

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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WE know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death," 1 John iii. 14, Revised Version.

THIS is much more comprehensive than the rendering, "He that loveth not *his brother*, abideth in death." Moreover it is identical with 1 John iv. 7, "Love is of God," and verse 19, "We love, because He first loved us." Perfect love is unselfish, and comes from God alone. It appears in man only when the love of God is shed abroad in his heart by the Holy Spirit. Rom. v. 5.

THE Holy Spirit is the Spirit of life. "It is the Spirit that quickeneth." John vi. 63. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2. Christ symbolised the Spirit as "living water" (John vii. 37, 39), and also said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 11.

LOVE and life, therefore, come from

God, through His Spirit. This is what is indicated by the text first quoted. Love is the evidence of having passed out of death into life. That is, the new life from above, which begins in those who believe on Christ (John iii. 36) is love, and the beginning of that life in man is the beginning of love. True love and real life are identical.

"GOD so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. In giving His Son, God gave Himself. "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. It is the death of Christ that reconciles us to God. Rom. v. 10. Therefore God was in Christ in His death. So the elders are exhorted to "feed the church of God, which He hath purchased with His own blood." Acts xx. 28. We cannot understand the mystery of it, but the fact remains that God has given His own life for man; and those who pass from death to life receive the life of God. Love is but the outflowing of the life of God.

"THIS is the love of God, that we keep His commandments." 1 John v. 4. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Rom. xiii. 10. We have seen that the life of God is love; and since love is the fulfilling of the law, it is evident that the life of God is the perfect law. So that life, love, and law are identical. "God was in Christ;" in Him the life of God was fully exhibited, so that in the life of Christ we find the perfection of the law. As the hymn says,—

"My blest Redeemer, and my Lord,
I read my duty in Thy word;
But in Thy life the law appears
Drawn out in living characters."

WHAT then necessarily follows from the fact that it is the life of God

which comes into believers?—Nothing less than that the law comes in with the life, because the life is the law. What that law of life and love is, we see stated in the ten commandments, which Christ spoke from Sinai, and which He lived out in Judea and Galilee. He kept the Father's commandments (John xv. 10), because the law was within His heart. Ps. xl. 8. But Jesus Christ is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. Therefore when He lives in the heart by faith, He will live as He did when on earth eighteen hundred years ago. There will be no change. God changes not (Mal. iii. 6; James i. 17); Christ changes not; therefore the law which is but the life of God in Christ, cannot change. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17.

WITNESSES FOR GOD.

"YE are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God." Isa. xliii. 10-12.

Coming down to New Testament times, we find very frequent utterances to the same effect. The Saviour impressed this truth upon the minds of His disciples. "Ye shall be witnesses unto Me," said He, "both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 9. And Peter writes, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you

out of darkness into His marvellous light." 1 Peter ii. 9.

What is our witness to be? For answer we may inquire what it was that Christ witnessed when He was a mortal like ourselves? for His life is our example. And Christ said, when He stood before Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37. We also, then, are to bear witness unto the truth.

But what is the truth? This question is answered in the prayer of Jesus for His disciples, recorded in John xvii. 17: "Sanctify them through Thy truth; Thy word is truth." There is a great controversy raging between truth and error, represented by the forces of God and of Satan. The character of God and the justice of His dealings with His creatures, are on trial before the universe. The rebellion of Satan is based on his assertion, persistently maintained ever since it was first uttered in heaven, that God is unjust and that His system of government is faulty. Jesus Christ came into the world to demonstrate to all intelligences that "God is love," and that justice and judgment are the habitation of His throne. Ps. lxxxix. 14. Therefore it was that the heavenly choir sang at the birth of Christ, "Glory to God in the highest; and on earth peace, good will toward men."

Our lives are a constant testimony either for the principles maintained by God, or for the assertions maintained by Satan. The life of Christ was a constant and unvarying testimony to the truth of the words of God and the perfection of His character and government; but our lives give a testimony that is strangely inconsistent with itself. At one time we witness for God; at another time we deny Him. How deny Him? We read of some who "profess that they know Him, but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." Titus i. 16. We deny God by sinning against Him. Every transgression is a testimony on the side of Satan. It is a testimony that under God's government we cannot do that which is right; that His grace is not sufficient for us, and that the misery and ruin into which we come by transgression are the necessary result of the circumstances which, under His government, surround us; for we justify at the time the act by which we transgress. This is in direct harmony with Satan's claim,

for he declared that God's government was not a just and perfect one, and seceded from it to set up, as he claimed, a better one. This is the true significance of sin. It is a declaration before all the universe in denial of God, and in justification of God's great enemy.

But when we obey God, when we exercise faith and claim His promised power to enable us to do His will, we testify that sin is without excuse; that God's government is just and right, and that in it every provision is made for the welfare and happiness of His creatures. This is that which we are to witness for God. What an honour to glorify Him by giving this testimony before men, before angels, and before all the beholding universe!

♦♦♦♦♦ "I AM WITH YOU."

THESE are the words left by Jesus Christ with His disciples for their comfort amidst the trials and temptations which beset their pathway here. And how well adapted they are to cheer and sustain His followers through the vicissitudes of their earthly pilgrimage. "I am with you always,"—I, who have all power in heaven and in earth—I, who "am the way, the truth, and the life," the embodiment of perfect wisdom and grace and righteousness. How full of comfort are such words if we will but believe them and keep them with us.

Is your place in life a very humble one, so that you seem altogether beneath the notice of men? The word of Christ to you is, "I am with you." Is your lot a hard and painful one? Still the assurance comes, "I am with you." The Saviour condescends to occupy any place, no matter what, that can be filled by one of His disciples. No station is too humble for Him; no lot too trying. Do you suffer for the necessities of life? Christ knows what it is to feel the pangs of hunger. Are you without friends? He knows what it is to be friendless; in the very hour of His trial, "all the disciples forsook Him and fled." Are you without a home? The Son of man had not where to lay His head. Wherever you have been as His follower, there He has been; wherever you are, there He is.

Christ has passed through lower depths and darker trials than any that ever have been or can be experienced by His earthly children. He did this that He might "save to the uttermost all that come unto God by Him." He

descended to the lowest depths of human woe, that He might reach and save those who were sunken therein, as well as those who had fallen less low.

And not only has the Son of God *been* through all these dark places, but He is in each one of them with you. What you feel, He feels. He identifies Himself with you in all your trials and sufferings. And thus it is that He will say to those who have clothed the naked, visited the sick, fed the hungry, and in other ways ministered to the necessities of the needy, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

The Apostle Paul tells us that "unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. i. 29. But, we are further told, "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 5. "In all our tribulation," said the apostle, "we are exceeding joyful." In suffering, we have fellowship with Him. Phil. iii. 10. And therefore we may think it not strange concerning the fiery trial that comes upon us, but rejoice, inasmuch as we are made partakers of Christ's sufferings; and when the hour of darkness comes, commit the keeping of our souls to Him, as unto a faithful Creator. 1 Peter iv. 12, 13, 19.

♦♦♦♦♦ NOT MAJORITY, BUT UNANIMITY.

MUCH is said about majority rule, and most people seem to think that for the majority to rule, even in religious matters is a most just and equitable arrangement. But whatever may be said for it in worldly affairs, it is a fact that the Gospel knows nothing of any such rule. Unanimous action is the only thing recognised in the Bible. Note the following texts:

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts ii. 1.

"And the multitude of them that believed were of one heart and of one soul." Acts iv. 32.

When there was a question under consideration in the church at Jerusalem, "the apostles and elders, with the whole church" were of one mind in regard to it. See Acts. xv. 22.

The Apostle Paul wrote: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the

same mind and in the same judgment." 1 Cor. i. 10.

Again: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God." Rom. xv. 5, 6.

This last text gives the secret of unanimity. It must come from God. "Let this mind be in you, which was also in Christ Jesus." Phil. ii. 5. This comes not by discussion and argument, but by prayer for the Spirit of submission one to another. Therefore prayer and the study of the word of God, in which the mind of Christ is revealed, and not discussion and legislation, is the proper way to settle all the affairs that concern the church of Christ. If there is not perfect unanimity in the church, there is wrong there. The wrong may lie with the majority, or with the minority, or with both; but it is certain that when there is not unanimity in regard to any question, the proper thing to do is to drop that question for the time, and seek the Lord. The "peace of God" is the only thing that should rule in the church of Christ.

Christianity and "Christendom."—Religious journals are not prone to recognise the distinction between a "Christian" nation and one in which Christianity, in form at least, is the prevailing religion; but *The Christian*, looking across the ocean to semi-civilised lands which have become the field of Christian missionary effort, sees the distinction very plainly, and is led to speak as follows:—

The distinction drawn by Dr. Pentecost between Christianity and Christendom, between the followers of Christ, and the inhabitants of so-called Christian countries, is of the utmost importance. The drink and opium traffic, the legalisation of vice, and other forms of evil are not Christian but heathen. There is no Christian nation in the world, in the sense in which the word Christian is used in that classical passage which declares that "the disciples were called Christians first at Antioch."

There is therefore in the Bible sense of the term "Christian," no such thing as a Christian nation on the earth. But will *The Christian* and other religious journals of England admit this fact when it is not a question of clearing Christianity from the stigma sought to be put upon it by the heathen by the means above mentioned, but of maintaining religious customs and traditions which have come down to us with the sanction of very many prominent ecclesiastics and laymen of England, both by precept and practice?

Will it be admitted then that the voice of government, which now permits "the drink and opium traffic, the legalisation of vice, and other forms of evil," is not the voice of Christianity?

THE CHURCH—TRUE AND FALSE.

THE Bible contains very little of what is known as "church history." We find abundant testimony as to what the Church of Christ ought to be, and what it will be when He returns to receive it to Himself; but we find only enough of its history to enable us to see that such a church as the Bible requires is not an ideal affair, but that it did once actually exist; and thereby we may know that it will exist again. There are numerous "Church Histories" in existence, but they are only the history of apostasy. People who study church history to find out what the church should be, are as those who go to a cripple to learn how to walk. Since the days of the apostles, the names and history of the members of the true church of Christ have been written only in the books in heaven.

We cannot at this time enter into a study in detail of what the church ought to be. Suffice it to say that the Church of Christ is the body of Christ, and that therefore it draws its life from Him. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John ii. 6. Of Him it is said that He "did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter ii. 22, 23. Although He was rich, for our sakes He became poor, that we through His poverty might be made rich. 2 Cor. viii. 9. And the church is exhorted thus: "Let this mind be in you, which was also in Christ Jesus; who, . . . made Himself of no reputation, and took upon Him the form of a servant." Phil. ii. 5-7.

To find out, therefore, what the church of Christ must be, we have only to study the life of Christ; "because as He is, so are we in this world." 1 John iv. 17. We may, however, quote a few words that Christ has spoken to His followers. By keeping them in mind, we shall easily be able to discern and be on our guard against the spirit of antichrist whenever we meet it.

UNSELFISHNESS AND HUMILITY.

AT one time two of the disciples

made a request, through their mother, for the two highest places in Christ's kingdom. When the rest of the disciples heard of it, they were moved with indignation against the two. They thought that it was unfair for the two to steal a march on them in the race for preferment. "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 25-28.

In the world men seek for place and power for themselves. But in the church of Christ the rule is, "In honour preferring one another." Rom. xii. 10. Whenever a spirit of seeking a position for one's self, or a disposition to exercise authority over another, comes into the church, then it is the world, and not the church of Christ. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 16.

The true church is the body of Christ, "the fulness of Him that filleth all in all." Eph. i. 22, 23. Therefore we find this exhortation: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant." Phil. ii. 1-7.

It was the mind that Christ had when He was in heaven, that led Him to do that. In heaven He had the spirit to serve, and it only needed that He should take the *form* of a servant, for men could not look upon Him in His glory. In Him we see what His church must be. He "went about doing good," living among men as one that served. So it is said to us, "By

love serve one another." Gal. v. 13. This mind can be in men only as they yield themselves to the Word of God, for the word is spirit and life. The prophecy concerning Christ was, "I will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deut. xviii. 18. And when He came, He took as the rule of His life, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Accordingly we find that the characteristics of the church at the time when the Spirit of God dwelt in it were humility and loyalty to the word of God. "They were all with one accord in one place." Acts ii. 1. "And the multitude of them that believed were of one heart and of one soul." Acts iv. 32. Their prayer was that with boldness they might speak the word. Verse 29. When they were dispersed from Jerusalem, they "went everywhere preaching the word." Acts viii. 4.

THE BEGINNING OF APOSTASY.

BUT this state of things did not last long, and the change all came through disloyalty to the word of God. To the elders of the church at Ephesus, the Apostle Paul said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29, 30. Notice that the "perverse things" spoken would have the effect of drawing disciples after the speakers, instead of to God. "He whom God hath sent speaketh the words of God." John iii. 34. The effect of speaking the words of God, will ever be to draw men to Him; but he that speaketh his own words, draws men to himself. It was for this reason that the Apostle Paul through the Spirit gave this solemn charge to Timothy:—

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 1-4.

Even in the days of the apostles,

the seeds of this apostasy were in the church. Paul wrote, "The mystery of iniquity doth already work." 2 Thess. ii. 7. John says, "I wrote unto the church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church." 3 John 9, 10. He spoke perverse words, to draw away disciples after himself.

THE CAUSE OF APOSTASY.

It was not long before the fine gold had become dim, and a different voice than Christ's was heard in the church. Within a little more than a hundred years after John wrote, a "Theological Seminary" was in full operation at Alexandria, spreading the darkness of Egypt over the earth. The two principal teachers at this school were Origen and Clement. To this school young men came from all parts of the world, to learn how to preach; and so great was its influence, that we are told that nearly all the sermons of the day were taken either directly or indirectly from Origen. We have only to learn the sentiments of the teachers in that school, to know the kind of husks upon which the churches were fed.

Origen wrote a work on the principles of things, from which we quote:

Having spoken thus briefly on the subject of the Divine inspiration of the Scriptures, it is necessary to proceed to the consideration of the manner in which they are to be read and understood, seeing numerous errors have been committed in consequence of the method in which the holy documents ought to be examined not having been discovered by the multitude.—*De Principiis, book 4, chap. 1, section 8.*

Clement also said: "For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit."

Here we have a direct contradiction of the words of Christ, who said that the things of God were revealed unto babes, and that they who receive the kingdom of God must do so as little children, and not as philosophers. When Christ was on earth, "the common people heard Him gladly." Mark xii. 37. They could understand the deep things which the learned men

found so difficult. But let us read further what these men said. Origen said, "With respect to Holy Scripture, our opinion is that the whole of it has a spiritual, but not the whole a bodily meaning, because the bodily meaning is in many places proved to be impossible."

Again he said, in the same book:—

The word of God has arranged that certain stumbling-blocks, as it were, and offences, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the true doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine. And this also we must know, that the principal aim being to announce the "spiritual" connection in those things that are done, and that ought to be done, where the word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of super-sensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwove in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not. And sometimes a few words are interpolated, which are not true in their literal acceptation, and sometimes a larger number. And a similar practice also is to be noticed in regard to the legislation, in which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded for the sake of the inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God must be brought out in such subjects.—*Section 15.*

And as though this was not enough, he proceeded to say:—

Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first, and second, and third days, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, and placed in it a tree of life, visible and palpable, so that one tasting the fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.—*Section 16.*

THROWING THE BIBLE AWAY.

BEFORE noting the necessary results of such teaching, let us see how diligently it has been transmitted to the present time. Many quotations might be given like the following, which is taken from an article by a clergyman, in one of the most prominent religious journals: "The infallibility of Scrip-

ture is on a par with the infallibility of the Pope, and the desire to lean on it is evidence of a like weakness." Again, "I have been surprised that so little stress has been laid hitherto, except by Dr. Clifford, upon the grave popular mischief that is worked by this doctrine of Biblical inerrancy. It is the commonest stumbling-block to young disciples, and the stoutest weapon of ignorant unbelievers. . . . If common men held a reasonable Christian doctrine of Scripture, four out of every five secularist arguments would have no point left."

So Origen thought, and he proceeded to take the point out of secularist objections to the Bible, by throwing the Bible overboard. It was thus that some of the ministers of America proceeded to answer Ingersoll several years ago. When the infidel carped at the flood, and at other things mentioned in the Old Testament, they met it by saying that those things were not believed by educated Christians. That is, they met his objections, by agreeing with him.

Bearing in mind the fact that the same thing that Origen taught nearly seventeen hundred years ago, is in the church to-day, let us see what is involved in it.

In the first place it is evident that it is the spirit of antichrist, because it directly contradicts the words of Christ, who said that the things of God are revealed unto babes. Then it puts man above God, inasmuch as it claims that God is not able to make Himself understood by common people, without the help of men who have been trained in philosophy. It puts man in the place of God, and really makes man God, since the man who is able to tell when God means what He says, and when He does not, and who is able to find out by his own wisdom "a meaning worthy of God," must have a mind even greater than that of God.

Anyone can see, also, that the result of such teaching must be the same as to take the Bible away from the common people by force. For once get the common people to believe that the Bible is a book that they cannot understand, and that it needs special interpreters, and they will certainly not trouble themselves with reading it. Thus it appears that the result of teaching that the Bible has errors, and that people who read it for themselves, and who believe just what they read, will fall into dangerous errors, is to place all religious teaching in the hands of a few self-constituted interpreters.

Thus are fulfilled the words of the Apostle Paul, that men should arise, speaking perverse things, to draw away disciples after them. Of course with the Bible practically out of the hands of the people, there was no manner of false doctrine that their teachers could not palm off upon them.

Clement's teaching was that "Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training for those who attain to faith through demonstration."—*Stromata, Book 1, chap. 5.* Therefore it followed that in course of time only those who had taken a course in "philosophy," especially that of Plato, were thought fit to teach the Scriptures; just as in these days a man cannot be counted a "theologian" unless he has taken a thorough course in the heathen classics. The study of the heathen writers is considered one of the prime essentials in the preparation of a minister of the Gospel.

The result of this philosophical training for the ministry in the early days of the Christian era, was that it led the teachers of religion "to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things of which not a word can be found in the Holy Scriptures."—*Mosheim.* Not only so, but the greater part of the Platonists, imbibing the idea that Christianity was only another system of philosophy, "were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles."—*Ibid.*

And thus, as the result of departing from the plain word of God, and being turned to fables, the church was utterly corrupted, so that it came to pass that the greatest "heretics" were those who believed the Bible. Everything was perverted. In process of time it happened that even the teachers themselves lost all the knowledge of the Bible that they ever had; for since all that they taught they drew from their own heads, using the name of the Bible to give weight to their opinions, it soon became unnecessary to so much as refer to the Bible. When the priests spoke, the people were led to believe that it was the same as if God Himself

had spoken. This will be more apparent when we consider the

TRUE PASTORS, OR BISHOPS.

IN the primitive church, which is the only model for the church in all ages, there were no officers but elders and deacons. Each church had not simply one elder, but several. Thus Paul and Barnabas ordained "elders in every church." Acts xiv. 23. Paul wrote to Titus saying, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." Titus i. 5.

The office of elder was identical with that of bishop. Thus when Paul wrote to Titus as above, that he should ordain elders in every city, he proceeded to state the qualifications of elders,— "if any be blameless," etc.,—"for," said he, "a bishop must be blameless." Titus i. 6, 7. "Elder" and "bishop," therefore, are but two terms for the same person and office.

The word bishop is "*episkopos*," from which we have the word "episcopal." The literal meaning of the word is *one who looks over or oversees.* Accordingly we find Paul addressing the elders of Ephesus thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts xx. 28.

But although elders are bishops or overseers, they are not to be lords or drivers. They are to feed the flock. To feed a flock is the duty of a shepherd; and so we read the following exhortation:—

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God, which is among you, taking the oversight thereof, not of constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4.

One who feeds a flock is a shepherd; therefore the elders are called shepherds, feeding the church under the direction of Christ, the Chief Shepherd. Shepherd is the same as pastor, the latter being the Latin word for shepherd. As shepherds, the elders are to have the oversight of the flock, thus exercising the office of bishop, still

under the direction of Christ, who is the Shepherd and Bishop of our souls. 1 Peter ii. 25.

In the above texts, therefore, we find that elders, pastors, shepherds and bishops, are all one and the same thing. The church of Christ knows no higher office than that of elders, or presbyters, which is simply an Anglicised form of the Greek word for elder. Peter declared himself to be an elder.

These elders were not to exercise lordship over the church. They were to be esteemed very highly in love, for their works' sake; but they were not to assume any airs, nor to claim any respect as "superior" officers. The church of Christ knows no such thing as rank. So the Apostle Peter continues his exhortation, "Likewise ye younger submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility." 1 Peter v. 5. Remember the words of Christ, "He that will be chief among you, let him be your servant."

EXALTATION OF THE BISHOPS.

AS ALREADY intimated, the exaltation of the bishops grew out of and was parallel with the withdrawing of the Bible from the people. The idea that the Bible needed to be "interpreted," naturally led to what Neander describes as "the formation of a false sacerdotal caste in the Christian church." The body of bishops regarded themselves as far above the common people, whence arose the terms, "clergy," and "laity." The word "clergy" is from the Greek word *klaros*, meaning a lot, or an inheritance,—a heritage,—and the application of this term to themselves by the bishops, showed that they regarded themselves as the heritage of God, while all the rest were simply the "laity," that is, the people. It was the old heathen Roman distinction of patricians and plebeians. On this point we read the following from Hase's Church History:—

It seemed desirable to increase the veneration which necessarily attends the virtues and a faithful performance of official duty in the church, by mysterious forms of ordination, by connecting them through various associations with the Old Testament priesthood, and by external tokens of peculiar sanctity. The result was that even in the second century the priests were represented as the official mediators between Christ and the congregation. To speak in the church, and to administer holy rites, were conceded to be the special prerogative of the clergy, although learned laymen were sometimes heard in the public assembly, with the consent of the bishop.

But this was not enough. Ambition is never satisfied, but only grows with each successive step in its grati-

fication. The bishops were not content with being as a body above the people, but they must strive for supremacy, one over another. Accordingly one of the elders in each church assumed and was granted the sole right to be called "bishop," while all the others retained the simple title, "presbyters." Thus the two names for the one office were made to indicate two different offices. The deacons were an order below the presbyters, and still below these were added, in course of time, several other orders; because the introduction of new orders among the "clergy," raised the rank of those already existing.

Another step in the exaltation of the bishops was the distinction that was made between the bishops residing in the city and those over country churches. The churches in the villages and the country round the city, were considered as tributary to the larger body, and the bishops as under the bishop of the city church. They were considered as above the presbyters, but beneath the chief bishop.

COUNCILS.

STILL another step was the holding of Councils. "For by them, in the first place, the ancient rights and privileges of the people were very much abridged; and on the other hand, the influence and authority of the bishops were not a little augmented. At first the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but by little and little, they made higher pretensions, and maintained that power was given them by Christ Himself, to dictate rules of faith and conduct to the people. In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted. For it was necessary that one of the confederated bishops of a province should in those conventions be intrusted with some authority and power over the others; and hence originated the prerogatives of Metropolitans. And lastly, when the custom of holding these councils had extended over the Christian world, and the universal church had acquired the form of a vast republic composed of many lesser ones, certain head men were to be placed over it in different parts of the world, as central points in their respective countries. Hence came the Patriarchs; and ultimately a Prince of Patriarchs, the Roman Pontiff."—*Mosheim*.

All this would have been avoided if the Bible had been held. Truth does not depend upon majorities, nor on great men. The Bible is the truth, and it makes no difference how unlearned and despised a man is who states truth in the language of the Bible; it is just as true, and has as much authority as though it were stated by a council of Doctors of Divinity.

THE CHURCH PAGANISED.

THE limits of this article do not allow the statement of all the errors that crept into the professed church. It is sufficient to say that they were all the abominations of heathenism, gilded over with the appearance of Christianity. This was inevitable, for when it came to be a settled thing that the study of heathen philosophy was the necessary preparation for the teaching of religion, it could not be otherwise than that the religion taught after that preparation had been gained, should be the religion of heathenism. Thus it is that the Catholic Church is simply the continuation of ancient heathenism under the name of Christianity. Not but that there are thousands of people in that church who are as sincere as men can be, and who have the spirit of loyalty to the truth, as far as they know it; but the church itself is paganism. This may be seen in the fact that the clergy of the church gladly accepted all the homage that had previously been paid to the heathen priests. Cæsar gave the following account of the priests of Gaul and Britain:—

The Druids are in great honour among them; for they determine almost all controversies, public and private; and if any crime is perpetrated, if a murder is committed, if there is a contest about an inheritance or territories, they decide and determine the rewards or punishments. If any one, whether a private or a public character, will not submit to their decision, they debar him from the sacrifices. The Druids are not accustomed to be present in battle, nor do they pay tribute, with the other citizens; but are exempt from military service, and from all other burdens. Allured by such privileges, and from inclination, many embrace their discipline, and are sent to it by their parents and friends.

In a note to Mosheim's Ecclesiastical History, Schlegel shows how naturally this homage paid to the Druids came to be transferred to the bishops of the church. He says:—

That these pagan nations had been accustomed to treat their idolatrous priests with extraordinary reverence, is a fact well known. When they became Christians, they supposed they must show the same respect to the Christian priests. Of course they honoured their bishops and clergy as they had before honoured their Druids; and this reverence disposed them to bear patiently with their vices. Every Druid was accounted a very great character, and was feared by every one; but the chief Druid was actually worshipped.

When these people became Christians, they supposed that the Bishop of Rome was such a Chief Druid, and that he must be honoured accordingly. And this was one cause why the Roman Pontiff obtained in process of time such an ascendancy in the Western countries. The patriarch of Constantinople rose indeed to a great elevation; but he never attained the high rank and authority of the Roman patriarch. The reason was that the people of the East had not the same ideas of the dignity of Chief Priest as the people of the West had.—Cent. 5, part 2, chap. 2, section 7.

When the reader remembers that heathen philosophy had taken the place of the Bible, and that great numbers of learned heathen had been led to accept this paganised Christianity, thinking, as was true, that it was only another form of paganism, and that they did not think it necessary to change any of their former practices and principles, it will not be difficult to see how the Papacy became so firmly established.

TAKING THE PLACE OF GOD.

BUT the "Fathers" of the church had prepared the way for this long before. Cyprian, bishop of Carthage, had written: "The church is founded upon the bishops, and every act of the church is controlled by these same rulers."—*Epistle xxvi*. Again he wrote in his sixty-eighth epistle: "They are the church, who are a people united to the priest, and the flock which adheres to its pastor. Whence you ought to know that a bishop is in the church, and the church in the bishop; and if anyone be not with the bishop, that he is not in the church." And yet again he made the following blasphemous claim, putting the bishops on a level with God:—

But deacons ought to remember that the Lord chose apostles, that is, bishops and overseers; while apostles appointed for themselves deacons after the ascent of the Lord into heaven, as ministers of their episcopacy and of the church. But if we may dare anything against God who makes bishops, deacons may also dare anything against us by whom they are made.—*Epistle lxiiv*.

But let it not be thought that the fault lay wholly with the bishops. They grasped for power, but they could not have gained the power that they did, if the people had not given it to them. If the people had held fast to the Bible, no ambitious priests could ever have brought paganism into the church. But the truth is, that the majority of people desire a pope fully as much as anybody desires to be one. Just as we read of antichrist, and then read that there are "many antichrists in the world," so we may know that although there is one who is universally known as the Pope, there are many popes in the world. So strong is the pope-making spirit in the world, that the truest minister of the Gospel must

needs exercise all the grace that God gives him, in order to keep from being made a pope against his will. Let us see how this is done.

MAKING POPES.

INSTEAD of believing the promise of God, that He will give the Holy Spirit to every one who asks, and that the Spirit will make known the words of God, people prefer to go to their minister, to find out his opinion. In short, they put the minister in the place of the Spirit of God. Now while it is his duty to open the word of God, and to hold forth the word of life to the people, he is not to hold forth himself. He is to give them only the word of God, and not the word of man. But the people find it much easier to let somebody else do their thinking for them, and so, attaching themselves to some minister in whom they have confidence, they take his words as the words of God. Of course this reverence and deference is very pleasing to the natural man. It is very soothing to have one's opinions received, without question, as the settlement of all controversies, and therefore the man who is not on his guard will, without realising it, be pope to as great an extent as his influence extends. Most people are bound to have a pope. Instead of studying the word of God for themselves, they will besiege a minister to tell them what this or that means, to give his opinion upon this text of Scripture, and to tell them what they ought to do in this or that matter. Many good men, therefore, who can scarcely find language strong enough to condemn the Papacy, are themselves popes without being conscious of it.

We need not expend all our indignation on the Pope of Rome. The man who puts his trust in man instead of in God's word, is as culpable as the Pope, inasmuch as they who make popes are as guilty as those who consent to be made popes. A Protestant Papacy is no better than a Roman Catholic Papacy. The evil of the Papacy does not consist in the special errors that are held by it, but in the fact that man is put in the place of God. All the errors spring from that. Therefore repudiating some false doctrine of the Papacy, does not necessarily mean a repudiation of the Papacy itself. A man may cry out against all the false doctrines of the Papacy, and still be in reality a part of that false system. For wherever there is the spirit of the exaltation of self, or the trust in man, there is the Papacy.

The word of God is the only safe-

guard. "Thy word have I hid in mine heart that I might not sin against Thee." Ps. xix. 11. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Ps. xvii. 4. Of the righteous it is said, "The law of His God is in his heart; none of his steps shall slide." Ps. xxxvii. 31. Therefore the only work of the minister of the Gospel is to hold forth the word. He is to resist every attempt to make him a pope, by teaching the people that the man who puts his trust in man is cursed. It makes no difference if the fact which they get from man is the truth. He who accepts any truth on the authority of man, has not the truth on that point; for he has not received it as God would give it to him. Moreover he who receives a truth on the authority of man, will just as readily receive an error on the same authority. And there is no man in the world who is infallible. Therefore the people are to be taught that no man's opinion is of any value whatever, in religious matters. Not only is a man to refrain from giving his opinions about the Bible to other people, but he is as strictly to refrain from giving his own opinions to himself. He is not to put his opinion into or upon the sacred word. He who approaches the Bible with any opinion of his own, will learn only from himself, and not from God. Such are walking in sparks of their own kindling, and not in the light of God.

Let everyone understand, then, that the Papacy is all contained in deviation from the word of God; in putting man in the place of God. Let them know that Protestantism does not consist in denunciation of the Pope of Rome, nor is it simply anti-Catholicism. True Protestantism is positive, not negative. It consists in perfect loyalty to the word of God. "Whoso keepeth His word, in him verily is the love of God perfected; hereby we know that we are in Him."

SINCE love is the manifestation of the life of God in the soul, and that is righteousness, it should be evident to everybody that righteousness cannot be forced. No man can force another to do right; no man can even compel himself to do right. Neither good resolutions in individuals, nor laws in the State, can make people righteous, or contribute anything toward it. Societies, in which the members bind themselves to love one another, or even to love those who are not of their number, are of no account. Love is a

growth, not something tied on; it is from within, not from without. It flows spontaneously from the heart. When the love of God is in the hearts of men, they do not have to resolve to love one another, neither do they love only those of their own class.

SHUNNING EVIL.

A VERY baneful but popular error which has obtained the sanction even of ministers of the Gospel, consists in supposing that an evil, to be shunned, must first be seen and examined. In America recently a prominent minister of Ohio illustrated from his pulpit the "three-card-monte" game or trick before an immense audience which had assembled to witness the exhibition. Of course, his purpose was to expose the evil of card gambling, but whether he did not turn more minds in his audience in the direction of gambling than he turned away from it, is more than questionable. Ministers sometimes go to the theatre in order to be prepared to expose its evils before their congregations; and some, like the "Rev." Dr. Parkhurst, of New York, investigate even worse places than that, in order that they may be able to preach against them effectively! Such methods are altogether unscriptural, and must result in more harm than good.

The Bible rule is, "Abstain from all appearance of evil." Moral evils are not in this world to be studied, but to be shunned. The devil, of course, who introduced them, wants people to look at them and "investigate" them, because he knows that aversion, through the magic power of constant beholding, changes to pity and then to love, as expressed in the well-known lines of Pope. But moral evils, to be seen and realised in their true character, must be looked at in the light of that which is pure and righteous; they must be studied by contrast, and not by themselves.

And therefore the only proper method of leading people to shun them is to familiarise them with that which is good and pure; as the Apostle Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. When we are familiar with these things, as God by His Spirit will make us familiar if we will

let Him, we shall have no trouble in instantly recognising and shunning evil in any of its forms.

"SURELY I COME QUICKLY."

O'ER the distant mountains breaking
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise and sing, and watch and pray—
'Tis thy Saviour,
On His bright returning way.

O Thou long expected, weary
Waits mine anxious soul for Thee;
Life is dark, and earth is dreary,
Where Thy Light I do not see:
O my Saviour,
When wilt Thou return to me?

Nearer is my soul's salvation;
Spent the night, the day at hand;
Keep me in my lowly station,
Watching for Thee, till I stand,
O my Saviour,
In thy bright and promised land.

With my lamp well trimmed and burning,
Swift to hear and slow to roam,
Watching for Thy glad returning,
To restore me to my home:
Come, my Saviour,
O my Saviour, quickly come!

—J. B. S. Monsell, LL.D.

THE GOOD SHEPHERD'S ESTIMATE OF A LOST SHEEP.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The mission and work of Christ did not harmonise with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their teaching.

When the Pharisees expressed their discontent because of the class of people with whom He mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus.

The Pharisees said that if Jesus were a true prophet, He would harmonise with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving His Son to die for the sins of the world, the Lord God made manifest what was the estimate He placed upon men; for in giving Jesus to the world, He gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation, kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed His estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, His lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God.

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that He loved us." Oh, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd

was one whom the self-righteous Pharisees thought worthy only of sneers and hatred.

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking His sheep, and what self-denial, what hardships, what privations He endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, He seeks the lost! How few realise what desperate efforts are put forth by Satan to defeat the Shepherd's purpose. When the Shepherd at last finds His lost sheep, He gathers it in His arms with rejoicing, and bears it back to the fold on His shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting His mission, and putting upon His words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and He treated them with consideration and courtesy. Because He did this, the Pharisees sought to bring a charge against Him, and destroy His influence.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This love on behalf of man, expressed in the gift of His only-begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed at an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness,

in his perverseness, in his degradation, He might be induced to give him up as hopelessly lost. But the Lord gave His only-begotten Son, in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life.

MRS. E. G. WHITE.

THE BIBLE SABBATH.

LAST week we published some statements about the Sabbath, from the *Catholic Mirror*, under the heading, "Rome's Challenge to Protestants." Following is a further portion of the hard problem which it sets for Sunday-keeping Protestants, who profess to take the Bible as their sole guide. The idea of the *Mirror* is to demonstrate the insufficiency of the Bible; we hope, however, that our readers will hold to the Bible, and wholly repudiate Roman Catholicism. The Scripture quotations in the following are of course from the Douay Version:—

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognises no rule of faith, no teacher save the "infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of his church, so too, the Protestant recognises *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and practice. The language of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms, such as, "The Book of God," "The Charter of our Salvation," "The Oracle of our Christian Faith," "God's Text-book to the Race of Mankind," etc., etc.

It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. Recognising what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity (the Seventh-day Adventists excepted) on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises; viz., the testimony of the teacher common to both

claimants, the Bible. The first expression with which we come in contact in the sacred word, is found in Gen. ii. 2: "And on the seventh day He [God] rested from all His work which He had made." The next reference to this is to be found in Ex. xx., where God commanded the seventh day to be kept, *because* He had Himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* He desired it kept, in the following words: "Wherefore, the Lord blessed the seventh day and sanctified it." Again we read in the thirty-first chapter, fifteenth verse: "Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord." Sixteenth verse: "It is an everlasting covenant," "and a perpetual sign," "for in six days the Lord made heaven and earth, and in the seventh He ceased from work."

In the Old Testament, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it*, making it obligatory on all as "*a perpetual covenant*." Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, A. M. 2514 to A. D. 1893, a period of 3383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches then, with absolute certainty, that God had, Himself, named the day to be "kept holy to Him,"—that the day was Saturday, and that any violation of that command was punishable with death. "Keep you My Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people." Ex. xxxi. 14.

It is impossible to realise a more severe penalty than that so solemnly uttered by God Himself in the above

text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday-school and pulpit, than that of keeping "holy" the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from His sacred word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship? For it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God cancelling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree cancelling the mandate of the old law, and at the same time substituting a day for the divinely-instituted Sabbath of the old law; viz., Saturday. For inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a cancelling decree, could abolish the Saturday covenant; and another divine mandate appointing by name another day to be kept "holy" other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognised by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament, the new Divine decrees repealing that of Saturday and substituting that of Sunday, kept by Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance the Redeemer refers to Himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke, but during the whole record of

His life, while invariably keeping and utilising the day (Saturday), *He never once hinted at a desire to change it.* His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and while His body was yet in the tomb. Luke xxiii. 56 informs us: "And they returned and prepared spices and ointments, and rested on the Sabbath day according to the commandment." "But on the first day of the week, very early in the morning [they came] bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good drew near." Verse 54. This action on Friday evening, because "the Sabbath the part of the personal friends of the Saviour proves beyond contradiction, that *after His death* they kept "holy" the Saturday, and regarded the Sunday as any other day of the week. Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the cancelling act can be discovered in the practice of the apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts xiii. 14; same chapter, verse 27; again, verses 42, 44. Once more, chapter xv., verse 31; and chapter xvii., verse 2; and chapter xviii., verse 4. "And he [Paul] reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks." *Thus the Sabbath (Saturday) from Genesis to Revelation!!!*

Thus it is impossible to find in the New Testament the slightest interference by the Saviour or His apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement, nay, a *plenary indorsement* by Him while living; and an unvaried, active participation *in the keeping of that day and no other by the apostles*, for thirty years after His death, as the Acts of the Apostles have abundantly testified to us.

Hence, the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists, have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday.

"He that repeateth a matter separateth very friends." Prov. xvii. 9.

AN OBJECT LESSON.

A MAN was in the sea,
How came he there?
Only the foolish asked;
The pressing care
Was how to get him safely
To the land:—
Not one but longed to stretch
A helpful hand.

The pitiless sea
Against one half-spent man!
The mocking waters hissed,
The wild waves ran,
The winds laughed in his ears,
The unfriendly cloud
Beat him with raindrops
Cruel, cold and loud.

A hundred would have risked
Their lives for him:
A thousand anxious eyes
Were strained and dim;
And helpless hands were wrung,
And prayers were cried,—
And still the desperate man
Fought with the tide!

They could not launch a boat
So fierce the wave:
Yet they could help the man
Himself to save.
And buoy and rope and rocket
Were at hand,—
At last, just living,
He was drawn to land.

It was a crowd of brothers!
A great cheer
Of thankful joy was raised,
And many a tear
Stole down rough cheeks;
And yet—a stranger he!
What filled that throng
With wild and thankful glee?

And he was only one!
Why all this care?
Oh! round us is a sea
Of dark despair;
Not one, but many men
Are struggling there.
Listen! and you must hear
Their breathless prayer!

He was a man, you say,
That was enough!
But there are also men
Who, in the rough
And surging waters
Of our restless life,
Are beaten, bruised, half-drowned
In the great strife!

Oh, foolish men to care
So much for one,
And not care for the many!
Let the sun
Of God's light wake your hearts,
And make you wise
To see what is so plain
Before your eyes.

The men are in the sea,
Throw them a rope;
Watch them with pity,
Give them words of hope.
They may be saved
By some strong brother's hand.
They are Christ's men,
Oh, draw them safe to land!

—Marianne Farningham, in *The Christian World*.

SAID some one once to a little child,
"If you look at the whole length of
your seam, you will never get it sewn;
look only at the little between your
thumb and finger." There was a phil-
osophy of life in those humble words.

"TRUST in the Lord with all thine
heart; and lean not unto thine own
understanding. In all thy ways ac-
knowledge Him, and He shall direct
thy paths." Prov. iii. 5, 6.



THE HOME.

THE RECORDS.

TEN o'clock. Millie Brooks, tired and sleepy, put her French grammar on the pile of school books.

"I have studied till I don't know anything," she said to her mother, kissing her good night. "But I feel dimly that I shall be very wise tomorrow morning."

"I see by your last monthly report that your record was almost perfect," smiled Mr. Brooks. "So you must be 'wise' by the time you get to school."

"It will be perfect this month," Millie replied, proudly. "You shall be proud of your daughter, papa, on examination day; but I'm glad I don't have to recite now; I should fail completely. Good night," and she ran upstairs.

"Was I ever so tired before?" she yawned, as she lighted her gas. "But it is worth while. Papa will be so glad to see a perfect record this month. Oh, I am too tired to read in that tonight," she added, as the new rays of light fell on her little red Bible. I shouldn't understand a word if I tried. But, oh, I didn't yesterday; no, nor the day before, and Sabbath I only learned my Sabbath-school lesson. I wish I could remember it in the daytime; but then I have so little time I wonder I don't forget to eat."

She stretched out her hand towards it, but drew back without taking up the sacred Book.

"I am too tired," she said again. "To-morrow I will read in it for certain. I will try to make the time for it, and I won't forget it."

But the morrow was another busy day, filled with earthly duties, pleasures, and studies. Not one thought did she give to the study of the Book which was to guide her to eternal life.

Millie's school report for that week was perfect. The record kept showed not one failure. She knew her lessons by heart as well as by rote. Her superior mind thoroughly absorbed every detail. What she studied became her own. No wonder that for her was foretold a brilliant future. But if there is a record kept by the great Teacher, who loves to watch those who diligently study His Word, every day of that week was written upon that record

failure,—a failure where most she needed perfection by the study. Not one word of His Book had she made her own; she had gathered nothing from its treasures to strengthen her for her daily conflict with sin. The fire of Christian love was slowly burning out in her heart for lack of this most needful fuel.

She did not so much as stretch out her hand towards the little red Book to-night; she was weary, and did not see it; but her lessons were all learned. The algebraic problems were correctly worked, and she could not only repeat every page of history, but give you her ideas upon it. Latin Cæsar was at her tongue's end in such perfect English that you would have thought she was reading from the English text. French verbs, regular and irregular, were firmly fixed in her mind, and the French story was translated as easily as the Latin Cæsar. But not one gentle precept was instilled into her heart; she had ceased to follow the life of Him in whose footsteps she must walk; and the charity which was not puffed up, which was never vain, and sought not her own glory, was unlearned.

So the month went on, bringing every day a perfect record in school; and almost every day a failure was noted by the great Teacher, who has given us a book of lessons for life, and who watches faithfully over His scholars below.

"I have not missed once this month, papa," Millie said at dinner one day. "Just think of it! Will you not be proud of that record when it comes in? Sarah Gillette tried at first to keep up with me; but when I found what she was trying to do, I studied with renewed vigour, and she really gave up in despair. The girls feel they cannot keep up with me. So many of them failed yesterday in chemical experiments that Miss Sheffield said some very cutting things to them. 'There's Millie Brooks, the youngest in the class,' she added, 'who never fails.' That was worth all my hard study and weariness."

But was it worth the neglect of her Bible? Yet there was time for both. It was only that her heart was so filled with earthly ambition that it crowded out all love for holier study or ambition to stand nearest Him. While she was standing at the head of her class, proud of her own abilities, she was also growing puffed up and vainglorious. So, as time passed on, her mind grew richer in worldly lore, but her heart was barren and untaught. Her daily walk showed the stunted growth of her soul, and where humility and love should have flourished, grew the rank weeds of ill-temper and pride.

It was not that Millie never looked into her Bible. She often took it up, and sometimes even read a chapter; but it was merely as a duty, and she never dipped below the surface, or

made one blessed truth her own. She never studied it, praying God to bless His message to her. She never sought for a message; she only performed a task.

Examination day came and passed, and it was Millie Brooks, who, standing at the head of her class, took the prize; and it was Millie Brooks, who, not having the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God, was weak in the Lord, losing the "prize of the high calling of God in Christ Jesus."—*Child's Paper*.

THE DARK DAY.

'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its
rim
Was fringed with a dull glow, like that which
climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern
wings
Flitted abroad; the sounds of labour died;
Men pray'd, and women wept; all ears grew
sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He look'd
A loving guest in Bethany, but stern
As justice and inexorable law.

—Whittier.

THE dark day of Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain.—*Herschel*.

IN the month of May, 1780, there was a terrific dark day in New England when "all faces seemed to gather blackness," and the people were filled with fear. There was great distress in the village where Edward Lee lived, "men's hearts failing them for fear" that the Judgment day was at hand; and the neighbours all flocked around the holy man, who spent the gloomy hours in earnest prayer for the distressed multitude.—*Tract No. 379, American Tract Society; Life of Edward Lee*.

ALMOST, if not altogether alone, as the most mysterious and yet unexplained phenomenon of its kind in nature's diversified range of events, during the last century, stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England,—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come. . . . The extent of this darkness was

also very remarkable. It was observed at the most easterly regions of New England; westward to the furthest parts of Connecticut, and at Albany; to the southward it was observed all along the sea coast; and to the north, as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known.—*Our First Century, by R. M. Devens., pp. 89, 90.*

THE darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet.—*Mr. Tenney, of Exeter, N.H., quoted by Mr. Gage to the "Historical Society."*

THE darkness was as uncommon in the night as it was in the day, as the moon had full the day before.—*Dr. Adams.*

This statement respecting the phase of the moon proves the impossibility of an eclipse of the sun at that time. And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to the prophecy the appearance of blood.—*U. Smith.*

COME, SAVIOUR COME.

O'er all the land have the signs now appeared,
Telling us soon our dear Saviour will come;
Long has the worn pilgrim watched, hoped, and
feared,
Waiting for that blessed hope; O come, Saviour,
come.

Signs in the sun and the moon and the stars,
Faithfully show that the great day is near;
Nations distressed by the rumours of wars,
And the hearts of wicked men are failing for
fear.

These to the pilgrim, are omens of cheer,
Toiling and sighing in life's gloomy way;
All, all proclaim that the Saviour is near,
And the light is dawning of that soon-coming
day.

Then let us rally, and fresh courage take;
Soon will we hear our dear Lord's loving voice;
Those who will now all their errors forsake,
Soon the pearly gates will enter;—sing and re-
joice.

—*W. C. Gage.*

THE FALLING OF THE STARS.

EXTENSIVE and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded, is that of the 13th of November, 1833, *the whole firmament over all the United States being then, for hours, in fiery commotion.* . . . During the three hours of its continuance, the day of Judgment was believed to be only waiting for sunrise.—*Our First Century, p. 329.*

At the cry, "Look out of the win-

now," I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. . . . I called to my wife to behold; and while robing, she exclaimed, "See how the stars fall!" I replied, "That is the wonder;" and we felt in our hearts that it was a sign of the last days. For truly "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. vi. 13. . . . The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south. And they fell not as ripe fruit falls; far from it; but they flew, they were *cast*, like the unripe, which at first refuses to leave the branch, and when under a violent pressure, it does break its hold, it flies swiftly straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.—*Henry Dana Ward.*

THE effect upon the negro population, is described by a southern planter:—

I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, "O my God! the world is on fire!" I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes. Upward of one hundred lay prostrate on the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, *the whole heavens seemed in motion.*—*Our First Century, p. 330.*

ARAGO computes that not less than two hundred and forty thousand meteors were at the same time visible above the horizon of Boston. And of the display at Niagara it is said that no spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract.*—*Id., ib.*

"THE extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface; from the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

"FROM this, it appears that this exhibition was confined exclusively to the Western world. But in the year 1866, another remarkable occurrence of this kind took place, this time in the East, nearly as magnificent in some places as that of 1833, and visible, so far as ascertained, throughout the greater part of Europe. Thus the principal portions of the earth have now been warned by this sign."—*U. Smith.*

IN THE CLEFT OF THE ROCK.

A FRIEND was telling of a wonderful little flower which he discovered high up on the Rocky Mountains. In a deep fissure among the rocks, one mid-summer day, he found the snow still lying unmelted, and on the surface of the snow he saw a lovely flower. When he looked closely he perceived that it had a long, delicate stem, white as a tuberosity, coming up through the deep snow from the soil in a crevice of the rock underneath. The little plant had grown up in spite of all obstacles, its tender stem unharmed by the cold drifts, until it blossomed out in loveliness above the snow.

The secret was its root in the rich soil in the cleft of the rock, from which it drew such fullness of life that it rose through all to perfect beauty.

Fit picture is that little flower of every tender child-life in this world. Over it are chilling masses of evil and destructive influences, and if it ever grows up into noble and lovely character it must conquer its way by the force of its own inward life, until it stands crowned with beauty, with every obstacle beneath it. This it can do only through the power of the Divine grace within. Its root must be homed in the sheltered warmth of piety, in the cleft of the Rock of Ages.—*Home Making.*

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 11-14.



JESUS IS COMING AGAIN.

OUR Lord is coming back to earth,
To leave the courts on high,
And tread again
Where cruel men
Once made our Saviour die.

His enemies will have no power,
To give our Jesus pain;
He'll come as King,
Destroy death's sting,
And o'er His people reign.

He, too, was once a little child,
And knows, I ween, full well
The power of sin
Your hearts within:
To Him your troubles tell.

Go say to Him,—“Lord, make me good,
And give a clean new heart,
That I may be
All pure like Thee,
And in that day have part.”

Oh watch for Him and wait for Him,
And pray,—“Thy kingdom come.”
Then you will share
The mansions fair
In that bright better home.

J. E. O.

THE SUN, MOON, AND STARS.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.” Gen. i. 14, 15.

How bright, and sparkling, and beautiful! Did you ever wonder how they got up in the sky, and what makes them so bright?

The Bible says that *God* placed them there on the fourth day. You remember that He made light on the first day, but on the fourth day He placed the sun, moon, and stars, in the sky, put the light upon them, and told them to hold it for Him; and ever since then they have been *God's* light-bearers (light-carriers) for the earth.

The moon does not really have light for itself, but it reflects the light that the sun shines upon it, just as a looking-glass reflects the light that the sun shines upon it. Because the sun is so much larger and brighter than the other lights, and rules the day, he is called the *King* of day. Because the moon is a lesser light and rules the

night, she is called the *Queen* of night, and the stars her attendants.

Besides holding the light to warm the earth, to cause things to grow and ripen, and to make it pleasant that we may see, *God* says that He placed these lights in the firmament to divide the day from the night, to tell us when the days, weeks, months, years, and seasons begin and end, and to be for signs.

Men say that the days begin in the middle of the night, when people are asleep, but *God* makes everything so plain that there is no need of making a mistake. He says that every time the sun goes down in the west, a new day begins (Lev. xxiii. 32; Deut. xvi. 6). What a wonderful clock to be placed in the sky! It never goes too fast nor too slow, and all the people in the world can tell by it just when their old day ends and their new day begins!

The earth, you remember, is round like a ball, therefore the sun cannot shine all over it at once. It shines on this side of the earth, and then the earth turns on and allows it to shine on the other parts of it. The sun and moon look as though they come up in the east and pass over us and set in the west; but they do not. The earth turns round so fast that it makes the sun, moon, and stars look as though they were passing us, when we are really passing them, just as the railway trains go so fast when we ride upon them that it makes the trees and houses look as though they were passing us instead of our passing them.

The sun, moon, and stars were to be for *signs*. You know what a sign is. The shoemaker puts a large wooden boot in front of his shop, or boots and shoes in his window; this is a sign that he has boots and shoes for sale. A little green bud comes on your rose-bush; and you know that is a sign that a rose is coming. The leaves come out on the trees, and we know that is a sign that summer is soon

coming. *Jesus* hung out in the heavens the sun, moon, and stars for His signs. He says that when the sun and moon are darkened, and the stars fall from heaven that is a sign that *He* is soon coming to this earth the second time, and that His coming is near, “even at the doors.”

Now we know that He has not yet come the second time, for we read that this time when He comes “every eye shall see Him” (Rev. i. 7), “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matt. xxiv. 27.)

How earnestly, then, ought we to study the sun, moon, and stars, for they show us not only the glory and wonderful handiwork of the great Creator, but they tell us when to look for His second coming, not the day and the hour to be sure, but when it is very, very near. And this time He comes not to suffer and die, but to receive all who are ready, and take them to live with Him in His beautiful home.

What a dreadful thing it would be if we were not ready! He is waiting now for us to get ready (2 Peter iii. 9), but when He finally comes He can wait no longer, and if we are not all ready and looking for Him we shall have to be left behind.

And we have not long in which to prepare, for the stars have already fallen, many are now living who saw them fall; the sun and moon also have been darkened, you can read about it in many different books and papers. We therefore know that the Lord is coming very soon.

Those who are ready when *Jesus* comes will not have a single spot of sin about them (2 Peter iii. 14). They will have given themselves to *Jesus*, and will have allowed Him to come into their hearts by His Spirit and take away all their naughty habits, and use them to do good instead of evil. They will be kind and gentle and helpful and lovely like *Jesus*. They will be washed in His blood from all their sins, and clothed in His purity and righteousness.

Oh, shall we not now, before it is too late, ask *Jesus* to cleanse us and clothe us and help us to get ready?

1. Have you learned anything more about the grass and trees and flowers this week?

2. In what way are we like the grass?

3. Then have we any reason for being proud?

4. What should we always remember when we look at the lily?

5. In what way are we like fruit-trees?

6. What kind of fruit does Jesus love best? Kind words, loving acts, etc.

7. What does the grape-vine teach us?

8. Has the sun always shone upon the earth?

9. When did God first make the sun, moon, and stars His light-bearers for the earth? Gen. i. 14-19.

10. Where did He tell them to stay while they held the light for Him? Gen. i. 17.

11. What do we sometimes call the sun? The moon? Why?

12. Can you count the stars? Who can tell the number of them, and call them all by their names? Ps. cxlvii. 4.

13. Do they shine only here where we live? Ps. xix. 4-6.

14. Where do they always appear to rise? Where do they go down?

15. Do they really rise in the east and pass over our heads and go down in the west?

16. What makes them appear to?

17. How do we know when every day begins?

18. Then how do we know when to stop work and begin to keep the Sabbath? Lev. xxiii. 32; Deut. xvi. 6.

19. For what else are the heavenly lights good?

20. Did you ever see a shoemaker's sign? What is a sign of summer?

21. What wonderful signs has Jesus hung out in the sky?

22. When the sun should be darkened and the stars should fall, of what did He say that would be a sign?

23. Has the sun ever become dark? Yes, on May 19, 1780.

24. And have the stars fallen? Yes, on Nov. 13, 1833 in the Western world, and in 1866 in the Eastern world.

25. Then of what may we be sure? That Jesus is soon coming. Matt. xxiv. 29, 30.

26. For what is He coming? Heb. ix. 28; 1 Thess. iv. 13-18.

27. What must we do to get ready? 2 Peter iii. 14; Rom. xiii. 11-14.

STUDYING OUR MERCIES.

EVEN the darkest, saddest life is endowed richly with the Divine mercies. God is not angry with us if, when He has seen fit to allow some terrible misfortune to befall us, we temporarily forget them to some extent. He understands and pities us while He chastens. But as soon as we recover our mental and spiritual balance sufficiently, we can see that they have not failed us. We even come to perceive usually that

our very distresses were mercifully sent.

These and kindred truths often are admitted freely, and not only by professed Christians. They ought also to be studied attentively. It is more than merely worth one's while to appreciate them. What would be thought of a merchant who should make careful estimate of his debts and of the possibilities of commercial disaster, and should refuse or neglect to reckon up also his assets and the reasonable probabilities of future prosperity? Does not the same principle apply in spiritual things? No one can rightly understand his actual relation to either God or man, or face the future calmly and cheerfully until he has counted and weighed his mercies.

We also owe it to ourselves to deal justly by our Heavenly Father. We are bound in honour to recognise gratefully the blessings which come to each of us from His hand. We dwarf our own better natures and we wrong Him if we fail to appreciate His goodness. Too much of the depression which seems to engloom some lives is wholly needless. There are even some people who seem to hug their misery and to refuse such cheer as is offered. Studying our mercies habitually, hopefully, gratefully, prayerfully, never fails to sweeten the bitterest lot and to illumine even more the brightest experience of life.

Interesting Items.

—The insurgents are still gaining ground in Brazil.

—It is rumoured that Satolli, the Papal delegate to America, is soon to be made a Cardinal.

—A severe hurricane has visited the Province of Cordova, and has caused great devastation.

—A dispute has broken out between Ecuador and Peru, and there is some fear that the outcome will be war.

—The steamer *Nyanza* has been wrecked off St. Ives, and her crew of 22 men are supposed to have been drowned.

—In France there are 781 localities which have Protestant houses of worship, and 887 pastors in charge of congregations.

—Signor Zanardelli, to whom was entrusted the formation of a new Italian Cabinet, has failed in his task, and King Humbert has sent for Signor Crispi.

—An International Exhibition is being organised at Antwerp for next year. The buildings are already completed, and are of very large extent.

—Professor Tyndall, the famous scientist, died at Haslemere in his seventy-fourth year. An overdose of chloral is supposed to have been the cause.

—The British ship *Jason*, of Greenock, was wrecked on the night of Dec. 5, off Boston, Massachusetts, and her crew, with the exception of one man, perished.

—The Servian Government is wrestling with the problem of the formation of a new Cabinet. General Grulich will, it is thought, be the central figure when the task is finished.

—The latest news from Matabeleland shows that the force of the British South Africa Company is still pursuing Lobengula, and the early capture of the king is expected.

—Intelligence from Warsaw states that a number of Russian students and several ladies have been arrested at Kieff and Czernikoff on suspicion of being concerned in Nihilist plots.

—It has been decided to let the World's Fair buildings at Chicago remain standing until next spring.

—The Swiss Federal Council has authorised the issue of a new Swiss Loan for twenty million francs, most of which will be devoted to needed improvements in the national defences.

—The steamer service of the Peninsula and Oriental Steamship Company is such that less than a month is now required for the transmission of mail from Bombay to London and return.

—Some Scotch forests were almost swept away during the recent storm. The trees blown down in two counties alone numbered close upon a million and a half, the damage being estimated at £282,683.

—The invitation for the Universal Week of Prayer observed during the early days of January has been issued by the Evangelical Alliance. The document bears the signatures of representatives of branches of the Alliance throughout the whole world.

—The serious character of the coal dispute in Scotland is becoming intensified. At Glasgow the miners' delegates decided to call out the 17,000 men who had received the 1s. advance; also to appeal to Mr. Gladstone to intervene, as in the case of the English lock-out.

—President Cleveland's Message to Congress was read in both Houses. In the references to foreign affairs allusion is made to the action taken by the American representative at Hawaii in connection with the deposition of the Queen, the President announcing that the wrong will be redressed.

—There is prospect of a repeal of the anti-Jesuit laws now in force in Germany. A motion to that effect recently passed the Reichstag, and it is said that although the immediate acceptance of such a measure by the government is not to be expected, the proposal will receive important support in the Bundesrath.

—A despatch from Barcelona announces that several more arrests have been made there in connection with the bomb outrages. Two foreign Anarchists were arrested on Tuesday, and subsequently three more were taken into custody, one being the proprietor of a beer-shop where Anarchists were accustomed to meet.

—The official inspection of the Manchester Ship Canal was made December 7, by the directors, prior to the opening on January 1st. The steamer *Snowdrop*, containing the directors, left the landing stage, Liverpool, at an early hour, and as the vessel passed Runcorn and Warrington, there were various demonstrations of pleasure by the people.

—Bishop Tucker has arrived in London from Uganda. Speaking of his work there, he said: "The Church is now almost fully equipped. If one could see the native deacons raised to the rank of presbyters, then its equipment would virtually be complete. The native ministry is now at work; we shall, I hope, see priests as well as deacons, and in time even a native bishop."

—The famous Tchoodova Monastery in Moscow has again been robbed of a quantity of silver lamps and other valuable Church furniture. The robbery on this occasion took place in the Church of the Miracle of the Archangel Michael, the same in which stolen jewels and money were discovered hidden inside the altar last May, when the Tchoodova Monastery was robbed of treasure valued at over 1,000,000 roubles.

—A "safe deposit," or subterranean fortress, has been opened in the heart of London. It covers half-an-acre, and extends to two floors underground. The strong rooms and safes are constructed of impenetrable steel plates. It is provided with the electric light. A guard with loaded rifles will patrol the place at night, although the place is regarded as impregnable, proof alike against burglars and fire.

—The discovery of a new explosive, fulgurite, is announced. The discoverer is M. Pictet, a Swiss engineer, who was a pupil in Paris of Berthelot, the famous chemist. He has experimented with his explosive at Thun and Fribourg, in the presence of a military and scientific commission. He claims for fulgurite (says the *Daily News* correspondent) equal power with dynamite as an explosive, and greater power if used as a gunpowder. It is smokeless, and gives out relatively to older explosives but a small quantity of deleterious gas. Weather and water do not injure this explosive.

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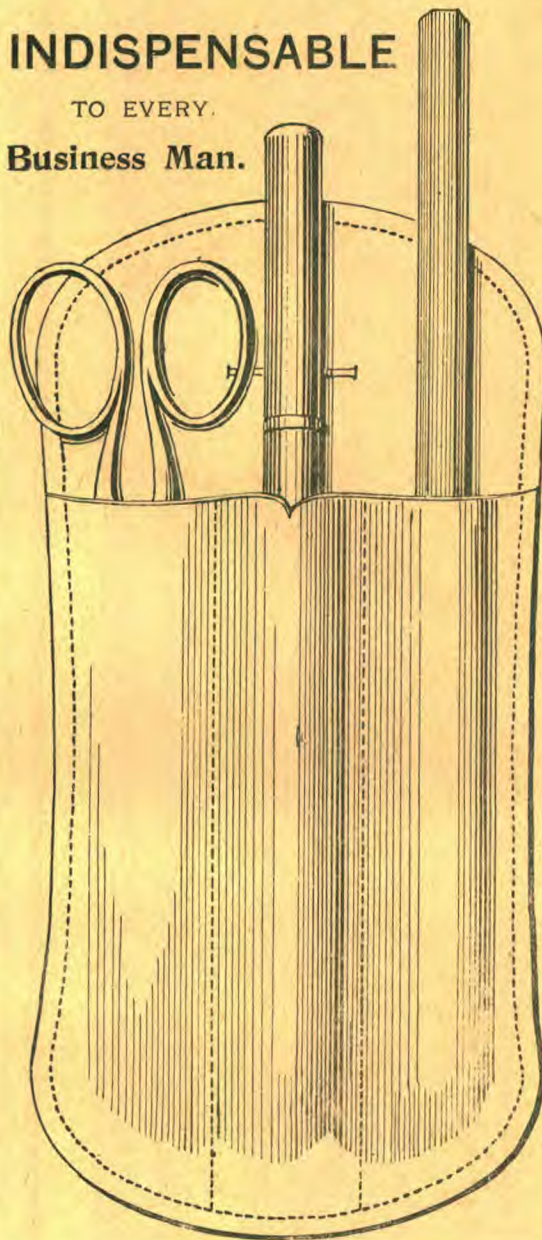
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The Present Truth.

"I am the way, the truth and the life." "And lo, I am with you alway, even unto the end of the world."

LONDON, DECEMBER 14, 1893.

FOR TERMS, SEE FIRST PAGE.

THE publishers of PRESENT TRUTH send out no copies of the paper, unless they have been ordered. If any persons, therefore, receive papers that they have not ordered, they may know that they are sent by friends, and not by the publishers, and that consequently they will not be expected to pay for the same.

THE Vicar of Old St. Pancras (London), has determined to bring before his parishioners "the duty of commemorating the faithful dead," and has received the permission of the Bishop of London for a "celebration of the Holy Eucharist, to be offered annually on behalf of the departed." From praying for the dead, it is only a short step to praying to the dead.

It is good to know that there are still many people with sentiments like the following from a correspondent of *The Freeman* :—

I grow a little weary of this talk about "the spirit of this century." The spirits of this world have ever been anti-Christian. We are not to be saved by the spirit of the age, but by the Spirit of the Lord. When the Apostle Paul was instructing Timothy, he did not tell him to adapt the Gospel to the spirit of the times. The instruction of our Lord abides for every generation,—“Except a man be born of the Spirit, he cannot enter into the kingdom of God.”

IN the opinion of General Sir Archibald Alison, the great European war cannot be long delayed. The strain of constant preparation will soon become unendurable, and a break must come. When it comes, Russia and France will be able to put into the field 5,437,971 men, 9,920 field guns, and 1,480,000 horses. The Triple Alliance—Germany, Austria, and Italy—can oppose them with 5,914,276 men, 8,184 field guns, and 813,996 horses. We are given the "comforting" assurance that "England will remain neutral so long as her interests are not directly involved." No doubt, and so will all the other powers.

Bomb-Throwing in the French Parliament.—Anarchy, with its terrible accompaniment of bomb-throwing, has made its appearance in the French Chamber of Deputies. On the afternoon of December 9, a bomb thrown from the gallery was exploded on the floor of the Chamber, causing injuries to fifty deputies and visitors. Such an event is a warning to every country that

it will be called on to meet an attack of this foe to human life and civilisation, for every such deed will be a stimulus to anarchists all over the world. Meanwhile we hear frequently of the discovery of some new and more deadly explosive. And thus the troubles augment which darken the pathway of statesmen, and cause men's hearts to fail them for fear and for looking after the things that are coming. Luke xxi. 26. Happy is he who can see in these portentous events the fulfilment of the word of prophecy, and look up, knowing that his redemption draweth nigh. Luke xxi. 28.

THE apostles said: "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look you out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 2-4. Accordingly "they chose Stephen, a man full of faith and of the Holy Ghost, and Philip," etc. "And Stephen, full of faith and power, did great wonders and miracles among the people." Moreover, the adversaries, "were not able to resist the wisdom and Spirit by which he spake." Philip, also, proved to be an excellent evangelist, under the guidance of the Holy Spirit. The obvious lesson is that while a minister of the Gospel cannot consistently employ any of his time in mere business affairs, even though it is the business of charity, business men may be full of the Holy Ghost, and are not shut out from the ministry of the word.

The Fighting Instinct.—One of the most prominent novelists of the day, whose standing is indicated by the fact that he delivered an address before the Reunion Conference at Grindelwald, last summer, and has addressed other religious gatherings, writes to the *Daily Chronicle* a defence of prize fighting. The *Chronicle* had declared that the prize ring developed only bullies, and not heroes, which the novelist denies, saying, among other things :—

It is time enough to discourage any instinct when it has ceased to be of use to the community. With all Europe one armed camp, the fighting instinct is as necessary in this country now as ever it has been; and the day may be coming when we may find that our ancestors had some reason for its systematic encouragement.

If the nations of Europe are "Christian nations," then of course their standing armies must be Christian institutions; and so we need not be surprised to see the prize ring, which

helps to develop the "fighting instinct" by which these "Christian nations" are maintained, upheld as a Christian institution when properly "regulated." Perhaps the "Boys' Brigade" will be the form it will assume in the future.

The Pope Defending the Scriptures.—The religious world is being treated to the amazing spectacle of the Pope of Rome constituting himself a champion in defence of the authenticity of the Scriptures, against the "Protestants" who by the "higher criticism" and other inventions of disguised infidelity, are doing all they can to cast discredit upon the Bible. What a comment upon the "Protestantism" of our times!

Of course, the Pope does not aim to lead people to come direct to the Bible as the word of God; the sacred word is to be "interpreted" in harmony with the teachings of the "Fathers" and the rules laid down at the Council of Trent, and with the aid of the study of ancient languages and monuments. But in the public mind it will serve the purpose intended—that of making the Pope appear as the great champion of the Scriptures, and therefore the one who is more in accord with their own principle of "the Bible and the Bible alone" than the Protestants themselves! By standing upon the ground of Rome, in clinging to the institution of Sunday, and upon that of infidelity, by discrediting the truthfulness of the Biblical record, Protestants (so-called) have placed themselves in a position where Rome can attack them with the certainty of complete victory. And Rome knows all this, and is preparing to act accordingly.

We say "so-called" Protestants; because there is a true Protestantism maintained by the remnant of the worshippers of Jehovah, who neither cling to an institution of the Papacy nor question the infallibility of the Scriptures, but accept them as the word of God and not of men, to be interpreted and understood, not by the wisdom of man, but by the "Spirit of truth," which is promised to guide believers into all truth. The true Protestantism still has its champions. There yet remain in Israel seven thousand men that have not bowed the knee to Baal.

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.