

THE Present Truth.

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

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The Present Truth.

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PHYSICAL power moves the arm of man, intellectual power the arm of nations; but spiritual power moves the arm of God. Prayer can set in motion the mightiest force in the universe.

"ELIAS was a man subject to like passions as we are," although he stands out boldly in sacred history as one who had power to shut up heaven so that it should not rain, and to open heaven and bring down its rain or its fire upon the earth. We are not to think of Elias, or Moses, or Isaiah, or the other prophets, as men different in their origin or nature from ourselves. They were all subject to the same passions, and of themselves had no more power than we have; but they yielded themselves to God, and thus became instruments in His hands. That is all the difference. When we will fully yield ourselves to Him, God will make us His instruments,—not, perhaps, to call down fire or to withhold rain, but to do a work which is no less His work, and no less honourable and needful than that done by His prophets of old.

We are apt to think that the work of God is some visibly great work, something that affords some striking manifestation of superhuman power and majesty, like some of the mighty miracles that were performed by the prophets or the apostles. But this

opinion comes only from the finite nature of our human minds. The human mind would naturally have concluded that the Lord was in the wind, or the fire, or the earthquake, that passed before the fugitive Elijah on Mount Horeb; but we learn from the record that God was not in these, but in the "still, small voice." It is "not by might, nor by power, but by My Spirit, saith the Lord."

WE are told that John the Baptist "did no miracle," and yet Jesus said, "Among men that are born of woman, there hath not risen a greater than John the Baptist." His work was the work of preparing the way for the Son of God, and as the prophet tells us, every valley was exalted, and every mountain and hill brought low; the crooked was made straight, and the rough places plain. Isa. xl. 3. That was as great a work as was ever done through man. And so likewise our work is no less a great work though there be nothing about it especially calculated to arrest the eye or startle the senses. If through us the still small voice speaks, and is heard by other hearts around us, we are doing a greater work than that of producing tornadoes and earthquakes. It is a mightier miracle to work upon and change the human heart, than to work upon inanimate matter, which has been given no will power of its own.

THE power of God is the same power in all ages, and the same in all persons through whom it is manifested. And all persons through whom God manifests His power are the same in nature; all are of like passions with ourselves. If we will believe this, it will be to us a source of much encouragement. Elias had power to shut up the rain or to call it down, and to bring down fire from heaven. These are the two grand agents of destruction,—the one, that which destroyed the earth in the

days of Noah, the other, that which will destroy it again in the day of Judgment, which comes in our day. But to the righteous, God places even these agencies of His wrath in subjection. And so we, men of like passions with Elias and all the prophets, having like them the righteousness of God, who is the "same God over all" and equally "rich unto all them that call upon Him," may have all confidence in the day of His appearing.

TRUE RICHES.

TRUE riches do not consist in the possession of gold, or real estate, or government bonds, or any of the many things which we commonly associate with the idea of riches. True riches cannot be seen with the natural eye. Gold can secure to an individual many advantages, but it cannot save him from accident, from loss of physical and mental power, or of life itself. The true riches consist in that which secures to the soul the highest blessings, and benefits which will never be lost.

True riches are not laid up in earthly banks, but are stored in the bank of heaven. We are exhorted, "Lay not up for yourselves treasures upon earth. . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. vi. 19, 20. In another text we are told how to lay up treasure in heaven: "Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke xii. 33. By disposing of our earthly riches, in the right way, we may obtain the true riches. That which is done for the sake of Christ here, is a deposit in the bank above, which will never be lost.

But the true riches cannot be pur-

chased with money. The obtaining of them is not dependent upon the possession of earthly wealth. The poorest and humblest of mortals may possess them as well as the kings and potentates of the financial world; yes, even easier, for earthly gold is naturally a barrier to the possession of the wealth of greater value. And this is the satisfactory thing about the true riches,—all may have them. Inequalities of earthly fortune are no barrier in the way of any in obtaining this wealth. It is a gift, and anyone may have it who will take it.

The faithful and true Witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Rev. iii. 18. Are you seeking for earthly wealth? Pause and listen to these words of Christ, for they are addressed to you. His counsel cannot be disregarded except at a price which no man can afford to pay. You are not too poor to buy, for we buy of God, "without money and without price." Isa. lv. 1. And what is the "gold tried in the fire"? The fire is "the furnace of affliction" (Isa. xlvi. 10), and the gold is that which will enable us to endure it. Peter refers to this in language addressed to those who "now, for a season, if need be, . . . are in heaviness through manifold temptations." He says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter i. 6, 7. The gold is faith, and faith, we are told, "worketh by love." Gal. v. 6.

Have you faith and love? If not, you may buy them "without money and without price" of Him who counsels you to obtain them. He has such gold to sell; He has gold that has been tried in the fire. It is His own faith and love, which were tried in the furnace of affliction while He was "a Man of sorrows and acquainted with grief," here on the earth. It is faith and love that have stood every test to which humanity can by any means be subjected. If such faith and love are in our hearts, they will keep us amidst all the trials and temptations of this life, as they kept the Saviour while He lived and walked in human form among the inhabitants of Judea.

Are you seeking for earthly riches, to the neglect of the true riches, the gold tried in the fire? If you are, then God says unto you, "Thou fool" (Luke xii. 20); for "so is he that lay-

eth up treasure for himself, and is not rich toward God." "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. vi. 23. Seek first the true riches, and all other riches will come after them,—if not immediately in this life, then when our brief existence here is ended; for the children of Abraham by faith are heirs with him of the whole world. Rom. iv. 13; Gal. iii. 7. "Hearken, my beloved brethren," writes the Apostle James, "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" James ii. 5. Are you one of the "poor of this world"? Then be satisfied if you are "rich in faith;" for you are an heir of all things, and no reverse of fortune can take the inheritance from you.

The Apostle Peter writes, "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter i. 5-7. Here is marked out the road to wealth, and all may enter it who will. There are not too many competitors in the way to lessen in any degree the certainty of success. These are golden steps, at the top of which are riches that infinitely exceed all the fortunes of earth, awaiting whomsoever will come and take them.

THE PURPOSE OF TRUTH.

TO THE Jews Jesus said, "Ye shall know the truth, and the truth shall make you free." John viii. 32.

The Saviour here stated the purpose for which men need the truth. Not that a man may be exalted, not that he may take some advantage of his fellowmen, but that he may be free, is the purpose for which he should search for the truth. If men could first realise that without the truth they are in bondage, they would search for the truth with more earnestness and with a different spirit than is commonly to be seen at the present time.

How often are Divine truths treated more as curiosities than as living principles which can save the soul. The Bible must not be searched as though it were but a great museum filled with the relics of the religious thought and life of bygone ages. Its truths are not given for the purpose of gratifying any

inclination of the natural heart. Their purpose is, as Paul wrote to Timothy, to make men "wise unto salvation." He who comes to them with any other purpose in view will fail entirely of attaining the end which God by their means has placed within his reach.

To the tempter Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word of God has been given to men that they may live. Life is in it, and if men will feed on the word, its life will be in them.

When God spake the law amidst the lightnings and thunderings of Mount Sinai, the terror-stricken Israelites removed afar off and said to Moses, "Let not God speak with us lest we die." God cannot speak to man directly, for he cannot bear it. So He has veiled His terrible majesty in the flesh of humanity, and His word has come to us through His apostles and prophets, who spake as they were moved by the Holy Ghost. But it is none the less the word of God, and no less entitled to our reverence and implicit faith than though it came sounding in our ears with the awful tones of the voice of God, accompanied by lightnings from heaven, and convulsive tremors in the earth.

If the Jews had accepted the truth which Christ gave to them, it need not have been written of them, as it was by Paul, that "Jerusalem which now is . . . is in bondage with her children." Gal. iv. 25. But they did not want truth for the purpose of becoming free, for they imagined themselves to be already in possession of freedom. The use they made of truth was to exalt themselves, to bind it upon their garments in ostentatious display, while they flattered themselves that they were thereby elevated above the remaining majority of mankind. And they were elevated above them in point of privilege, but that only laid upon them a greater responsibility of obedience to the Divine requirements. Having only their own exaltation in view, they lost sight of the truth they most needed to learn,—that Christ had come to free them from bondage, and that only by accepting Him could they become "free indeed."

Self blinds the spiritual eyesight to the needs of the soul, so that the individual fails to see that he needs the truth—the word of God (John xvii. 17)—because he is in the bondage of sin, and thinks that the chief value of truth is to exalt him above his fellows. It leads him to view the study of the word

of God as an optional matter, and not a necessity. No one can see the grandest and most important truths that are to be known, so long as self stands in his line of vision. When we approach the word, self, with all its preconceived wisdom, must be put away. We must come with a sense of our need, and a belief that life and freedom are contained in its sacred truths. He who will do this will *know* the truth, and experience the "glorious liberty" prepared for the children of God.

THE CHURCH vs. CHRIST.

It is well-known that Archdeacon Farrar and Canon Knox Little appear as the champions of the evangelical and the Romanist parties, respectively, in the Church of England. Farrar protests against the idea of a sacrificing priesthood, the Mass, and auricular confession, all of which Knox Little defends, claiming that the Church of England prayer book authorises them. The latter has written a reply to Farrar's denunciation of Sacerdotalism, which reply is highly commended by the *Church Times* in its issue of November 24. On the point of receiving the communion fasting, as to whether or not it is as a mere matter of self-denial, or as an honour to the Lord, whose real presence is claimed to be in the bread and wine, the *Church Times* says:—

This particular phase of the question does not, however, touch the essential point of Canon Knox Little's controversy with Archdeacon Farrar on the binding force of the custom of the Catholic Church. The Canon does not go as fully as we could wish into the important question whether it is sinful to break the fast before communion. No one has ever stated that it is wrong *in itself* to eat food before communion; but if the established custom of the church is the law for Christian people, and that is one of the fundamental principles of jurisprudence, then there must be sin in breaking such law, just in proportion as there is wilful disregard of ecclesiastical authority.

There is much more in this than the simple question of fasting communion and the real presence. The whole matter of the source of authority in matters of religion is involved. Is it "the church" or is it Christ? If "the church" is decided to be the source of authority, then the question is, What is the church? If "the church" is the lawgiver, who are they who are to obey? It is evident that as soon as it is claimed that "the church" has the power to make laws, it is also claimed that "the church" consists of something else than the body of professed believers in Christ. For in this latter case, we should have

the anomaly of the individual members making laws for themselves, and that would be anarchy.

The idea that "the church" is the lawgiver, therefore, implies that a certain class compose "the church," and that all who join the church must join those few, so that joining the church would be something distinct from joining Christ. This is the Roman Catholic theory, that "the church" consists of the "clergy," and that they control and make laws, while the people—the "laity"—have only to obey their "superiors." This is founded on Cyprian's *dictum* that "the church is in the bishop."

We hope our readers will pay special attention to this point, because it is the very foundation of the Papal fabric, and because that idea has so strong a hold upon professed Protestants. What "our church" says and allows, and the "customs of the church," have a great deal to do with directing the course of many who nominally repudiate the pretensions of Rome. And now, having called attention to the main point involved, let us see where the sole authority in matters of religion rests.

We read in Eph. v. 23, 24: "For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."

Again, we read that God hath set Christ "at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church." Eph. i. 20-22.

Here we find that Christ is the Head in all things; that "the church" itself needs to be saved, and is to be subject to Christ. It is subject, therefore, and not in authority. It needs to be saved from sin, instead of being the one to set the standard of righteousness.

Again we read, "There is one Lawgiver, who is able to save and to destroy." James iv. 12. Who is that one Lawgiver?—The prophet Isaiah answers: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us." Isa. xxxiii. 22. "Sin is the transgression of the Law." 1 John iii. 4. And since God is the one Lawgiver, it is

evident that sin is the transgression of the law of God, and not of any law of "the church." If anyone ever should sin in deviating from any custom of "the church," it would be only because he violated the law of God, and not because he did not conform to the custom of "the church." When "the church" presumes to originate customs and laws, or when it claims lordship in customs and laws which Christ has given, it is usurping the place of Christ, the true Head, and thereby becomes antichrist.

THE AUTHORITY FOR SUNDAY.

In the same connection as that which we have quoted in the preceding article, the *Church Times* proceeds to speak of the necessity for people to be present at communion, whether they partake or not. This "necessity" is of course on account of the custom of "the church." Speaking of Canon Knox Little's treatment of this subject, under the head of "Eucharistic Worship," the *Church Times* says:—

He pleads earnestly for the liberty of English Churchmen to be present at the offering of the Holy Sacrifice, whether they are going to receive or not; but it is not so much a question of liberty as of duty. It is as much a custom of the Catholic Church to hear Mass every Sunday as it is to receive Holy Communion fasting. We might ask Archdeacon Farrar why he insists on the observance of Sunday, as we suppose he does, and he could give no adequate answer except that it is enjoined by the Church; but the same Church has laid down as the one obligatory devotional exercise the hearing of Mass, whilst communion on any other Sunday than Easter day is left to the conscience of each individual.

We should very much like to know how Archdeacon Farrar, or any other professed Protestant, would answer the above question. It really seems as though it is the "evangelical" portion of the Church of England, that is in the dilemma, while the Romanising portion is consistent. We say *consistent*, but not *correct*. The "Protestants" reject the Mass and fasting communion, as Romish customs, while they cling closely to Sunday observance, which has no other authority than the custom of the Roman Catholic Church.

Ask a Ritualist or an avowed Roman Catholic why he keeps Sunday, and he can promptly reply, "Because it is a custom of the Church." Ask a professed Protestant why he keeps Sunday, and he can make no other reply; for the Bible gives no more sanction to Sunday observance than it does to the worship of images. But in returning that answer, the professed Protestant would convict himself of inconsistency,

because he indignantly spurns the Mass and other customs of the same church.

The truth is that the Roman Catholics have not nearly so difficult a task before them, to win England back to allegiance to Rome, as many suppose. If Churchmen and other observers of the first day of the week, do not repudiate that practice as strongly as they ever did the Mass and the infallibility of the Pope, they will be forced into the Catholic Church by their own sense of consistency. It will not be long before the issue will be set squarely before them, and we wait with deep interest to see what they will do. May God help many thousands of them to accept the truth.

One word more ought to be added. We have said that if a professed Protestant were asked why he keeps Sunday, he could make no other reply than that it is the custom of "the church." And therein he would show that he is not indeed a Protestant. Not all professed Protestants would make such an answer. We know of many who, if they were asked why they keep Sunday, would each promptly and emphatically reply, "I do not." If asked why not, he would reply, "Because I am a disciple of Christ, and because Sunday observance has no authority but that of "the church." If asked what he does do, he would reply, "I keep the Sabbath of the Lord our God,—the seventh day of the week,—upon which Christ, 'by whom the worlds were made,' rested, and which He blessed and sanctified, and of which He declared Himself to be Lord; the day which He Himself observed when He was on earth." Who would dare accuse him of sin in thus following the precepts and practice of the Lord?

A FREE CONSCIENCE.

THE following item is from *Truth*:—

A striking example is reported to me from Gloucestershire of the manner in which religious persecution is still practised in our midst. In the village of Brockworth feeling, has recently run very high between the High Church and Low Church parties. The vicar and the High Church party being in the ascendant, the Protestant Union sent out lay-readers to hold private religious meetings. A cottage where such meetings were held was occupied by a woman whose son was gardener to a lady connected with the High Church party. This son was actually informed that his mother must stop the meetings at her cottage, or he must take lodgings in another house and undertake not to support his mother out of his pay. The young man naturally declined to accept either alternative. As a consequence he was summarily dismissed from his situation. Such is the extent to which liberty of conscience prevails in rural England in 1893.

Such is the extent to which religious

bigotry prevails "in rural England in 1893," and doubtless in cities as well. But the writer is mistaken in supposing that such actions are any infringement of liberty of conscience. The incident itself shows that the young man's conscience was not bound. No laws nor persecution can fetter any conscience that is not already in chains. God has placed the conscience beyond the reach of narrow-minded bigots.

PUTTING THE CREATURE ABOVE THE CREATOR.

AT the dedication of a Catholic church, called St. Joseph's, in a town in Wisconsin, U. S. A., the preacher, who had among his hearers Monsignor Satolli and the bishop of the diocese, delivered the following:—

Joseph was the head of the family; the foster father of Jesus; the spouse of Mary. Jesus was subject to him, so the Scriptures say, not only loving him, but was a dutiful child to him, obeying him readily. A mere wish of Joseph had the power of command for Jesus. The relations of the three are not now changed, although the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary, queen of Heaven and earth, is still the perfect spouse, and Jesus still subject to Joseph, his foster father, gives some idea of the high position in heaven of Joseph; with the exception of the blessed Virgin he alone of all the saints, takes first rank; for even Mary and Jesus pay homage to Joseph, what they could pay to no one else. Therefore his influence with the Fountain of Grace must be powerful; a mere wish of Joseph equalling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients, and as protector of their temporal interests.

The *New York Independent*, from which we clip the above, says of it: "This is very curious language, and makes assertions which no human being living can justify by any knowledge." That is true, but it is not all the truth. The whole truth is that it makes assertions the falsity of which every living person can demonstrate by the surest knowledge. We will note three points.

Take the statement that Jesus pays homage to Joseph, and that Joseph exercises authority over Jesus, using his influence over Jesus in favour of his "clients." That would make Joseph superior to Jesus, and the most important factor in the salvation of men. Now let us read a few scriptures. Peter, full of the Holy Spirit, said of Jesus, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. The name of Joseph and of the Virgin Mary are excluded.

Again, after speaking of the sacrifice of Jesus, the Apostle Paul says:

"Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. ii. 9, 10.

The scripture tells us that Christ "upholds all things by the word of His power," and that after he had "by Himself purged our sins," He "sat down on the right hand of the Majesty on high." Heb. i. 3. To make Him pay homage to a created being, is to exalt the creature above the Creator. This fact, therefore, shows that Roman Catholicism is the direct, lineal descendant of heathenism. See Rom. i. 21-25.

Again, the Apostle Peter assures us by inspiration that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter iii. 22. The Bible affords ample evidence by which anybody may detect the fallacy of the assumption that there is any creature that is above Jesus, or that divides honours with Him.

But the simplest and strongest evidence has not yet been given; that is that neither Joseph nor Mary are in heaven, to influence Jesus by their prayers or commands, or to look after the temporal interests of earthly "clients." Not only so, but they are utterly unconscious of and indifferent to all the idolatrous adulation that is paid to them. Read the words of Scripture:—

"The living know that they shall die; but the dead know not anything." Eccl. ix. 5.

"Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 3, 4.

These two texts are sufficient to settle for ever any question as to the souls of the departed being in purgatory or paradise. If the Scriptures were believed, there could never be any saint worship, prayers for the dead, or masses to help souls out of purgatory. Of all the faithful souls of old, the apostle says that they have not received the promise, "God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 40. When the Lord descends, and the last trump sounds, the dead shall be raised incorruptible, and the living changed, and together all will meet the Lord, and ascend with Him to heaven. "And so shall we ever be with the

Lord. 1 Cor. xv. 51, 52; 1 Thess. iv. 15-18. Then Joseph and Mary, with all the redeemed saints, will render humble and grateful adoration to Jesus, the only Mediator between God and men, the Saviour of mankind.

ROME IS GAINING.

THE *English Churchman* of Nov. 16, contained some correspondence between the Protestant Alliance and the Home Secretary, in regard to Roman Catholic processions. They refer to a royal proclamation issued in 1852, warning against violation of an Act of Parliament passed in the tenth year of George IV., which enacted that no Roman Catholic ecclesiastic nor member of any of the religious orders of the Church of Rome, should exercise any of the rites of that Church, nor wear any of the habits of his order, except in the usual places of worship. The Protestant Alliance calls attention to the report of a Roman Catholic procession, and prays Her Majesty's Government to take steps to enforce the law.

The Home Secretary promised that the matter should receive attention. About three weeks later, having received no reply, the Alliance sent another letter to the Home Secretary, asking what action had been taken, whereupon the Secretary replied that Her Majesty's Government did not propose to take any action in the matter.

This decision is all right in itself, for such a discrimination against Roman Catholic processions was unjust, and out of place; nevertheless the incident shows that a great change has taken place in the attitude of the English Government towards the Roman Catholic Church.

THERE is a "Women's Christian Temperance Union" in a town in Nebraska, U.S.A., which has introduced a new line of work. Its members, some of whom are the wives of the leading men in town, and all of whom had been considered highly respectable, got the idea that some of the young ladies of their acquaintance were not as discreet as they should be. Accordingly they set about reforming them. Decoy letters were written to the young ladies, who were thereby induced to visit the park in the evening. There they were seized, bound, and gagged by the eminently respectable ladies aforesaid, who wore masks. After all the girls had arrived, they were most cruelly flogged by the

women, who were armed with great whips. Some of the girls in their struggles had their clothes nearly torn from them. Of course great indignation was aroused, but the women gloried in their deed, and boldly justified themselves. The affair has been compromised by each of them paying a nominal fine. They still retain the name "Christian," and are preparing an extended sketch of the raid for publication. The worst of the matter is that many people who recognise the dastardliness of such conduct, will think that it is really prompted by Christianity, since its perpetrators bear the name.

ROME'S CHALLENGE TO PROTESTANTS.

THE watchful eyes of Rome are ever alert to discover a wrong move in the camp of Protestants. They are alert to note any vantage ground which may be given her through the blindness and perversity of those with whom she is contending for the mastery. Rome is wise. She has access to the treasured wisdom of centuries of experience, and inconsistency has not blinded her eyes to the true situation. And she has discovered a vantage ground of the utmost importance to her ends,—one from which she can compel the large majority of Protestants to acknowledge themselves inconsistent in their course for the past three hundred years, or to admit (tacitly if not openly) the claim of Rome that not the Bible alone, and the Bible as interpreted by itself, but the Bible as interpreted by the Church "Fathers," and tradition with it, is the correct basis upon which the church of Christ should rest, a claim as false as it is presumptuous.

This vantage ground for a successful warfare with Protestantism as represented by the various so-called "orthodox" sects, she has long seen; but the time has now come when Protestants themselves, by their frantic seeking for State aid to uphold one of Rome's institutions, have given her the opportunity of using this advantage with telling effect; and now Rome has risen to the occasion, and has issued a challenge to the Protestant world for a combat on the latter's own ground, which they must either accept or ignore. But if they accept it, Rome well knows that the ground is utterly untenable for them, professing as they do that the Bible and the Bible alone is their only rule of faith. And on the other hand, if they reject or ignore it,

it is a tacit confession of their own weakness, which in the popular mind must greatly tend to the advantage of Rome.

This challenge appears in the *Catholic Mirror*, the official organ of Cardinal Gibbons and the papacy in the United States. Its nature will appear from the following heading under which the *Mirror* published four leading editorials, one for each of four consecutive weeks:—

The Christian Sabbath: The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal.

The following short quotation from the *Mirror's* first article will set in view the leading facts of the situation:

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, entitled "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (Feb. 24, 1893). The resolutions criticise and censure with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. Hence their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the World, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honoured practice of the Jewish people before their eyes, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of that sacred volume.

After noticing the "loud and impassioned invectives" against Sabbath desecration, with which Protestant pulpits so often ring, and "the fanatical clamour of the professed Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's Fair on Sunday," the *Mirror* proceeds to an examination of the ground upon which Protestants stand in their observance of Sunday, from the standpoint of "the Bible, and the Bible alone." "The discussion of this paramount subject," it declares, is not "above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution":—

First, Which day of the week does the Bible enjoin to be kept holy?

Second, Has the New Testament modified by precept or practice the original command?

Third, Have Protestants, since the sixteenth century, obeyed the command of God by keeping 'holy' the day enjoined by their infallible guide and teacher, the Bible: and if not, why not?

It is not our purpose to reproduce all that the *Mirror* says in its examination of the texts of the Old and New Testaments, which relate to the observance of the Sabbath. The examination is conducted in a style both clear and logical. As Sunday is never once referred to in the Bible as the Sabbath, there is no great chance for argument from the standpoint of "the Bible and the Bible alone," since there is only one side to the controversy. All that can be done is to examine the texts which speak of the Sabbath, and note the fact that in every case reference is made to the seventh and not to the first day of the week. Anyone with a Bible and Concordance can make the examination for himself.

Some statements made by the *Mirror* "in conclusion" will show the attitude of Rome towards Protestants in this matter. She says:—

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognising it as "the only infallible teacher," while the disciples of that teacher have not once for over three hundred years observed the Divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the church cannot lawfully ordain anything "contrary to God's written word." God's written word enjoins His worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

Their pretence for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written word. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved, and by a perversity as wilful as erroneous they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasising the situation in what may be aptly designated "a mockery, a delusion and a snare."

And now notice how history sustains Rome in this attitude, as shown in the following language of a Protestant writer:—

"It was upon this very point that the Reformation was condemned by the council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had apostas-

tised from the truth as contained in the written word. 'The written word,' 'The Bible and the Bible only,' 'Thus saith the Lord,' these were their constant watchwords; and 'the Scripture, as in the written word, the sole standard of appeal,' this was the proclaimed platform of the Reformation and of Protestantism. 'The Scripture and tradition,' 'the Bible as interpreted by the church and according to the unanimous consent of the Fathers,' this was the position and claim of the Catholic Church.

"This was the main issue in the Council of Trent which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers. The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council, who were in favour of abandoning tradition and adopting *the Scripture only*, as the standard of authority. This view was so decidedly held in the debates in the council, that the pope's legates actually wrote to him that there was 'a strong tendency to set aside tradition altogether, and to make Scripture the sole standard of appeal.' But to do this would manifestly be to go a long way toward justifying the claims of the Protestants.

"By this crisis there was devolved upon the ultra-Catholic portion of the council the task of convincing the others that 'Scripture and tradition' was the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day until the council was fairly brought to a standstill. Finally, after a long and intense mental strain, one of the ultra-Catholic members came into the council with substantially the following argument to the party who held for Scripture alone:—

'The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatised from the written word and follows tradition. Now the Protestants' claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sun-

day, for which they have only the tradition of the Church. Consequently the claim of "Scripture alone as the standard," falls; and the doctrine of "Scripture and tradition" as essential, is fully established, the Protestants themselves being judges.'

"There was no getting round this, for the Protestants' own statement of faith—the Augsburg Confession, 1530,—had clearly admitted that 'the observance of the Lord's day' had been appointed by 'the church' only.

"The argument was hailed in the council as of Inspiration only; the party for 'Scripture alone,' surrendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, 'to the promulgation of two decrees, the first of which enacts, under anathema, that Scripture and tradition are to be received and venerated equally, and that the deuterocanonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supercede the original texts: forbids the interpretation of Scripture contrary to the sense received by the church, 'or even contrary to the unanimous consent of the Fathers,' etc.

"Thus, it was the inconsistency of the Protestant practice with the Protestant profession, which gave to the Catholic church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency, was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church.

"And this is to-day the position of the respective parties to this controversy. To-day, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being 'indefensible, self-contradictory, and suicidal.'"

The question is, What are Protestants going to do about it? What are they going to reply to Rome's challenge? or will they make no reply at all? Whichever it be, they are in a sad

dilemma, for who does not see that Rome intends to make vigorous use of the weapon which they by their inconsistency have put in her hands, to greatly accelerate the influx from without into her fold? There is just one thing left for Protestants to do to save themselves from the overthrow in which such weakness must end, and that is to stand squarely and consistently upon the position defined in the rule they profess to have adopted,—"the Bible and the Bible alone,"—by repudiating the Sunday sabbath as an institution not sanctioned by Scripture, and returning to the Bible Sabbath, the "Sabbath of the Lord thy God," the seventh day of the week.

But it is not a question for some denomination or body, but for you. What are *you* going to do? It is a question between your own soul and your God. Will you observe the Sabbath which He has instituted as the memorial of His creative power, and thus acknowledge yourself a worshipper of the true God, "that made heaven and earth." or will you cling to the Sabbath which "the church" (of Rome) actuated by that spirit of apostasy which Paul said in his day did "already work" (2 Thess. ii. 7, 8), instituted as the sign of her authority, thus repudiating the principle of "the Bible and the Bible alone," and making yourself a worshipper of that power which stands in opposition to the power that creates and redeems? The issue is raised; the decision must be made; and upon your choice will depend your eternal welfare.

IN his account of how he spent Christmas in gaol, Mr. W. T. Stead pays his respects to gaol chaplains as follows:—

Gaol chaplains have great opportunities, and some of them are great frauds. There was one wretched creature who was officially charged with ministering to my spiritual welfare when I was in Coldbath Fields, who might have been a tolerable groom, although I should have been sorry for his horses, but who as chaplain was simply intolerable. Our chaplain at Holloway was a good old gentleman, well-meaning and diligent. But even he occasionally set our teeth on edge. I nearly threw a hymn-book at his head that Christmas morning in Holloway. I am not sure that I was not very wrong in repressing that healthy, instinctive desire to emphasise my protest against his inhuman doctrine. The good man was appealing to his congregation to lead better lives, and in the course of his appeal he said, "I do not appeal to you by your love for your wives and children; I do not appeal to you by your domestic sympathies and your love of home. The fact that you are here shows that you have long ago trampled all these finer feelings out of existence."

He says also that "there is no doubt their office tends to harden them from human beings into mere perfunctory

machines." This is doubtless true, and it is not through the fault of the men themselves, but their office as officers of the State. A man who has to preserve his dignity as a government officer cannot possibly show the loving sympathy with sinners and unfortunate men, that should be shown by a servant of Christ alone.

VICTORY.

FAITH alone brings overcoming,
Since faith trusts the One
Who alone in every conflict
Has the victory won.

Have you failed in many a conflict?
Is your courage weak?
Go and call the mighty Conqueror
And His counsel seek.

Hear Him say, "Lo, I am with thee,"
Courage! never fear;
I have overcome in all things,
I am ever near.

Go not forth alone to battle,
Else defeat is thine;
Let me fight thy battle for thee;
Victory is Mine. J. R. O.

THE DOOM OF SODOM A WARNING FOR THE LAST DAYS.

How hard it was for Lot to leave Sodom! Part of his family had to be left behind, and all the wealth he had accumulated had to be sacrificed. He must go out from Sodom a poor man. The labour of years had to be counted in vain. He did not feel the terrible necessity for God's judgment to fall upon the wicked city, and he still lingered. The angels urged his immediate departure; but Lot, stupefied with sorrow for the loss of his children and property, still hesitated. The angels laid hold of his hands, and the hands of his wife and children, and with merciful violence hastened them out of the city. When they reached the city limits, a word of command was given with startling vehemence, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest ye be consumed." A few moments' delay now, a few moments' hesitancy, a few moments' disregard of the warning, will cost the fugitives their lives. They are not even to turn their eyes back to see if their beautiful home has survived the general ruin, or the storm will burst upon them. God has delayed His retributive judgment only that they may escape. What care, what tenderness to those four who fled from the doomed city!

Lot was confused, terrified, and distracted. He begged to be allowed to rest at a little settlement on this side the mountains. Unbelief sprang up in his heart, and he said: "Oh, not so, my Lord; behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take

me and I die; behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither (is it not a little one?) and my soul shall live. And He said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar."

But why should Lot not have trusted the mercy of the angels in directing him to escape to the mountains, since he ascribed to them the saving of his life? Lot's stay in Sodom had not tended to increase his faith in God, nor had his intercourse with those who knew not God tended to convert them from the error of their way. He had pleaded that the angels permit him to take up his abode in the city of Zoar, saying, "Is it not a little one? and my soul shall live," as though the God who had directed his escape from Sodom did not understand how to preserve the life he had saved. But what mercy and condescension were manifested by the God of heaven! His request was heard, and his plea granted; yet how much better would it have been to heed the angel's voice, and go to the mountains, as far as possible from the wicked city. The angel bade him to hasten, because the fiery storm would be wide-spread and terrible.

One of the four fugitives ventures to cast a lingering look behind, to see the coming storm, and the number is less by one; for she stands as a memento of God's wrath, turned into a pillar of salt. Had Lot earnestly and firmly fled to the mountains, as the angels had directed, without pleading for a new plan, his wife would not have transgressed the commandment of the angels, and would have been at his side.

When the first beams of the morning dawn, the inhabitants of Sodom are not aware of the departure of Lot and the angels. They are determined to abuse the strangers, but as they come to the house of Lot, it is found vacant, and the hour of doom comes upon them. And the Lord rains fire and brimstone upon the city, and the beautiful plain that looked like Paradise when the angels passed over it, now looks like a parched and blackened desert. The smoke of the burning goes up like the smoke of a great furnace, and the whole heaven is illuminated with the flames of the great conflagration. Sodom has become a place of desolation and ruin.

The sin of the people rose up to heaven, and because of the iniquity of the people, the Lord poured out the vials of His wrath. The fearful doom of Sodom stands forth as a warning for all time, and especially for those who live in the last days. The destruction of Sodom was a symbol of

the destruction that will come upon the finally impenitent, when tempests of fire come from above, and fountains of flame break forth from the crust of the earth. The fate of this ancient city should be a warning to all who live for self, and who corrupt their ways before God. The sin of Sodom is the sin of many cities now in existence, that have not been destroyed as was Sodom. Ezekiel says, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good."

The warning that was given to Lot comes down to us who live in this degenerate age,—“Escape for thy life.” The voice of the tempter is crying peace and safety. The evil one would have you feel that you have nothing to fear, and bids you eat, drink, and be merry. Which voice will you heed, the voice of heaven, or the voice that lures you to destruction? The Redeemer of the world, the compassionate Friend of man, discloses to our eyes the fact that there is a sin greater than the sin of Sodom. It is that of sinning against greater light. To those who have heard and have not heeded the gospel invitation to repent and have faith in Christ, the sin is greater than was the sin of Sodom. To those who have professed the name of Jesus, who have professed to know God, and to keep His commandments, and yet who have misrepresented Christ in their daily life and character, who have been warned and entreated, and still dishonour their Redeemer by their unconsecrated lives, the sin is greater than that of Sodom.

Jesus said: “Woe unto thee, Chozazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.”

The warning of Christ sounds down along the lines to our day. He would arouse the people for whom He gave His life, and attract their attention to Himself, the source of all wisdom, righteousness, strength, and hope, and peace. He would have His people let their light shine forth to the world in good works. The sins of Sodom are

repeated in our day, and the earth is destroyed and corrupted under the inhabitants thereof; but the worst feature of the iniquity of this day is a form of godliness without the power thereof. Those who profess to have great light are found among the careless and indifferent, and the cause of Christ is wounded in the house of its professed friends. Let those who would be saved, arouse from their lethargy, and give the trumpet a certain sound; for the end of all things is at hand. MRS. E. G. WHITE.

THE FOUNDATION STONE.

OUR Father's House is built around
Of such majestic wall,
There is no tracing of the sound
That echoes through it all.
Vast, vast as space that reaches far
And heaven that arches blest,
Beyond the light of farthest star
Its tried foundations rest.

Great pillars of empyrial blue,
All studded with star gems,
Reach on and on beyond our view,
Roofed in with diadems.
All worlds are in our Father's House,
The universe His home,
His canopy ethereal space,
And measureless His dome.

And mounting up the steps of stars
Through chambers vast and wide,
Our feeble strength alone debars
From entering still inside.
Arch beyond arch in infinite round,
Roof beyond roof behold,
Windows of silver, light profound,
And pinnacles of gold.

O House of God, glad universe,
Garnished with gems of light,
'Tis only earth hath touch of curse,
Sad day and weary night.
What holds thee up? for every home
Hath some foundation laid.
What bears your walls, supports your dome
As worlds sweep undismayed?

And from the walls of God, there comes
One universal sound.
From star and planet, pillars, domes,
Of meaning most profound.
"It is the word of God that bears,
Nor breaks beneath our weight,
Sufficient for our mighty cares
It holds us in our state."

And what's this word, that thus uplifts
The universe above?
It is the full of Heaven's gifts,
The Word divine is Love.
Love is the wide foundation stone,
A tried stone without flaw,
Proving its Author is alone
Entitled to our awe.

O law of God,—love,—thou alone
Canst hold the universe.
Thy sway the heart alone can own
Without the dread of curse.
The House of God alone can stand
On love without a flaw;
It rears for aye its pillars grand,
Upheld by Heaven's law.

That which is built on thee, is built
On Christ, the Father's Son,
Whose love can win us from our guilt,
And for our sin atone.
Who builds on thee, builds on the Rock,
Builds on the Father's breast.
No storm can sway, no tempest shock
The soul that hath such rest.

Sweep universe thy infinite round,
Circling the throne of Love,
The one lost sheep shall yet be found
And all be joy above.
And sin, and wrong, and hate shall cease,
And heaven and earth shall be
Rooted in love, the law of peace,
And stand eternally.

FANNIE BOLTON.

PRIVILEGE AND DUTY.

It is every man's privilege to know God, his Creator and Father. The idea is expressed in the proverb, "Then shalt thou understand the fear of the Lord, and find the knowledge of God." The knowledge of God embraces an understanding of His ways, character, and will, and also embraces personal acquaintance.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "Ye know Him, for He dwelleth with you and shall be in you." "I will dwell in them and walk in them." "We will come to you and make our abode with you." "We know Him, because He hath given to us of His Holy Spirit."

It is our privilege to ask and receive of this Spirit, because the Lord says to us, "Ask, that ye may receive." "I will pour out of My Spirit upon all flesh." "God is a Spirit," and God's Spirit is the very life power of the Lord Himself. So we have the privilege of claiming, taking hold upon and using life directly from God Himself. But to do this we must lay down our own life wholly at His feet.

Who will not take hold upon life so freely and fully urged upon them? Do we then love death? We see it before us, on our track, and at our right and left. Will we choose to live in the flesh or choose the better part and live in the Spirit? It is everyone's privilege to take hold upon that life just as freely as he partakes of the air and water which God gives, and as freely as his own life is brought under the power of the Spirit.

God's strength is made perfect in weakness, and many have yet to learn that the power of God is freely given so that wisdom and strength may be realised wholly as a gift, a power and wisdom wholly superior to what we are naturally in possession of. Thus we may be able to say with Paul, "I know whom I have believed."

One cannot estimate the privilege of knowing God by His indwelling Spirit, for shadows and darkness and fear all pass away; they flee His presence for ever. It is a sure testimony of a new creation, a restitution, a resuscitation from the death in which we are now involved.

God's Spirit is the gift of "a new man" of "righteousness," of "power over all the power of the enemy," Satan. But Satan "has the power of death," so you may be possessed of a power superior to and able to abolish death. Such is the unspeakable gift and privilege. But what about duty?

It is everyone's duty to render perfect obedience to God the Father. No one has any right at all to indulge in little lapses and deviations. "Shall we sin that grace may abound? God forbid." What is said of sin as a whole is said of sin in all its parts; every idle word,

every deviation from temperance, patience, godliness, brotherly kindness, and love, is included in the interdiction. "He that is unfaithful in the least is unfaithful in much." The servant or son who continually deviates from your desires, to please and gratify himself, is not to be trusted with large responsibilities. Is not this perfect walk the example, pattern, copy, given to formulate life in Christ? But you say perfection cannot be attained. We can never reach this. You make the way too straight and narrow. It may do as theory but cannot be wrought out in life. Say you so? But where lies the possibility in the whole matter?—Not in yourself but in God. Is your own strength or life profitable for anything in this matter?—"The flesh profiteth nothing." Then "put no confidence in the flesh." We are not sufficient of ourselves to do anything; but our sufficiency is of God, and we can do all things, all is possible, through the Lord, who is our life.

Well, then, all things are possible with God, and you may have Him in His fullness. But still some of your ways contradict Him, and belie the fact that God is in you. But that is self and Satan. Well, then, your whole plea for the allowance of your devious ways is a plea to let self remain dominant to some extent in you; it recognises two masters, not one. But this is not Christ's Gospel. It is easier to follow the Lamb withersoever He goeth, and let God have the full life, than to live a divided, half-hearted life.

He who is unfaithful in little, minor things, trivial things, is not guiltless. He should shew the power and life of God to the world, but he does not. He should do the works of Christ, bless as He blessed; he should speak with authority and all confidence. He ought never to be in darkness, doubt, uncertainty, fear, weakness, and inertia, for all this gives the lie to Christ and God. He ought ever to exercise a positive saving, regenerating, heavenly influence upon every associate, and in every condition of life. He should be able to instil the oil of joy in all mourner's hearts, and everywhere, always, reveal an open treasury of heaven for all the sons of men. This is duty.

I. E. KIMBALL.

WHICH SHALL IT BE?

In the solemn scene grouped together on Calvary we have all the three possible forms of death. We have the death of the Sinless; we have the death of the sinner who repents; and we have the death of the sinner who puts away repentance. Which of the three shall yours be? It cannot be the death of the Sinless. That belongs to Jesus alone. Therefore your death, as that of a sinner, is limited to two possibilities—that of the penitent and that of the impenitent. How

awful is that of the latter, close beside the former, and Christ as near to the one as to the other, only to be put wilfully and, as far as we see, hopelessly away. In that other criminal, as near the opened fountain, as welcome, had he asked it, to the living water, no conversion is seen; in his last end there is no testimony and no prayer, and if he believed not that Christ was He, must he not have died in his sins? It is as fixed as destiny, but it is fixed by choice.

Were it not for the equal promise, revived by the record of all the great sinners whom the Cross has saved, we should all despair; but as it is we all may and, if we believe it, must hope. He who remembered that penitent in His own hour of mortal sorrow, will not forget us now.

"Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

"HOW SHALL I LEAVE OFF MY BAD HABITS?"

MANY besides yourself, my dear friend, are asking themselves this important question, and I am glad of the privilege of telling even one how to accomplish so desirable a result.

As I write, it is midwinter, and the snow lies deep upon the ground; yet a short distance from my house a grove of black-oak trees still retain their leaves; the leaves are sere, far from attractive to the beholder, utterly useless, giving forth a melancholy sound when moved, yet firmly attached to the parent stem.

How much like bad habits! It is instructive to understand how the tree rids itself of its undesirable attire; for the process teaches the lesson you need. Warmer days come, softer winds blow, gentle rains fall, the genial warmth of the sun is felt, and under these combined influences a new life is awakened in the tree; the sap, its life-blood, begins to circulate, and reaches the point where the stem of the dead leaf is attached to the branch. Right there, where the drop of blood is arrested, a new life begins. A tiny bud is formed, and in the progress of its development the old, useless, unsightly leaf is forced from the branch, falls, is gone forever, and a beautiful new creation appears. Do you learn the lesson in this miracle of nature, my friend? You want to be freed from your worthless disfiguring leaves,—your bad habits. Well, the surest way I know of to get rid of bad habits is to put yourself under the influence of the Sun of Righteousness. That will give you new life and strength to form good habits, and the latter as they develop will push the evil ones out and away.

Dear friend, let warmer, brighter days come; open your heart to the influences of the Holy Spirit; let the blessed rain of a Saviour's love and mercy fall upon

you. So shall your real life-blood begin to circulate, little buds of righteousness will form, and ere you are aware, the old dead leaves will be pushed off and fall, to trouble you no more.—*J. Frank Locke, in American Messenger.*

CHURCH ESTABLISHMENT.

At the meeting of the Baptist Union at Reading on Oct. 12th for the elucidation of Nonconformist principles, the Rev. T. G. Tarn, of Cambridge, said: It is scarcely necessary to point out how often and how emphatically the supreme headship of Christ is insisted on in the word of God. "One is your master, even the Christ." "He is the head of the body, the church." But in the established church the monarch for the time being is ex-officio, and irrespective of personal belief and character, the head of the church, possessing the supreme prerogative in ecclesiastical affairs. It is admitted that this is "a momentous deviation" from the primitive church. The chief officers, the bishops and archbishops, are really appointed by the prime minister, though he may be an agnostic or an unbeliever. The prayer book can only be altered by Parliament, and it is difficult to discern the special fitness of Parliament for dealing with the formularies of the church.

Lay patrons have the right to select and present men whom they think adapted for the cure of souls. Parishioners can choose their own doctors or their own lawyers, but their spiritual advisers must be chosen for them. The church cannot appoint her own highest functionaries, she cannot revise her own prayer book, she is bound hand and foot in legislative chains. And so far as the established church is concerned, I can see no injustice in the position. It is a perfectly fair arrangement. She receives the patronage and support of the State, and it is only right that she should have State control as well.

That is the price she has to pay for her favoured position; she must hand over the reins of government to the secular power. It is an enormous price to pay. Many of her more spiritual members writhe beneath the yoke that is thus bound upon the church. But it is inevitable. If she takes the money of the State she must submit to the mastery of the State; if she accepts Cæsar's gold she must have Cæsar's government. And this is our solemn and sorrowful indictment, that for a mess of pottage she has sold her birthright, surrendered her independence, invaded the crown rights of her Lord, and committed treason.

Over against that principle of the established church to hand over the reins of government to monarch and Parliament for a consideration, we place this principle of nonconformity: Christ, the supreme Head and Law-

giver of His church; the Bible, the only statute book; the members of the church to elect their own officers and manage their own affairs as taught by the Spirit of God, and not as directed by the civil government.

There is just one more principle which I must mention, and that is what is termed voluntarism, the principle that religion should be maintained and propagated by the voluntary offerings of Christian people, and not by the patronage and endowments of the State. All attempts to help it on by an alliance with the State are contrary to the Spirit of God's word; and they contain an element of injustice, for why should a man be compelled to support a religious system in which he does not believe? Macaulay has well said, "The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition." For an illustration of the truth of that statement, look at the early church. Without a single penny from the imperial treasury, in the teeth of fierce and unrelenting opposition on the part of the Roman emperors, the church made such rapid progress that in less than three centuries it had achieved a complete victory over Paganism. Then came its alliance with the State, and from that time it began to decline in spiritual influence, it lost its purity and aggressive force, its course was downward. Two great lessons taught by the history of the early church are—first the sufficiency of voluntarism; and, secondly, the awful danger to spiritual religion from entering into an unholy alliance with the State.—*Selected.*

THROAT RELIGION.

A MISSIONARY to China in relating some of his experiences in the *Presbyterian*, tells of the different excuses that some of the Chinese made for not accepting Christianity. One of them said that the doctrine had got no further than his throat, which led the missionary to moralise thus:

Then I thought, Is it new, and is it peculiar to the Chinese? Are there not many who sing the Gospel doctrine and never go any further? Their throats give forth the most beautiful Christlike sentiments but their sentiments do not go from throat to feelings and then to will and influence life.

How many sing from the throat "Take my life and let it be consecrated Lord to Thee," and mean not a syllable of it; who say "Just as I am, without one plea, O Lamb of God I come," yet they do not come; it is from the throat.

A man sings "Were the whole realm of nature mine that were a present far too small," and then feels for the smallest coin in his pocket to put in the contribution box. He means that

sixpence is too much but "from the throat" he says the realm of nature is too small.

A prayerless Christian (if such there can be) will sing "Sweet hour of prayer, sweet hour of prayer that calls me from a world of care," and "O let my hand forget her skill, my tongue be silent cold and still . . . if I forget the mercy seat." And maybe he goes for days and never prays.

Others sing, "I long to leave these fading scenes," yet would be terrified if the doctor told them in a week they would leave "these fading scenes." A preacher will preach the necessity of living like Christ, loving our enemies, and being gentle to all, and next day make home miserable by getting out of temper. What he said came "from the throat."

Yes; many in England, if we all made honest confession, would have to say, "The doctrine had got no further than our throat."

HOW TO BREATHE PROPERLY.

Most people breathe properly, often more by accident or instinct than by design; but, on the other hand, hundreds of thousands do not breathe properly, while many thousands at this present moment are suffering from more or less severe affections of the throat or lungs, owing to a faulty mode of respiration—in other words, because they breathe through their mouth instead of their nostrils. The mouth has its own functions to perform in connection with eating, drinking, and speaking; and the nostrils have theirs, viz., smelling and breathing. In summer time the error of respiring through the mouth is not so evident as in the winter season, when it is undoubtedly fraught with danger to the person who commits this mistake.

If anyone breathes through the natural channel, the nostrils, the air passing over the mucous membrane lining the various chambers of the nose becomes warmed to the temperature of the body before reaching the lungs; but if he takes in air between the lips and through the mouth, the cold air comes in contact with the delicate lining membranes of the throat and lungs, and gives rise to a local chill frequently ending in inflammation.

Many persons without knowing the reason why they are benefited, wear respirators over their mouths in winter, if they happen to go out-of-doors. By doing this they diminish the amount of air that enters between the lips, and virtually compel themselves to breathe through the nostrils. But they could attain just the same result by keeping the lips closed, a habit which is easily acquired, and conduces to the proper and natural way of breathing. We believe that if people would only adopt this simple habit—in other words, if they would take for their rule in breathing, "Shut your mouth," there would

be an immense diminution in two classes of affections, viz., those of the lungs and throat, which count many thousands of victims in this country in the course of a single year.

Man is the only animal which has acquired the pernicious and often fatal habit of breathing through the mouth. It commences in childhood, and becomes confirmed in adult life, often engendering consumption, chronic bronchitis, relaxed sore throat, or some other disease of the lungs or throat, which is set down, usually, to a different cause altogether. In concluding this short article we venture to ask our readers to judge for themselves. When they step out in the morning into the fresh but cold air, let them try the difference of feeling arising from the two modes of breathing—through the nostrils and between the lips. In the former case they will find that they can breathe easily and freely, yet with comfort, while the fresh air, warmed to the temperature of the body by its contact with the nasal mucous membrane, is agreeable to the lungs; in the other case if they draw in a few inspirations between the parted lips, the cold air, rushing in direct to the lungs, creates a feeling of coldness and discomfort, and an attack of coughing often comes on.—*Selected.*

CHINESE ZEAL.

WHAT an example for Christians in England! Miss Grace Wychoff, of Pang-Chuang, gives an account of a hot Sunday afternoon in July, when she was greatly surprised to see four women come into the yard from a village ten miles away. Three of them were over sixty years of age and their faces were red with heat and they were very weary. They came simply for a Christian service. At the same meeting sixteen other women were present from villages at least six miles distant.—*Missionary Review.*

THE true test of preaching is the effect it has upon the lives of the hearers. By the fruit ye shall know its service and value. There is a story told of a saint who preached to the fishes a most delightful sermon. The fishes were all charmed; but the narrator says:

"The sermon now ended,
Each turned and descended;
The pikes went on stealing;
The eels went on eeling;
Much delighted were they—
But preferred the old way."

It is well to please an audience; but please it to its edification. Make the truth stick. Rhetoric and oratory whose end is entertainment, are out of place in the pulpit.—*Homiletic Monthly.*

"HE that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15.

THE HOME.

OUR TREASURE SHIPS.

As one by one from foreign lands
The ships come sailing o'er the seas
With freightage rich of silk and spice
And precious gems to bless and please,

So come the *days*, a vessel each,
From heaven's port; by angel hands
They're filled with blessings rich and rare,
And treasures from the heavenly lands.

J. E. O.

LOOK UP!

LOOKING down, when there is a crown of glory just above his head! Looking down, raking to himself the worthless straws and small sticks and the dust of the floor, when there are eternal riches hanging over him! Dressed in filthy rags, when there are beautiful garments awaiting his upward look! What is the matter with the man? Why does he not look up?

Should we not rather ask, What is the matter with *us*? and why do *we* not look up? For have we not been doing just what this man is doing? Have we not been so taken up with the perishing things of earth that we have lost sight of the imperishable treasures of heaven? Have we not become so accustomed to looking down that it is well-nigh impossible to look up, even when we are told of the priceless riches above us? And have we not drawn our "filthy rags" of self-righteousness close about us, and failed to realise that we are "wretched and miserable, and poor, and blind, and naked"?

'Tis true that the Father of all has filled the earth and seas with wonders for the comfort and service of man; and "He has made His wonderful works to be remembered," and to be appreciated; but they were made to lead our minds upward and not downward, to cause us to worship and serve the Creator and not the creature. He plainly tells us that we are to set our

affections "on things above, and not on things on the earth"; that we are to "love not the world, neither the things that are in the world," for "the world passeth away and the lust thereof." "Here we have no continuing city," but we are to "seek one to come, whose builder and maker is God"; for He hath prepared for us a city. We are to be "strangers and pilgrims" here, with our citizenship in "a better country, that is, an heavenly,"

His own "meek and quiet Spirit." Is there bread and water on earth? there is better Bread and Water in heaven. Are there mansions down here? there are better mansions up there. Have we friends below? we have a better Friend above. Do we belong to the royal families of earth? it is better to be sons and daughters of the King of kings and Lord of lords. There are no pleasures and no treasures of earth but that will soon pass away



THE MAN WITH THE MUCK-RAKE.

where there is "no more curse." We are to strive, not for the corruptible crowns of earth, but for the "incorruptible," "never-fading" crown of "glory" and "righteousness" and "life." We are to be clothed, not in the tawdry finery of the earth, but in the robe of God's own "righteousness" and with the ornament of

never to return. Therefore the Lord counsels us to lay up our treasures in heaven where moth cannot corrupt nor thieves break through and steal, and to seek the pleasures that are for ever at His right hand.

Then let us "look up." Let us seek "first the kingdom of God and His righteousness." If we look down and

seek earthly things, we shall receive only earthly things, but if we look up and seek *first* the heavenly, we shall receive both the heavenly and all that is necessary of the earthly!

TREMENDOUS POWER OF ROOTS.

THE tremendous power of a pushing root is a subject for marvel. It will lift tons by the swelling of its slender trunk, or rend rocks with the power of dynamite, but silently and invisibly. The pertinacity and force of plants is occasionally shown in the great cities in this wise. Some old residences have vines many years old climbing up their weather-beaten brown fronts. Their roots are deep in the tiny front garden plot, and their tendrils were at first trained up slender cords to the iron balconies on the first floor. These slender green things twined in and out of the railing of the balcony like little serpents, till they reached the vertical wall which, nothing daunted, they began to climb. Little by little the tender green stems changed to hard woody tissues which swelled into flat plaits to accommodate themselves to the bars of the iron railing through which they had woven themselves. But the accommodation was only formal, for, swelling steadily, the vine trunks appear to-day to have become as large as a man's arm, and the iron rails which were their earliest support, have been broken in twain by their ungrateful dependents.

Another singular example of the pertinacity of the roots is the following: A drain pipe seemed to be choked. Investigation showed that a threadlike shoot of a tree root had penetrated one of the minute pores of the clay pipe; once inside the drain, the tendril found such luxurious nourishment that it grew and divided into branches, which wound themselves in coil on coil, until finally passage in the drain was completely choked up. It is said that bucketfuls of tangled filaments were taken out of this pipe, which measured only eight inches in diameter, while the skeins originated in a single threadlike filament, back through which coursed the abundant nourishment to push on the growth of the maple tree above ground.—*Selected.*

THE LUNGS OF A PLANT.

ONE of the prettiest microscopical studies is the examination of the lungs of a plant. Most people do not know that a plant has lungs, but it has, and its lungs are in its leaves. Examined through a high-power microscope, every leaf will show thousands upon thousands of openings, infinitely small of course, but each provided with lips which, in many species, are continually opening and closing. These openings lead to tiny cavities in the body of the leaf, and by the opening and closing

of the cavity air is continually passing in and out, so that the act of respiration is continually going on. The sap of the plant is thus purified, just as the blood of an animal is cleared of impurities by passing through the lungs, and the average-sized tree will, therefore, in the course of a day, do as much breathing as a man.—*Sel.*

REVIEW.

My little girl sat on the floor to-day
With tears in her bright blue eyes,
Holding a book in a careless way
But looking more grieved than wise.

The lesson she thought she had learned all through
A very few days before,
When given again as a brief review,
She found must be studied more.

And so in despair at the heavy task,
And little heart full of pain,
She looked from the lesson through tears to ask,
"Must I learn it all over again?"

O child, I thought, with the growth of years
Comes courage to bear and do,
But we often falter in grief and tears
To question and cry like you.

We study life's lessons with painful care,
And think we have learned each rule;
But we find the Great Teacher is wiser far
Than the children He keeps at school.

When we are dismissed at the close of day,
And the volume is studied through,
We shall learn what it puzzles us now to see—
The need of so much review.

—*Selected.*

TAKING PAINS.

A VALUABLE lesson, learned when I was quite young, has frequently been recalled by successive events in my life in a way to bring me fresh inspiration and strength.

The honoured preceptor of the academy in my native town, under whose tuition I had passed several years of my early school life, called one day at my home. This was no strange thing, for he was a frequent visitor there; but at this particular time the call was not for my father or mother or the other members of the family, but for me. What was my astonishment, as I found myself face to face with this man whom I regarded as the very embodiment of wisdom, to hear him say, "I have come to see if you will take a position as a teacher in the academy next year."

I had but just returned from a course of study at a young ladies' seminary, and had hardly settled down to any practical view of life and duty. In my youthful embarrassment, I exclaimed, "Why I have never had any experience in teaching!" The dignified and fatherly preceptor smiled, in spite of his effort to be serious, and quietly remarked:

"You will never know what you can do till you try. Some of the best work in teaching I ever knew was that of a young man during his first year. He was successful because he did not think he knew it all, but took pains."

I discerned at a glance that he had given me the golden key to success—

taking pains. That I could do; and if he trusted me for the rest, I would undertake the task. I believe the principle he laid down gave a colouring, in some sense, to my whole after-life; for many a time, when facing some new responsibility or untried and difficult duty, have those words echoed: "He took pains." It is a principle that is applicable to every department of human effort, but has a special significance when applied to Christian work. Here every true success depends not upon one's age or experience so much as upon painstaking preparation and the faithful use of the necessary means; to these God is pledged to add His blessing.—*Selected.*

OUR HUMBLE SERVANTS.

IN the case of our feet, a few simple precautions and cares will be found "worth while." A sixth of an inch is not much, but it is the difference in each size of a shoe, and it will pay well to see that one's shoes are not one-sixth of an inch too short. That sixth may make the difference between happiness and misery. And when the difference between happiness and misery is only one-sixth of an inch, pride should be allowed to retreat that sixth, and allow one's shoes to fit easily.

Again, the feet are always slightly swollen and seemingly larger in the morning than at night. Perhaps they grow that much every night. At all events it is well to humour their idiosyncrasy by putting on shoes which fit loosely when we first get up. They can be changed later, when the feet are "broken in" to their day's work. To force them into too tight a shoe at first will result in pain to them, and consequently to their owner. Discretion is the better part of valour.

If you are obliged to be on your feet all day, it is an immense relief to change your shoes occasionally. You will be astonished to find how much this simple artifice will rest tired feet. There is always a practical reason for such refreshment. No two shoes compress the foot in exactly the same place; so it is getting rested in one sore spot, although it may be getting tired in another.

Tender feet are much relieved by bathing in hot water having in solution a good handful of common salt. Hold the feet in until the water cools off, rubbing in an upward direction with a rough towel. This is very good to use after long standing or walking has made the feet "lame;" or when they burn and sting at night after a day in the kitchen.

A couple of table-spoonfuls of ammonia is also said to be good for adding to a foot-bath. Some recommend cold water for bathing the feet, but hot water has always been of so much more service to me that I speak confidently of its virtues.—*Basar.*



THE FIRST THREE DAYS.

CREATION'S Lord displayed His might,
Earth void of form was made;
His voice commands "Let there be light,"
And light His will obeyed.

The firmament, the *Second* day
Divided earth and sky;
The *Third*, the waters fled away
And left the green earth dry.
—F. E. Belden.

A THREE DAYS' WORK.

A MAN can make but a few things in three days, even when he works very hard and has plenty of material out of which to make them. But did you ever stop to think of the great number of wonderful and beautiful things that God made in only three days? And the greatest wonder of all is that He made them by His word!

On the first day, you remember, God made the heavens and earth and light. On the second day He made the firmament, that is, the air, and sky, and clouds. On the third day He gathered the waters together into seas, caused dry land to appear, and all kinds of grass, herbs, and trees to grow. He just said, Let these things be; and they were! There are so many stones and grains of sand in the earth, so many trees, plants, and flowers on the earth, and so many clouds above the earth, that no one but God can count them. But in all these things that God made, He made no mistakes. He looked at them and behold they all were good. Just think, God made things by His word; He made so many in only three days that no man can count them; and He did not make a single mistake! How much more wise and powerful than any man. And He it is who is our heavenly Father, who loves us and cares for us, and gives us everything that we have; who loves and cares for the smallest thing that He has made. Surely we need not be afraid to trust such a Father.

1. What are carpenters?
2. Did you ever watch them at their work?
3. How many things can a man make in three days?
4. How many things did God make in only three days?—So many that no man can count them.

5. Out of what did He make them?
6. Can we make things thus?
7. And did you ever see a man who never made mistakes?
8. Did God make any mistakes in His work?
9. Which, then, is wiser and more powerful, God, or man?
10. What does He do for the smallest thing that He has made?—Loves and cares for it.
11. What does the Bible call Him? "Our heavenly Father."
12. Do you think that we need to be afraid to trust such a Father?
13. What did God make upon the first day? Gen. i. 1-5.
14. Which part of the day comes first, the dark part, or the light part? Gen. i. 5, last part.
15. Which do you like better, light or darkness?
16. How may our path always be as pleasant as the shining light?—Prov. iv. 18; John viii. 12.
17. With what was the earth at first covered?
18. What did God say on the second day?—"Let there be a space, or firmament between the waters." Gen. i. 6.
19. And what happened?—Part of the waters rose right up from the other waters and were bound up in clouds, and the air was made in which they float. Gen. i. 7.
20. Can you see the air?
21. Then how do you know that there is air?
22. How may we know that God is? Ps. xix. 1.
23. What did God do on the third day? Gen. i. 9-13.
24. What would happen to us if the water were taken away?
25. But can it cause us to live forever?
26. Of what fountain must we drink if we would have eternal life? John vii. 37; iv. 14.
27. Is there enough for all?—"Who-soever will." Rev. xxii. 17.
28. What would we do without the riches of the dry land?
29. What does God say about our loving them? Col. iii. 2. Why?
30. Where does He tell us to lay up our treasures? Matt. vi. 20. Why?
31. Is God pleased when we do not notice or think about the things that He has made? Ps. cxi. 4. Why not?
32. Name some of the things through which He wishes to teach us useful lessons.

BEING GOOD.

LITTLE THEO loved Auntie Bell very dearly, and she had been gone away a long time. The day before she came home he said, "Mamma, I am going to be a good boy all day, so that you can tell Auntie Bell how good I have been."

Maybe Theo did not know that there is a dear Friend in heaven who wants

him to be a good boy more than Auntie Bell does. For whose sake do *you* want to be good, little child?—*Sel.*

THE BEAUTIES OF NATURE.

THE earth is full of blessing,
There's beauty everywhere;
And He who made the universe,
Has made it good and fair—

The wild-flowers in the hedge-row,
The blossoms on the trees,
The radiance of the summer sun,
The freshness of the breeze,

The hoar-frost in the winter,
The crystals pure and bright,
Created in their loveliness
In one brief winter's night,

The mountains and the valleys,
The deep, unfathomed sea,
With its rippling waves that play
And dance about with glee.

There's beauty in the lustre
Of every twinkling star;
The colours of the rainbow, too,
How beautiful they are!

We gaze in silent wonder,
And whisper reverently,
"If this world is so very fair,
Oh, what must Heaven be!"

—Selected.

LITTLE BROTHER.

TOMMY feels quite like a big boy when he plays with Willie, who is little more than a baby as yet. But he loves little brother so dearly that he will not tease him, and that he will give up his own pleasure to make the little fellow happy! One day Uncle Harry gave each of the little boys a top, and though Tommy did want to go and show his treasure to his friend Georgie, and show him how nicely the new top would spin, he patiently helped Willie to spin his, and waited till the little brother no longer needed his help to enjoy the new plaything.

God loves to see little brothers and sisters kind to one another, for he says, "Little children, love one another!"—*Sel.*

DORA'S SOUR APPLE.

THERE were two apples—a big and a little one; each little sister wanted the big one. "I'll put them behind my back, so," said Dora. "Now, which hand will you take?"

"I'll take the right," said little Madge; and quick as a flash Dora changed the apples behind her back, and gave her sister the little one.

"Never mind," said merry little Madge, "this one is sweet, anyhow."

Was Dora's sweet? Oh, you may be sure it was not; it tasted like bitter ashes in her mouth. More than that the sunshine didn't seem pleasant any longer, nor was there any more fun in their plays. Dora knew she had done wrong, and that little preacher, Conscience, kept saying over and over, "A lie! a lie! a mean lie!"

After dinner mamma gave them two more apples—big rosy fellows this time.

"O mamma!" said Dora, hiding her

face in that kind mother-lap, "give them both to Madge; I must not have any."

And then with tears of shame she told her mother what she had done in the morning. "I am sorry that my dear little daughter could do such a thing," said mamma, "but I am glad and thankful that she knows how to repent of her sin and show her repentance by giving up her apple."—*Sel.*

THE MORPHINE HABIT.

A NEW fashion has been started in Paris which it is devoutly to be hoped we shall not, as is customary with the majority of Parisian fashions, import into this country. The morphia habit is stated on reliable authority to be making great strides. The habit is commenced as a luxury, and continued as a necessity. There is hope for the drunkard, providing there is a sincere desire to reform, and even the victim of the opium habit is not hopelessly lost; but the morphinomaniac is bound by fetters beyond the power of mortal man to sunder.

De Quincey, in his "confessions," describes all the horrors of the damned allied with an earthly existence; and there are few men who, having descended to such depths of degradation, could muster the necessary resolution and physical strength to conquer the passion in which they had become entangled. De Quincey was of course an exception, and none but confirmed opium eaters could imitate him and live. But there is every reason to believe that morphia and opium are assimilated by vast numbers of persons for various purposes, and here lies the secret danger.

The injection of morphine in certain cases of acute pain is attended by instant relief, and this power of the drug has caused it to be widely used amongst the medical men. The danger lies in the probability that the patient will without consultation with the doctor procure a hypodermic syringe and a small quantity of the drug, as can be easily done, and will repeat the operation. Morphine soon obtains a firm hold of its victims, and when once the habit is acquired, struggling is in vain. Larger and still increasing doses of the drug require to be injected to achieve the same result, and though the morphinomaniac can see the awful physical wreck to which the habit invariably reduces its victims, there is a fatal necessity for continuance. Death or insanity are the two certain goals towards which the victim speeds.

According to a recent return the medical men of France, to whom the introduction of the fatal habit is in large measure due, supply a proportion of victims. Of 545 cases which came under notice no less than 289 were doctors. But amongst the general public the rate at which the habit is

extending can be gauged from the fact that while a few years ago the number of deaths attributable to morphinomania in Paris were put down at 10,000, it is estimated that at the present time there are no less than 100,000.—*Southern Echo.*

THE *New York Recorder* thinks there is nothing remarkable about the statement that whisky is now manufactured out of old rags when everyone knows that nearly all the old rags in the country are manufactured out of whisky, and there is no apparent reason why the process of conversion may not work as well one way as another; from whisky to rags, and from rags to whisky. What a beautiful business it is!—*Sel.*

"I NEVER suffer ardent spirits in my house, thinking them evil spirits. If the poor could see the white livers and shattered nervous systems which I have seen as the consequences of drinking, they would be aware that *spirits and poison* mean the same thing."—*Sir Astley Cooper, M.D.*

Interesting Items.

—A military expedition against the Sofas, a West African tribe, has been started from Sierra Leone.

—The Jews are preparing to emigrate in large numbers from Bessarabia in the early spring. They will go to Argentina.

—The French and Italian Governments have within the past fortnight experienced a reconstruction of their respective Cabinets.

—A serious shock of earthquake has occurred at Montreal. Much injury was done to property, though so far no loss of life is reported.

—News from Calcutta states that a serious engagement has taken place between a force of Gwalior police and a band of Dacoits. Seven of the Dacoits were killed and three of the police.

—Senator Palmieri, the director of the observatory on Mount Vesuvius, after conference with the other officials, has come to the conclusion that the present activity of the volcano presages an eruption on a large scale.

—According to a Tangier telegram the Riff tribes in arms against the Spaniards at Melilla have been sending criers throughout the Shinhaza district, urging the followers of Islam to join them against the Nazarenes.

—The persecution of Stundists and Baptists in Russia continues with unabated severity. The Baptist meeting house at Tiflis has been shut up by the police, and the congregation assembles for worship in the mountains outside of the town.

—During the year ending in March, 1893, the Bible Society has placed on the list of its versions nine which are entirely new. These include one for Central Asia, one for India, two for Australasia, and five for Africa. The total number is now 313.

—One of the largest and most influential Presbyterian Churches of Baltimore, U.S.A., has seceded from the Presbyterian body, as a result of the Briggs controversy which recently ended in the condemnation of Prof. Briggs by the General Assembly.

—The demand for Sunday opening of public libraries, says the *Chronicle*, is evidenced by the figures for Sunday attendance at the Manchester libraries during the past year. These show that 314,192 visits were paid in the twelve months, or 6,412 each Sunday.

—Influenza in an exceedingly acute shape is making many victims in the provinces of Posen and East and West Prussia, the disease in many cases developing into inflammation of the lungs. At several manufactories one-fourth of the workmen are on the sick list.

—A Bill modifying the McKinley tariff has been drawn up by the Democratic majority of the Committee of Ways and Means of the United States House of Representatives. The measure reduces the duty on a large number of articles, and places many others on the free list.

—Volapük is threatened with a rival universal language called 'Esperanto.' The inventor claims for Esperanto that it is equally suitable to prose or poetry. There are only sixteen rules in the grammar, and the language can, it is said, be completely acquired in a few days.

—A Belgrade correspondent of a German paper states that ex-King Milan is again in want of money, having spent since his abdication 3,500,000 francs. It is feared that the ex-King may attempt a fresh *coup d'état*, and it is added that he has advised King Alexander to suspend the constitution.

—A coal strike is in progress in Scotland, owing to the refusal of the coal owners to grant the men a shilling advance on the present price of labour. The stoppage is already affecting other industries. Coal has risen more than fifty per cent., and many workers whose employment depends upon a supply of fuel have been rendered idle.

—A district of Persia comprising the city of Kuchan and the surrounding territory has been desolated by earthquake shocks which began Nov. 17 and continued for a week. The city of Kuchan and neighbouring villages were completely destroyed, with an estimated loss of 12,000 lives, and 50,000 domestic animals.

—The German Emperor, addressing some recruits, said: "I want Christian soldiers who say their Lord's Prayer. The soldier should not have a will of his own, but all of you should have one will, and that is my will. There exists only one law, and that is my law. And now go and do your duty, and be obedient to your superiors."

—A serious railway disaster is reported from Limite, near Milan, an express train having collided with a goods train, owing, it is believed, to a thick fog, which prevented the signals being seen. The wrecked train caught fire, and many people were burnt to death. The loss of life is estimated at twenty-two, and an equal number were seriously injured.

—There are, according to the Belfast Chamber of Commerce, 400 floating wrecks at the present moment in the Gulf Stream within a distance of 1,350 miles. These are a great menace to any vessels of lesser size than the trans-Atlantic liners, as they give no warning of their presence in time to avoid what may be a disastrous collision.

—Emperor William and Count von Caprivi have each been made the recipient of an "infernal machine," sent by some miscreant unknown. As their suspicious appearance caused them to be turned over to the police and opened by the latter with great care, the plot of the sender failed and no explosion resulted. In unskilful hands, however, the opening would have been attended with terrible results.

—A late steamer arrival at Victoria, B.C., brings word from Alaska that there have been four earthquakes during the summer at St. Augustine Island (Chorna Borna), where the mountain is now emitting dense clouds of smoke, forewarning another eruption. The natives, remembering the devastation caused by the eruption twelve years ago, are deserting the island in haste, abandoning all their interests. The last eruption rendered useless all existing charts of the neighbouring waters, causing five shipwrecks.

—A telegram to the *Yassiche Zeitung* from Kovno, gives an account of a terrible affair which is reported to have taken place at Krosche, a small town in the government of Kovno, about thirty miles from the German frontier. The authorities at that place, it is stated, received orders from the Russian Government to close the local Roman Catholic church, and to prevent this from being done, the Roman Catholics assembled in the church and occupied it day and night. Finally a detachment of troops led by the governor, one night forced their way into the building, and attacked its occupants with drawn swords. Before the building was cleared twenty persons were killed and more than 100 were wounded. The remainder then fled, but were pursued by Cossacks, and in attempting to escape across a neighbouring river, a large number of them were drowned. Some hundreds were taken prisoners, and are to be tried before a court-martial.

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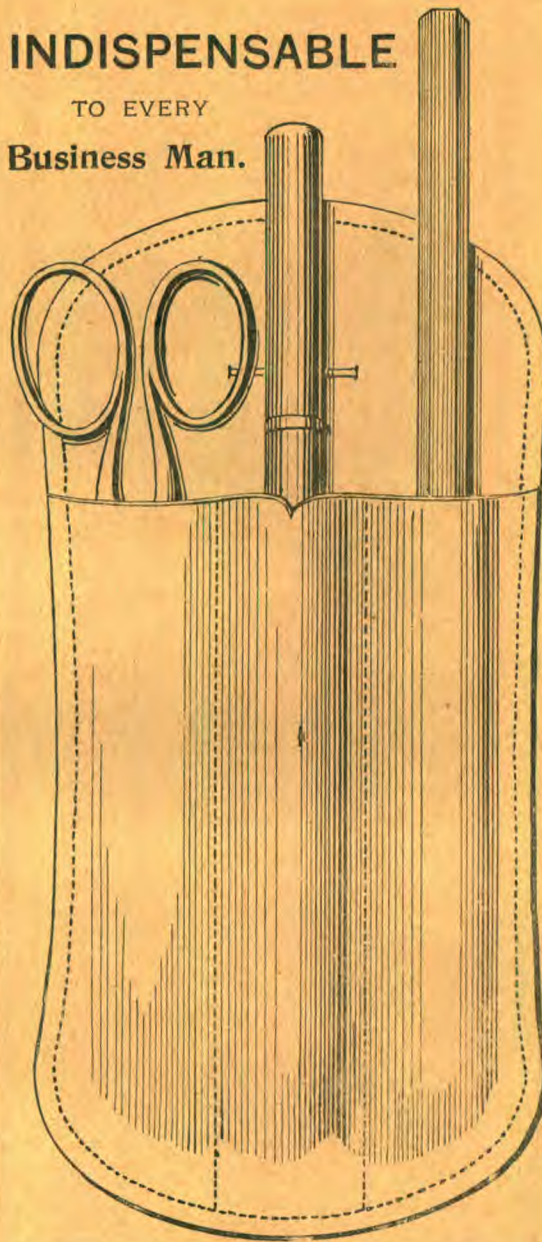
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The Present Truth.

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LONDON, DECEMBER 7, 1893.

FOR TERMS, SEE FIRST PAGE.

"Can't Remember."—One of the most common complaints that we hear from religiously-inclined people is that they cannot remember what they read in the Bible. This they usually attribute to their poor memories. They wish that they had memories equal to that of some of their acquaintances, but since they have been deprived of that blessing, they resign themselves to what they suppose is their fate.

Now the fact is, in nine cases out of ten, that these same people have very good memories. Engage them in conversation on their special line of work, and they will tell all the details, the state of the market, etc., with a minuteness that will astonish you. Some of these "poor memory" people can give you all the gossip of the neighbourhood for years back, without losing a link. And yet they "can't remember" a Bible text. The man who can in the dark lay his hand on any article among the hundreds or thousands in his shop, or the woman who can do the same thing with her household affairs, or who can tell what every woman of her acquaintance wears, even to the exact shade of every ribbon, cannot tell where a single passage of Scripture may be found. Why is this?

THE answer is simple. The trouble is not with the memory, but with the attention. They give their minds to the one thing, and not to the other. It is the thing that makes a distinct impression on the mind, that we remember. A person may read half a dozen chapters in the Bible every day, in a desultory manner, and not remember anything. It is not to be expected that he should. But let him become so interested in the subject that for the time it fills his mind to the exclusion of everything else, and he will never forget it. It is not always the length of time that one bestows upon a thing, that makes him remember it. If the impression is vivid, a minute will serve to accomplish what hours would otherwise fail to do. It is not by any means always the case, but it is so very often, that "poor memory" is but another name

for "poor interest." That same person will remember without difficulty that in which he is deeply interested.

THE writer has often tried a plan which was very effectual in teaching him to remember the location of a text. It was very familiar, would come to his mind at appropriate times, but where to find it he could not tell. To turn it up in the concordance will do in case of emergency, if he must have it then, and the concordance is near; but the trouble is that the concordance is needed time after time for that same text. The first time the writer put the plan into use, he thought the desired text was in Isaiah, but was not sure but that it might be in Jeremiah, or even Ezekiel. So he began at the first verse of Isaiah, and read till he found it. In that case he found it before reading the book of Isaiah quite half through. He never forgot it. Sometimes he has had to read the Psalms half through in order to find a text, and it has paid, because he has not only fixed that one in mind, but has learned many other things as well.

MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is a comforting assurance to those who have little or no ability to read the Bible, or who, by reason of age or infirmity, have little power of memory. There is life in every word that proceeds from God. One need not necessarily know all the word of God, in order to have life from it. If he knows but one word of God, and knows it as the word of God, it is life to him. If he knows more, that is life to him. Of course, if one has much of the word, and ignores part of it, he gets no life at all from any of it; because to ignore one word of God, is to ignore it all, since one life is in it all. Man must live by every word of God; but if only one word comes to him, he will get life from that.

THE Bishop of Liverpool has just delivered his fifth triennial charge. In it he dwelt upon the "unhappy divisions" in the English Church, which, he says, "are far more serious than any we have ever had to face in the Established Church since the era of the Reformation. He described the church as "drifting, drifting, drifting, and in imminent danger of shipwreck." He says that the inevitable result of these divisions, if they are not healed,

will be "the disruption and complete breaking up of the Establishment in England." This he regards as the greatest possible calamity, not to the church only, but to the State, so much so that he would far rather see "any one of the sects established in this country, than see the State ceasing to recognise God." The bishop evidently confounds recognition of a church with recognition of God.

IT is stated that in the elections just concluded in New Zealand, the women voters, who exercised the franchise for the first time, gave their votes, as a rule, to the candidate professing Christianity and "advanced temperance." Many people will doubtless hail this as a wonderful addition to the cause of Christianity, but thoughtful ones will see in it a special bid in favour of hypocrisy. When a profession of Christianity is generally considered essential to public office, every political hack in the world will at once *profess* Christianity, and will shout himself hoarse in his anxiety to demonstrate the strength of his profession.

FROM the Chicago correspondent of the *Congregationalist* (Boston, U.S.A.) we learn that Mr. Stead has been in the former city, lecturing the ministers. The correspondent says: "He has addressed our ministers, and with an earnestness which carried everything before it, urged them to seek some kind of union with the leaders of the Trades Unions. He has secured the appointment of a committee to bring this about." The result of such an alliance will be simply that the church will carry on its work more in accordance with worldly policy. The proper work of the church is to save people, but no one will ever be converted through trade unionism.

IT is estimated that there are about 10,000,000 Spiritualists in America, and 12,000 mediums.

RELIGIOUS MEETINGS.

THE Seventh-day Adventists of North London meet in Duncombe Hall, Duncombe Road, Hornsey Rise, every Sabbath at 11 A.M. This service is preceded by Sabbath-school.

Services are also held on Sundays at the same place, as follows: Bible study at 3 P.M., and preaching at 7 P.M. Hymn books and Bibles are provided for visitors, and all are welcome.