is of importance as showing that the so-called Christian festival of Easter has only a heathen origin. It was a part of the nature worship of the ancients. The fact is very well stated in an editorial in the *Daily Chronicle* of March 31: "Easter Sunday, too, is related to the ancient celebrations, as that of Demeter, at Eleusis, of the annual resurrection of nature after the long black winter sleep. At Eleusis the very appearance of the temple of the goddess might have suggested to a later observer the aspect of a Catholic cathedral. The altar was ablaze with lights. The smoke of incense filled the air, the chant of thanksgiving rose and fell on the ear."

When men began to worship and serve the creature instead of the Creator, their chief deity was the sun. They had great festival days to celebrate the various positions of the sun. After midsummer the sun sinks lower and lower toward the horizon, until it reaches its lowest point about the close of the year, when it begins to rise higher. This was celebrated as the birthday of the sun. Then there was the festival in the spring, to celebrate the new life that was springing up in the earth, under the influence of the sun. The early Christians saw how attached the pagans were to these superstitious ceremonies, and so they made them church festivals. They professed to see in the heathen worship of the sun a symbolic worship of the "Sun of Righteousness," and so they called the pagan festivals in honour of the "birth" and the new life of the sun, the celebration of the birth and resurrection of Christ. Thus they eased their consciences for adopting the heathen festivals, and at the same time they made the way very easy for the heathen to come into the church which was thus paganized. Mosheim says that as early as the second century a large part of the Christian observances and institutions "had the aspect of the pagan

mysteries." The Roman Catholic Church is, therefore, simply the perpetuation of ancient Paganism under the name of Christianity.

Professed Protestants may think that it is a light thing that they are adopting these "Church" festivals. The *Chronicle* says that "the fierce ultra-Puritanism, which looked askance on Good Friday as a 'Popish' celebration," does not find much favour with people in modern England; and there are few people Protestant enough to dispute the fact. But in so far as it is a fact it marks the decline of Protestantism, and the growth of the Papacy. It marks the rejection of the word of God, and the acceptance of the traditions of men. Roman Catholics are not slow to see whither the professed Protestant bodies are drifting; they read the signs of the times in this respect very accurately. Here is what is said by the *Catholic Times and Catholic Opinion* of March 31, under the heading of "Holy Week in London":—

"That Holy Week is becoming a religious reality to thousands of people in London, outside of the Church, is but one more sign of the slow and gradual undoing amongst us of the work of the 16th century Reformation. Fifty years ago, in this so-called Christian land, it is not too much to say that Good Friday meant nothing more than a somewhat gloomy Sunday, enlivened by an early consumption of hot cross buns. The very term of Holy Week had dropped out of the ordinary vocabulary, and no pretence was made of marking, by outward observance, the most solemn portion of the Christian year. Theatres, entertainments, amusements of all sorts went on as usual, and it is a fact that not so many years ago Her Majesty the Queen, wishing to give a ball to her servants and dependants, fixed on Good Friday for the celebration of the festivity, without apparently the inappropriateness of the date having occurred to anyone within the Royal circle.

"Such obliviousness, we venture to hope, would be impossible to-day. 'The old order changeth, giving place to the new.' The old-fashioned dissenting prejudice against anything and everything in the shape of a church festival, whether mournful or joyful, is slowly dying out. To be sure, there is as yet not much resemblance during Holy Week between London and a Catholic city like Madrid, where for three days all traffic is stopped, and pious crowds pass slowly on foot from church to church. But a beginning has undoubtedly been made, and every year sees some progress achieved."

In closing, the editorial says that what it calls "this re-awakening sense in the English conscience," is telling "in favour of the Catholic Church." We should not think that this would be pleasant reading

for those professed Protestants who are thus following in the wake of Rome, but we fear that very few of them will take warning. There is a great outcry against the encroachments of Rome, and strong talk about the enforcement of law; but that will not effect anything. It is not by law that Roman Catholicism is to be successfully met. Civil laws concerning matters of religion are what made the Catholic Church in the first place, and they are what fosters its growth now. For while professed Protestants are seeking the aid of the law in their work, the enemy is coming in silently, and yet like a flood. The only thing that can successfully cope with Rome is the Spirit of the Lord working upon individual hearts who are loyal to the word of God, and who will give not the slightest heed to anything that cannot be found therein.

ON Sunday, March 11, the "wholesale conversion of the Roman Catholic inhabitants of the parish of Zaba, in Hungary, to Protestantism," took place. So says the dispatch, which adds that "the explanation of this colossal conversion is to be found in the new drastic law, which enacts that Catholic religious services in Hungary must be conducted in the Hungarian language. The inhabitants of Zaba are Germans, and they have publicly stated that they prefer to enter the Protestant Church, in which divine service in German is allowed, to attending service in a language they are ignorant of." That, however, was not a conversion, but transference. As a matter of fact, "Protestantism" has about ceased to be a distinctive term. Such "conversions" as the above are on a par with that of the man who changes his church relationship because he dislikes the pastor or some of the members.

THE *New York Mail and Express* has decided to spell Sunday henceforward with an "o" instead of a "u," thus, Sondag, so as to indicate that the day is a Christian and not a heathen institution; and a request is made for everybody to do the same. The editor says:—

"We are only proposing a reform as to one day, which can be accomplished by the least amount of change. It is simply to close the top of the u. The proposed change philologically and etymologically only amounts to a part of one vowel—making u into o—and yet, morally the change from Sun to Son is the change from heathenism to Christianity."

Exactly; Sunday observance is just that far removed from heathenism and no more. "Leo the Great speaks of Christians in Rome, who first worshipped the rising sun, doing homage to the pagan Apollo before repairing to the basilica of St. Peter."—*Schaff*. As professed heathen, the sun had been their chief

god. As professed Christians they still worshipped it, but "Christianised" the custom by claiming that they were doing homage to "the Sun of Righteousness," the Son of God. Sunday is and always will be only "the venerable day of the sun," and its heathen character can no more be changed by a change of spelling than the character of a thief can be changed by an *alias*.

THE following bit of nineteenth century superstition is related in all seriousness by no less an authority than the *Catholic Times and Catholic Opinion* :—

"Our readers will remember that last year a difference of opinion arose between the ecclesiastical authorities of the Cathedral of Trèves and the Church of Argenteuil in France. At each place they maintained that they possessed the tunic which our Lord wore on the day of His Passion. Leo XIII. thereupon commissioned Mgr. Goux to make special investigations on the subject, and that prelate has now published an interesting report setting forth the opinion he has formed. Judging by historical documents he is convinced of the authenticity of the Holy Coat of Trèves. At the same time he does not maintain that the Argenteuil tunic is spurious. On the contrary it seems to be his belief that both belonged to our Lord, the Argenteuil relic being a vest and the other a coat. Like the garment exhibited at Trèves the tunic preserved at Argenteuil is all of one piece. In shape it is said to be similar to tunics worn by the Copts during the first two centuries of the Christian era. About the shoulders and loins there are large dark spots, and a careful chemical analysis has placed it beyond doubt that they were caused by blood stains. The inquiry, whilst leaving the honour of Trèves undiminished, will be of considerable service to Argenteuil."

We saw a statement of the above several days ago, but thought it must be a joke. But the secret of the superstition, like that of the indulgences in the sixteenth century, is the "service" rendered to the cathedrals.

THERE is the ring of true religious liberty in the reply of Rev. J. Guinness Rogers to one who charged him with being favourable to the Papacy, because of a certain position which he takes. After stating that he yields to no man in his antagonism to the Papacy, whether in its political or religious aspects, he says: "But Protestantism is to me something more than an 'ism,' and in so far as it is narrowed down to a mere 'ism,' its power is weakened. It is a contention for liberty, and it fails to realise its own true character, or to fulfil its proper mission, when it is not as ready to respect the rights of a Roman Catholic as to insist on its own."

"THE Lord is my strength and song, and is become my salvation."

General Articles.

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

"NOT FAR."

Acts xvii 27.

THOU art not far from me, my God,
Why should I feel alone,
Or think that I am desolate,
Or to Thy care unknown?
All things on earth, all things above,
Whisper to me in words of love,
Thou art not far.

When sunlight fades at eventide,
And all around is dark,
One little star sometimes appears,
One very tiny spark;
It tells me that the God of Light
Throughout the darkest hour of night
Is not afar.

And when that little friendly star
Is shrouded out of sight,
And lengthened hours in silence pass,
I feel alone outright;
A leaf astir with midnight breath
Will seem to me as though it saith,
God is not far.

The gladsome bird that wingeth past,
Knowing no want nor care,
The floweret, ever clothed upon
With raiment, fresh and fair,
Each telleth in his own soft way,
The God who tends us every day
Cannot be far.

And hath He not been evermore
Around my path and bed?
Hath not His hand dealt out each day
My daily needed bread?
The God who knows my every sigh,
The God who hears my every cry,
Can He be far?

—Living Waters.

"COME IN YOUR NEED TO JESUS."

THOSE that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul.

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

Let the repenting soul repeat the promise that Jesus has made,— "Him that cometh unto Me I will in no wise cast out." Let him tell the enemy, "The blood of Jesus Christ His Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all

your circumstances, knows all your temptations and sorrows.

The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. "Now is the accepted time, now is the day of salvation." You are to yield to the drawing power of Christ's love to-day, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, "I came not to call the righteous, but sinners to repentance." The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried, "God, be merciful to me a sinner," and he went down to his house justified.

The coming of the sinner is not unwelcome to Christ. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." When Christ was upon earth, at one time certain Greeks came, saying, "Sir, we would see Jesus." On every side were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that some one wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who receive Jesus. Then let us come to Him, asking for the very things that we need, believing that we shall receive them.

"Now faith is the substance of things hoped for, the evidence of things not seen." In coming to Christ there must be an exercise of faith. We need to bring Him into our every-day life: then we shall have peace and joy, and we shall know by experience the meaning of His word. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become

an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the Divine nature, having escaped the corruption that is in the world through lust. We must daily be transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus.

We are to behold Christ, and by beholding to become changed. We must come to Him, as to an open, inexhaustible fountain, from which we may drink again and again, and ever find a fresh supply. We are to respond to the drawing of His love, to feed on the Bread of life which came down from heaven, to drink of the water of life which flows from the throne of God. We are to keep looking up that faith may bind us to the throne of God. Do not look down, as though you were bound to the earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly; and when the enemy rallies his forces to bring you into a critical place, the angels of God will be round about you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God from whom all blessings flow, and as you praise Him you will realise more of His blessing. As God gives us light, we are to make use of it. We shall have no second ray until we have appreciated and appropriated the first.

But let us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment, that we may be complete in Him, accepted in the Beloved. Many think they have not time to pray, or that it would be useless to pray if they had time. They indulge themselves in the gratification of unholy desires. They cherish un-Christlike traits of character, and the least crossing of their will arouses their combativeness and upsets their temper. While they are thus unemptied of self, and unwilling to renounce their evil way, they cannot expect to receive answers to their prayers; for evil tempers and corrupt indulgences will make prayer of none effect. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." We must roll off the load of evil from our souls into the sepulchre, that we may not believe from impulse, but from calm assurance that God is true. We must have a childlike, humble spirit, exercising living faith, making earnest supplication at the

throne of mercy, knowing that Jesus is our Intercessor and Advocate.

MRS. E. G. WHITE.

THE FULLNESS OF CHRIST.

ARE you weary?—Jesus says, "I will give you rest." Are you hungry?—He says "I am the bread of life; he that cometh to Me shall never hunger." Are you thirsty?—"If any man thirst," says Jesus, "let him come unto Me and drink." Are you in darkness?—He says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Are you naked?—He will clothe you "with the garments of salvation," He will cover you "with the robe of righteousness." Are you mourning over your sins?—He has appointed "unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Are you sick? Are you weak? Are you afflicted with incurable disease? Are you poor?—Christ is healing, and strength, and life, and eternal riches of good. Have all forsaken you?—He has declared, "I will never leave nor forsake you." Is there none to pity or sympathise with you?—He can be touched with all the feelings of our infirmities, for He was tempted in all points like as we are. Who would not forsake all else and accept of this Jesus in whom "all fulness" dwells?—*The Signs of the Times.*

SUFFERING WITH CHRIST.

THERE is no promise of eternal life to those who seek to go through this world without suffering. "If we suffer, we shall also reign with Him." "They that will live godly in Christ Jesus shall suffer persecution." These declarations are just as applicable to-day as they were in the days of the apostle. Whenever the church has regarded these words as true, and, when put to the test, trusted the Lord, God's cause has advanced with greater rapidity than when they have tried to evade persecution. But whenever the church has sought the arm of the State for protection, it has invariably become worldly. There is nothing like persecution to keep the church free from hypocrisy. When the dross is purged from the church and true faith is manifested, then the power of God rests upon it. When the power of God is with His people, sinners will be converted. There may not be as many brought into the church, but there will be more real conversions.

"If they have persecuted Me, they will also persecute you," says Christ. This means that when we follow Him, we must expect to meet just what He met. This is a part of the Christian's inheritance; but it should not frighten him. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are

ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. v. 10-12. This brings to the mind the fact that not only the apostles but the prophets were persecuted for their faith. Can we expect to get to heaven on flowery beds of ease, when all before us have fought their way through?

John Bradford, who was one of the first martyrs under the reign of Queen Mary, sought not the favour of this earthly potentate. He was cast into prison and expected to be burned, yet he faltered not. In a letter to his mother, he writes:—

"I am at this present in prison sure enough, for starting to confirm that I have preached unto you. As I am ready, I thank God, with my life and blood to seal the same, if God consider me worthy of that honour; for, good mother and brethren, it is a most special benefit of God to suffer for His name's sake and gospel as I do. I heartily thank Him for it, and I am sure with Him I shall be partaker of His glory. As Paul sayeth, 'If we suffer with Him, we shall reign with Him.' Therefore, be not faint-hearted, but rather rejoice, at least for my sake, for by many afflictions we must enter the kingdom of heaven. Now God will make known his children. When the wind does not blow, then a man cannot know the wheat from the chaff; but when the blast comes, then chaff flies away, but the wheat remains, and so far from being hurt, that by the wind it is cleansed from the chaff, and known to be wheat. Gold, when it is cast into the fire, is the more precious; so are God's children by the cross of affliction. God always begins His judgment at His house; Christ and His apostles were in most misery in the land of Jewry, but the whole land suffered for it afterwards; so now God's children are chastised in this world; that they should not be damned with the world; for surely great plagues of God hang over this realm.

"For as for my preaching, I am most certain it is and was God's truth, and I trust to give my life for it, by God's grace; but because I lived not the gospel truly, but outwardly, therefore he thus punishes me; nay, rather in punishing, blesses me. And, indeed, I thank Him more for this prison than for any parlour, yea, for any pleasure that ever I had; for in it I find God, my own sweetest good God always. The flesh is punished, first to admonish us now to live heartily as we profess; secondly, to certify the wicked of their just damnation if they repent not.

"Perchance, you are weakened as to that which I have preached, because God does not defend it, as you think, but suffers the popish doctrine to come again and prevail; but you must know,

good mother, that God by this proves and tries His children and people, whether they will unfeignedly and simply hang on Him and His word. . . . Wherefore fear God, stick to His word, though all the world swerve from it. Die you must, once, and when or how you cannot tell. Die, therefore, with Christ, suffer for serving Him truly and after His word; for sure may we be, that of all deaths, it is most to be desired to die for God's sake. And that you shall die for His name's sake, God's word will warrant you. You shall see that I speak as I think; for by God's grace I will drink before you of this cup if I am put to it."

Such faith saved the world from papal darkness. It is true that this man and many others were put to death for their belief, yet their testimony, sealed with their own blood, brought many to the light of truth.

When Bradford was led to the stake, he said to the multitude assembled to see his suffering: "Repent thee of thy sins. Beware of idolatry, beware of false antichrists. Take heed that they do not deceive you." His last words were, "Straight is the way and narrow is the gate that leadeth to life eternal, and few there be that find it." The bystanders heard no more, but as one who has written concerning him observes, they saw that "he endured the flame as a fresh gale of wind on a hot summer's day." He had learned to know Christ and the fellowship of His sufferings. This grace which he had sustained him, and gave the victory to the truth for which he bore witness.

As the Christian is not of this world, he should not trust in the powers of this world. It is not his work to change the laws of the country in which he resides, or defend *himself* before the world. He is a witness for the truth, and should always stand boldly for that which is committed to his care. As for himself he takes but little thought. He belongs to the Lord, and he lives to glorify His name, whether it be by going to prison or dying at the stake. Suffering for the truth's sake does not frighten him. A prison cell becomes a parlour when Jesus is there. Such witnesses stir the world, and bring light to darkened minds.

We are living in a time when there are many professors of religion, and but few who are willing to suffer for the Master. The clouds are gathering that will soon bring a storm down upon the truth of God. Then will be found a few here and there who, like Peter, Paul, Ridley, Hooper, and Bradford, will show true faith to the world by giving their lives for their faith. They will not spend their time at courts for a repeal of unjust laws, but will appear before magistrates with the Bible in hand to teach the truth of the living God. At such a time those who have looked for easy places and have been afraid of suffering will turn to the enemy. But now is the time for all to get that con-

nection with the Lord that will help them to rejoice in the little trials of to-day, and thus prepare for the final struggle that is so near at hand. Read Rom. viii. 35-39. J. H. DURLAND.

OPPOSING INFLUENCES.

THERE are two powerful influences in operation in this world, which are most bitterly opposed to each other, viz., the influence of the Spirit of God, and the influences of Satan's agencies. One is the power of love, the other of hatred; one the power of persuasion, the other of coercion; one leads to the perfection of happiness and life, the other to the depths of misery and death; one endeavours to elevate the race, the other to degrade; one seeks to enlighten man in everything which pertains to his present and future well-being, the other attempts to darken the minds of men as to their welfare here and hereafter.

As long as men are led by these opposing influences, or powers, so long will they oppose each other. There is but one thing which will unite the hearts of men, and that is the Spirit of Christ. A mere profession of Christianity will not do this, but a possession of the true spirit of Christianity alone will do it.

The opposition so manifest among different sects of religionists and not infrequently among those of the same sect, is a constant barrier against men embracing the Gospel. Satan deceives men, and makes them believe they are Christians, notwithstanding their feelings of bitterness toward others who differ from them; and he even goes so far in his deceptions, as to lead professed Christians to persecute true Christians, —I make this statement advisedly; for no true Christian will ever persecute anybody. He may oppose false theories or theories which differ from his own. The Saviour did this with great earnestness; but at the same time with the spirit of love for the erring. The Divine Teacher did not speak His own words, however, but the words of His Father. John viii. 28, and vii. 16, 17. Christ taught men from the Scriptures. Luke xxiv. 27. In this, as in everything else, He was an example to His followers, but especially so to ministers and teachers. When exposing false theories, and expounding the word of God, He only sought in the Spirit of His loving nature to persuade men to believe and obey the truth.

When the Jews, after repeated warnings and reproofs, rejected the Messiah, choosing their own traditions instead of the word of God, and finally filled up their cup of iniquity in the crucifixion, the Saviour still manifested the same spirit of compassion toward them, and said: "Father, forgive them, for they know not what they do."

How ready we are to condemn those wicked Jews for their blindness, and yet, it may be we are pursuing the same course which led them into such gross

darkness. The Lord is giving light to His people to-day, which is no less important than was the truth that the Saviour taught the ancient Pharisees. But truth, which is unpopular (and when was the truth anything else?), and which requires a sacrifice in order to accept it, meets with no greater favour in our day than in the days of Christ. Those who preach the pure principles of the Gospel now, are looked upon as heretics by men who love tradition more than the word of God.

The Jews believed that they were God's peculiar people, they made great pretensions, but bore no fruit. This the Saviour illustrated to the disciples by cursing the barren fig tree. As they passed by the next morning, and "saw the fig tree dried up from the roots," Jesus said to them, "Have faith in God." It was unbelief that separated the Jews from God. In consequence of this unbelief, they had failed to see and follow in the advancing light of God's word, and their light became darkness.

The word of God is a mine of truth; its light grows brighter and brighter, even to the perfect day. But to whom? —to the "just." The Bible is our only infallible guide. If its precepts are followed, we shall reap an abundant reward in the soon-coming kingdom.

Men may display their powers of oratory, they may invent their various theories, they may appeal to the sympathies and emotions of the people, —they may do all that man is capable of doing, and yet they will be powerless to move the hearts of their fellowmen, unless they, with the true spirit of the Gospel, present Christ and His cross.

It is this alone that will exalt man to a unity with the Father. Satan is employing every available agency to oppose the work of God, and if he can secure the aid of any who profess to be God's people, he can use them to the best possible advantage. The only safety for any man to-day is, to inquire day by day, "What will the Lord have me to do?" and then with diligence search the word to learn His will. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

I. J. HANKINS.

INTEMPERANCE AND SURGERY.

MR. FREDERICK TREVES, the well-known surgeon of the London Hospital, in his "Manual of Operative Surgery," has some striking remarks on the risks attending operations on the bodies of drunkards. He says: "A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enor-

mous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards."

"Of the secret drinkers," continues Mr. Treves, "the surgeon has to be indeed aware. In his account of 'Calamities of surgery,' Sir James Paget mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.—*Alliance News*.

A MOTHER'S THOUGHTS.

"Oh where is my wandering boy to-night.
The boy of my fondest care?"

WHERE are our boys and girls this very day, this very night, fathers and mothers, do you know? Do you know what they are doing?

How many mothers sigh and wonder where their children are; and, too, long before their children have reached the age that naturally they should be away from the mother's care. Why is it? Is God responsible for this, because the Bible predicts that in the last days children will be disobedient? I cannot for a moment think so. That very scripture should be an incentive to all parents to double their diligence in the training of these dear ones, that they may be prepared to share in immortal glory.

The Lord has spoken more than once to us, in tones not to be misunderstood, showing us the pressing need of teaching our children when we rise up, and when we sit down. Responsibilities rest upon parents, that cannot be shaken off, and yet how easy to say: "There, run away, my boy, and find something to do, for I am so busy." Then comes the childish question: "But, mamma, I want to know what the man in the picture is doing." "Never mind now, my son, another time I will talk with you when I am not so worried." Then the mother turns to that which is engaging her mind, becomes wholly absorbed in it, and never once thinks what Guy or Amy may be doing.

Years roll on thus, and the parents have lost the best years of the child's life. It has learned to find something

to do. Perhaps it has sought the kitchen, where Dinah is only too glad to have some one to talk to; and there conversation is carried on that would shock the mother, could she hear. Lessons are learned, impressions made, that time can never efface. Or if Dinah is a bit cross, the child trots across the back garden and hunts the coachman, the errand boy, or the washer-woman, and there is educated, to do right? ah! would it were so!

Because we want the parlour spotlessly clean to receive company, the sitting-room in perfect order, and the dining-room loaded with rich food, which our children and our husbands would be far better off without, we allow our children, whom we hope will make men and women the world so much needs,—staunch, truthful, honest, good-principled—to be educated by the servants.

Too busy to nurse the dear babe, which comes to our arms innocent and pure, we give it into the hands of a servant girl, whose parents have never realised any responsibility in the training of their children, and there the tender years of childhood are spent with a nurse as its almost constant associate. Can we wonder that the rising generation is untruthful? Can we be surprised at their disobedience? Where is the trouble? Is it not with the parents? If we have children, it is our God-given work to care for them. Better, far better, that a friend should find the dust collected upon our handsome furniture, and even the carpet strewn with relics of the last frolic with the children, than that the judgment should dawn upon our children with the must and mould of impure thoughts in their hearts, and the evidence of wicked deeds, that will bar them for ever from the heavenly home.

The Lord cannot overlook our wicked neglect. I say wicked neglect, for is not that what it is? It ruins our children, and it may also shut the gates of heaven against us. A little plainer food and clothing, and a more ordinary home, in which is no article too good for the children to enjoy, but everything planned for the pleasure and comfort of the family, would bring more true happiness.

There is not the least necessity of the house being dirty, or of the mother and children being untidy. Willing hands and feet are just aching to help. "Mamma, what can me do?" or, "I have no work to do, mamma," is lisped by the toddling child, and it is too often sent away with, "I have no work for you now, run and play." These tiny hands and feet are eager to help papa and mamma, and, with a little patience, it is surprising the amount they can accomplish. How it pleases the dear little things when they are conscious that they have helped. Our little boy of three came running to me one busy day with, "Mamma, what work can I do?" "Get your broom, my boy, and help me sweep."

Off he started bringing back the broom, and though I had to sweep after him, he was radiant with joy, and telling every one: "I am working for mamma. Mamma and I have a hundred things to do to-day."

Yes, there is the dusting, setting the chairs to rights, brushing the crumbs from the table, and a thousand and one things they could be taught to do while small, and as they grow older they will prove true helps in the home. There are the tackings to be drawn from newly-made garments, and the broken-off buttons that they can replace. Of course it takes your time and patience, but by and by you will reap your reward.

MRS. I. J. HANKINS.
Claremont, S. Africa.

IT was the opinion of all the heathen, from the earliest to the latest times, that it was right, and even necessary, to adhere to the religious rites of their ancestors, since the prosperity of the State, they thought, depended upon it. On this principle, absurd and groundless as it apparently is, it was that the wisest and best of the heathen acted. It was on this principle that Marcus Aurelius, Trajan, and some others, the best disposed of the Roman emperors, wished to exterminate the Christians, in order that the rites of the ancient religion might not grow into disuse, to the endangering of the State. "It is every person's duty," says Epictetus, "to make libations, offer sacrifices and first fruits, according to the custom of his country."—*Dr. Priestly*.

I ENTREAT you do not covet a cheap religion. What costs nothing is commonly worth nothing. To become a new man and a better man, and a strong man and an heir of glory means *more* than signing a card, or "rising for prayer," or going into an inquiry meeting. It means the thorough uprooting of old sins and the implanting in you of a new nature. The whole question of your salvation must be settled between you and your Saviour; the inquiry meeting you need most is an honest hour with the loving Jesus. No book, no sermon, no friend, no pastor, can save you; Jesus can. Whatever He bids you, *do it!* The loving Saviour—who has waited for you too long already—says to you "Follow me"; start at once, and you will find the path of obedience is the one straight road to Heaven.—*Dr. Cuyler*.

INCONSISTENT living has taken the edge off of millions of sermons, Sunday-school lessons, and prayer-meeting exhortations. Someone asked a good man whose preaching he was converted under. "I was not converted under anybody's preaching, but under my aunt's practicing."

IT is the peculiarity of the Christian religion, that humility and holiness increase in equal proportions—*W. Wilberforce*.

The Home.

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

GOD WANTS US ALL.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'll have them be
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;

God wants to make the girls His pearls,
And so reflect His holy face,
And bring them to His wondrous grace.
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

—Selected.

HIGH CASTE AND LOW CASTE.

Boys, did you ever have a new pupil come into your school who could not appear quite so well as yourself, who did not have so much money to spend, and whose parents worked harder than yours for a living? Did you ever make fun of him, or feel ashamed to be seen doing him some kindness, because he did not belong to your "set," as you called it?

Girls, did you ever turn your head the other way, and draw your dress aside for fear it might touch the plainer one of your little neighbour as she passed by?

If ever you are tempted to feel or act so again, stop and think: That is the way the heathen of India do, those who know not God or His word.

It is not strange that the heathen should do so, because they have never known that it is wrong. But it must grieve the kind Father of all very much to see us do so when we know of His love, and when He tells us so plainly in His letter that "One is our Master, even Christ, and all ye are brethren."

If you could once visit India and see how much better some classes of people are treated than other classes, and how selfish and cruel it causes people to become, I think you would see the foolishness and sinfulness of all such feelings and actions.

"The Hindus believe that after Brahma, their great god of the universe, had made the world, he made the people to live on it. Out of his mouth came the Brahmins, who were highest of all. This is the priestly caste or class.

"From Brahma's shoulders came the next caste, who were strong and brave, and became soldiers and chieftains.

"Next came the merchants and traders, who sprang from the loins of the god.

"Lastly, from Brahma's feet came the lowest caste of all, the Sudras, who were to be the servants of the higher castes."

After awhile these four classes were divided into a great many more, until now, jewellers, merchants, shepherds, carpenters, tailors, weavers, robbers, basket-makers, writers, farmers, potters, hunters and fishers, palm cultivators, barbers, washermen, sweepers, and others, all form separate castes. Besides these a great many people do not belong to any caste and are called Pariahs, or out-castes.

As the Brahmins are the highest caste, they must be treated very politely by all other castes, and must be obeyed. They are given costly presents and worshipped as gods. This has caused the Brahmins to become very proud and selfish. The people do not love them, but are polite to them and treat them well only because they are afraid they will get into trouble if they do not.

I hope that you will learn all that you can about these different castes, for there are many interesting things that we have not time to tell you.

If you were a little Hindu and your father were a merchant, you could play only with the children of merchants. If your father were a carpenter, you could eat and drink only with the children of carpenters. It would never do for you to eat with one of lower caste, or drink out of a cup that had been touched by one of lower caste, or give up your religion, or do thousands of other things, or you would lose your caste, and then you would become an out-caste, despised and abused by every one. Your friends would drive you from their doors and leave you to perish from hunger and want. They would rather have you die a thousand times than have you break your caste. "No crime is considered so great as breaking the rules of caste. A man may commit murder and it will not effect his standing. But let him take a mouthful of food, or a drink of water from a low-caste man and he becomes defiled." And then he has for ever lost his caste unless he can get money enough to buy it back. It matters not whether he did it purposely or not. If he did it by accident it is just the same.

Once during a great famine in India, when men, women, and children were dying for something to eat, one poor woman was so hungry that she went to a place where food was prepared for them, and ate a little, although it was cooked by one of lower caste. It is said that she then went back to her own village, and was afterwards found lying in the road, so weak and tired that she could do nothing to help herself; and no one would touch her, because by doing so they would get defiled themselves!

The Brahmins have the power of giving back caste to those who have lost it; but they will not unless they get a very great deal of money for it.

Another thing: If you were a Hindu you would have to learn your father's trade and never could work at anything else as long as you lived. If your father were a jeweller, then you would be a jeweller, or if he were a street sweeper or a washerman, you could be only a street sweeper or a washerman.

But we are thankful to say that the feeling about caste is not so strong as it once was. Some are beginning to see how useless and foolish it is. And as the entrance of God's word giveth light on this, as well as on every other thing that men need to know on the way to heaven, we know that the Indians will be led into all truth as soon as they learn to follow the true Guide-Book,—God's precious word.

But remember that you have the Bible and they have not, and they are your brethren. Therefore you are in debt to them. You are not only to follow the true Guide-Book yourself, but you are to be a light-bearer for Jesus by carrying or sending this wonderful lamp of life to these who still sit in darkness and know not the truth.

"Thy home is with the humble, Lord!
The simple are the best;
Thy lodging is in child-like hearts;
Thou makest there Thy rest."

"Dear Comforter! eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways,
My heart the home shall be."

THE PHARISEE AND THE PUBLICAN.

EIGHTEEN hundred years ago, when Jesus was on earth, people were very much as they are now: Some were rich and some were poor. There were those who were looked up to, and there were those who were looked down upon. Certain ones thought very highly of themselves, and thought themselves far too good to have anything to do with less favoured ones. "They trusted in themselves that they were righteous, and despised others."

Jesus could read the thoughts of people then, just as He can now. One day as He was preaching, He saw that there were some of these self-satisfied ones in the crowd. He knew that He could never help them to be any better as long as they felt thus, for they thought that they were all right. And you know that as long as one thinks himself safe, he will not ask for help. Jesus therefore told them a story to show them their danger. Read carefully the story that He told them:—

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee proudly 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. I fast twice in the week, I give tithes of all I possess.'

"But the publican, standing afar off, felt so unworthy that he would not lift

up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'"

Then said Jesus, "I tell you this man [the publican] went down to his house justified [made righteous] rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Then they could see plainly how God looks upon such things. He is no respecter of persons, and He does not want us to be. He will not answer a rich, well-dressed, proud Pharisee any

good. They all must be cleansed in the same way,—by the blood of Jesus.

Beauty and riches do not consist in fair skins or costly clothing, money or houses. True beauty, everlasting riches, and never-ending joys are found alone in the heart where Jesus lives. And even that heart has no reason to be proud, for it has nothing but what God has given it.

Then let us not think ourselves better than others, but remember to follow our Guide who is no respecter of persons, who loved all and gave His life for "every man."



sooner than He will a poor, sinful, despised publican. *Whoever comes to Him with his whole heart, God will in no wise cast out. He does not think more of a high-caste man than He does of a low-caste man, nor of a white-skinned man than he does of a black-skinned man, nor does he think more of a man that lives in a palace than of one that lives in a hovel. The reason is that he looketh not on the outward appearance, but God looketh on the heart.*

God says in His word that the hearts of all men are alike. They all are full of sin, and can never make themselves

A TROPICAL SUNRISE.

Up to about a quarter-past five o'clock the darkness is complete; but about that time a few cries of birds begin to break the silence of night, perhaps indicating that signs of dawn are perceptible in the eastern horizon. A little later the melancholy voices of the goatsuckers are heard, varied croakings of frogs, the plaintive whistle of mountain thrushes, and strange cries of birds or mammals peculiar to each locality. About half-past five the first glimmer of light becomes perceptible; it slowly becomes lighter, and then increases so rapidly

that at about a quarter to six it seems full daylight. For the next quarter of an hour this changes very little in character; when, suddenly, the sun's rim appears above the horizon, decking the dew-laden foliage with glittering gems, life, and activity. Birds chirp and flutter about, parrots scream, monkeys chatter, bees hum among the flowers, and gorgeous butterflies flutter lazily along or sit with full expanded wings exposed to the warm and invigorating rays.

The first hour of the morning in the equatorial regions possesses a charm and a beauty that can never be forgotten. All nature seems refreshed and strengthened by the coolness and moisture of the past night, new leaves and buds unfold almost before the eye, and fresh shoots may often be observed to have grown many inches since the preceding day. The temperature is the most delicious conceivable. The slight chill of early dawn, which was itself agreeable, is succeeded by an invigorating warmth; and the intense sunshine lights up the glorious vegetation of the tropics, and realises all that the magic art of the painter or the glowing words of the poet have pictured as their ideals of terrestrial beauty.—Wallace.

A LONG SPEECH.

THE longest speech on record is believed to have been that made by Mr. de Cosmos, in the Legislature of British Columbia, when a measure was pending the passage of which would take from a great many settlers their lands. De Cosmos was in a hopeless minority. The job had been held back till the eve of the close of the session; unless legislation was taken before noon of a given day, the act of confiscation would fail. The day before the expiration of the limitation De Cosmos got the floor about 10 A.M., and began a speech against the Bill. Its friends cared little, for they supposed that by one or two o'clock he would be through and the Bill could be put on its passage. One o'clock came, and De Cosmos was speaking still—had not more than entered upon his subject. Two o'clock—he was saying "in the second place." Three o'clock—he produced a fearful bundle of evidence and insisted on reading it. The majority began to have a suspicion of the truth—he was going to speak till next noon and kill the Bill. For a while they made merry over it, but, as it came on dusk, they began to get alarmed. They tried interruptions, but soon abandoned them, because each one afforded him a chance to digress and gain time. They tried to shout him down, but that gave him a breathing-space, and finally, they settled down to watch the combat between strength of will and weakness of body. They gave him no mercy—no adjournment for dinner, no chance to do more than wet his lips with water, no wandering from his subject, no sitting down. Twi-

light darkened; the gas was lit; members slipped out to dinner in relays, and returned to sleep in squads, but De Cosmos went on. The speaker, to whom he was addressing himself, was alternately dozing, snoring, and trying to look wide-awake. Day dawned, and the majority slipped out in squads to wash and breakfast, and the speaker still held on. It cannot be said it was a very logical, eloquent, or sustained speech. There were digressions in it, repetitions also. But still the speaker kept on; and at last noon came to a baffled majority, livid with rage and impotence, and a single man who was triumphant, though his voice had sunk to a husky whisper, his eyes were almost shut and were bleared and bloodshot, his legs tottered under him, his baked lips were cracked and smeared with blood. De Cosmos had spoken twenty-six hours, and had saved the settlers their lands!—*Sel.*

GENERAL SUMMARY OF EVIDENCE AGAINST TEA AND COFFEE.

1. THEIR employment as beverages is a useless habit.

2. They are poisonous. Every pound of tea contains one-fourth of a pound of a poison called tannic acid. It contains, in addition, from half an ounce to an ounce of a poison that is fatal in any but very small doses, a few grains causing speedy death.

3. They are medicines. All medicines are poison, according to medical authority, and are always productive of disease. When coffee was first introduced, it was first of all sold by a tobacco merchant as a "panacea for all diseases."

4. They produce many painful, chronic, and sometimes incurable diseases. Here are a few of the diseases resulting from the use of tea, coffee, chocolate, and similar beverages: Nervousness, sleeplessness, hypochondriasis, sick headache, insanity, tremens, convulsions, paralysis, insensibility, torpidity and congestion of the liver, vertigo, palpitation of the heart, tawny and torpid skin, consumption and other lung diseases, all sorts of nervous diseases, decay of the teeth, loss of sense of taste, constipation, diarrhoea, hemorrhoids, dyspepsia, general muscular and nervous debility, epilepsy, cancer, and defective circulation.

5. The use of these articles encourages gossip and scandal by exciting the mind to an unnatural degree, and so leading to unguarded and thoughtless assertions and remarks.

6. They are among the chief causes of intemperance, for they foster and encourage the desire for stimulation, which always increases with gratification.

7. A large proportion of all the tea and coffee is dangerously poisoned by adulteration with numerous injurious articles. Prussic acid is common in tea, and Venetian red and other colouring matters in coffee!

8. Especially injurious is the influence

of tea and coffee upon children. When the habit of using these articles is not contracted until adult age, their baneful influence is soon and painfully apparent. But when children are allowed to indulge it, its injurious influence is increased many fold. The physical development is dwarfed. The mind is stunted and stupefied. Healthful beauty and youthful freshness and elasticity are obliterated; and if the poor victim survives adolescence, it is only as a mental and physical dwarf, a chronic dyspeptic, a nervous, irritable, suffering invalid.—*J. H. Kellogg, M.D.*

ON FINISHING THINGS.

EVERY mother knows how readily children begin things, and how difficult it is for them to finish; but few realise the effect which this habit of leaving tasks half done has upon the character. The most brilliant story or poem is only a fragment if incomplete. What might be a glorious picture is only a "study" if unfinished, and the same holds good everywhere. It is only the finished work which counts. Yet, if childhood is spent in beginning all sorts of things, only those being finished which happen to suit the fancy, is it not probable that manhood will be full of half-matured undertakings, any one of which carried to perfection would be worth more than the whole unfinished lot? "He has never fulfilled the promise of his youth" is a too common remark. Too often the reason is that the child never learned to do one thing thoroughly before beginning another, and the man has not made up this deficiency in early training. It may seem unwise to compel a child to finish something hardly worth the doing, but an occasional lesson of this kind is most wholesome, for it teaches caution about beginnings.—*Sel.*

SCIENTIFIC men say that the pure white lustre of snow is due to the fact that all the elementary colours of light are blended together in the radiance that is thrown off from the surface of the various crystals. More than a thousand distinct and perfect forms of snow crystals have been enumerated and figured by the various investigators.

Interesting Items.

—Madagascar has 800 Congregational churches and stations, with 782 ministers.

—Two thousand houses have been destroyed by fire at the Japanese town of Kanagana.

—The 800th anniversary festival of Winchester Cathedral has just been celebrated.

—Paris has now a new water supply, brought to the capital in an aqueduct sixty-three miles long.

—A railway, the first in Siam, connecting Bangkok with the port of Paknam, has been opened by the King. The first sod of the new line was cut by the King in July, 1891.

—All Turkish journals have been ordered to cease publication in the morning, and not to appear until afternoon.

—The Glasgow Town Council has agreed by 22 votes to 4, to petition in favour of the Government Liquor Control Bill.

—In some weeks upwards of 15,000,000 eggs reach London from the poultry farms of France, Italy, Austria, and Russia.

—A general strike has been ordered in Belgium on account of the rejection of universal suffrage by the Constituent Assembly.

—The Legislature of Nova Scotia has given a second reading to a Bill extending the franchise to women on the same terms as men.

—Gutta-percha was first introduced into Europe from Malaga in 1852. The annual consumption now amounts to some 4,000,000 lb.

—The immense Mormon temple, which has been in process of erection for forty years, at Salt Lake City, Utah, has just been dedicated.

—The strike of the dockers at Hull has caused much trouble to shippers. Many vessels have been tied up, and the work of the port brought almost to a standstill. There were some serious collisions between the strikers and the police.

—Reports of most disastrous cyclones come from the United States. Several States have been visited by tornadoes, and many towns have been almost obliterated. In Mississippi a school-house was blown down, and twenty-five children were killed.

—A serious fire occurred in the Great Western Colliery near Pontypridd in the afternoon of the 11th. Many men were entombed, and a number of lives lost. Several bodies have been recovered. The fire was due to a spark from an underground engine.

—The Rev. Stopford Brooke has begun at Bedford Chapel a long promised series of Sunday evening lectures on the work of Lord Tennyson. We are happy to be able to state, however, from personal knowledge, that there are still a number of ministers who have not yet discarded the Bible.

—The new law for the suppression of Stundists in Russia provides that all children of Stundists are to be placed under clerical guardians, and are to be baptised in the orthodox Church. The Stundists are further forbidden to employ Orthodox servants in their meeting-houses, while their graves are to be kept apart from those of members of the Orthodox Church. Finally, their passports are to be so marked as to show that they belong to the Stundist sect.

—A correspondent of the *Echo* has had an interview with the Rev. Robert R. Kane, LL.D., Vicar of Christ Church, Belfast, who is at the head of the Orangemen of Ulster. To the question, "If Home Rule does come, what then?" the Dr. replied: "Civil war, unquestionably, civil war. I am as absolutely certain of it as that I am sitting and talking now to you. We mean to ignore the Dublin Parliament, refuse to pay its taxes, and if its judges come down to us we will hunt them out of the country." The Dr. also said: "We already have our police, we are organising our provisional government, and preparing our forces to resist."

—But recently we were reading in a Catholic journal that the Catholic Church is the mother of religious liberty. Here is a sample: "A member of an evangelical church in a certain town in Austria was active in explaining in his own hired rooms the simple gospel. Without any word of warning as to limiting the meetings to actual members, he was pounced upon by the highest official of the county with a fine of six dollars. He declined to pay any such unrighteous fine. After waiting awhile the Government actually attached his best chair and sewing machine. They were duly sealed and left for some time in his dwelling. Not long after the Austrian Government actually sold at public auction the chair and sewing machine to meet the fine imposed for having a few friends (not members) at a simple Bible service in private rooms."

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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, APRIL 20, 1898.

PROSECUTION for Sunday labour is becoming epidemic in England. The *Echo* of April 7 said:—

"The campaign against trading on Sunday is still being prosecuted at Southampton. For keeping his shop open for selling ice creams on Sunday evening, an Italian was to-day fined by the Borough Bench five shillings and costs. The police have intimated their intention of putting down all Sunday trading."

In the *British Weekly*, Prof. J. R. Harris gives an account of the finding, by Mrs. Lewis, of Cambridge, of a palimpsest copy of the Gospels in Syriac. They were found in the Convent of St. Catharine, on Mount Sinai. For over a month several scholars have been at the convent, busily engaged in deciphering the text, which can be traced under the more modern writing. It is thought that this Syriac version of the Gospels dates from the middle of the second century.

A BLOODLESS revolution has taken place in Servia. King Alexander, who is not yet seventeen, at a banquet on the 14th, to celebrate a successful examination just passed, suddenly rose and thanked the Regents and Cabinet Ministers, who were present, for their past services, and told them that they would be needed no longer, as he had taken the Government into his own hands. They refused to resign, and were placed under military surveillance. The young king has been acknowledged by the troops and the people.

On the night of the 18th, the Lord Mayor gave a banquet at the Mansion House to Cardinal Vaughan and the Catholic bishops of England. Although a Catholic Lord Mayor has as good a right to entertain his Catholic friends as a Methodist Lord Mayor has to entertain his Methodist friends, this case is really an event in history, since it is the first occasion since Reformation times, on which the Chief Magistrate of the city has entertained the Catholic clergy at the Mansion House. We may be assured that the Catholic hierarchy will make the most of this advantage. But one most significant thing was that in proposing the usual toast to the Queen, the Mayor coupled the Pope with her, and put the Pope first.

In proposing the health of the Pope before that of the Queen, the Lord Mayor did not do dishonour to the Queen so much as to the Lord, as will be seen by the following report of his blasphemous language:—

"And confessing with her their dependence on that King of kings, by whom

all kings reigned, and following the old tradition still retained in the great City halls, he united with her 'The Church'; and, as he found himself in that great meeting amidst so brilliant a company of bishops and clergy and other members of the Catholic Church, he prefixed, as their custom was, the health of him, the great head of that Church, vicerent of the King of kings, who, seated on Rome's heights in incense-laden atmosphere, as the great husbandman, kept his watchful eye on every portion of his flock, raised up his voice to lead in all emergencies, and sent forth, as he had done to them that day, a careful shepherd to carry out his wish. To him they owed their princely guest, to him was due in this his year of jubilee that homage and respect which their loved Queen, with all her Catholic people, had offered to him. The toast was, 'The Holy Father and the Queen.'"

A WONDERFUL "temperance victory" was won in London on Saturday, the 8th. A meeting in opposition to the Government Veto Bill had been appointed in Trafalgar Square. Long before the hour, the best space was occupied by several thousand members of various "temperance" organisations. As the first contingent of liquor men came up, they were set upon by the "temperance" men, and their banner was torn to pieces. The same thing was done with the next, and some personal violence was done. When the liquor men began to address the meeting their voices were drowned by the hoots and jeers of the "temperance" party. Finally the liquor advocates were hustled from the pedestal of the monument, and the "temperance" party captured the meeting, conducting it to suit themselves. One of the most prominent ministers in London, in referring to the event, said that it showed that the power of the publican, even in London, had gone. If that were so, it would be small cause for rejoicing, under the circumstances, for the worst defeat that temperance could sustain is a victory gained by mob violence and brute force. Those who make profession of temperance should know that there are various forms of intemperance. Drinking liquor is by no means the only form. From the instruction of God's word we know that there was no element of temperance in Trafalgar Square on the 8th inst. Temperance is the outgrowth of faith, and is associated with patience, godliness, brotherly kindness, and charity. See 2 Peter i. 5-9.

THE Roman Catholic Archbishop of Westminster has just returned from Rome, where he has been made Cardinal. On Easter Sunday he performed his first public service after his return, celebrating high mass at the pro-Cathedral, Kensington. Following is a portion of the report of the service:—

"It was a little after eleven o'clock when a procession, headed by a cross-bearer, and including the local clergy and

attending acolytes, emerged from the sacristy, and went to the main entrance to receive the Cardinal-Archbishop. His Eminence was accompanied by Monsignor Canon Johnson, his secretary, who wore the purple in right of his newly-conferred dignity. Cardinal Vaughan wore the scarlet biretta and a scarlet soutane, over which was thrown the snow-white pallium; and as he walked up the aisle under a white satin canopy, held by four distinguished Catholics of Kensington, the entire congregation rose to their feet, and the choir and organ gave with splendid effect Santley's 'Ecce Sacerdos Magnus' (Behold the Great Priest). The Cardinal was conducted to a throne on the Gospel side of the altar. Dr. Weathers (the veteran Bishop of Amycla), sung the high mass, assisted by the local clergy; and as soon as the Gospel of the day (Mark xvi. 1-7) was sung, the Cardinal wearing a heavily-jewelled mitre, and holding the crosier in his left hand, advanced to the front of the chancel close to the sanctuary, and preached the sermon of the day."

The sermon was mostly in praise of the Pope, whose special blessing he had been charged to impart to the people. The Cardinal said that the Pope had authorised him to say that he "watched over them, cared for them, and would pray for them." We make no comment on all this, but leave the reader to decide whether it is Christianity or Paganism.

THE *Eastern Star* (Madras) of February 20, contained a notification from the Collector and Magistrate of the District of Madura (South India), which needs no comment other than the statement that the "Christian" Government has a monopoly of the sale of the liquor referred to, and presumably derives a handsome revenue therefrom:—

"It having been brought to the notice of the undersigned that the arrack vend monopoly renters do not keep a sufficient stock of liquor to meet the public demand, the Collector under clause 14 of Abkarri Notice No. 1, enjoins on the arrack renters that they should maintain an adequate supply in their depots and shops. The failure on the part of the renters to conform to this condition will in future be visited with fine, &c."

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