

DATES OF ROMISH DOGMAS.

The Church of Rome claims to be apostolic, immutable and infallible. The following table will show how far this is from being true:

	A. D.
Prayer for the dead began	200
Worship of saints, martyrs and angels	350
Worship of the Virgin Mary was developed about	431
Priests began to wear a different dress from the laity	500
Worship in an unknown tongue	600
Papal supremacy	606
Worship of images and relics imposed	788
Baptism of bells	965
Obligatory celibacy of the priests	1000
Infallibility of the Church	1076
Sale of indulgences	1190
Dogma of transubstantiation officially decreed	1215
Auricular confession officially imposed	1215
The cup kept back from the laity officially sanctioned	1415
Purgatory officially recognized	1439
Romish tradition put on a level with the Scriptures	1540
The immaculate conception proclaimed	1854
The Pope's temporal power proclaimed	1864
Papal infallibility proclaimed	1870

The Reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?
—*Temoin de la Verite.*

They that are in God, being united to him through Christ, can never by any power be separated from him. Death, that is the great dissolver of all other unions, civil and natural, is so far from untying this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is its life, where it shall not need to desire as it were from a distance; it shall then be at the spring-head, and shall be satisfied with His love forever.—*Archbishop Leighton.*

Habits of inattention, of mental indolence, of surface or of random thinking, of inexact statement, though they may involve no conscious wickedness, are the source of a widespread and insidious corruption of character.—*Christian Leader.*

THE BLOOD ON THE POSTS.

That delightful passage in Exodus came flashing up to my mind just now, where the Israelites sprinkled the blood on the lintel and the two side posts. Then he shut the door. He was inside; he did not see the blood any more. The blood was outside upon the posts, and he could not see it himself; but he was safe! Yes, because it is written, "When I see the blood I will pass over you."

It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is more precious and sweet to me to look at the blood once shed for the remission of sins, and I do look at it; yet if there ever should come a dark night to me in which I cannot see it, still God will see it and I am safe.

I am saved, because it is written, not "when you see it," but "when I see the blood I will pass over you."—*Spurgeon.*

FOR YOUNG MEN.

There is not a power on earth that tends so much to the degradation and to the loss of young men; to their ruin morally, physically, spiritually, religiously, and I might say financially, like the drink. How sad to know that many of the intemperate are drawn out of the Young Men's Christian Association, are drawn out of the Sabbath-school, out of the churches, and out of the most godly homes in our land. *We are brave when we overcome that which threatens to overwhelm us. There is no safety from this evil but in Total Abstinence.*—*John B. Gough.*

The American Board of Commissioners for Foreign Missions, the Missionary Society of the Congregationalist Churches of the United States, but which receives support from Christians in other denominations, has missions among the Zulus in South Africa, in Eastern Central Africa, in Turkey, in India, in China, in Japan, in Micronesia, and in Mexico. On their mission fields as in those of some other of the larger Societies, the sun never sets.

Professor Herrick Johnson, of Chicago, says: "Beyond a doubt there is no more practical question before the Church of Christ to-day than this question of systematic benevolence."