

# THE Present Truth

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

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## THE PRESENT TRUTH.

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—FOR—

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### “EVEN AS HE IS PURE.”

THOU who seest my soul within,  
Thou who knowest my unknown sin,  
Through Thy holy eyes let me  
Learn what sin is unto Thee!

O my Saviour, undefiled,  
Leave me not by self beguiled,  
Blinded by my heart's deceit,  
For thy friendship all unmeet!

If there be in me a thought  
That Thy dear name honoureth not,  
Pierce it with thy pitying gaze  
Till its silence turn to praise!

Make me Pure One, as Thou art,  
Pure in soul and mind and heart,  
Never satisfied with less  
Than Thy perfect holiness!

Bathing in Thy love's full stream,  
Let my life fulfil its dream,  
Beautified, with every grace  
Shining on me from Thy face.

Lord, we all to Thee belong,  
Keep us faithful, pure and strong;  
While we tread this earthly sod,  
Give us hearts at home with God!  
—Lucy Larcom.

## General Articles.

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

### THE PURE IN HEART.

“BLESSED are the pure in heart: for they shall see God.” Matt. 5: 8. When we pray, as we are taught to do, “Thy kingdom come. Thy will be done in earth, as it is in heaven,” we should see to it that in one spot on this earth, God's will is done, and the principles of His kingdom prevail as the rule of life; and that is in our own hearts.

The innermost recess of human nature is reached when the heart is reached. It is impossible to go deeper than that; for there is nothing beyond. There is the fountain from which spring all that moulds the character and controls the life. It is the tree which bears the fruits which determine what our nature really

is. “Keep thy heart with all diligence; for out of it are the issues of life.” Prov. 4: 23. Make the fountain pure, that the water may be pure. Make the tree good, that the fruit may be good. Matt. 12: 33. Whatever else about a man, or pertaining to him, may be pure, the man is not pure, if the heart is not right. If that which moulds, and controls, and supplies the make-up of the man, is not pure, the man is not, and cannot be a pure man. The outside, like a whited sepulchre, may seem fair and clean, but there will be all uncleanness and impurity within.

The radically reformatory nature of Christianity is most of all seen herein, in that it does not begin with the outside and work inward, but it takes, first of all, the heart, that great strategic point in man's nature, and from that centre works to the circumference. And when this work is wrought within, then something is accomplished; for, though a man may seem righteous without and yet be vile within, he cannot be pure within and yet be vile, or even seem vile, without. It is the good principles which are counterfeited, not the evil. A man may be constantly wicked, and yet hypocritically feign to be a Christian; but he cannot be a Christian and yet feign hypocritically to be a wicked person. Hypocrisy does not run in that direction. There are no false beacon lights of depravity. If the sign appears, the thing itself is there. Evil often tries to mask itself with a show of goodness; but goodness never tries to mask itself with a show of evil. He, therefore, who reaches a condition of purity of heart, is a truly converted man and a genuine Christian.

The purity brought to view in this beatitude, is from a word which the Greeks considered to mean, in a special sense, free from the presence or mixture of any foreign substance, or adulterating elements. Thus gold is said to be pure when there is no dross or alloy of other metals mixed with it. Honey is said to be pure when it is *si-ne ce-ra*, “without wax” (an expression from which comes our English word “sincerity”). Water is said to be pure when there are no foreign elements in it. If it has anything else with it, it is so far corrupted or impure. And just so of any other substance. To be pure, it must be just

itself and nothing else. So to be “pure in heart,” is to have purity there and nothing else.

To become pure in heart, therefore, is not merely to exclude some gross sin; it is the exclusion of all sin. Bishop Moberly very forcibly says: “Purity in the heart, then, means, no doubt, the absence of all manner of defilement, whether it be of one sort or another, in it. Corrupt and corrupting desires, some absolutely and in themselves corrupt, some corrupt in their excess and faulty direction,—all such, of whatever particular kind they be, are destructive of perfect purity in the heart. Bodily desires of all sorts,—desires of ambition, of covetousness, of dislike, of indignation,—all these, and such as these, as soon as they pass the limit of entire innocence in degree and direction, begin to be destructive of that perfect purity of heart which is surely meant in this beatitude. Purity is the freedom from all these. It is a clear brightness of the soul in respect of things moral: a transparent clearness, not arising from stillness or original feebleness in the natural desires, but from the perfectly ordered activity of naturally vigorous desire toward its legitimate objects, whereby, in respect of all things moral, the soul of a man is clear before God of everything that defiles—the lively springs of feeling and desire welling continually up with nothing but the bright and crystal waters of a pure and holy activity.”

As here stated, there are bodily desires and emotions of various sorts, which are all legitimate so long as confined to their proper degree, and become sinful only when exercised in the wrong direction or carried to excess. They are thus wrongly used when there mixes in some interested purpose of our own, and we are secretly paying homage to some other object than the Lord of hosts.

This beatitude, like the one preceding, implies a blessing already received. Before we become pure in heart, the Lord must work for us. We cannot cast out the unlawful occupants of this temple without His assistance. The subtlest foes we have to meet, and the sorest strifes we have to wage, are those within. And when these are overcome, when by the subjugation or expulsion of the lawlessness of the natural mind the heart is made a fit dwelling-place for the Spirit



of God, it is because the Lord has met us in our struggles, and crowned us with His blessing.

The attainment of purity of heart is not something which we can accomplish ourselves. This inward change and renovation of the heart by which it becomes pure, is not something "born with us, and reared upon the stock of nature. It is the product of a 'new creation.'" David says, "Create in me a clean heart, O God; and renew a right spirit within me." Psa. 51:10. In verse 2 he says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

But though we cannot do this work ourselves, we need not sink down in despair or discouragement. We have the promise of all needed assistance from One who is able and willing and waiting to give it. Thus the apostle says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. And when we are thus cleansed, and a new heart is created within us, and a right spirit is renewed within us, and the carnal mind, which is not subject to God's law, is taken away from us, and in its place the spiritual mind, which delights in the law of God, is given us, then certainly we are right in the line of our Saviour's gracious words, "Blessed are the pure in heart: for they shall see God."

The promise, in this case as in the others, covers both the life that now is and that which is to come. If we are pure in heart, we are granted a Divine illumination here, which is an exceeding joy. A sense of sins forgiven, and a heart in harmony with God and so at peace with Him, is that peace which the world cannot give nor take away. Fire cannot burn it, floods cannot drown it, the sword cannot slay it, nor prison walls confine it. The pure in heart have discernment to behold the beauty and glory of great spiritual truths, which the gross and grovelling cannot see and so cannot enjoy. The charm of truth and goodness they behold as others cannot. They obtain glimpses of the nature of God, which inspire them with a desire to know more of Him. How do we see our dearest friends? What is it that makes them near and dear to us? With the natural eye we see the form and countenance; but it is not these we love. It is what we discern spiritually, the inner character, the truth, the nobility of soul, the sincere affection,—things not seen by the natural eye,—that endears them to us. So may we thus, even here, know something of the blessedness there is in communion with God.

The pure in heart see God in all the providences that befall them here,—in prosperity, when that is best; in chastisements, when such is needed. In all things they see only the hand of Him who has said that "all things work together for good to them that love God." And so they rest in calm and contented submission to His will.

And by and by the limitations of this mortal state will be past. These bodies of our humiliation (Phil. 3:21) will be exchanged for bodies fashioned like unto the glorious body of our Lord. A beatific vision of infinite glory and extent will open before us. We shall see our Saviour as He is, and so be made like Him. 1 John 3:2. And rising at last to that supreme height of blessedness, our eyes shall rest and feast upon Him who is from everlasting to everlasting, the author, the beginner, the maker, and the preserver of all things. We "shall see the King in His beauty;" we shall "behold the land that is very far off." Isa. 33:17. "Blessed are the pure in heart: for they shall see God." U. S.

#### CHRISTIAN PERFECTION.

It may be asked, "Shall we not profess all that God has done for us?" We answer, We never yet saw a person who was conscious of all that God has done for him. Even the best specimens of sanctified humanity are yet quite blind to their own faults, and to the extent of God's blessings. One may be conscious of receiving a very clear victory over self and the world; and to confess, in a humble manner, such an attainment is to magnify the grace of Christ. But to call such a victory "entire sanctification," "perfect love," or "freedom from all sin," is quite another thing, and we think altogether unwarrantable from the point of view of experience, or from any example of such a general custom among either Old Testament or New Testament worthies. Suppose one is conscious of a victory over pride, temper, and a love of money (which, by the way, is assuming quite as much consciousness as is warrantable), does that signify that he has a victory over all fleshly besetments? If a Christian is honestly searching for faults in himself, he will find many, long after he imagined himself entirely sanctified. The nearer he approaches to Christian perfection the less he will see his own goodness.

What the poet Longfellow applies to humility, will equally apply to all graces of religion:—

"If it but look upon itself 'tis gone,  
And they who venture to believe it theirs,  
Prove by that single thought  
They have it not."

David professed it before he got it; but after he obtained it he did not profess it. Before his fall his profession was, "I have walked in mine integrity." "I have walked in Thy truth." "I will wash mine hands in innocency." After his fall he plead, "O God, according to Thy loving-kindness, according unto the multitude of Thy tender mercies, blot out my transgressions." Thus he prayed for a clean heart, seeing in himself all uncleanness, and in God "loving-kindness," and a "multitude" of "tender mercies."

The Lord called Job "perfect." Job did not seem conscious of any such at-

tainment. He confesses—"If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall prove me perverse." Then he adds, "Though I were perfect, yet would I not know my soul."

It is very doubtful if any other saint knows his own heart well enough to make a profession of perfection. John Wesley, the illustrious preacher of Christian perfection, made no profession of it himself. His brother, Charles Wesley, wrote the expressive hymn:—

"Though all the precious promises  
I find fulfilled in Jesus' love,  
If perfect I myself profess,  
My own profession I disprove.  
The purest saint that lives below,  
Does his own sanctity disclaim;  
The wisest owns, 'I nothing know';  
The holiest cries, 'I nothing am.'"

John Wesley counselled the Methodists concerning the profession of purity, "never to profess it before unbelievers, rarely before believers, and then only in the most modest terms; not by saying, 'I am perfect,' but that, 'I feel in my heart nothing contrary to love.'"

When Bishop Hedding was upon his dying bed, Mrs. Phebe Palmer pressed him to make a profession of full sanctification. "Rather," says the good bishop, "let me profess—

"I the chief of sinners am,  
But Jesus died for me."

Says Solomon, "Most men will proclaim every one his own goodness." A failing from which even the sanctified are not all free. It has long been noticeable that many of those who make the highest profession are the slowest to confess their own faults.

The apostle James says, "Confess your faults one to another." A humiliating consciousness of sinful propensities, and a frank confession of personal faults are prerequisites to heart purity, while a mean opinion of self, a distrust of one's own heart, belongs to a sanctified experience.

It is very important to learn a fault in order to gain a victory over it. The grace of God brings no triumphs over sins of which we are unconscious, though the amount of the victory is not always known to the person who has confessed and abhorred his sin. Grace unveils faults, but often veils personal goodness. It hangs one's errors up to his view, and his virtues behind his back. Humility has no eyes for itself. How becoming the exhortation of Paul, "I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

My brethren, seek after all that God has for you; confess both your faults and the Lord's blessing. When you reach completeness in Christ, the spiritual will discover it quite as quickly as you will, in your own experience. Do not lose what little modesty you previously had, in displaying imaginary attainments. Modesty and humility belong to every stage of Christian growth in the Lord.—*Bible Banner*.



**BELIEVE IN THE LORD, AND PRAISE HIM.**

2 CHRONICLES 20.

IN the days of good King Jehoshaphat, the Amorites, Moabites, and others, made war with Judah, and a report was brought to the king, "There cometh a great multitude against thee from beyond the sea." Jehoshaphat was afraid, and he sought the Lord and proclaimed a fast throughout his kingdom. When all the people had assembled, the king stood up before the congregation and offered prayer to God, pleading the promises to Abraham and Israel, and saying, "O our God, . . . we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." 2 Chron. 20:12. Then the Spirit of the Lord came upon a Levite in the assembly: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you." Verses 15-17.

Then the king and all the congregation bowed down and worshipped God, and they stood up to praise Him. In the morning all Judah rose early and went forth into the Wilderness of Tekoa. The king exhorted them to believe in the Lord and in His prophets, and he appointed singers to go out before the army and sing the praises of God.

The sacred record goes on to say that *when they began to sing and to praise*, the Lord set ambushments among the enemy, and they began to fight and destroy one another, and when the men of Judah came to the watch-tower to look for the enemy, behold they were all dead men. Verse 24.

Thus was accomplished one of the most signal victories recorded in the Bible.

Fellow-pilgrims in the narrow way, have difficulties and temptations assailed you as "a great army from beyond the sea"? Do you fear and tremble at foes without and foes within, and feel that you know not what to do? *To you*, this word of the Lord comes: "Be not afraid; . . . for the battle is not yours, but God's." Verse 15. "Set yourselves, stand ye still, and see the salvation of the Lord with you." Verse 17. "Believe in the Lord your God, so shall ye be established" (verse 20); but, "If ye will not believe, surely ye shall not be established." Isa. 7:9. Have we faith? Do we believe? Then we too may praise the Lord, and "the beauty of holiness," and when we begin to sing and to praise, doubts will disappear, temptations will lose their power, difficult paths will be made straight, and like the men of Judah in verse 26, we too may assemble in the

"valley of blessing" (Berachah), to praise God, who shall cause us to rejoice over our enemies. A. W. HEALD.

**THE QUEEN'S PRAYER.**

["Oh! keep me innocent, make others great"—Queen Caroline Matilda.]

THE palace of the king sent stately towers  
To shape 'gainst heaven's blue;  
Its walks were garlanded with lovely flowers  
Of daintiest form and hue.  
The noble queen of Denmark, young and fair,  
Stood where the lilies wait;  
Their sweet suggestion grew into a prayer,  
"Oh! keep me innocent, make others great."

The towers, looming up, had not such charm  
As the lilies at her feet.  
"Make others proud, but let me do no harm;  
Make others rich, but let me be but sweet,  
Pure as the flower, whose simple grace is fair,  
Rarer than grandest state,  
Whose holy modesty my soul would bear.  
Oh! keep me innocent, make others great."

And fair temptations, in their guise of grace,  
Came, bending to the queen.  
The rose but deepened in her saintly face,  
And grew her noble mien.  
She saw the gilded sin received and loved  
By lords and dames of state;  
But angels saw her lips, as white they moved,  
"Oh! keep me innocent whate'er my fate."

Was the queen gay? Ah, no! her lord the king  
Was all unworthy truth.  
He fell from vice to vice. How could she sing,  
Seeing his sin and ruth?  
Her soul went out to lift and bear its part,  
To shape the nation's fate;  
But ever grew the hunger of her heart,  
"Oh! keep me innocent as here I wait."

And was it just to answer that sweet prayer  
That she was sent away  
A worse than widowed wife, 'mid want and care,  
To nevermore be gay?  
For, like a broken flower the king had worn  
And flung aside in hate,  
So she, the flower of Denmark, felt his scorn  
Because she was so innocent and great.

The sorrow of the good our Saviour knew.  
His heart was stainless white.  
He is the Light that lights men to the true,  
The Voice of noble right.  
His precious blood He shed to make us clean,  
And shall we hesitate  
To pray to Him, as did that lowly queen,  
"Oh! keep me innocent whate'er my fate"?

Oh! great is innocence. Its course is true.  
Its power is like the stars.  
It urges on and on, and triumphs through  
All hindrance that debars.  
'Tis white as heaven's lilies, sweet as love;  
It wears a crown of light;  
And Heaven's eternity alone may prove  
The unfeigned beauty and the power of right.

Oh! keep me innocent, the bloom God loves,  
Let that be on my heart.  
Fairer than flowers' loveliest, daintiest hues,  
Richer than gems of art.  
E'en if alone, unknown, misjudged, I stand  
Like Him who bore men's hate;  
For Heaven but counts the pure in heart as  
grand;  
The innocent alone are crowned as great.  
FANNIE BOLTON.

**THE PERSONALITY OF SATAN AND THE TEMPTATION OF CHRIST.**

IT has been truly said that every doctrine of the sacred Scriptures has been attacked by corrupting influences, and at some time has yielded to a greater or less extent. This is what the great "liar from the beginning" designs. It suits his purposes well. Anything that will decoy the human soul from the truth meets the highest approbation

from the great foe of fallen humanity. Six thousand years of assiduous efforts have not exhausted the storehouse of Satan's inventions, but, on the contrary, have made him more apt in the application of his crafty schemes.

Satan is totally opposed to the plain testimony of the Scriptures. It reveals the slimy trail he has indelibly impressed on the history of his dealings with mankind. Let us now look at one page of his history. It takes an "awful" amount of ingenious additions, subtractions, aye, and abolitionism too, in order to weaken one of the plainest statements of facts recorded by the pen of Inspiration concerning the "temptation of Christ" by Satan. Easier would it be to remove the mighty buttresses of the earth's foundation than to make void this telling testimony of the personality, character, and power of the devil. It is too simple to be muddled, and too convincing to be denied.

Every candid mind is satisfied with facts; but no amount of truth will convince a man not open to reason. With candour, then, let us look at the facts, of this remarkable circumstance. Luke 4: 1-13.

First, the personality of Satan. In this Scripture two persons are introduced, Jesus and the devil. Jesus is a proper name; so likewise is Satan. Jesus had power of speech (verse 4); so had Satan. Verse 6. Jesus could quote Scripture,—"It is written" etc. Verse 4. The devil could quote Scripture,—*"It is written."* Verses 10-12. Each of these beings had reasoning faculties. Now, can any one having a good understanding, and professing belief in the Bible, be reasonable in saying that "this devil, or Satan, is simply sin in the flesh" of the Lord Jesus? It is asserted that this individual who tempted Christ forty days was simply a man. Let us see if this is so. And *the man (?)* "showed unto him ALL the kingdoms of the world in a moment of time." Rather a powerful man this! We read of Cæsar having power to tax all the world, and we suppose him to be a universal monarch; but we never once read of him talking with Christ. But even if he did, Cæsar could not perform such things as Luke here describes. It seems absurd to ascribe such power to a natural man.

Secondly, the character and power of Satan. Now and again the Lord has withdrawn his restraining influence from mankind. "His angels that excel in strength" have let go the winds; then the real character of the "god of this world" has been unmasked. (Read his dealings with Job, chap. 1 and 2.) Death, destruction, and woe are his relished accomplishments. But see him now coming to Jesus in apparent meekness, clothed with garments of disguise, soliciting obedience, tempting Him, offering bribes, showing Him all the kingdoms of the world, and the glory of them, and hear him saying, "All this will I give



Thee, . . . for that is delivered unto me; . . . if Thou therefore wilt worship me, all shall be Thine." Luke 4:5-7.

If the devil had not the power to give all that he offered to the Saviour, then it would have been no temptation; but this event is recorded *as a temptation*.

As well as to redeem fallen man, Jesus came to "seek and to save that which was lost." Luke 19:10, 12. The kingdoms of this world, lost by Adam, are to become the kingdoms of the second Adam. If Jesus could have gained this object of His mission without going through the awful scenes of Calvary, would it not be the easier way to acknowledge the god of this world as His superior, and receive the kingdoms of the world and the glory of them? Herein lay the temptation. But the Son was too loyal to the Most High: sooner would He drink the bitterest drop of the deepest dregs than acknowledge any other being worthy of worship. The commandments of God were too dear to the Saviour to ignore even the point of a letter. He who offered the kingdoms of this world to the Lord Jesus by way of temptation, will not for ever have the dominion. Satan holds the sway now by usurpation; but when He shall "come whose right it is," the angel announces a change, and the mighty voices of heaven declare in triumphant song, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15. S. McCULLAGH.

*Sandhurst, N. S. W.*

#### "WITHOUT THE GATE."

"WHEREFORE Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12. This, says the apostle, was carrying out the figure in which the bodies of those beasts whose blood was brought into the sanctuary was burned without the camp. Jesus in like manner suffered without the gate, and the reason given is, that He might sanctify the people with His own blood. This does not mean the Jewish people merely, but the people of the whole world, for whom He died. The same thought is expressed in John 11:49-52, where the high priest, Caiaphas, is reported as having said in the council which was plotting the death of Jesus:—

"Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake He not of Himself; but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

This fact, that Christ should gather together in one, people of all nations, was indicated by His suffering without the gate. It was not a Jewish sacrifice,

offered in Jerusalem, but a whole world sacrifice. "Salvation is of the Jews," but not alone for the Jews. The Gospel of Christ is far broader than the faulty covenant in which the unbelieving Jews trusted for salvation.

But this Gospel was for the Jews as well as for others, and it was preached to them, although the word spoken did not profit many of them, not being received in faith. Nevertheless, the ceremonies which they continually performed were but the ordinances of the whole-world Gospel of Christ, as they would have seen if they had allowed the veil to be taken from their hearts. For, from the words of the writer to the Hebrews, we learn that every time they took the body of a victim slain in sacrifice and burned it without the camp, they thereby signified that Christ was to die, not for that nation only, but for the people of the whole world.

How many professed Christians are there to-day who are as blind as the Jews were concerning the real depth and breadth of the Gospel that is preached to them, and who, like the Jews, are building around themselves a wall of self-complacency and pride? W.

#### FATE OF THE APOSTLES.

ALL the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Tradition says:—

Matthew suffered martyrdom by being slain with the sword, at the distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a chaldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beat to death with a fuller's club.

Philip was hanged up against a pillar, at Hieropolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews at Salonica.

Paul, after various tortures and persecutions, was at length beheaded, at Rome, by the Emperor Nero.

Simon Zelotes was crucified, in Judea.

#### CHRISTIANS WOULD BE LEFT.

SOME one inquires who would be left in our churches if the following classes were taken out: "All who will not pay just debts. All who are hypocritical. All who are deceitful, and talk about others behind their backs. All who get into debt without a prospect of paying the same. All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who think more of a wicked rich man than they do of a pious poor one. All who oppress the poor. All who make long prayers for the sake of being heard and seen of men. All who are vain and self-conceited."

But if all these were taken out of "our churches," the Lord would still have His church left—founded upon a rock, and composed of living stones, which are builded together for a spiritual house, an habitation of God through the Spirit.—*Selected.*

#### SEEKING TO KILL HIM.

THERE was no so common answer to Paul's preaching as a proposition to kill him. And that mode of meeting an argument—especially on religious subjects—has always been popular. The first murder was prompted by religious bigotry. Various bodies of Christians—Protestant as well as Romanist—have tried to kill off those who differed with them on points of theology. It would hardly be safe to-day to trust any religious denomination with irresponsible and unlimited power over other denominations. The probability is that there would be more or less killing done; at all events, violence would not be unknown. But killing a man never answers his arguments; nor does it destroy the cause he represents—whether that cause be good or bad. Killing a man, or offering him violence for his religious opinions, is the poorest way of dealing with him, notwithstanding the venerable precedents in its favour.—*H. Clay Trumbull.*

#### WITHOUT CHRIST, NOTHING.

"APART from Me, ye can do nothing." There is the condemnation of all the busy life of men which is not lived in union with Jesus Christ. It is a long row of figures which, like some other long rows of figures, added up, amount just to zero. "Without Me, nothing." All your busy life, when you come to sum it up, is made up of plus and minus quantities, which precisely balance each other, and the net result, unless you are in Christ, is just nothing.—*Dr. Maclaren.*

OF the total of 2,700 Congregational ministers in England and Wales, 1,600 are known to be abstainers.



## The Home.

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

### LEAVE IT WITH HIM.

YES, leave it with Him;  
The lilies all do,  
And they grow,  
They grow in the rain,  
And they grow in the dew—  
Yes, they grow.  
They grow in the darkness, all hid in the night;  
They grow in the sunshine, revealed by the light;  
Still they grow.  
They ask not your planting,  
They need not your care,  
As they grow;  
Dropped down in the valley,  
The field, anywhere—  
There they grow.  
They grow in their beauty, arrayed in pure white;  
They grow, clothed in glory by heaven's own  
light,  
Sweetly grow.  
The grasses are clothed,  
And the ravens are fed,  
From His store;  
But you who are loved,  
And guarded, and led,  
How much more  
Will He clothe you, and feed you, and give you  
His care—  
Then leave it with Him, He has everywhere  
Ample store.  
Yes, leave it with Him;  
'Tis more dear to His heart,  
You will know,  
Than the lilies that bloom,  
Or the flowers that start  
'Neath the snow.  
Whatever you need, if you ask it in prayer,  
You can leave it with Him, for you are His care—  
This you know. —Selected.

### TRUE EXALTATION.

"I THINK I never received more real benefit from a duty performed than when I have asked pardon of my little ones for some hasty speech or unjust reprimand," said a conscientious little mother to me.

My face perhaps spoke my astonishment, for she hastened to add, "When my children were small—there were seven of them as near of an age as they could well be—I could only keep them comfortable at great cost to mind and body.

"Under these circumstances, impatience became my besetting sin, and often upon the impulse of the moment I have uttered words which in my calmer moments I have sadly regretted. I went to my Heavenly Father with my sin, but often returned to my work with the same feeling of heaviness with which I had sought my closet. I found that it was not enough that I should ask Divine forgiveness. I had sinned against Heaven, it is true; but I had also sinned against my child, and I could not find peace until I had forgiveness there. So I learned to go to my children, older or younger, as the case might be, and ask their forgiveness."

"Did you not find it a very hard thing to do?" I inquired.

"Yes, very hard, and that was perhaps the reason why it proved such a help to me. I learned in time to speak less hastily, to weigh my words before uttering them."

My friend's counsel left a lasting impression upon my mind. During the press of overwork and weariness, I too often found myself speaking hasty words in a tone of irritation. I resolved to watch myself closely, and when I fell into error to make all the reparation in my power. I am sorry to say that I soon found occasion to test my new resolve, and not only once, but many times, have I gone to my little ones with humbled demeanor and repentant words always to find their dear little hearts opening wider to me than ever before.

I am willing to add my testimony to that of my friend, and assure all weak, erring mothers that both myself and my children have obtained much benefit from my new rule of action. It is not an easy one to follow, it is true; but the result has shown that it was well worth all it cost. Are you afraid of losing self-respect by such a proceeding? To whom, think you, will children be likely to give the greater honour—to one who, overtaken in a fault, humbly acknowledges her error, or to one who no less quietly goes on in her pride as though nothing had happened, ignoring both the fault and the rights of her little ones?

Children are quick to perceive the finer points of right and wrong, and we may be certain that we shall lose none of our self-respect by humbling ourselves before them. We lose respect by sin, but never by acknowledgment.—Mrs. S. E. Kennedy, in *Phrenological Journal*.

### WORKING WOMEN.

A German lecturer gives an interesting survey of woman's part in the world's industry, from which the following figures are extracted: "The number of women who are employed in some way or other as independent workers is said to amount to 4½ millions for England, 3¾ millions for France, to 3½ millions for Italy, to 5 millions for Germany, and 3½ millions for Austro-Hungary, that is, to more than 20 millions in five of the leading nations of Europe. In England there are 640,000 women who work with the needle. In France, specifically French articles of luxury are almost exclusively produced by women; and in the female textile branch the number of operatives has risen within the last ten years from 300,000 to more than 700,000. In Germany women represent 12 per cent. of the work done in factories, 27 per cent. of that done in agriculture, and more than 50 per cent. of that done at home. In America women have come to the front since the Civil war. Whilst in 1870 there were only 100,000 female workers, in 1880 there were nearly a million, 22 large cities having 300,000. The places of the Chinese, who have

been expelled from California, have to a large extent been taken by women. This remarkable extension of female industry, which is one of the most striking phenomena of the century, and is steadily progressing, must sooner or later exert a pronounced influence for good or evil on the social status of the sex, and on the position of the working classes generally."

As a rule, women can probably endure about as much work as men. The burly labourer who quarrels for "eight hours" and spends his overtime in the beer shop or on the cricket grounds, goes to bed about as weary as his wife does after doing the sixteen or eighteen hours' work which falls to her lot. One reason why she endures this is, she does not drink as much bad whiskey, smoke as much vile tobacco, or waste as much strength in sprees and debaucheries as does her lord and master. Her tea and her coffee may make her nervous and bilious, but they do not wreck her constitution nor madden her brain as do the stimulants in which he indulges. If she does not by ligatures put on in childhood, prevent the natural expansion of her waist, and thus by close dressing cramp her stomach and her lungs, cutting short her ability to digest food and inhale air, her chances for outliving her husband are very fair. But while there are twice as many men as women who commit suicide, and ten times as many men as woman who are guilty of crime, and are inmates of prisons; yet through following their evil fashions, women die almost as fast and as foolishly as men do with their vices and debaucheries. May God hasten the day when men and women shall cease to abuse their own persons, but shall yield their bodies as temples of the Holy Ghost, and all their members as instruments of righteousness.—*The Safeguard*.

### EGYPTIAN MONUMENTS.

THE light which ancient monuments have thrown upon the Bible narrative is such that every lover of the Scriptures is interested in their discovery and preservation. Speaking of the Egyptian monuments, a contemporary says:—

"Two assistants have been engaged by the committee of the Egypt Exploration Fund to copy inscriptions and describe paintings, and they will shortly begin their work at the Beni-Hassan tombs. Enough money was not forthcoming to enable the committee to send out a draughtsman in addition. As the destruction of monuments in Egypt is being carried on regardless of all the British remonstrances, no time should be lost in securing faithful records of the inscriptions. Although serious responsibilities have been incurred by the English Government for the sake of the Egyptians, it must seem odd to foreign archaeologists that English influence is unable to save memorials which may be considered as the property of the whole human race; and, in fact, dealers, collectors, and other



vandals now feel they can carry on their practices with more security since there is a protecting power to encourage enterprise in Egypt. According to the *Bosphore Egyptien* for Oct. 1, three gangs of workmen, under two local sheikhs, are daily extracting blocks from the lower courses of the two largest pyramids of Gizeh. These are broken up on the spot, and carried away on camel-back for building purposes.

#### POLISHED STONES.

HAVE you ever stood by the water's edge, and noticed the peculiar shape of the stones that lie about your feet, and observed their smoothness and beauty? You can scarcely find one that has a sharp corner or rough edge, for most of them are round or oval, and made as smooth and beautiful by the action of the waves, as it would be possible for the most skilful hands to make them.

When first taken from their watery bed, at the bottom of the lake or ocean, they are not unlike other stones which can be found on land, but are as angular and rough and homely as any. The singular beauty with which they have been adorned, has been developed by what they have encountered on the journey from ocean bed to beach. They have been tossed by the waves, buried in the sand, ground by contact with other stones, and thrown against the rocks, until at last they find a resting place where they lie in beauty undisturbed.

God's children are spoken of as "polished stones," and certainly nothing is more beautiful than those graces of the Spirit, polished to a high degree, which are seen in many who have "come out of great tribulation."

But if we could understand the secret of their lives, we would not think that what we see in them of humility and gentleness and Christ-likeness, has been produced in the calm of unruffled Christian experience; for storms have much to do with their polishing. Would we be polished stones? Then let us not shrink from the rough experiences God may see fit to put us through, but always pray that His grace may be sufficient, so that in the end we may be made to reflect the beauty of His character and workmanship, and be fitted for a place in His temple.

Of one thing, however, we may be certain; viz., that when the work has all been done, and the polishing process completed, there will be much less of self than when it was commenced.—*Rev. J. C. Hale.*

#### DO HEATHEN HAVE LOVE FOR EACH OTHER?

A LADY asked the missionary, Rev. Henry Richards, if the Africans among whom he had laboured were affectionate, kind, and faithful to their relatives, the same as Europeans.

He replied: "That is just what they

ask about white men. I sat up one night with my wife when she was very ill. The next day I looked somewhat pale from anxiety regarding her. Lydia, a woman who came in to help, observed my looks, and I overheard her saying to a neighbour, 'What do you think? These white people actually love each other the same as we do. She is ill, and he looks pale.' It was evidently a new discovery to her that white people have human feelings. I have come to the conclusion that there is no difference in this direction."

#### SHEEP AS BEASTS OF BURDEN.

IN the passes of the Himalayas, in the tracks up the Nilang Valley and the like, great flocks of sheep and goats are to be seen wending their way upwards, each beast carrying its package, generally of grain, to be exchanged for salt with the Tartars. An average sheep carries 26lb., and there are sturdy beasts among them which can carry 40lb. A goat, as a rule, carries more than a sheep. The animal is loaded with a woollen bag, bottomed at each end with leather. This is laid on the sheep's back, being secured by a woollen rope, after the manner of crupper and chest-plate.

### Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 31.

#### A CUP OF TEA.

IN its "Science Jottings" department, the *Illustrated London News* prints the following article from Dr. Andrew Wilson, whose eminence in the profession gives weight to anything he may write:—

Almost as many poets (and poetasters) have sung the praises of "the cup that cheers but not inebriates" as have written eulogies of the fragrant weed itself. If only as a kind of set-off to the charms of alcoholic beverages, the infusion of tea has been belauded with praise as a simple, harmless, and beneficent liquid. Teetotallers have set it on a kind of pedestal which raises it to the rank of nectar. Old ladies are popularly believed to regard tea as the elixir of life. Those who "burn the midnight oil" are supposed to consider tea as the only fit potion for warding off the attacks of the drowsy god. The clergy are theoretically regarded as patrons of Bohea to an extent which constitutes the love of tea as a bond uniting them above and beyond all differences in things theological. Universally, then, tea seems to retain a firm hold on popular favour. May I, however, join the chorus of dissent—a feeble but earnest minority, no doubt—and give reasons for regarding as a thing to be ostracised this wholesale worship of the goddess Thea?

To begin with, tea is not a food. Let us be clear about this point, for it is an

all-important item in the indictment I have to present against the Bohea that cheers and the Congou that revives. By a "food" one means any substance which can contribute directly to the nutrition of the body. Fat is a food in this sense: so is sugar, and so is starch. Minerals—such as potash, iron, lime, and so forth—are also foods, because they assist in building up the natural structure of our frames. Again, the nitrogenous substances—albumen and casein and gluten, and the like—are foods, because they enter intimately into the composition of the most vital parts of animals. So that the list I have just given—nitrogenous matters, fats, starches, and sugars, and, finally, water—includes really all our necessities in the way of nutriment. It is true, of course, that most of the things we eat are in themselves combinations of "foods." Milk is not a single food (in the sense in which we use the term "food") but a combination of water (sometimes increased by the dairyman), minerals, fat, sugar, and casein. Beef, also, is not one food, but four at least—water, nitrogenous matters, fat, and minerals. In a word, the things we eat are compound foods; and in this sense there is observable a good deal of economy of stowage, seeing that in one meal (or even mouthful) we gain a very considerable mixture of nutriments, such as our bodies demand and require.

Where now, let us ask, does tea repose in the scientific list of nutriments? I reply, Nowhere at all. Let the chemist analyse tea for us, and tell us of what things it consists. Here is his reply: Minerals, leaf-débris, the merest traces of starch, and, finally, certain important bodies known as alkaloids, among which *theine* and *caffein* stand out prominently. This is a rough-and-ready, but correct enough, sketch of what a chemist finds in tea. But, practically, my first charge against tea, that it is not a food, is really conceded by tea-drinkers themselves. For what do they value their tea? Not for its starch, its minerals, or any other of the infinitesimally represented elements, but for the theine and the caffein just named. These last find no place in the physiologist's list of foods. They may be adjuncts, it is true, but they are not essentials. They may resemble the mustard and vinegar; they do not correspond to the necessary fat, starch, or nitrogenous elements of our food.

The utility of tea (for it is no part of my case to allege that it is of no value whatever) consists in its stimulating properties. The theine and caffein are undoubtedly nerve-stimulants in a very direct sense; and the reviving effects of a cup of tea are certainly due to the presence of these alkaloids. Suppose the position has been conceded—it could not well be maintained—that tea (and coffee) are not foods, what is the effect of the concession, my readers may ask? "You admit," they may say, "that tea



is a useful adjunct to foods, and you have thereby given it a place and habitation in the dietetic lists of civilized people!" True, I reply; but how many of us realize what has just been admitted? Let us examine this phase of the matter closely, because, for years past, I have been impressed with the high social importance of teaching the people that tea and coffee are not foods. Think for a moment what people do suppose and believe tea and coffee to be. Do you know anything of the food habits of working-folk? Have you studied the nutrition of mill-hands, milliners, and the great army of women-folk who labour and toil in our great centres of population? If not, just think of the enormous nutritive waste, and of the terrible error of dietetics, which every day represents, when you find the working-classes (and other classes as well) living chiefly on tea and bread. Emphatically in our great hives of industry it is tea for breakfast! tea for dinner! and tea for tea! It is so easily prepared, it gives a fictitious stimulation, and "the eternal teapot simmers on the hob" in every workroom, brewing the tea—and such tea!—in a thick black decoction full of tannin, the very appearance of which increases one's respect tenfold for the endurance of the human stomach.

Seriously, think over the indictment against tea as a fictitious "food." Working-folk, with not too much money to spend on anything, spend it largely on tea, under the delusion that tea represents solid, enduring nutriment. Vain delusion! Out of tea you can get practically no energy or force wherewith to do work. Your body is really an engine, which, like every other machine, is dependent for its "power of doing work" upon the energy it draws from outside sources. Nature has decreed that it is upon fats and starches and sugars the human engine shall do its work; water being a vital necessity for every living thing, and the nitrogenous foods aiding the other foods at times, but being chiefly limited to building up the body's tissues. Out of the fat, starch, and sugar we eat, comes forth the power to do our work. On a little of these foods the human machine does a relatively great amount of work. On tea (and coffee) it declares its inability to do any work at all. That is sound science. And how does the spending of hundreds of thousands annually on tea (as a food) look, in view of the declaration of physiological chemistry? All waste! is the reply: so much money thrown to the dogs (in a nutritive sense), and so much energy erroneously sought for, and so much disease readily and ignorantly bought!

The end of the matter is that the only persons who can afford, in a physiological sense, to take tea are those who have plenty of food—I mean real "food"—to eat. Tea and coffee as adjuncts merely form agreeable beverages. They intro-

duce into our system, in part, the water we daily demand as a necessity of life and action. They supply us with a mild form of stimulant—one effect of which is seen in the imaginative gossip wherewith the afternoon tea-fight is regaled. Also, they may aid the body's powers in limiting the waste processes of the frame. These are the direct effects and uses of tea; but it is clear they all lie beyond—far beyond—the direct work of nutrition itself. Tea is in no sense a "food," I repeat, and the sooner the masses of our land awake to a knowledge of this fact, the better for their prosperity, both physical and pecuniary.

This "tirade against tea" of mine (as I have heard it called) is no new thing; but it is a species of counterblast, I have been talking about and writing about these ten years gone by at least. The late Dean of Bangor in his day protested against excessive tea-drinking, and that reminds me that among the well-to-do there is need of a word of warning against such excess. Ask any physician who labours in dispensary practice what he knows of the effects of under-nutrition as represented by tea (used as a food), and you will be surprised to hear of the amount of dyspepsia for which tea-drinking is responsible. What such illness means to the working classes may be adequately judged when we remember that their health is their best and only stock-in-trade. Clergymen and other public workers might do many and much less useful things than to advise their people to think over what has been said about the utter uselessness of tea as a food.

#### BREAKING OFF BAD HABITS.

IT is easier to break off a bad habit suddenly than gradually. The gradual plan was tried at the inebriate asylums, but it was found that the best thing to do with an old toper was to cut off his supply of drink at once. For a day or two, or even for three or four days, he suffered much; but the vital powers, after being relieved of the daily poison, quickly rallied, and the man improved in health every hour.

It is so with the tobacco slave. An interesting anecdote in point is told of the late James Harper, one of the founders of the great publishing house of Harper Brothers. When he was a young publisher in Cliff street, he tried hard to dissuade one of his neighbours from drinking. One day, when he had talked earnestly upon the subject, his friend turned upon him thus:—

"Neighbour Harper, you don't like the taste of liquor, but you are as much the slave to tobacco as I am to rum, and you couldn't break off that habit any more than I could break off drinking."

To this retort Mr. Harper made no reply at the time, but it sunk deep into his mind. He thought it over all day, and finally made up his mind that no habit of his should ever be a snare to

another. Before he slept that night he put his pipes, his tobacco, and all the apparatus of smoking away up out of sight on the top shelf of his kitchen. To the day of his death he never used tobacco again.

It cost him a severe effort to keep his resolution, but he made it cheerfully, and did not mention the matter until the victory was complete.

Many persons are still living who have heard him relate this incident of his early life.

Thurlow Weed did something similar. When he had been a pretty hard smoker for fifty years, his physician told him that his cigars were injuring him, and that he must stop smoking if he wished ever to have better health. Mr. Weed took his cigar from his mouth, threw it away, and never smoked again.—*Temperance Record.*

#### AN APT ILLUSTRATION.

"BUT, doctor, I *must* have some kind of stimulant," cried the invalid, earnestly; "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold," taking up a stick of wood from a box beside the hearth, and tossing it into the fire, "now it is warm; but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke, and then burst into flame, and replied: "Of course not, it is burning itself!"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—*Sel.*

THE use of tobacco by ladies is evidently on the increase in Paris. In London cigarettes are not unknown; it is, in fact, common enough now-a-days for a lady to produce her silver or enamelled cigarette case; but in France the cigarette is said to be giving place to the cigar, and one popular lady writer says the practice is growing, and if not checked will be found to be well-nigh uncontrollable.

The year 1724 is said to be about the period when gin drinking began to take such hold upon the masses in England. In those days an alluring poster fastened to the door of the gin cellars announced that for a penny a man could satisfy his thirst, and for twopence he could drink gin to satiety. It is said that from this period the number of liver complaints and dropsy increased at an alarming rate.

THE Munich folk have the distinction of being the greatest beer drinkers in the world. Roughly speaking, their consumption has been calculated to be about a quart and a half a day for every head of the population. London falls somewhat short of half that amount. Berlin is a trifle below London, and Vienna a trifle above.



## THE PRESENT TRUTH.

"And be Established in the Present Truth."—Bible.

LONDON, NOVEMBER 6, 1890.

### SOUND DOCTRINE VS. TRADITION.

ALMOST every phase of Biblical truth has been opposed by some traditional error, and upon the side of that error great men and great names have been found. The doctrines of Mariolatry, Prayers for the Dead, Indulgences, Purgatory, etc., as we have seen, all rest upon tradition. Great names are produced in support of these unscriptural theories, and that powerful hierarchy whose mandates go forth from the so-called "Eternal City," and who styles herself "the Church," uses all her influence to maintain these absurd claims, and thus she holds millions of willing votaries in the bonds of a blind superstition. "The entrance of Thy Word," says the Psalmist, "giveth light." That Word given a place in the heart, scatters the clouds, dispels the darkness, and brings joy and sunshine to the soul. Our constant appeal must be to that Word, and in harmony with its Divine teachings we must conform our faith and bring our lives by the grace of our Lord Jesus Christ.

One theory, quite as dangerous, perhaps, as any we have mentioned, is that of *antinomianism*, the theory that under the Gospel dispensation the moral law is of no use or obligation. Perhaps one of the earliest Christian writers who began to speak disparagingly of the moral law, the ten commandments, was that strange, fanciful, contradictory writer, Tertullian, who wrote about A.D. 200. Passing down from the third to the nineteenth century, we here find that lawless theory gaining strength with each passing year. Unanimity among its advocates could hardly be expected. Some claim that the ten commandments were in force till the death of Christ, but that at that time they were abolished and taken out of the way by that tragic event, and consequently since then Christians are under no obligation to keep that law. Others contend that Christians are not under obligations to the letter of that law, but that we must keep the spirit of it; while another class think that the ten commandments have been abolished only in part. Opposed to all these claims, we believe the Scriptures teach the binding obligation of the ten commandments upon all mankind in all ages of this world's history, that they constitute the great moral rule of right for man, and will be the test by which his character will be determined in the day of judgment.

The first view mentioned has for its foundation a false assumption. Its advocates premise that before the death of

Christ a dispensation of law existed, and since that time a dispensation of the Gospel exists. Back there, say they, men were amenable to the law; down here we are amenable to the Gospel. They were under obligations to keep those commandments; we are freed from such obligation. This is the position fairly stated. Wherein is the falsity of their assumption? It is in this,—

*The Gospel of Christ antedates His death, and reaches back to man's fall.*—The Gospel signifies good news, and that Gospel was proclaimed as really to the federal head of the human race, as it has been since the Saviour of a lost race gave His life a ransom for all. The Scriptures present but one plan of salvation, and they anathematize him who preaches any other Gospel than the *one Gospel* which they describe as the Gospel of Christ. The patriarchs and prophets and men of God in the former dispensation, will not ascribe their salvation to the law nor to a different plan than that to which apostles, saints, and martyrs, and men of God in this dispensation will ascribe theirs. The song of redemption through Jesus Christ will be the one song in which men of all ages will join. It was none the less true that to Adam, Abel, Abraham, Moses, and all God's saints back there, the Gospel of Christ was the power of God unto their salvation (Rom. 1:16), than it is that this same Gospel is the means of our salvation to-day. The declaration of Holy Writ that there is no "salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12), was just as true concerning Adam and Abel, as it was concerning Peter and Paul, and as it is concerning men to-day.

That the Gospel was preached in the former dispensation, the apostle Paul distinctly affirms. "For unto us," he says, "was the Gospel preached as well as unto them" (Heb. 4:2). He again declares that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." Gal. 3:8. The Gospel which is declared to be the power of God unto salvation to every one that believeth, was the glad news given to Adam, and through him to his posterity, that "the seed of the woman" should bruise the serpent's head. The truly penitent believer before the first advent showed his faith in the Gospel by his acts. Through the blood of Abel's offering, he saw by faith the blood of a better sacrifice that was to be made when the fulness of time should come, and so all through that dispensation those who feared God and honoured Him were men of faith in Jesus Christ,

and were conscious of their dependence upon the Gospel of God for redemption. They had the moral law but they needed the Gospel as well, and that need was supplied.

*The law must have existed before man fell.* This is susceptible of the clearest demonstration. Sin is defined to be the transgression of God's law (1 John 3:4), and another inspired apostle tells us that where no law is there is no transgression (Rom. 4:15); but he also declares that "by one man [Adam] sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5:12). Sin being the transgression of God's law, that law must have existed before man sinned. When, however, man had once violated its righteous claims, he could never of himself become freed from its condemnation. The Gospel was the provisional means whereby men in that age were freed from the guilt of sin.

*The office of the law.* This is to determine character. If man had never sinned, the law would have pronounced him righteous, and had he always continued in the pathway of obedience, he would not have needed a Saviour. But since man disobeyed God and became involved in transgression, all the law could do was to convict him of his sin, and show him his transgression, and threaten him with its just penalty, which is death (Rom. 6:23), and thus bear testimony to him that he is lost unless he secures, through some means, salvation from sin. D. A. R.

### THE PAPACY. NO. 5.

SINCE the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From "Chambers' Cyclopedia," article "Pius," we quote:—

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and the rigour of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed.



In March, 1800, however, another pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the Papacy to its former power.

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at present, is plainly set forth in these words: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules the nations. Not alone is his influence supreme in Catholic countries, but governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England invited him to help her settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with Nihilism. When the papal delegates arrived in America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the papal flag floated from the masthead in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was "a

sensible way of discharging what was, under the circumstances, almost a matter of national obligation." And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that "the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him. It further said: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant."

In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc.

One more item, and it is a most significant one, must suffice on this point. In "Protestant" Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thümmel was indicted, sometime in the year 1888, for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Mr. Thümmel, the prosecuting attorney said:—

"The defendant refers (or appeals) to Dr. M. Luther. First it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 166 of the Penal Code, be condemned."

History is making rapidly, and the student of prophecy will not have long to wait to see what will be the end of all these things. Of one thing he may be certain, that "the triumphing of the wicked is short," and when the mother of harlots and abominations of the earth shall say, "I sit a queen, and am no widow, and shall see no sorrow," then shall her plagues come upon her in one day,—death, and mourning, and famine, and "she shall be utterly burned with fire." The more rapidly the power and influence of the Papacy revive, the sooner will the Lord consume "that wicked" with the spirit of His mouth, and destroy it with the brightness of His coming (2 Thess. 2:8); and then "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall

be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

E. J. W.

#### THE PRESENT TRUTH.

A GREAT question is again beginning to move the world. It is another wave of the same old controversy which from time to time brought great crises in the affairs of men, ever since, by the introduction of sin into our world, there was instituted the irrepressible conflict between truth and error, and right and wrong. It is another phase of the struggle, but with the same principle at stake; namely, shall God, or men, govern in this world! Shall God's law, or human will, be the rule of life? Shall God's Word, or the traditions of men, sway the sceptre over the consciences of the people?

In the days of the great Reformation the conflict was sharply drawn on these lines. For God and His truth stood the Reformers: for the arrogant usurpation of man-made creeds and customs—a usurpation inspired and fostered by the prince of darkness—stood the whole Romish Church, backed by the power of courts and kings.

The present movement is but another, and the closing, stage in the work of reform begun in the sixteenth century. On the side of God and His truth will now be found only a "remnant," a "little flock;" while for human authority and church traditions will stand, as usual, the Romish Church, backed by recreant Protestants and earthly governments. So far as the visible forces are concerned, the odds seem to be as greatly as ever against truth; but God has always been a majority, and will be to the end.

The particular phase which the question is now assuming, is an issue respecting the fourth commandment. That is how to be made the test question: Shall God have the Sabbath that He wants, the day which He blessed, and set apart, and gave to man? or shall His authority be overruled, His day be crowded out, and another day, resting upon human authority only, be put in its place?

This involves the whole question between God's authority and that of man. The third message of Revelation 14 is warning the world in reference to this issue. God is sending forth a solemn proclamation to men to turn to Him, and discarding the change which the man of sin has attempted in His law, show their loyalty to Him by keeping His commandments and the faith of His Son; and Sunday-keeping is urging its claims to the front throughout Christendom, on both sides of the globe. Amid violent agitation, intense discussion, and the strongest array of forces on both sides that have



ever entered the field, the question is coming to a settlement.

But some, as in similar crises in the past, will fail to comprehend the full significance of the movement, fail to see the magnitude of the issue involved, fail to realize the importance of taking a prompt and well-defined stand for themselves, and so pursue a halting, wavering, inconsistent course, and fail at last. Almost persuaded; but the claims of self and the world are a little stronger than the voice of conscience and the claims of truth, and so the noble stand for God goes untaken. "Anoint thine eyes with eye-salve, that thou mayest see," says the True Witness. Rev. 3:18. U. S.

#### BALLASTED CHRISTIANS.

BALLAST for ships is generally composed of lead, pig-iron, slag, or stone, or some other heavy material of little worth. In fact, the material used as ballast is often absolutely worthless as an article of merchandise. It seems a pity, indeed, to load down a ship with such worthless matter. Why should it be cumbered with so many tons of seemingly useless rock? How buoyantly and gracefully that ship rode the smooth waters of the harbour after launching, and how secure and stable she seemed; why then the tons of rock?

But, worthless as are those tons of rock intrinsically, they are absolutely necessary to the safety of the ship. Above that graceful, symmetrical hull will soon be spread to the strong winds of the sea the ship's broad sails. Those mighty winds would upset the proud ship were it not for the ballast in the bottom. Even the well-ballasted ship is sometimes thrown by the strong gale on her beam ends; but the weight of ballast immediately rights her. Were the sea always smooth, the winds fair, the sky clear, the light-ballasted would ride safely, but it is the staunch craft, heavily ballasted, that weathers the storm and tempest.

Christians are not unlike ships. Some are lightly ballasted. In the inland lake, over smooth waters, in the quiet harbour, before fair, mild winds, they sail peacefully and safely; but when they enter the wide sea where fierce winds contend for the mastery, how many careen over by the blast, fill with water, and go down! They are just as heavy in one part as in another. Ballast is needed.

How many Christians there are who seemed burdened with useless material! Some have unbelieving friends, who by every effort are hindering them in Christian life and work. Some faithful workers in the cause of God are burdened with continual and prolonged sickness in their families, which draws continually upon body and mind and heart, seemingly crippling their energy and work. Others have bodily infirmities—thorns in the

flesh—which to human wisdom burden and hinder in the work of God. But are these really burdens? Does God permit trials like these to hinder His faithful servants?

Nay, verily; God does not permit trials like these to hinder his servants. It is not His design that they shall prove useless burdens. It is not wise, therefore, to murmur against them; it is not safe to try to get rid of them in any other way than God's way; it is not Christian to do otherwise than to submit to God and bear them to His glory. Thus did Paul. After pleading with God that He would remove the infirmity which troubled him, he received the answer that God's grace was sufficient.

These trials and infirmities are, in the providence of God, designed as ballast to our ship. They are meant to continually keep within us a sense of our own weakness, and thus bring us nearer to God. Worthless in themselves, burdens in themselves, they are, under God, ballast which will keep us righted during storm and tempest and shock of billows. Such Christians may not be noticed particularly in time of fair weather or on the smooth waters of the harbour, but in time of storm and trial and tempest, the staunch-ballasted Christian is the one depended upon. He sails upright; he can stand the stress of wind and storm; he can bear a broad spread of canvas in strong wind. Despise not the ballast, brethren, but let it remain, and spread more of the canvas of faith for the winds of God's free grace and power. M. C. W.

#### THE WONDROUS LOVE.

THE occupant of a leading London pulpit says that when he got his first copy of the New Testament revision, he at once turned to John 3:16. Every lover of the Bible can readily appreciate the feeling which prompted this. No verse, perhaps, is more familiar and precious to believers, or more comprehensive than this one, in the simple text of the Authorized Version: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

From whatever point of view we approach the text, it opens up a field for consideration as boundless as the Gospel which it sums up in its few words. Let us here put just one query, Why did God so love the world?

We love only that which to us appears lovely, and our perception of the lovely depends upon the education of the taste; so that what is lovely in the eyes of one may appear vulgar and even repulsive to another of more refined discernment. How, then, could God, infinite in love and purity, so love fallen man as to give

His Son to die for him? It must be that He saw in him something that was lovely in the eyes of God Himself—divine possibilities which it would glorify His name to bring out by the miracle of redeeming love. Only God can know the hatefulness of the sin in which we were involved; yet He sees in the sinner a life which may be transformed by grace.

"Give me that stone; there is an angel in it," said the great Florentine sculptor one day, as he walked in the civic stone yard and saw a block of marble that had been cast aside as useless. So the Lord looks upon marred and misshapen humanity, and promises to make every man who will accept His grace more precious than "the golden wedge of Ophir."

He has given assurance of this in giving Christ to die for the lost, and now it is the work of the Divine Potter to shape and mould the clay, fitted by nature for wrath, unto vessels of honour. "The wonders of redeeming love, our highest thoughts exceed." As we contemplate it, we can only find refuge in the exclamation of the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

W. A. S.

## The Watch Tower.

"Watchman, what of the night? Watchman, what of the night. The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

#### THE BISHOP OF PETERBOROUGH AGAINST SUNDAY-LAWS.

A NUMBER of resolutions on the subject of Sunday observance were offered at the Peterborough Diocesan Conference. In the discussion which followed, the Dean of Peterborough said he could not accept the resolution offered by the Rev. H. S. Gedge, urging Churchmen to use Sunday as a day for worship, and urging the community to secure to all one day's rest in seven, "so far as possible, on Sunday." The Dean's difficulty principally arose from these last words, which he thought "opened the door to a very wide question indeed, as it might mean they could choose any other day for rest and worship." He thought "they were bound to secure the observance of one day, and that was Sunday."

The report does not say clearly whether or not the Dean stated by what means this was to be secured. If he means that the Church simply pronounces it doctrinally wrong to choose any other day, or no day, very well. We then call only for the Scriptural evidence that Sunday is the Lord's Day, and point to the fact that the fourth commandment specifies the seventh day, Saturday, as the day which the Lord claims as His. But if he means to contravene man's personal



right to choose according to his own understanding and convictions, the issue is quite a different one. From some of his remarks, we fear the Dean overlooks some of the simplest Scriptural teachings concerning man's free moral agency, and the functions of the Church and the civil power in the Christian dispensation. He has much to learn from his Bishop in this matter.

The Bishop of Peterborough, in summing up the discussion, said the Church of England had hitherto avoided giving any doctrinal manifesto in regard to the observance of the Sunday, and he failed to see that the Episcopal Bench had any right to assert a doctrine upon which the English Church herself had been silent. And no one would seriously say that they ought to issue a Sunday *directorium*, setting forth what should and what should not be done on a Sunday. He presumed, then, that what they were asked to do was to give a general and earnest exhortation to all Christian men to observe Sunday in a Christian spirit to their own soul's edification, and with due regard to that of their neighbours. Well, that they had done.

There was, the Bishop said, this element in Mr. Gedge's motion, namely, that it drew a very distinct line between the functions of the State and the functions of the Church in this matter of Sunday observance. That was an invaluable distinction, and one they could not bear too closely in mind. He agreed with the Dean that they must be guided by the fourth commandment. Was the State to enforce the commandment? In his mind it was quite true that if the State was to enforce one commandment, it must enforce all. Would it be reasonable to expect the State to punish idolatry as a punishable crime when there were hundreds and thousands of the subjects of the Crown that made graven images? The Church set before men the spiritual gain and blessing of the Sunday, and then in the measure in which each man's will was filled with desire to rest from his labour, in that measure would he rightly keep the Sunday in the way that most tended to his own spiritual edification. Beyond that he did not think they could go.

These are good words, and sadly needed at the present time. Of course the Bishop used words in an accommodated sense when he spoke of the State enforcing the commandments. This it could never do, as the law of God is spiritual. The State could no more enforce the fourth commandment than the second, and the apostle shows us that "all covetousness is idolatry." The law of God has jurisdiction over the heart and conscience, and for the State to attempt to enforce it is to proclaim itself lord of the conscience, a blasphemous exaltation against God.

W. A. S.

#### A NEW VISION OF THE VIRGIN.

SIGHTS of the Virgin Mary are becoming so frequent that if our miracle mongers are not careful, says the *Christian Commonwealth*, they will overdo the whole business of taxing credulity, and consequently produce a reaction which may seriously affect the occupation of those who use their arts to play on the faith of the ignorant. However, since the recent scene at Naples, in the presence of some of the highest dignitaries of the Church, let no one suppose that the day has yet come for the reign of common-sense in the realm of religion. The last sensation comes from Vienna, and is in regard to the appearance of the Virgin at a Styrian village called Luttenberg. About a month ago a girl of twelve, belonging to the village, was looking for mushrooms in a wood called Little Sunday Forest. She imagined she overheard her name called overhead, looked up, and, according to her story, saw the Virgin Mary high up in the boughs of a fir-tree nodding to her. The Virgin spoke to her and told her to communicate her wishes to the people of the faith. Since that day the girl sees the Virgin Mary twice a day in the tree and receives her orders. The news having spread like wildfire, villagers from the most distant parts of Styria, from Hungary, and Croatia now march in procession to Luttenberg. The average number of pilgrims is 500 on a weekday and 3,000 on a Sunday. The people kneel round the tree, which has been marked by an arch of evergreens, on which burn the tapers of the devout, and at two o'clock the little girl, dressed in white, steps among them, goes up to the tree, declares she sees and hears the Virgin, and repeats what she pretends to hear. Through the child each pilgrim believes he or she addresses the mother of Christ and receives an answer. This ceremony takes place again at sunset.

#### CITY CHURCHES.

ROME is said to be the city of churches—but the City of London, says the *Echo*, runs the Italian capital hard. There are sixty-four City churches within a radius of about a quarter of a mile from St. Paul's. The present history of those churches is answerable for a good deal of Metropolitan dissatisfaction with the Establishment. If church reformers are wise they will try to improve this state of things as speedily as possible. The living of St. Olave's, Hart-street, is worth £2,080 and a house; the population of the parish is considerably under five hundred, and the church holds two hundred and fifty seats. St. Peter-upon-Cornhill is in an almost identical position. There are six livings with incomes ranging from £1,000 to £2,150, and the lucky parsons have hardly anything to do. There are

nine others, worth £500 to £600. Many of the incumbents live in distant parts of the country, or in the fashionable West-end. But when we come to the hungry, discontented East-end, we find, for example, Christ Church, Spitalfields, with £230 for its clergyman, and a parish population of about 18,000. Others are as badly off. When will this injustice stop?

#### "WITH MANY GRAINS OF ALLOWANCE."

THE *Philadelphia Press* says that this is the way in which we should receive the official declaration of the Mormon Church regarding the decision to abandon polygamy, as recently announced. "Mormon professions concerning the abandonment of polygamy," the *Press* says, "will be taken by the public with many grains of allowance. They have been asserting for years that no more plural marriages were entered into, but the United States officials in Utah have continued to furnish evidence to the contrary. Only a few days ago a cargo of women was brought to this country from Europe for the evident purpose of swelling the number of victims of Mormon lust. Now, President Woodruff, the head of the Church, has issued an order, with a considerable flourish of trumpets, 'forbidding in the future any marriage in violation of the law of the land.' Why issue such an order if the law has been obeyed, as claimed by the Mormons all this while? Polygamy is the basis of the Mormon faith. Whatever professions may be publicly made the practice is not likely to be abandoned while the Mormon Church continues to exist."

#### AN UNHOLY COMBINATION.

THERE are many churches which need "reconciliation" far more than St. Paul's Cathedral needed it after the unfortunate suicide there, which set so many to looking up musty ecclesiastical precedents. A correspondent of an evening paper wrote a few weeks ago: "Beer and Bible." A more bare-faced exhibition of the unholy combination which served as a political cry a few years ago has seldom been seen than that afforded by the "Programme of Bazaar" held last week in aid of the building fund of St. James's Church, Ashton-park, Birmingham. The book contains a number of trade advertisements, and of these no less than eight full pages are devoted to as many puffs of different "family ales" produced at local breweries! The strong plea for funds is based on the fact that the neighbourhood is a poor one, and yet, despite the recent magisterial strictures on the excessive number of public-houses in this identical district, the provision of spiritual opportunities is bolstered up "under distinguished patronage," by a wholesale advertising of malt liquors! Could inconsistency further go?



### TAKE SEATS FOR JERUSALEM.

It is now stated that Jerusalem is about to have her long-talked-about railway from Joppa, thus connecting the City of the King with the seaboard. If we may believe reports, work is all ready to begin, in fact, has begun.

This will be to many a significant token of the coming of the anticipated blessedness which awaits Jerusalem and the Jews, during the millennial reign of the Gospel. This same many predict the return and restoration of the Jewish people and polity in Palestine to their original glory. But we feel warranted in saying that if this railway is looked upon as being a factor in the reign of righteousness in old Judea, it will have a very different effect on that country from that which railways generally exert, or else many people are doomed to disappointment.

Railways have not hitherto been run exclusively in the interests of Gospel purity and principles. They have universally created a great traffic in the most undesirable and unrighteous commodities of a sin-cursed earth. Intemperance and other vices attend the progress of railway building. And unless the experience of the Holy Land is different from that of other lands, the advent of the iron horse will be accompanied by an influx of vicious adventurers, who will preach and practise the venomous tactics of his Satanic majesty, rather than the peaceful Gospel of Christ.

Railways are not to be regarded as unmitigated evils at all; but they are the arteries through which human life and traffic throb in mighty impulses; and they convey through our mundane system the impure as well as the pure.—*Bible Echo*.

### ANGLICAN HIGH MASS.

It was expected that the Archbishop of Canterbury would render his judgment in the case of the trial of the Bishop of Lincoln last Friday. But, owing to the death of the Archbishop's eldest daughter, the pronouncement was postponed. Meanwhile, the Bishop of Lincoln seems in no way disturbed in view of the impending verdict of the ecclesiastical court. A correspondent of the *English Churchman* describes a service in St. Saviour's, Leeds, at which the Bishop was the preacher, on the Tuesday preceding the Friday on which the judgment was expected.

After describing some preliminary services, the account says:—

Presently priests wearing Popish birettas, and acolytes in cottas and scarlet cassocks, were seen fitting about the chancel, and bowing to the "altar" every time they passed opposite its centre. At 10:50 A.M. another acolyte appeared, and proceeded to light six tall candles resting on the "super altar," and also two gigantic "altar lights." He then went back into the

vestry, and, five minutes later, yet another acolyte appeared; but this time it was quite a little boy, reminding one of the "dear little soul" in "The Jackdaw of Rheims." His business was to light two little candles on the credence table on the south side of the chancel, and to place the Gospel and Epistle Books in their places on a ledge near the floor. By this time fourteen clergymen in surplices, some with birettas in their hands, had taken their seats just outside the chancel gates.

After this came a procession, some of the processionists wearing vestments of "many colours." In the procession were carried a thurible, an incense boat, from which the thurible was fed from time to time, and a crucifix, with an image of the Virgin Mary. The procession "wended its way through all the aisles of the church, and every person in it—Bishop King included—as they passed in front of the so-called 'altar,' bowed toward it." The Church by this time was filled with the fumes of incense.

## Progress of the Cause.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. 11:1.

### OUR SHIP.

(Dedicated to the sailing of the "Pitcairn.")

SAIL onward o'er the ocean  
So vast, so deep and wide,  
Though heaving billows toss thee,  
A plaything in their pride.  
Angels of light shall keep thee,  
And guide thee on thy way,  
While surges swell, and o'er thee  
Toss high their angry spray.

Yes, angel hands shall guard thee,  
Then, "Pitcairn," swiftly speed,  
And bear thy heaven-born message  
To precious souls in need.  
Across the rolling waters  
Are many souls who wait,—  
The "isles" shall hear the message,  
Now borne through "Golden Gate."

O Father, guard this vessel!  
We give it now to Thee;  
'Tis sacred to the message  
It bears across the sea.  
We trust it to Thy keeping,  
Oh, shield it from all harm,  
And thus reveal the power  
Of Thine almighty arm.

Go, brother labourers, trusting  
In Israel's God alone;  
His arms of love deliver  
While seeds of truth are sown.  
And when shall come the reaping,  
And garnered is the grain,  
Anchored in heaven's harbour,  
We'll sing a glad refrain.

MRS. M. J. BAHLER.

Oakland, California.

### DEDICATION OF THE MISSIONARY SHIP.

OUR readers, specially the members of our Sabbath-schools who contributed to the building of the "Pitcairn," will be interested in a few items concerning the missionary ship and its dedication. In the afternoon of Sept. 25, a company of our brethren and citizens of Oakland and San Francisco gathered, to the number of about 1,500, at the wharf where the ship was moored. Five hundred or six hundred gathered on the ship, the remainder as near the ship as they could get, on the wharf.

The services consisted of Scripture readings,

singing, prayer, the report of the building committee, and an address by the President of the General Conference, Bro. O. A. Olsen.

The ship is a staunch little craft, of about 120 tons burden, and 100 feet in length. Her two masts are each seventy-nine feet long, and she can spread 1,576 square yards of canvas to the breeze.

The ship is manned by a Sabbath-keeping Christian crew. Among the crew the following languages are spoken: English, French, German, Swedish, Danish, Norwegian, Spanish. The ship is to be provisioned and fitted out for a two years' cruise.

### CALIFORNIA CAMP-MEETING.

THE San Francisco *Examiner* of Sept. 28, contains an illustrated article on the camp-meeting held by our brethren of the California Conference. The *Examiner* article says in its opening paragraphs:—

"An immense crowd of people attended the meetings of the Seventh-day Adventists at their camp-meeting grounds in Oakland yesterday. It is ten days since they began their annual session under the auspices of the California Conference. There are about 30,000 members of this faith in the United States.

"Representatives were present from California, Utah, Nevada, Arizona, and Oregon. The pretty canvas town is well laid out in streets and avenues. There are 208 tents arranged round the immense camp-meeting tent standing in the centre of the grounds. Near the entrance is a big reception tent, where women and children are welcome, and strangers made to feel at home. Just across the main boulevard is the tent for representatives of the press of the State. Electric lights are sprinkled over the grounds, and the large assembly tent has good seats, provided with backs.

"One of the features of the convention is the Sabbath-school department. The average attendance of the children is nearly 400. The tent supports inside are wreathed with pink and blue fabrics, and pictures with appropriate inscriptions in green, red, and gold add to the attractiveness of the place."

The *Signs of the Times*, our California contemporary, says that the meeting was one of the best ever held in the State. The workers' meeting preceding the general meeting was productive of much good.

"Children's meetings were begun from the first. A large corps of labourers in this branch had been organized beforehand, and the workers had the children under their care during the meeting. As a consequence of this, together with the earnest attention given to the spiritual instruction in general, this camp-meeting was one of the quietest we ever attended. There seemed to be the influence of the 'still, small voice' of the Spirit of God.

"Several incidents combined to awaken an earnest interest in the foreign mission work. First, Elder Olsen gave some morning talks, in which he set forth the crying wants of the field. The calls for help touched every heart, and many pockets, as well. Then the dedication of the missionary ship *Pitcairn*, in the midst of the meeting, was a rare privilege. Then the last day of the camp-meeting we were favoured with a stirring appeal by Brother P. T. Magan, who had just arrived from his trip round the world for the special purpose of viewing the mission field."

The home work in the State was not forgotten, and from four to six thousand pounds were contributed for this on the camp-ground.

"Best of all, there were many souls who for the first time came to a saving knowledge of the Lord Jesus. Of some it might be said, as of the Macedonians, that 'they first gave their own selves to the Lord.' Many testified at the closing meeting that they had been made free in the Lord. May His blessing be upon them, and, in view of His rich promises, may they ever live 'rejoicing in hope.'"



**AUSTRALIA.**

In our last we printed an article by Bro. S. N. Haskell, speaking of the progress of the cause in Australia. In a later communication he says further:—

The cause here, fortunately, has encountered no reverses from the beginning. They have met difficulties, but a steady progress has been made. The labourers seem to have been inspired by faith to expect great things from the hand of God, and His blessings have been with them. And the same spirit seems to rest upon those who embrace the truth. This is seen by the large number who are inspired by the spirit of labour in the cause.

About two months since, the idea of increasing the circulation of the *Bible Echo* was considered by the brethren, and in the different churches those who could give a portion of their time to canvass a certain territory for subscriptions, were instructed in the work. They applied first for yearly terms, but failing in this they tried to get three months' subscriptions, with the understanding that they were to be requested to continue. This increased the circulation of the paper over a thousand in the first five weeks of the effort. Some have since recanvassed their territory, and secured the renewal of the most of their subscriptions. Others have not been so successful.

But what seems to be still greater evidence of God's blessing upon the work, is the manner in which individuals become impressed with the truth. The Lord has evidently gone before His people from the time the Sabbath was first introduced on this continent. It is quite common for persons to come to the church in Melbourne and other places, entire strangers perhaps to all, and offer themselves for baptism and membership. And upon inquiry it is found that they have been reading for months by themselves, and thus have decided to keep God's commandments and go through with this people. The experience of many has been of the same character as that related in the days of Wesley and other reformers. Conviction would fasten upon the mind of an individual after reading or hearing something, so that he could find no rest. Some have gone to other colonies, thinking that the feeling would wear off; but the trouble only increased, and they have returned to the place where these impressions were received, and there have taken their stand.

These instances are not uncommon, but are of frequent occurrence in Australia. It is certain that God is working in this country in behalf of His cause and truth.

Another feature which bears the mark of the Divine hand is the harmonious feeling which exists among the brethren. A simplicity characterizes them, and an earnest desire to move in harmony with the advance steps of the cause.

The brethren everywhere are of good courage, and labourers are being raised up. For two or three months past, the sale of our books has averaged about £1,000 per month.

**CANADA.**

A WRITER in the *Review and Herald*, who had just visited the Toronto office of one of our publishing houses, says of the book canvassing work in the Dominion:—

"I was surprised to see the evidences of the prosperity of the canvassing work in the Canadas. The third edition of 'Bible Readings' was in the bindery of the printers, and the entire force was hurrying to get the edition through in time to fill pressing orders. Nothing could be seen but 'Bible Readings' in various stages of completion. Next morning after arriving, I went to the boat with a party of students just returning to Battle Creek College after a summer's earnest work in the canvassing field. Most of them had earned enough

to pay their expenses for the year. God bless them in their studies, and make them truly useful in the cause!

**CENTRAL AMERICA.**

A GENTLEMAN in Ruatan, Central America, writes to a correspondent who has been sending him publications:—

"Your letter accompanied by reading-matter was received, for which I was very thankful, and will be for any more you may send hereafter. My delay in writing was not from any disrespect, but in gathering some addresses of my friends to send according to your request. I have been sending some to one of your missionary workers in Nebraska, and I propose to give you those from my native island, Jamaica.

"Now as touching the reception of the literature, I have the pleasure to say that words can hardly express my delight in the literature of Seventh-day Adventists. I believe I have read nearly all of their principal books, scores of papers, and many tracts. The more I read them the better I like them, and should for the very best of reasons, as they have taken me out of partial scepticism into the clear light of God's Word."

**TENT-MEETING IN SWEDEN.**

A TENT-MEETING in progress in Karlstad a few weeks ago, according to a late report in a contemporary, was creating a good interest in Bible study. The tent was large enough to comfortably seat about 500 persons. On Sundays about 800 were gathered to the meetings, but the attendance during the week at the evening services has been less. Perfect attention was given to the preaching, and many were convinced of the truth of the doctrines of present truth. At the time of report, the meetings were not ended, and they were about to be transferred to a hall on account of the beginning of cold weather. We shall hope to hear that a strong company has been raised up at Karlstad.

**IN SCANDINAVIA.**

In a recent summary of the progress of the cause in Norway, Sweden, and Denmark, we read:—

Work in Scandinavia by the Seventh-day Adventist Church was commenced in 1877. On the sixth of June of that year, Elder J. G. Matteson began work at Vejle, in the southern part of Jylland, Denmark. In September, 1878, he went to Norway, and after visiting Trondhjem, Bergen, and Stavanger, settled in Christiania, which has since become the centre of our Scandinavian work.

A Conference was organized in Denmark, May 30, 1880. In June, 1890, there were in this Conference, five ministers, one licentiate, five Bible workers, and seven colporteurs. The Conference has eleven churches, with 333 members.

Work was begun in Sweden in 1880, by J. P. Rosqvist. March 12, 1882, a Conference was organized, which has been prospered to the present time. June 30, 1890, there were in this Conference three ministers, three licentiates, six Bible workers, and twenty-three colporteurs. The Conference has fifteen churches and 398 members.

In Norway, a Conference was organized June 10, 1887. At last report it had three ministers, one licentiate, and twelve canvassers. In its three churches there were 301 members.

These figures added together, show that in the three Scandinavian countries we have twenty-nine churches, with a membership of 1,032. There are also 318 Sabbath-keepers not yet church members.

**Bible Readings.**

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

**INTERESTING FACTS ABOUT THE ANGELS OF GOD.**

**JOB 38: 7.** The morning stars who sang together at creation, and the sons of God who shouted for joy, were none other than the holy angels. Thus they existed before the creation of man.

**GEN. 3: 24.** When Adam fell from his state of innocence, an angel, or shining seraph, was sent with a flaming sword to guard the tree of life, lest man should eat and live for ever, and so sin become immortalized.

**PSA. 8: 4, 5.** Angels are declared to be an order of beings higher than men.

**HEB. 1: 6.** When the Son of God became incarnate, the angels were commanded to worship Him.

**1 PET. 1: 10-12.** Angels are deeply interested in human salvation.

**HEB. 1: 14.** They are sent forth as ministering spirits to those who are fighting the good fight of faith.

**PSA. 103: 20.** The Scriptures inform us that the angels excel in strength.

**HEB. 12: 22.** The number of the angels is altogether beyond human computation.

**ISA. 37: 36.** As an illustration of their power, one angel slays an entire Assyrian army of 185,000 men.

**EZE. 1: 14.** The rapidity of an angel's movements is quite equal to electricity.

**DAN. 9: 21-23.** When the prophet Daniel prayed to God, an angel was sent to instruct him, and he told him that at the beginning of his supplication the commandment came forth that he should go to him. This entire prayer is recorded in Dan. 9: 3-19, and can be read in a short time.

**DAN. 10: 5, 6.** The majestic appearance of the angel Gabriel is described by the prophet Daniel.

**REV. 19: 10; 22: 8.** Angels will not permit themselves to be worshipped.

**COL. 2: 18.** The apostle Paul speaks of angel worship as contrary to reason and Scripture.

**LUKE 15: 10.** Holy angels rejoice when men are converted.

**PSA. 34: 7.** The angel of the Lord encampeth around those who fear God.

**DAN. 3: 28.** When the three Hebrew worthies were cast into the fiery furnace, the angel of God preserved them.

**DAN. 6: 21, 22.** When the prophet Daniel was thrust into a den of Persian lions, the angel delivered him.

**ACTS 12: 5-11.** When Peter was put into the Roman prison by Herod, the Lord's angel brought the apostle forth.

**ACTS 12: 21-23.** When the vain-glorious Herod received the adulation of the idolatrous crowd, the angel of the Lord smote him with a loathsome death.

**MATT. 18: 10.** It is a comforting doctrine of Holy Writ that every child of God has a guardian angel.

**LUKE 2: 8-14.** When the infant Saviour was born in Bethlehem, the attending host of angels sang a wonderful song.

**MATT. 4: 11.** When the Saviour was weak and languishing because of his forty days' fast, the angels afterward ministered unto Him.

**LUKE 22: 42, 43.** When in agony in the garden, with the sins of the world upon Him, an angel strengthened Him.



ACTS 27:23. When the apostle Paul was on a ship, in a levanter on the Mediterranean, he was comforted by an angel.

GEN. 28:12. The symbolic ladder which Jacob saw, was none other than the Lord Jesus Christ and holy angels engaged in the salvation of lost men.

NUM. 20:16. When the children of Israel were working mortar-beds in Egypt, the Lord sent His angel and brought them out.

EX. 33:2. He dispossessed of the land of promise the wicked Canaanites, by the interference of His angel.

MATT. 24:31. When Christ comes the second time, He will be attended by angels of God, who will gather His saints from all lands and countries, both living and dead.

1 COR. 6:2. In the great day of Judgment, the redeemed will participate in acting on the cases of the fallen angels.

LUKE 20:35, 36. In the eternal state, the redeemed will be made like unto the angels.

G. W. AMADON.

## Interesting Items.

—The Czar daily takes vigorous exercise in chopping wood.

—Mr. Spurgeon intends to leave London on Monday for Mentone.

—The Court will remove from Balmoral to Windsor on November 22nd.

—The peasants in the interior of Russia are rising against the authorities.

—Little King Alexander, of Servia, has even in his fifteenth year to wear glasses.

—The French company who are anxious to bridge the Channel have taken soundings, which are said to be favourable to the undertaking.

—It is reported that the Government powder magazine at Canton, China, exploded on Aug. 15, killing a thousand persons, and destroying 200 houses.

—A Dalziel's telegram from Sydney states that the British warship Cordelia has shelled several villages of the Solomon Islands on account of native outrages.

—The wreck register for twelve months shows 4,272 casualties, a third of them being collisions. The lives lost on the coast of England, Scotland, and Ireland numbered 457.

—Holland still withholds her signature from the decisions of the recent International Anti-Slavery Conference, which threatens to render the long deliberations at Brussels for the suppression of slavery a dead letter.

—Miss Colenso, in her lectures, describes how, before the trial of our Zulu prisoners, she bought for 10s. through a British sweepstake, a Zulu woman, captured by a conquering tribe, in order to restore her to her husband.

—The net steaming time of Messrs. Donald Currie's new steamer, the *Dunottar Castle*, which has just made her first voyage to the Cape, was 16 days 12 hours—24 hours better than any former record of other steamers.

—In 1863 the proportion of paupers to the population of the country reached 45·2 to the 1,000; in nine out of the fourteen years from 1857 to 1870 it was more than 30 to the 1,000; whilst in the present year it was only 22·4 to the 1,000.

—Pearl fishing is still carried on on the Tay, though by no means to the extent that it used to be. Last month a brooch was presented to a lady of the neighbourhood in which were forty Tay pearls, six of them being large and valuable.

—A man crossing the Niagara Falls Railway suspension bridge, last week noticed a boat, containing a man, being carried over the Whirlpool Rapids. The boat capsized, and the man disappeared. No trace of him has been found.

—Mrs. Stanley has refused to live in Africa, and her husband has declined the Governorship of Congo, offered him by the King of the Belgians.

—It is stated that the Russian police have succeeded in capturing the individual who recently placed menacing Nihilist letters in the apartments of the Czarina. He is said to be one of the young chamberlains of the Court.

—News has reached Cairo of severe fighting at Bahr Elabiad between the Jaaleens and the Baggaras, two powerful tribes, which alone have remained faithful to the Mahdi. Both suffered severely, the latter being eventually defeated.

—The authorities refused to grant the necessary authorization for a prayer meeting, called together by the Berlin Court Chaplain, Pastor Stoecker, until he had given a written undertaking that the occasion will not be used to vilify the Jews.

—Preparations are being made for the Lord Mayor's Show on Monday. There are to be five cars representing the principal industries of the country. For the first time the Guildhall is to be lighted by electricity at the banquet of the 10th.

—An English syndicate has been formed for constructing railways in, and developing the resources of, the Holy Land. Some locomotives have arrived in Palestine from America, one of them being named 'Jerusalem,' which city will soon be reached by rail.

—All the Southern Railway lines in Austria have suffered interruptions from heavy falls of snow. The mountains are covered with several feet of snow, and in the valleys the snow has accumulated to such an extent that all the trains have to use snow-ploughs.

—A remarkable feat in connection with the carriage of ocean mails has been accomplished. The *Teutonic*, which left New York on Wednesday, reached Queenstown on the following Tuesday, the letters being delivered in London by the first post on the Wednesday morning.

—The experiment of shipping to England Canadian eggs, which have been shut out of the United States by a duty of 2½d. per dozen, has been very successful. The 12,000 dozen sent to London have been sold at from 9s. 6d. to 10s. per ten dozen, which will give the shippers a very fair profit.

—Stanley says that certain portions of Africa will always be worthless on account of the ravages of the grasshoppers. In one instance he saw a column of young grasshoppers 10 miles broad by 30 long, marching down a valley, and when the grass was fired against them they were thick enough to smother the flames.

—The Czar objects to Russian drugs. He will take no physic but what comes from a private medicine chest which is kept in an iron safe in the Empress's room, and of which she herself has the key. This chest, by the way, was ordered in Paris, and when any of the drugs run out a new supply is bought in Paris by the Empress's French sister-in-law, the Princess Waldemar, and it is sent to Russia by special messenger.

—The importation of English coal into South Russia during the present year has fallen off more than 50 per cent., and is being gradually replaced by native coal, which is being shipped in large quantities at Marinpol, a port on the north coast of the Sea of Azov, for the Black Sea ports, and principally Odessa. The late increase of 40 per cent. in the import duty on foreign coal must have a still greater effect in reducing the quantity imported.

—Round about the parish church of Spitalfields, East London, says the Bishop of Bedford, there are from 13,000 to 14,000 Jews—some of the streets being entirely Jewish. The immigration still continues, and as the Jew will not go to work as a journeyman because of the many feasts and fasts, in which he abstains from labour, he seeks work he can do at home and undersells his neighbours. The Gentiles cannot, and will not, labour for the wages accepted by Jews.

—"It would not be unreasonable," Mr. Gladstone says, "to estimate the entire capital of the country, by conjecture, at less than from ten to twelve thousand millions." He is struck with the portentous growth of wealth, and calculates the annual addition to the capital of this country at not less than two hundred millions.

—A telegram from Quebec last week stated that winter has set in early throughout the Gulf districts, and two feet of snow has fallen, this being the earliest snowfall during the past twenty years. The farmers are in despair, owing to their inability to secure all the crops. Advices in the same sense have been received from Labrador. The fishing industry there has been a partial failure, and many families will be obliged to emigrate in order to avoid starvation.

—Details have been received of the terrible fire which broke out at Osaka, a seaport in Japan, on the 5th of September, devastating an area of nearly sixty acres, and destroying about two thousand houses, temples, theatres, and some of the oldest and most famous tea houses in the city. From 16,000 to 18,000 people were rendered homeless, and the money loss was estimated at from two to five million yen. In their attempt to extinguish the flames no fewer than 157 firemen were injured.

—Some quaint quit-rent services have been performed in the Law Courts. A farrier in the Strand held a site for his forge upon his rendering yearly six horseshoes and sixty-one nails. Another worthy held a piece of land in Salop, and had annually to cut two fagots in the presence of the City authorities. This ceremony dates back to the thirteenth century, and is annually observed. Although all trace of the property has been lost for 200 years the Corporation are unwilling to abolish the ancient ceremony.

—The ninetieth birthday of Count Moltke was celebrated on last Sunday week in Berlin with especial honour. Costly presents, a torchlight procession, and other festivities indicated the good wishes of the German people; but unusual significance attended the ceremony, in which, by order of the Emperor, the standards and colours of the army were taken to the offices of the General Staff, whither his Majesty, accompanied by a large number of princes, generals, and foreign officers, repaired to pay his respects to the old soldier.

—An electric railway two miles in length, running from the Monument, near London Bridge, to Stockwell, and passing under the Thames, has been inaugurated. Each train will carry one hundred passengers. There is to be a five-minute service. The trains will be open all through, the carriages comfortably cushioned, and supplied with electric lights, and there is to be only one class and one fare—twopence for the whole distance or any section of it.

—A telegram from Sydney states that the Sydney Defence Committee has declared that the miners have no authority to resume work, and that the Maritime societies will not yield. The trimmers and wharfmen will, therefore, not return to work at present. The resumption of work at Newcastle will probably also be delayed. At a meeting of three thousand strikers, held in Sydney, a resolution was passed pledging the men to continue the struggle. Great excitement prevailed at Port Adelaide, owing to Unionists molesting freemen.

—We hear that a London physician has received from a Berlin brother grave accounts of the ear disease from which the Emperor of Germany is known to be suffering. At present the disease has not penetrated beyond the ear; but it is feared that, in spite of all efforts to check it, it is destined to reach the brain. In that case there is no need to say what would probably ensue. It is believed that the restlessness from which the Emperor suffers is due partly to irritation produced by the disease, and partly to dread of its further development.



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

LONDON, NOVEMBER 6, 1890.

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"KEEP yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

A CORRESPONDENT in Hamburg informs us that Bro. L. R. Conradi is again away in Russia, in the interests of the cause there. So far, all was satisfactory, and we trust that his mission, which is not unattended with dangers, will prove, with the blessing of God, a help to the believers there, and enable him to learn more about the work in Russia and its needs.

THE increasing intolerance under which Russian Nonconformity is suffering, adds to the difficulties of our own brethren there, yet there is still an open Bible and the truth is moving on in spite of obstacles. More labourers are entering the field. The calls for help from different parts of the empire are multiplying, and the churches desire further instruction and organization.

IT is not encouraging news to temperance workers to learn that English beer is rapidly growing in favour in India, and that the annual consumption has well nigh trebled in the last five years. Among the causes assigned for this, the most deplorable is in the statement that a taste for beer has been created among the Madras coolies, who work for high wages in Burmah, and return annually to Madras with their earnings.

THE reports of the opening of the Convent of the "Buried Alive" in Naples by the Italian authorities, have been somewhat contradictory in points, but allowing for all partisan exaggeration, it was evident that a monstrous iniquity had been unearthed. A telegram received in Berlin from Naples last week said that one young girl who was immured against her will will probably give evidence for the Crown at the trial of the convent authorities.

IT is said that when Cardinal Lavigerie took leave of the Pope the latter addressed him in the following terms: "We can no longer hope anything from Austria towards the restoration of the temporal power, and in France alone is all our trust—in France, Catholic *par excellence* and the favourite daughter of Holy Church. We will hope that she will cause the Convention of the 15th September, violated by Italy, to be respected."

THE dispute about the rights of the Roman and Greek churches in the care of the "holy places" in Palestine was seized upon as the pretext for the quarrel which led to the Crimean War in 1854. Now the Rome Correspondent of the *Daily News* says the question threatens to become a complicated one again. This time it is France and Italy and the Vatican who are at loggerheads over the question as to what religious order is to represent the Roman Catholic Church in the Holy Land.

THE so-called miracle in Luttenberg (described in another column) has, a Vienna Correspondent says, already led to disturbances and bloodshed. The crowd which gathered about the tree in which the Virgin is supposed to appear, was disorderly, and assumed a threatening attitude toward the policemen attending to preserve order, who thereupon fired, killing one man and wounding another. Now gendarmes are posted about the tree and do not allow it to be approached. Meanwhile, exhorted by thousands of excited country people, the girl who claims to have seen the manifestation has gone to Marburg to demand of the Archbishop permission for the devout to witness the "miracle" under the tree.

THE Stundist movement in Russia is attracting the attention of the religious world. The name has come to be applied to the various independent communities which have seceded from the Russian Church. The movement originated among the peasants of South Russia soon after the abolition of serfdom in 1863. The separatist meetings established for the study of the Scriptures led first of all to the rejection of image worship and making the sign of the cross, and finally to the complete withdrawal from the worship of the Orthodox Church. About twenty years ago the leaders were bitterly persecuted, but the movement has continued to grow, until now it is supposed to number its adherents by hundreds of thousands.

THE Stundists have not a unity of organization and doctrine, but as a general thing they reject rites and ceremonies and the holidays of the Russian Church, and take the Old and New Testament scriptures as their rule of faith. An Odessa correspondent says that a provincial Church Congress has been sitting in that city, with the object of devising means for counteracting the spread of the Stundist

propaganda. It is proposed to open a missionary campaign against the Stundists, but the correspondent thinks it altogether improbable that these missionaries will in any degree succeed in repressing the progress of the movement, as their leaders are much better controversialists and theologians than the ordinary class of clergy. Failing in this, we may expect to see the Russian Church increasing in severity the persecutions which are always the final recourse of a powerful worldly church in its fight against truth and liberty.

## VICTORY VS. CONQUEST.

THE following paragraph from John Ker, D.D., sets forth a principle so good in itself, and so essential to all true success, that we wish, says an exchange, every one would commit it to memory and faithfully act upon it:—

"If in Christian or social intercourse we wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by an irresistible argument, may please us, but is not likely to gain him. There is a great chasm between achieving a victory and making a conquest; and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, to give him the clue that may help him to guide himself to the right, is according to the divine model, and would aid us in serving at the same time both our fellow-men and the truth. How much this is needed in the Christian Church, every one can perceive who looks around."

CALENDARS AND ALMANACS FOR 1891. (Alfred Holiness, 14, Paternoster Row.)—The "Golden Text" Calendar is tastily designed, with daily Scriptures carefully selected (1s.). The "Day by Day" Almanac (cloth 6d., paper, 1d.), "Faithful Words" Almanac (1d.), and "Search and See" Almanac (1d.), are well edited, and contain many instructive and helpful selections and exhortations.

ACCORDING to M. Loyson, better known as Father Hyacinthe, who has begun a campaign throughout France against Clericalism, the French Republic, after a leaning toward Atheism, is now in danger of lapsing into Clericalism. It threatens to become a Clerical Government after the most bigoted pattern of South American Republics.

A PREACHING service is held in the Athenæum, Camden-road, N., every Saturday morning at 11 o'clock, and every Sunday at 7 P.M.

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