

# 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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### LAUS DEO!

"Glory to God in the Highest!"

LAUS DEO!

Over fair Judea's hills,  
See the sun of summer shine,  
Till the pulse of nature thrills  
In the land of rose and vine!  
Flow, O gleaming Jordan's river:  
Christ is born in Bethlehem!  
Lebanon's cedars wave and quiver:  
Christ is born in Bethlehem!  
Laus Deo!

Laus Deo!

Round the cradle of their King,  
See the wise men throng and bow,  
While celestial seraphs sing  
Royal anthems, bending low!  
O ye angel host, come hither:  
Christ is born in Bethlehem!  
Stars of morning sing together:  
Christ is born in Bethlehem!  
Laus Deo!

Laus Deo!

How His gracious presence shines,  
Making earth's dark places bright!  
Ne'er the star of faith declines,  
While His voice rings through the night.  
Down the ages tell the story,  
Christ is born in Bethlehem!  
Ring the chimes, O bells of glory,  
Christ is born in Bethlehem!  
Laus Deo!

Laus Deo!

O'er us let Thy glory fall,  
Let the star of Bethlehem rise,  
Brightest star, Thou art, of all  
In the army of the skies.  
Flow, O gleaming Jordan's river:  
Christ is born in Bethlehem!  
Lebanon's cedars wave and quiver:  
Christ is born in Bethlehem!  
Laus Deo!

VICTORIA A. BUCK.

## General Articles.

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

### THE WORK OF PREPARING FOR THE NEW YEAR.

CHILDREN may become missionaries for Jesus; and are there not youth who will give themselves to their Saviour before the new year comes? You need not wait for a special revival effort to be

made; even to-day you may become soldiers of Christ. If you would be children of God, come to Jesus just as you are, and tell Him you want to be His. Tell Him that you want to love and obey Him, and no longer do those things which are not pleasing in His sight. You are not to wait for any special feeling to know that you are accepted of Him. Jesus bids you come to Him, look to Him, believe in Him. He will accept you just as you are; for He can take away your sin, and give you strength to do those things which are pleasing in His sight. He loves you although you are sinful, and it is because He loves you that He is grieved with your wrong-doing. You cannot be happy while living in sin. You can be at peace only by choosing the right way. The Psalmist says, "The fear of the Lord is the beginning of wisdom."

I need not address you as children and youth who have never been instructed; for you have been taught in the Sabbath-school, you have had brought before you the manner of life that is pleasing to God. We sincerely hope that at home your parents have given you instruction in harmony with the teachings of the heavenly Master. The principles and rules taught by those parents who love and fear God, are not new principles or original rules. They are precious old rules from the Lord of heaven. The experience of parents who love Jesus will be valuable to their children, as it will enable them to apply the principles of God to the daily lives of their little ones. Let children and youth understand that the work of disciplining them is required of their parents by the Lord, and that if children become impatient under this discipline, if they are displeased when they are restrained from evil, they are displeased and impatient with Christ and His commands.

Jesus clothed His divinity with humanity that He might have an experience in all that pertains to human life. He did not leave plans for the welfare of youth and children in obscurity and uncertainty. He became a child, and in His life we find an example of what is the proper development of childhood. He was subject to His parents. Then why should children and youth be surprised if their God-fearing parents mani-

fest prayerful solicitude for them, and watch with anxious interest over their course during the period when their characters are forming? Parents realize the perils to which their children are exposed, and they feel the responsibility that rests upon them to teach their children what is the right way both by precept and example.

Abraham is an example of what parents should be. The Lord says of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord commended Abraham because he cultivated home religion, and used his authority and influence as priest of his household, to promote the fear of the Lord. The God of heaven has spoken to parents concerning the course they should pursue in educating and training their children in the way of the Lord. Parents are not only to instruct, but to restrain and command. The wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

There are parents who, through indulgence of their children, fail to give them the discipline that the Lord designs they should have. Abraham did not betray the sacred trust committed to him, through overfondness for his children. He followed the directions of Heaven. He knew that he was answerable to God for the manner in which he instructed his children. He was to train them that they might come from the ranks of Satan, and march under the banner of Prince Emmanuel.

There are a few days before the old year closes and the new year begins. Will it not be most pleasing to the Lord for parents to give earnest attention to the salvation of their children? Will it not be pleasing to God for the children and youth to unite in this work with their parents, that the entire household, without further delay, may seek the Lord while He may be found, and call upon Him while He is near? Hear the important words of instruction that the Lord has given: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to

our God, for He will abundantly pardon." Let parents confess that they have neglected to properly instruct their children, and let children confess that they have broken the fifth commandment. Satan is working upon the minds of the children to lead them in the path of disobedience, that they may follow in evil ways. If he can obtain the control of one child's mind, he can, through that child, gain the control of others, and turn them from the instruction given in God's Word, in the Sabbath-school, and from the sacred desk.

Will parents repent of their backslidings from God? Will they obey the laws of God? His heart of love is drawn out to the needy, to the destitute, and to the perishing. What else but blessing will follow those who are obedient? The parents who minister to their children after the example of Abraham, by the combined influence of authority and affection, will find the favour of God. God has told you, fathers and mothers, that a certain course must be pursued by those for whom Christ has died, and this is the very course you should pursue to meet the approval of God. The Holy One of Israel has laid out before you plain rules for the guidance of all within the home circle. From this high standard of the Lord there can be no departure. The first principles of holiness must be taught to the children both by precept and example. The Lord calls upon fathers and mothers in every family to take hold of this work of educating their children in the fear of the Lord. Lose no time. Parents need to closely examine their children's course of action, and their own course in regard to them; for if these children are growing up without a knowledge of Christ, without conforming to the precepts of God, the parents will be held responsible. These children, by words and works, are communicating the knowledge of evil to other children. Their influence is to lead others to disregard the claims of God. Children and youth need to be daily instructed in the fear of the Lord. Their inclinations and desires are to be restrained, and turned in the right channel by the precious lessons of Jesus. Let parents find out the good way of the Lord themselves, and walk circumspectly in that way; and when perplexity comes, carry it, not to your neighbours, but to God, that you may bring up your children in the nurture and admonition of the Lord.

Children who have once given their hearts to God, and have grown indifferent and cold, unthankful and self-indulgent, disobedient to their parents, should seek the Lord anew. Let them come to Jesus just as they are, confess to their parents their sins of disrespect, their disregard of home authority; let them confess to their associates their sinful course in dishonouring their Saviour, and Jesus will receive them again to His favour. Let them acknowledge that they have been act-

ing as children do who have never claimed to love and obey God. This is the very work to be carried on in every household; and if the parents have not encouraged their children in keeping the way of the Lord, if they have allowed temporal matters to engross their attention, and have failed to instruct their children in righteousness, leading them step by step up to God's holy standard; if they have been impatient and full of fault-finding, they cannot expect the Lord to bless them, unless they confess their own neglect of duty, not only to their children, but to those who have been injured by their unrighteous course of action.

We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God.

Many have discarded home religion. But we have no time to devote to self-serving and unimportant matters. One writer has said, "There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know Him, and those who seek Him with all the heart because they know Him not." The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing His bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbours and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then why not cease from sin? Why not come into sacred nearness to God, and by His grace, repress sin in your family? Why not lay a firm, commanding hand upon your children?

Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished.

MRS. E. G. WHITE.

#### DISSEMBLERS.

THE Psalmist says, "I have not sat with vain persons; neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked." Psa. 26:4, 5. The man who is to abide in God's tabernacle, and dwell in His holy hill, is one "in whose eyes a vile person is contemned, but he honoureth them that fear the Lord." He has some knowledge of good and evil. He has learned that "The fear of the Lord is to *hate evil*;" that he, as a Christian, is not only to "cleave to that which is good," but also to "abhor that which is evil." Rom. 12:9.

If a man is governed by such principles as these, and gifted with the spirit of discernment which God bestows on men who are honest in heart and upright in purpose, he will naturally shrink from the society, fellowship, association of wrong-doers and persons of evil desires and acts. Thus of the blessed man it is written, he "walketh not in the counsel of the ungodly; neither standeth in the way of sinners, neither sitteth in the seat of the scornful;" and as he abhors evil, he has a special abhorrence for that perversion of right and righteousness under cover of which much that is evil is carried on. For the strength of evil doing is in the concealment which evil doers practise, and in that pretence of righteousness, under cover of which they contrive to work iniquity.

There are many persons whose only hope and means of success in evil doing is to conceal their true aims, and hide the dishonest purposes of their hearts, that they may thus beguile the unwary and lead astray those who, if they knew their true character would abhor their deceit and treachery, and turn from all their schemes of wrong. But there are many persons who from considerations of present expediency or hopes of future advantage, are ready to "go in with dissemblers," whose "words are smoother than butter, but war is in their hearts." In business enterprises, in political circles, in religious associations they sit and vote and act with persons whom they believe to be tricky, deceptive, dishonest; in a word "with dissemblers." They may perhaps realize something of the risk they run, but they intend to keep their eyes open. They do not trust the men with whom they associate. They think themselves sharp enough to take care of their own interests; but by their presence they give countenance to evil men, and through their association with them, other people, their friends, and

those who know and confide in them, are deceived, misled and betrayed.

It is a serious matter for good men to sit in the seat of the scornful; to stand side by side, unprotesting, on a platform with men who are tricky, and dishonest, and to appear to countenance men who at heart they despise; and when at last the evil character of such men is manifest, and it is found that they were acquainted with it all the while, what confidence can their friends after such an experience put in their representations or in their associations?

There should be in every good and Christian man an instinctive shrinking from that which is wrong and evil; and though he is not always called upon to judge or to denounce everything which he regards as unworthy of confidence, yet he does owe it to himself and to his God to keep separate from entangling associations, and to avoid misleading others, who through their confidence in his judgment and his knowledge may otherwise be led to confide in those in whom he does not confide, and to approve those whom he in his heart despises.

—*The (Boston) Christian.*

#### OUR TEARS.

"JESUS wept." Tears still flow, sometimes from gladness, sometimes from sorrow. Grief breaks the heart, joy melts it. When our sorrows flow in penitence, heaven takes the record. "Put thou my tears into Thy bottle, are they not in Thy book?" Ps. 56:8.

Tears indicate the earnest desire of the soul. When they moisten our petitions, God is willing to hear. To Hezekiah, He said "I have seen thy tears." Hannah "was in bitterness of soul and wept sore." How sweet to that aching heart were the words, "Go in peace, and the God of Israel grant thee thy petition." Mary "stood weeping." Her heart, once in sin, had been touched by a Saviour's love. It melted even at the thought of His being taken away. She had "washed His feet with her tears"; and now again her heart was bursting.

David in his lamentations, says, "All the night make I my bed to swim, I water my couch with my tears." Peter met the gaze of his master, and went out and "Wept bitterly." How often the trials of life seem lessened after we have sought retirement and given vent to our feelings. The human heart is the same in all ages. When we read of even the weak ones of the Bible prevailing with God through prayers and tears we take courage. It is the same weeping Saviour to-day who can be touched with the feeling of our infirmities. He still sympathizes with us when human hearts have turned away.

"When each can feel a brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart."

But there is another experience born to the child of God, when in silent medi-

tation the thought becomes absorbed in the beautiful promises of the future, when for a time the anticipated realities of eternity fill the soul. The spirit touches the fountain of life; the flow moistens the eye and stains the cheek; unconsciously the heart drinks of the dews of heaven.

J. P. HENDERSON.

#### TALK WITH TIME AT THE CLOSE OF THE YEAR.

"TIME, old Time, with the forelock grey,  
While the year in its dotage doth pass away,  
Come, sit by my hearth, ere the embers fail,  
And hang the scythe on yon empty nail,  
And tell me a tale 'neath this wint'ry sky  
Of the deeds thou hast done as its months swept by."

"I have cradled the babe in the church-yard wide;  
From the husband's arms I have taken the bride;  
I have cloven a path through the ocean's floor,  
Where many have sunk to return no more;  
I have humbled the strong with their dauntless breast,  
And laid the old with his staff to rest."

"I have loosened the stone on the ruin's height,  
Where the curtaining ivy grew rank and bright;  
I have startled the maid in her couch of down,  
With a sprinkle of white 'mid her tresses brown;  
I have rent from his idols the proud man's hold,  
And scattered the hoard of the miser's gold."

"Is this all? Are thy chronicles traced alone  
On the riven heart and burial-stone?"  
"No; love's young chain I have twined with flowers,  
Have awakened a song in the rose-crowned bowers;  
Proud trophies have reared to the sons of fame,  
And paved the road for the cars of flame."

"Look to yon child, it hath learned of me  
The word that it lisps at its mother's knee;  
Look to the sage, who from me hath caught  
Intenser fire for his heavenward thought;  
Look to the saint, who hath nearer trod  
T'ward the angel hosts near the throne of God."

"I have planted seeds in the soul, that bear  
The fruits of heaven in a world of care;  
I have breathed on the tear till its orb grew bright  
As the diamond-drop in the realms of light;  
Question thy heart, hath it e'er confessed  
A gem so pure, or a tear so blest?"

But the clock struck twelve from the steeple grey,  
And he seized his hour-glass and strode away;  
Yet his hand at parting I feared to clasp,  
For I saw the scythe in its earnest grasp,  
And read in the glance of his upward eye  
His secret league with eternity.

—*Mrs. L. H. Sigourney.*

#### OUR ENSAMPLES.

"NOW ALL these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. God's great love for us is shown in the many admonitions and warnings given that have their special application in these last days. He has inspired His servants to record His dealings with His people, and with some who were not His people, in order that those who should live in the last times of the world's history might become familiar with His manner of dealing with ungodliness, and also learn by the instances of His merciful care over His people, to have implicit confidence in His care over those who give themselves to Him. The many recorded instances where the wrath of God has been visited upon the ungodly, show

us how surely He will perform all that He has spoken concerning them.

But how is it with us? The apostle says: "For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it." In view of this statement, well might we be admonished in regard to this matter. "Let us therefore fear." Yes, our dangers upon the point of faith are not all in the past. Though we may now feel that nothing could shake our faith in the third angel's message; though the truth may appear clearer, grander, and more beautiful than ever before, these words remain: "Let us therefore fear." Why?—because we have these instances before us, in which people have started out with bright hopes, and have failed to stand the trial of their faith. They could go along and rejoice in the Lord as long as everything went smoothly with them, and all their wants were supplied; but when brought into straitened places the remembrance of their wonderful deliverance seemed to vanish from their minds, and they failed to trust God that He might still work for them.

Now these things are written for our admonition. Will we be admonished by them? When the time of trial comes, will we have that confidence in God that we can say, "He hath done all things well"? The trial may be in a way that we least expected. It may be that some one who occupies high positions in the cause of God has failed to treat us as we feel that we should have been treated; or it may be that in some other way we must experience what seems to us to be a hard trial; still we should, like the apostle, say, "I take pleasure in . . . reproaches." He also says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." In His own good time all righteousness will be vindicated. But now we are to be learning the lessons of trust. We are to be fitting up characters, by growing in grace and in the knowledge of our Lord and Saviour, that will enable us to look unto Him in the darkest hour.

If we realize that these things were "written for our admonition," and that God's love for us led Him to inspire His servants to write them, we can then truly fear, lest a promise being left us, any should come short of inheriting all the good things that God has in store for us. But the apostle says: "For ye are all the children of God by faith in Jesus Christ." And again: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

OSCAR HILL.

#### THE O-MISSIONARIES.

SOME one has declared that the majority of us are not anti-missionary, but o-missionary. Not to speak of the former, the latter constitute a large class,

large enough for our Lord to single them out in the day of judgment, and address them separately—"Depart from me; ye did it not." He did not array before them their sins of commission, and they themselves could not remember when they had offered any open opposition to the idea of feeding the hungry or clothing the naked, or even had refused to visit prisoners. Simply and solely all there was against them was that small sentence of four little words, "Ye did it not." They were not openly and loudly anti-missionary, but they were rather o-missionary. They might have even consented to be put on committees of visitation to the sick and neglected, but they never acted. Yet, like many, they knew their Master's will (else they could not have been condemned), but they did it not.

The truth is, the o-missionaries are tremendously numerous, and everywhere noted chiefly for what they do not do. In these days there is a close relation between omissions and home missions in both sound and sense. The one loads the other with the debts under which it is writhing. Call the roll of the churches who are *bona fide* members of this o-missionary society, and without doubt many would be obliged to respond, "Here." When these shall offer the publicans prayer, and add thereto, "Lord, deliver us from the sin of omission," will they speedily bring forth works meet for repentance? God grant that they may.—*Rev. D. E. Finks.*

#### PROFESSOR DRUMMOND ON TOUCHINESS.

PROFESSOR DRUMMOND tells us, in his new Christmas booklet, that, in spite of its innocent name, touchiness is one of the gravest sources of restlessness in the world, and that "Touchiness when it becomes chronic is a morbid condition of the inward disposition. It is self-love inflamed to the acute point; conceit with a hair trigger." If this description of touchiness be correct—and who can question its correctness?—it is a thing to be wondered at that touchiness should ever reveal its presence in Christian churches. For these are the last places in the world in which one would naturally expect to find "self-love inflamed to the acute point." And yet as a matter of fact, are there not many touchy church members? Is not a new pastor often told by his predecessor in the office to be particularly careful how he treats a certain deacon because that deacon is known to be "very sensitive"? Is not the superintendent of a Sunday-school often sorely hindered in his great work by the fact that one of his teachers is touchy? Could not scores of our organists and choirmasters testify that they are constantly prevented from doing what they know to be for the good of the churches to which they belong, by the "conceit with a hair-trigger," which would be sure to lead par-

ticular singers to resign their positions in the choir if they were not asked to take certain important parts, or to occupy certain prominent places? It would be a glorious thing for our churches if the remedy for the disease of touchiness which has been prescribed by Professor Drummond were used by all those members who are afflicted by it.—*Christian Commonwealth.*

#### SET THE CLOCK RIGHT.

IN one of the daily papers there appeared a story of a coloured man, who came to a watchmaker, and gave him the two hands of a clock, saying:—

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock' ceptin de han's, and I done brought 'em to you. You jess want de clock so you can tinker wid it and charge me a big price. Gimme back dem han's." And so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct, without being made right on the inside. They go wrong, but refuse to believe that the trouble is in their hearts. They are sure that it is not the clock but the hands, that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did in regard to the condition of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the coloured man gave. They are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I cannot regulate the hands, unless I have the clock."—*The Sower.*

#### THE DEAD OF THE GOLDEN CITY.

ONE of the saddest sights in the world is the cemetery at Johannesburg. It is a heart-breaking place. A piece of raw velt, on the slope of a hill above the town, has been enclosed, and this is the last resting-place of between 1,200 and 1,400 people, the larger proportion of whom are young fellows between 19 and 30, who rushed up here convinced that a few months would see them rich for life. Most of the graves are nameless, but all are numbered, and a register is kept corresponding to the numbers—there are rows upon rows of little children's

graves, comparatively few women's but all of these latter quite young. At one end of the enclosure is the Jewish burial place—perhaps even better kept than the Christian—outside lie Kaffirs and coolies. The former are buried without coffins, simply rolled in a blanket and propped in a sitting posture. If they possess more than one blanket the other is often spread over the grave and kept in its place by stones. The coolies put candles on their graves, and strew orange peel and bits of coloured paper over them. It is only within three years that the cemetery has been opened and a reliable record of the graves has been kept.—*Sel.*

#### CHEER UP.

A HABIT of despondency works untold injury to any man who acquires it. Brooding over trouble in advance, when trouble comes he yields to it. His powers of resistance are weakened by despondency and instead of rousing himself for warfare he sinks in despair. The courageous man looks for triumph, not defeat; faces every foe, and expects to be a victor in every fight. If he fails in one instance he feels sure of victory in the next. This disposition never to despair is worth much to any one who has it, and the Scriptures constantly encourage this hopefulness, this bravery of spirit. Men are commanded to be strong, to be bold, to be steadfast, to be of good cheer. Over and over this word rings like a bugle note to stir the hearts of slumbering warriors. Cheer up, ye soldiers of the Lord most high. God lives and Christ reigns, and victory is assured to those who trust His promises, believe His word, and obey His voice.—*Common People.*

#### FALSE COMPLACENCY.

"I HAVE no religious creed, but I know there is a God," said Mr. Edison the other day. This is all very well. But suppose any one were to say, I have no opinion about phonographs, I do not care for the telegraph or for electric lights, but I know there is electricity. To know there is a God and have no beliefs concerning Him, and His ways is not very scientific and grand.

#### "NOW IS THE APPOINTED TIME."

It is not after the storm has arisen, or the telegraph has reported that his ship has struck, that the merchant runs to insure his goods. He effects the insurance while the sun is shining and the air is calm; he effects the insurance before the ship has cleared from the dock, or at all events before she has left the river. Go and do likewise, living, but dying men.—*Arnot.*

THE one who drifts,  
And seldom lifts,  
A burden from the dust,  
Can never know  
The heart-felt glow  
That yonder reapers must.

## The Home.

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

### A CHRISTMAS CAROL.

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while the beautiful  
sing,  
For the manger of Bethlehem cradles a King!

There's a tumult of joy  
O'er the wonderful birth,  
For the virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire, and the beautiful sing,  
For the manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages impearled;  
And the song from afar  
Has swept over the world.  
Every hearth is aflame, and the beautiful sing  
In the home of the nations that Jesus is King.

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely Evangel they bring,  
And we greet in His cradle our Saviour and King.  
—J. G. Holland.

### MABEL'S CHRISTMAS DREAM.

TEN, nine, eight, seven, six, five, four, three, two, one.

Mabel had been reading the days backward, like a little Oriental; and now only one was left—one long, long day—and Christmas would have come again. It seemed a whole year of years since the last; yet some of its brightness had lasted even until now.

Yes, Christmas was really coming. If she doubted it for a moment, she had only to run to the window and look down the back area. Lying there, in the light of the street lamp, just where the round-faced market boy had dumped it from his waggon yesterday—waiting for the lights and perfumes and splendours which should atone, in one delightful hour, for its wounded bark and wrenched fibre and all the wonderful forest-life left behind for ever—was the real story-telling spruce, the Christmas tree to be! The wind soughed through its prostrate branches, lifting the dark tassels, where a few crisp snow crystals still sparkled, and disclosing little green nooks, which might have held each one a snow-bird lodger, wrapped in his blanket of gray down. What a bit of the country it was, let down between those smoky brick walls.

Mabel had not forgotten her one Christmas at Grandpa's. The great pure fields of snow, with here and there a bush crowned with its tuft of winter berries; the pretty white hoods on all the fence posts; the glittering icicle-fringe hanging from the stable roof; the yellow sheaf fastened at the gable of the old barn—for grandpa had copied the beautiful Swedish custom of giving a Christmas

dinner to the birds—all these and much more she could see plainly, as if the little spruce tree had been a magic-glass.

Eight o'clock struck—Mabel's bedtime, at last; and she went up-stairs with her curly head one whirl of delightful excitement. Nora undressed her and tucked her in; then she turned down the night lamp, and bade her "Be still, now, and go to sleep; there's a dear!" Mabel shut her eyes fast. It was of no use; they flew open every other minute. Then she put her fingers on the lids, and held tight. By and by the little hands slipped away slowly, and lay with their pink palms upward on the pillow; and that was the way mamma found them when she came into the nursery to kiss her little daughter, and make sure that she was snug and quiet in her warm bed. No need to hold the blue-veined eyelids now, for their brown lashes swept the rosy cheeks, and the breath came softly from the parted lips. Mabel was smiling in her sleep.

"I wonder what she is dreaming about," said mamma to herself.

This was Mabel's dream:—

She stood on the polished floor of a building far vaster than anything she had ever imagined. There was nothing to bound her vision, as she looked up, up, so far that her eyes ached with straining; for no roof rested on the wonderful carved columns, whose capitals lost themselves in the blue heaven, where the moon hung like a golden horn overflowing in a form of stars.

In the centre of the vast hall there stood a wonderful tree, spreading its green boughs far on every side, and lifted its top so high that the very stars seemed to hang amid its branches like glittering dew. Strains of soft music rose and fell, and the air was dense with the perfume of rare flowers, unclosing, one by one, their delicate petals, and breathing out their souls in exquisite fragrance. But most marvellous of all was the fruit of the magical tree. All Wonderland seemed to have emptied itself upon the branches, blazing with thousands of many-coloured lights. Toys and bonbons; pictures, books, and costly garments; half-open caskets, where priceless jewels lay on silken cushions; ivory keys and tremulous strings, whence the spirit of music panted to be free; all things rare and beautiful from land or sea. There was room for all, and none were wanting; for this was the Christmas tree of the world!

And now a long procession of gaily-dressed children entered the wide doorway. Denser and denser grew the throng. The very lamps seemed pale in the light of so many sparkling eyes, and the fairy-like music could scarce be heard for the echoes of happy laughter.

And suddenly, responsive to the fluttering of shining curls and costly robes, the tree stirred, as if to the touch of invisible fingers. Here a branch shook

lightly, there a twig trembled, and softly as the first snow-flakes of winter the rare gifts floated down to the thousand white hands which flashed upward to receive them.

Mabel held fast her own. All she had wanted most was in her arms—the blonde-haired doll which smiled on her from the toy-shop window yesterday; the little bracelet, pearl and gold, like Cousin Nell's; the set of ermine, with its heavy blue tassels. She could not speak for very rapture.

At last the tree was emptied of all but lights and flowers. Then a great hush fell upon the place, and some strange, irresistible influence drew all eyes upward. A moving trail of strange white light crossed the deep blue of the starlit sky. Nearer and nearer it came; and now, in the midst of the colourless radiance, she saw a floating, childlike form. A whisper, like the wind in fallen leaves, ran through the great room: "It is the Christ Child!" And by one common impulse the throng swayed to right and left, and the stranger, white-robed and crowned with light, walked between the parted ranks. There was no smile on the beautiful face. Straight forward, far beyond them all, gazed the clear eyes, darkened, it seemed, by some mournful shadow. Mabel, too, looked, with a sudden tremor and doubt at her heart, and saw, outside the happy crowd, other children, cowering in the half-gloom, clothed in rags, grimy with dirt. Little pinched faces, lined with the old story of want, misery, and sin, looked out from wild Medusa locks of unkempt hair, despair and disappointment in their eager, hungry eyes. No room for them within the charmed circle of joy and beauty! No little gift from all that store to fill one empty, outstretched hand!

And now she thought: Yes, surely among those shrinking forms were some not wholly unfamiliar. Little Joe, whom she had seen stagger up the back-stairs under his heavy laundry basket; Susy and Jemmy, who begged every day at the kitchen door for the cold pieces the cook threw away; that little girl whom she saw when she went with Uncle Will to the Mission School, whose eye was black and swollen, where her drunken mother struck her; the barefoot newsboy who cried the Sunday-morning papers—how strange that she had not noticed them sooner!

Still onward moved the celestial presence, radiant, awful in its unsmiling sweetness; and now, for the first time, Mabel saw how the wonderful light which shone around it illuminated through and through all upon whom it fell, until garments and flesh became only a filmy veil, through which the soul appeared. It paused, at last, before the wretched group. The clear eyes looked backward now. Mabel felt their tender, reproachful gaze read her very heart. No word, no breath was heard in all the vastness of the place. Then, while the strange, undazzling radi-

ance grew and grew about Him, the Child turned and touched the outcasts one by one. Oh, marvellous transfiguration! Seen through each tear-marked face and shrinking form, a white-robed angel stood with folded wings! Once more the Child looked back on Mabel—on them all; then, rising slowly, slowly, vanished in the upper blue, and she awoke.

The house was very still, and the moonlight shone about her in the room. One moment more, and a little, white, barefoot figure slipped past the crib where baby Willie lay sleeping softly; past Nora, breathing heavily upon her cot beside him, across the dim passage-way, in through the open door of the adjoining room.

"Mamma, mamma!"

"Why, my darling! You?"

Mabel crept softly between the warm, folding arms.

"O mamma! the Christmas tree—you know—I don't want it!"

"Not want it, Mabel?"

"Not for my own self, I mean! We must have it, though; and never so splendid! And you mustn't give me anything—not the littlest bit, mamma! But we'll have little Joe, and Jemmy, and Susy—you know Susy?—and those Irish children down the alley, and—and—somebody that Uncle Will knows about at the Mission. And we'll buy the prettiest things. And I don't want the doll, mamma; indeed I don't!"

"My child, what has come to you?"

"Oh, if you had been there, mamma. If you had only seen!"

And so, in broken sentences, Mabel told her dream.

"Cook might clear the kitchen," said mamma, thoughtfully. "There would be plenty of room."

"Oh, no, no, mamma!" Mabel almost screamed. "Not *there!* Why, our parlour would be like heaven to Susy! If you had only seen the angels *inside*, you would think our very best things weren't half good enough!"

"Give the child her way!" said papa, with something shining on his cheek in the moonlight.

Papa, mamma, and Mabel went down town together next morning; and all day the shop-boys kept the bell of the street door ringing, till the hall table was one pyramid of paper parcels, in all shapes and sizes. Warm jackets, and bright frocks, caps, shoes, and mittens; toys, sweets, and picture-books—no wonder that mamma despaired of loading all that reckless abundance upon one small tree! But papa and Mabel managed it somehow, and just at seven o'clock on Christmas eve, the guests began to arrive. Mabel brought them into the back parlour, where their worn shoes and bare feet sank into the velvet carpet, and their eyes were dazzled with all the unwonted light and colour, driving quite away all their shy, frightened looks with her bright smiles and welcome words.

But what shall I say of that moment

when the folding-doors were thrown wide open, and the full blaze of the great chandelier revealed the Christmas tree, in all its unimagined splendour? or of the cry of rapture, so strange to that score of little voices, which must have flown up to the very ear of the Christ Child of Mabel's dream? or of the tears of joy, the long-drawn breaths of incredulous happiness, the "Thank you's!" and "God bless you's!" when Mabel handed round the gifts papa took down for her? or of the long supper table, set with all the best china and cut-glass and silver, where they all sat down and ate their fill—some of them for the first time in all their lives—and of which not a single spoon or fork was missed, not one delicate cup broken?

At ten o'clock the last child had gone away, with heart and hands full, and the house was quiet. Mabel carried her one gift up-stairs—an illuminated text, in a pretty carved frame: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

The blonde-haired doll, the pearl bracelet, and the ermine set really were locked away in mamma's closet. I think they were meant to come out at New Year's; but not for all the world would papa and mamma have lessened to-night the perfect blessedness of Mabel's sacrifice.—*Sel.*

#### WORMS IN FLOWER POTS.

NO PLANT will ever remain healthy or grow well when the soil at the roots contains earthworms. Many pot plants are ruined from this cause. The worms take the soil down amongst the drainage, stagnation follows, and the foliage becomes yellow and soon falls off. Experienced growers are most careful to exclude worms, or, if they gain admittance to the pots, which they are apt to do when the bottom of the pot rests on soil containing worms, they expel them as soon as possible. If there are worms in the pot, and the latter is struck sharply with the knuckles or a piece of wood, the worms will quickly make their appearance on the surface, when they may be removed. Lime-water will also make the soil distasteful to them; but as this cannot be applied to all plants without injury, soot-water is the best to use, as it is a stimulant, and should be given to all pot plants whenever worms are suspected to exist. In using soil for potting, great care should always be taken to remove the worms from it before putting it in the pot.—*Selected.*

#### THE RULE OF THE ROAD.

THE rule of the road is a paradox quite,  
Both in riding and driving along;  
If you go to the left you are sure to go right,  
If you go to the right you are wrong.  
But in walking the streets 'tis a different case,  
To the right it is right you should bear;  
To the left should be left quite enough of free  
space  
For the persons you chance to meet there.  
—*Selected.*

#### THE "GHOST DANCE."

THE "ghost dance," in which the Sioux Indians are now engaged, has seldom been witnessed by a white man, says the *Daily News*, but an American paper describes one of them as seen from a distance by an enterprising contributor, who persuaded a friendly half-breed to take him to the spot. The camp in question was situated in a hollow between a narrow belt of hills. Many of the Sioux are farmers and freighters, and their waggons were corralled in the middle of the valley. Some of the older braves and squaws, who have never reconciled themselves to modern ways, had tents apart. The oxen, pigs, and poultry were cooped or tethered on the outskirts of the camp. The dance began at dark, and though the old squaws had carefully raked out the fires, a blaze arising from them now and then revealed the fact that the braves were in full war paint. The warriors formed in rows at the eastern end of the camp, those in front kneeling, with the young bucks and squaws standing behind them. At this point there was a pause of about ten minutes, during which perfect silence and absolute immobility prevailed. Then the old squaws joined hands and knelt down in the centre of the valley. They began chanting what sounded like a dirge, varied by savagely triumphant yells. The warriors advanced, and joining hands in a larger circle behind the old squaws, they began the "ghost dance." They, too, chanted a dirge, but less shrilly than the squaws, and then came the invocation to the dead braves to arise and exterminate the white man. The old women, meanwhile, had each procured a burning stick that had apparently been dipped in some kind of pitch. Returning with these, they stole like shadows under the linked arms of the warriors, and passed through the circle like a procession of sphinxes. This was repeated again and again, and it is said that the dance lasts till daylight, when every one concerned in it is more or less exhausted. That the war paint of the braves means a deadly intention to the whites is unfortunately but too clear.

#### THE BABYLONIAN.

THE Babylonian was essentially an irrigator and cultivator of the ground. The cuneiform texts are full of references to the gardens of Babylonia, and the canals by which they were watered. It was a land which brought forth abundantly all that was entrusted to its bosom. The palm was indigenous in it, so to, according to naturalists, was the wheat. Even in classical days the yield of Babylonian wheat was enormous. Herodotus tells us that it was sometimes as much as three hundred-fold to the sower. But the fear of floods and the reclamation of the marshlands demanded constant care and labour, the result being that the country population of Babylonia was, like the country

population of Egypt, an industrious peasantry, wholly devoted to agricultural work and disinclined for war and military operations. In the towns, where the Semitic element was stronger, a considerable amount of trade and commerce was carried on, and the cities on the sea-coast built ships and sent their merchantmen to distant lands. The Chaldeans, whose cry was in their ships (Isaiah 43:14), despatched their trading fleets to the southern coasts of Arabia and the quarries of the Sinaitic peninsula, and even, it would appear, to the shores of India.—*Prof. Sayce.*

## Health and Temperance.

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

### KEEP IT BEFORE THE PEOPLE.

KEEP it before the people,—  
That law is good for man,  
That to eat and drink  
And work and think,  
According to God's great plan,  
Brings the best of joy to mortals  
And the highest good to the race;  
For the law of God  
Is a blossoming rod,  
And touches the life with grace.

Keep it before the people,—  
That appetite must not reign,  
That lust and greed  
Serve not man's need,  
Nor bring him a moment's gain;  
The flesh makes war with the spirit,  
And would take the ascendant throne;  
But the lusts of the flesh  
Use a stinging lash,  
When the power is all their own.

Keep it before the people,—  
That temperance is not trial,  
But in every word  
Works naught but good,  
In body and soul the while;  
Roses and snow for the features,  
Glory and love for the eye,  
Health for the heart,  
Rich thought and fine art,  
And hope for eternity.

FANNIE BOLTON.

### A CAUSE OF INTEMPERANCE.

It is probable that one of the chief causes of intemperance is the constant use of stimulants and condiments. The natural and unperverted taste revolts from the use of alcohol and similar pungent stimulants, but when persons have been accustomed from infancy to have their food heated and seasoned by such things, the nerves of taste are so dulled that they lose all relish for simple articles of food, and must have something that will bite, sting, and burn to quicken their jaded senses.

Sit down at the table with a drunkard and watch him as he covers his food with salt, pepper, pepper-sauce, mustard, and all the array of condiments found on fashionable tables. Having thus made his food unfit for any human stomach unless it were made of cast-iron, and copper bottomed, he proceeds to eat much more than he needs in his present state of health, and much more than he

could eat, if it were not for these stimulants. When he has done this and got his throat filled with salt, pepper, and stimulants of every kind, then he wants something to drink, and water would fairly hiss down such a throat as that. Nothing less than fourth proof brandy is likely to "cut the cobwebs" and go right to the spot. No wonder that such a man abhors water or any similar drink. His whole system has been disordered, and his tastes and appetites have been perverted by his evil methods of living.

If mothers would save their children from such habits let them bring them up on simple, healthful foods, keeping out these condiments and minerals, and thus save them from the torments of unnatural appetites which work mischief and ruin to all who yield to their control.—*The Safeguard.*

### THE DARK SIDE.

THE NATIONAL DRINK BILL is sufficiently appalling to startle the most thoughtless of observers. It is estimated that this year at least one hundred and thirty millions will be spent in sowing the seed of national sorrow and world-wide shame. The indirect results will be at least another one hundred millions.

THE CHANCELLOR OF THE EXCHEQUER, Mr. Goschen, said in his last Budget speech: "Nearly 2½ millions—excess of revenue—have been due to an extraordinary rush to alcohol. Increased prosperity means, not an increased consumption of all the other great articles, but has unfortunately meant, and does mean, a great increase in the consumption of alcoholic beverages."

WHAT DO THESE MILLIONS BUY?—"The measure of alcohol consumed in a district," says Baron Dowse, "is the measure of the degradation." And it is "full measure, pressed down, running over." Judge Bovill says "nine-tenths of the cases that have come before me have been caused by strong drink." Mr. Justice Lush exclaimed, "The drink again! it is so with almost every case that comes before me." Mr. Justice Grove adds, "Men go into the public-house respectable and come out felons." Lord Chief Justice Coleridge sums up the situation, "If we could make England sober, we would shut up nine-tenths of the prisons."

DRINK KEEPS THE PRISONS OPEN.—According to the Judges, who ought to know, nine-tenths of the 40,000 prisoners now in our gaols are confined through drink. The inmates of workhouses and outdoor paupers number over eleven hundred thousand. How the majority came to this state of destitution may be judged from the fact that Councillor McDougall found, after a careful examination, that in Manchester more than half the pauperism was caused by intemperance. Drink drives its victims into the asylum. Above 40 per cent. of those admitted to Colney Hatch are

lunatics through the influence of intoxicating drinks. This testimony is from Dr. Shepherd.

DRINK DEGRADES.—The paupers in our workhouses and the prisoners in our gaols are only a portion of those who fall through the drink. At the lowest computation there are 30,000 fallen women in London, and 100,000 in the country. Those who are reclaimed readily admit they could not pursue their horrible calling if their consciences were not stupefied by drams.

DRINK SLAYS.—Upwards of 25,000 inquests are held annually, and it is stated that 20,000 of these at least, the verdict should be "poisoned by alcohol." Dr. Richardson says that it is his opinion that nearly 200,000 lives are lost every year through the use of alcohol. This means that there is a funeral caused by strong drink every minute during the eight hours of public burial, from the first day of January to the last day of December.—*Methodist Times.*

### INFANT SMOKERS.

SMOKING appears to begin early in Birmingham—much too early to meet the approval of a philanthropic gentleman who calls attention to the evil. This "sorrowful observer," says a daily paper, was recently in a shop in the town when two little urchins came in whose eyes were literally below the level of the counter. To his surprise they asked for "two cigarettes." When they had been served he asked the shopkeeper, "Do you sell cigarettes to children like that?" The woman's reply was, "If I didn't somebody else would." "We know," says the "sorrowful observer," "the evil effects of bad tobacco upon adults: but how about these little mites smoking cigarettes at a farthing each?" We have restrictions as to the age of persons buying fireworks. Why not, it is suggested, make it unlawful to sell tobacco to little children?

### HOW TO WALK UPSTAIRS.

A PROFESSIONAL athlete says that there is a knack in climbing stairs easily. To throw the body forward, bending at the hips, more than doubles the work. The weight of the body is a load that the muscles of the legs and back must carry, and they can carry it easiest if the centre of gravity is kept directly above. Bending forward imposes on the muscles of the trunk the unnecessary task of keeping the load from pitching forward, and is like carrying it at arm's length, instead of on the shoulder, or on the head, as many Europeans carry burdens. The gentleman gives this advice to stair climbers: Do not lean forward; do not hurry; do not spring from stair to stair. Step firmly, leisurely, and stand erect.—*Selected.*

ECONOMIZE time, health, and means, and you will never beg.

## THE PRESENT TRUTH.

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

LONDON, DECEMBER 18, 1890.

## SOUND DOCTRINE VS. TRADITION.

## NOT UNDER LAW, BUT UNDER GRACE.

THE traditional heresy that the law of God was abolished at the death of Christ imagines that it finds a secure intrenchment in Rom. 6:14. With its finger upon this text, it seems to bid defiance to all opposing views. It matters not if it be shown that the moral law was perfect, and calculated to define what is right and what is wrong; it amounts to nothing if it be proved, as has already been done, that the law in character is eternal, and that by it mankind will be judged in the great day of final account; the fact that by it "is the knowledge of sin," and that Paul "had not known sin but by the law" counts for nothing with the no-law theory; for its advocates, hiding behind the text first mentioned, frantically cry, "Ye are not under the law, but under grace," and then foolishly suppose that this scripture supports their lawless theory. They conceive that in the present dispensation we have Christ, the Gospel, and the grace of God, and that these are sufficient. They tell us the law was necessary once, but since the tragic event of Calvary that necessity no longer exists; for we are not under law but under grace.

But is this the meaning of the apostles declaration? Nay, verily! And we affirm without fear of successful contradiction that if Rom. 6:14 teaches that the law is abolished, and that man is not under obligation to keep it, St. Paul is a most contradictory writer, and it is not in the power of any no-law advocate to harmonize the apostle's statements with such a theory. Before noticing in detail the text especially under consideration, we invite the reader's attention to a few passages from this same apostle, and ask that they be read in the light of the theory which supposes that Rom. 6:14 teaches the abolition of the law. Thus he writes again to the Romans:—

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

Now if the law was abolished at the death of Christ (and no one claims it was done away later than that) what force would there be to the verse just quoted? None whatever. Paul asks, "Is the law sin?" but this would be a senseless question if the law had passed away years before when the Saviour died. He then

tells us that it was by the law that he learned what sin was, and this is in perfect accord with another declaration of his, that "by the law is the knowledge of sin." Rom. 3:20. That he is here speaking of the ten commandment law, is evidenced by the fact that he quotes the tenth commandment. It would have been the veriest nonsense for the apostle to have talked as he does about the law if that law did not then exist; but if it existed then it exists to-day. He further declares, "I was alive without the law once; but when the commandment came sin revived and I died." Rom. 7:9. A death here certainly took place, but it was not the law that died, but the sinner who had broken the law." "I died," says the apostle. In verse eleven he shows that he was slain by the law, and then he draws this conclusion: "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. And as a converted man we hear him exclaim, "For I delight in the law of God after the inward man." Verse 22. It is impossible to imagine that a man inspired by the Holy Spirit to write for the edification of the Christian Church should make such statements as these concerning an abolished law. He defines its character, stating that "the law is holy." In that law he says he delighted "after the inward man," and in verse 14 he says, "We know that the law is spiritual."

Turning now to the third chapter we quote him again: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. These are not the words of him who hath a theory that the law is abolished; they are, however, the words of an inspired apostle. The commandments regulating the types and shadows of the typical dispensation we know were abolished. Furthermore we know when and by what means this was accomplished, namely, at the cross, and by the death of our Redeemer; for at that time and by that event He broke down the middle wall of partition between the Jew and the Gentile, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." Eph. 2:15. Referring again to this same typical law in another epistle, the apostle declares that our Saviour "took it out of the way, nailing it to His cross."

Here was a law that did end with the death of the world's Redeemer; for He "took it out of the way," He nailed it to His cross, or, as we have seen in Ephesians, He "abolished" it. And it is a fact worthy of notice that the Greek word from which we have "abolished" in Eph. 2:15, is the same term from which we have "make void" in Rom. 3:31; so that with all consistency the last-named

text might have been translated, "Do we then abolish the law through faith?" Antinomians declare that the law is abolished, but Paul answers his own question with a "God forbid!" And then he tells us that the law is established by faith in Jesus Christ.

In writing to the Corinthians, Paul again gives a definite idea of his view of God's commandments. "Circumcision," said he, "is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19), or as it is translated by Wakefield, "Circumcision is nothing, and uncircumcision is nothing, but an observance of the commandments of God is everything." This is in perfect harmony with Solomon's declaration that to fear God and keep His commandments "is the whole duty of man." Eccl. 12:13.

From the foregoing positive statements of the apostle concerning the law of God, the conclusion is inevitable, either that the no-law theory which claims to find strong support in Rom. 6:14, is false, or, if it is true, and if the expression, "Not under law but under grace," proves that the law is abolished, then the apostle flatly contradicts his own testimony. This last conclusion is impossible, therefore the theory in question must be false.

What, then, does the writer mean in Rom. 6:14? The whole verse reads, "For sin shall not have dominion over you; for ye are not under the law, but under grace." It will be noticed from the context that the apostle is talking about Christians. In verse 2 he refers to them as "dead to sin"; in verse 6 the old man is crucified; in verses 3-5 he brings to view the burial in baptism of those who have thus died to sin; and in verse twelve he exhorts us not to let sin reign in our mortal body. Coming then to verse 14 he tells us "sin shall not have dominion over you." But why not? His answer is "for ye are not under the law, but under grace." Suppose, however, that sin does have dominion over men (and we know it does over many), what is the conclusion? It is this, that such are under the law. The Scriptures clearly define two classes of characters, those over whom sin has dominion, and those who are "made free from sin," and have become "the servants of righteousness." Verse 18. The latter characters are not under the law; for sin has no dominion over them. Their sins have been put away by confession and repentance. They have obtained pardon through faith in our Lord Jesus Christ, and thus they are under grace, or under the favour of Him who has pardoned their transgressions. The other class who have not found pardon, and over whom sin has dominion, are under the law, bound down by it as with



chains, condemned by it for their repeated transgressions of its just demands. Thus we see that he who is under grace is the man whose sins have been forgiven, and against whose name pardon has been written in lines of blood, while he who is under the law is the guilty sinner. "Now we know," says the apostle, "that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Here he distinctly tells us that those who are under the law are "guilty before God." But the believer is not guilty. His guilt has been pardoned. He has been made free from sin and has become the servant of righteousness, and is therefore under grace. But does his being under grace permit him to transgress the law of God? Antinomianism practically answers, Yes; for it says the law is abolished, and we know that sin, or transgression (for "sin is the transgression of the law," 1 John 3:4) "is not imputed when there is no law." Rom. 5:13. But Paul asks, "What then? shall we sin [*i.e.*, transgress the law] because we are not under the law, but under grace? God forbid." Rom. 6:15. Therefore the man who is under grace is the one who by grace is enabled to keep the law of God. By faith in Jesus Christ he is justified from all his sins, and through the strength of his Divine Redeemer he fulfils the requirements of God's holy law. He delights in it after the inward man. Rom. 7:22. And, as he progresses in his Christian experience, that law is written upon the tables of his heart, and with David he can say, "O how love I Thy law! It is my meditation all the day." D. A. R.

### THE DIVINITY OF CHRIST. NO. 3.

#### HIS PRE-EXISTENCE, AND EQUALITY WITH THE FATHER.

THE fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in His divinity. As Son of God, He must partake of the nature of God. "As the Father hath life in Himself, so hath He given the Son to have life in Himself." John 5:26. Life and immortality are imparted to the faithful people of God, but Christ alone shares with the Father the power to impart life. He has "life in Himself;" that is, He is able to perpetuate His own existence. This is shown by His own words, when, showing the voluntary nature of His sacrifice for man, He said: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is Divine is shown by the

fact that He receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6. If He is to receive worship from angels, it follows as a matter of course that He should receive worship from men; and we find that even while here on earth, in the likeness of man, He received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshipped, and since Christ may be worshipped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this array of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to His birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory; but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus on the night of His betrayal. He said, "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." John 17:5. We do not know what could be plainer, unless it is the statement that He made the world. John says that "all things were made by Him, and without Him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. He who would dispute the pre-existence of Christ in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honour due Him, since many throw the whole truth away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in His very nature He is God; and since this is so, "it pleased the Father that in Him should all fulness dwell." Col. 1:19. Or, as the apostle states in Col. 2:9, "For in Him dwelleth all the fulness of the Godhead bodily." It would be difficult to frame language more expressive of the Divine nature.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that He is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech; for it is most positively declared, as we have seen, that He is Divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that He had no beginning, while Christ's personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He "emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, Revised Version. He was "made a little lower than the angels for the suffering of death." Heb. 2:9. In order to redeem men, He had to come where they were. In order to become a merciful and faithful high priest in things pertaining to God, He must come into active sympathy with us through the same experiences of suffering that His people are called upon to endure. "It behoved Him to be made in all points like unto His brethren." Through His humanity He felt the fulness of human woe. He did not lay aside His divinity, but He laid aside His glory, and veiled His divinity with humanity. So His statement, "My Father is greater than I," is perfectly consistent with the claim, made by Himself as well as by all who wrote of Him, that He was and is God.

E. J. W.

## A VISIT ON THE VOLGA.

A JOURNEY of about 2,000 miles brought me from Hamburg to our dear brethren and sisters on the river Volga, in Eastern Russia. Ten days were spent on the way, the train, especially toward Saratow, becoming slower and slower, a feature we notice in every particular going eastward. While Petersburg is a modern city in every respect, Moscow, which I reached Wednesday morning, is a Russian city in every sense of the word. It is the capital of the national life, or as the Russian patriot flatteringly calls it, "Matuscbka Moskwa," "the dear mother Moscow." As I had to wait some eight hours for my train, I went up to the *Kreml*, walked around its ancient walls, and ascended again the noted bell-tower of Ivan the Great, from which one enjoys a grand view of the city. The mighty *Kreml*, over a mile in circumference, with its palaces and churches; the great city around it, with the green and brown roofs sheltering thousands of houses, great and small; and the cupolas of the 400 churches, many gilded, present a view not soon forgotten. Not far from *Kreml* stands a mighty cathedral, lately built of white marble, with gilded cupola, whose interior is said to be the richest in the world; I myself have never seen its equal. Our train from Moscow was overcrowded; not only were the aisles full, but some even lay under the seats. And to heighten the comfort, some began to sing their national songs, and it was not until morning that I could get a little nap. The prairie, only now and then covered with forests, was white with snow till we drew nearer to Saratow.

Friday morning we reached this city, the terminus of the railroad. The street-car brought me to the house of Bro. Perk's brother, who is in charge of the British Bible Depository here. Hardly had I commenced to eat my breakfast, when two Baptist preachers came and said they had to hurry to make the steamer south. The water being extraordinarily low, the steamers were very irregular. I took a conveyance and hurried with them to the landing, which was a mile from the city. Hundreds of conveyances ploughed their way through the sand and water.

After awhile our crowded steamer left the landing, to carry us eighty miles down this river. The German colonies are on both sides of the great river, extending over a territory of some 200 miles in length, and about 100 miles in breadth, forming a part of the governments of Saratow and Samara. The German population is near 400,000, three-fourths of whom are Protestants. Some of the colonies number from 5,000 to 10,000 souls. The conveyance away from the river is very poor, and when the river is frozen, sleighs are the only means of

travel. Mail requires often from eight to ten days from Saratow. Scattered over this large territory, we have some eighty or 100 Sabbath-keepers, while four years ago we scarcely had half a dozen. At first when our brethren begin work in a colony, the opposition is very great; they can often remain only a few hours, when the police send them away; but in course of time they are left more unmolested. All this considered, and the few chances that our brethren here had to labour with those of more experience, explain why the work here had not been fully organized as in other countries; and it had suffered in consequence. Thus far we did not know how many organized churches we had on the Volga, nor could we get any reports.

Sabbath night, at two o'clock, the steamer arrived at the Tscherbakowka landing, where Brn. Laubhan and Klein reside. I was so fortunate as to form the acquaintance of a young man on the steamer, who lived not far from Bro. Laubhan's; and from his house the night-watch accompanied me to the mill of Bro. L. My last letter had not yet arrived, and I came rather sooner than they expected; but all were glad to see me Sabbath morning, when about twenty gathered. Last spring a church was partly organized here, and since, a Sabbath-school and tract society. After the Sabbath we sent abroad to notify the scattered brethren as far as possible, so as to have a general meeting the coming Sabbath. Several came during the week, and we had a few meetings. Most of the time was occupied in counselling with Brn. Laubhan and Klein, and with the two colporteurs, Brn. Löbsack and Lesser. I started the regular church records and tithing and tract society books. There are now three churches here, and as many tract societies have been formed. Last Sabbath quite a number joined the Tscherbakowka church, and in the evening we celebrated the ordinances. About half of the Sabbath-keepers on the Volga were present, and all seemed thankful for the instruction received. Treasurers and church clerks were appointed, also librarians; some £6 of tithes were paid, a few joined the tract society, and about £2 were handed to me toward my travelling expenses.

Bro. Klein and Bro. Seibenlist (the elder of the church here) gave me a full account of their experience while in gaol, and since that time. Bro. Seibenlist, who, with eight of his family, has kept the Sabbath for nearly four years, has a blacksmith shop in a Russian village on the other side of the Volga, in the Astrakhan Government. He had often read the Scriptures to the Russians in the village, and different ones seemed interested. The Russian priest was dissatisfied

for some time, as the people would come to him and ask him so many questions. About sixty miles east of here are some sixteen German Sabbath-keepers; these Bro. Siebenlist wished Bro. Klein to visit before he went south. Bro. Klein consented, and just as they started, on the instigation of the priest the police came and took all their books, and put Bro. Klein and young Bro. Siebenlist in gaol. The accusation was that Bro. Klein had preached to the Russians, and even offered them some money if they would leave their faith. In prison they tried every way to have Bro. Klein talk Russian, which he is unable to do; and when after five days Bro. Siebenlist and his son were released, Bro. Klein was in a great strait, as he could understand hardly anything.

Brn. Siebenlist and his son, while released, had their passports retained, a guard was placed before their house, and for several weeks the whole family had to appear twice a day before the police, so they might be assured that none had left the place. Bro. Siebenlist, and also Bro. Klein, had a number of German Bibles, also "The Great Controversy," "Life of Christ," "From Eden to Eden," and our tracts. None of these have been returned. Since then, he has learned that they find it very difficult to find any one to translate these books so as to get an idea of their contents. At first, Bro. Siebenlist could hardly leave the place, but now, after months have passed, he finds no difficulty. Bro. Laubhan induced his half-brother, who is the judge of the village Tscherbakowka, to go security for Bro. Klein, and he has helped them very much in many respects. His natural brother is one of our church elders in the south. Through his influence, Bro. Laubhan and Klein gained permission to buy property in the colony, and thus have town rights; therefore they cannot now be sent away so easily.

I talked with the judge quite awhile, and he will go once more to the Russian judge in the Astrakhan Government, who has Bro. Klein's case in hand, and see whether the matter cannot be settled. According to the law, Bro. Klein could go but twenty miles within the borders of the colony; but the judge is so kind that he permits him to go 200 miles, and will spare no pains to have him freed. Yet some four months have passed, and it is hard to tell how much longer they will let the matter stand.

As the work in Russia suffers so much on account of the lack of labourers, our prayers surely should ascend in behalf of Bro. Klein, that he may be fully freed in the near future. We are grateful that the Lord is moving on the hearts of men of influence to interfere in behalf of our brethren. Three young men who accepted the truth last winter while Bro. Klein was

labouring in Frank, are now actively engaged in the canvassing work. We have, in all, four canvassers in Russia. Thus far they have laboured without permission, for they could not obtain it; but we think now that we have found a way to sell with much less danger. Several young persons of promise, who understand both Russian and German, are willing to come to Hamburg to be educated.

To-day Bro. Laubhan and I left on our trip to the Caucasus, and I feel indeed thankful for the privilege I have had of meeting with our brethren and becoming better acquainted with the needs and wants of this field. I am sure that if it can be oftener visited, and if more labourers can be educated, it will soon be equal to any of our European fields, in both stability and finances. We now return by steamer to Saratow, and from there go four days by rail. Our large steamer is overcrowded. We are in the second cabin; directly across is a Persian merchant, who, instead of using the table to write on, sits in Oriental fashion on the couch, with crossed legs, and writes while thus seated. A stranger would think at first sight that he has no legs, and would call it surely very uncomfortable; but he writes with perfect ease.

My prayer is that soon these nations to the very interior of Asia, may hear of this truth; and to accomplish this it is very important that more be done for the great Russian Empire, which is not only the key to the East, but becomes more and more its ruler. L. R. CONRAD.

Steamer "Samolet," River Volga, Oct. 20.

#### SABBATARIANS.

IN his "Church Dictionary," (London, 1887), Rev. Walter Farquahar Hook, D.D., late Dean of Chichester, speaks as follows of the old Sabbatarians who kept the light of the Sabbath truth burning until these latter times, when the cause of Sabbath reform has gone forward so rapidly in connection with the preaching of the second advent of Christ. We also quote the remarks on the word "Sabbath," given in the same work:—

SABBATARIANS, are so called from their keeping the seventh day of the week as the Sabbath; whilst Christians in general keep the first day of the week, or Sunday, in memory of our Saviour's having risen that day from the dead. On the Continent they are generally, but improperly, called Israelites. It is uncertain when they first made their appearance, but we learn from Fuller that there were Sabbatarians in 1633. They object to the reasons which are generally alleged for keeping the first day; and they insist that the change of the Sabbath from the seventh to the first day of the week did not take place till the beginning of the fourth century, when it

was effected by the emperor Constantine, on his conversion to Christianity. A summary of their principles as to this article of the Sabbath, by which they stand distinguished, is contained in the three following propositions: 1. That God has required the observance of the seventh, or last day of every week, to be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. 3. That this sacred rest of the seventh day Sabbath is not changed by Divine authority from the seventh and last to the first day of the week; or, that the Scripture nowhere requires the observance of any other day of the week for the weekly Sabbath, but the seventh day only, which is still kept by the Jews, to whom the law on this subject was given. These are much more consistent in their rejection of all the subsidiary helps of antiquity in interpreting the Scriptures, than those Protestants who observe the first day of the week with Judaical strictness, who also are called Sabbatarians.

SABBATH. The day of rest. The Sabbath day, strictly speaking, is Saturday, the observance of which is not considered obligatory by Christians. But the term is sometimes applied to the Lord's day, which is regarded as a feast by the Church universal.

### 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.

#### RELIGIOUS INTOLERANCE IN RUSSIA.

THE most influential and thoroughly representative meeting of citizens that has recently been called to consider any subject, met at the Guildhall last week "to express public opinion upon the renewed persecutions to which millions of the Jewish race are subjected in Russia under the yoke of severe and exceptional edicts and disabilities." A memorial is to be addressed to the Czar, signed by the Lord Mayor in behalf of the citizens of London. A Reuter's despatch says that the new law regulating the Jewish question will, in all probability be promulgated at the beginning of 1891. The following items are given as the most important clauses of the measure:—

(1) It is forbidden to sell, lease, or to mortgage to Jews, any real estate throughout the Empire. (Hitherto a similar restriction applied to the province of Poland only.)

(2) Measures will be taken to dispossess Jews of any real estate which they may be holding.

(3) Hitherto, Jewish merchants, after paying for a period of ten years the commercial tax of the first guild, enjoyed the privilege of being allowed to purchase real estate outside

the limits assigned to the residents of the Jewish population in general. But the dispositions of the new law will have the effect of cancelling this privilege, and of making them sell out whatever real estate they may have been hitherto allowed to acquire.

(4) Jewish artisans will be deprived of certain rights they enjoy at present; they will be kept strictly within the above-mentioned limits assigned to the Hebrew population, and those who have settled beyond them will have to return.

(5) Repressive measures will be enforced against any Jews infringing the new regulations, and also against the Christian subjects of the Czar who may be found to be accessories to such infringements.

#### A QUESTION OF PRINCIPLE.

THE Duke of Westminster moved a resolution at the meeting convened to protest against Russian intolerance to the effect that "in this last decade of the nineteenth century religious liberty is a principle which should be recognized by every Christian community as among the natural human rights." This is a principle readily recognized when a despotic power is transgressing it to the injury of millions of subjects. But the principle is equally good for Western nations to act upon. And if we are to recognize principles, let it be acknowledged that a course of action which infringes upon the religious liberty of a smaller number is as deserving of censure as that which brings disabilities upon a larger number.

It is important to insist upon principles at the present time, for, as the Chairman pointed out at the last meeting of the Congregational Union, the tendency of the times is to appeal to legislation in every department of activity, without sufficiently stopping to consider whether the subject is one in which it is the rightful province of the State to interfere. Already, he said, there was legislation encroaching on the domain of conscience. This trend of popular feeling is but a tendency toward intolerance. Take, for instance, the cry for restrictive Sunday enactments which is being raised the world over. It is the cry of those who have lost faith in moral principles, or who misunderstand them, and who would coerce where they fail to persuade. The practical working of the Sunday law is illustrated by a case in America which we have before referred to, which is being appealed to the Supreme Court of the United States. The sufferer this time—as in every recent case in the States in the past, so far as we learn—is a Christian man who observes the seventh day as the Sabbath, and who went quietly about his work on his farm on Sunday. He is imprisoned, not because he laboured on Sunday, but because he conscientiously observed Saturday. In a letter which he recently wrote to one of our brethren from gaol, he says:—

It seems strange to me to have to lie in

gaol for working on Sunday, when I can look out from here on Sunday and see people at work close enough by to halloo at, and nothing said about it. Last Sunday they hauled wood here to a brick kiln, four or five men working all day. But, of course, they were not Seventh-day Adventists.

Such exhibitions of truly Russian intolerance in the United States, notwithstanding its professions of civil and religious liberty, show how demoralized men become when they forsake the principle alluded to in the Duke of Westminster's resolution. The newspaper press in America is speaking out for religious liberty with commendable spirit, but religious intolerance is not to be put down so long as time allows the reign of Satan to continue. The most effectual protest against intolerance in Russia would be an example which wholly repudiates the false principle upon which the Russian Government works. W. A. S.

#### ON TRIAL.

THE case of Mr. King, referred to in the preceding article, is being appealed by the National Religious Liberty Association. The following we copy from the organ of the Association, the *American Sentinel* (New York). It is not Mr. King, alone, who is on trial, but the Christianity of the American churches, and the equity of American law:—

The *News-Banner*, of Troy, Tennessee, in its issue of November 6, publishes the following items:—

R. M. King, the Seventh-day Adventist, who was tried in the circuit court, and sentenced to pay a seventy-five dollar fine for working on Sunday, and who appealed to the State Supreme Court, and had the decision affirmed, is in trouble.

Lawyer Richardson, of Dyersburg, is going to appeal the case to the Supreme Court of the United States, and has telegraphed to get Don. M. Dickinson, Postmaster-General under the Cleveland administration, to take charge of the case.

The time has come when King must pay the seventy-five dollar fine or go to gaol. He says that it is religious persecution, and that he will go to gaol before he will pay one cent. King is now in charge of Sheriff Jackson, awaiting the result of Colonel Richardson's efforts towards securing an appeal.

Mr. King writes a very interesting personal letter from the Obion County Gaol, at Troy, narrating his experiences in confinement, his opportunities for conversation on Biblical truth, etc. He says of those who have him in charge, "I am treated just as kindly by the gaoler as possibly could be expected," and mentions unexpected courtesies shown him by others.

While in gaol he has been "interviewed" by a representative of the county paper, and this is his crisp account of the conversation:—

The editor of the *News-Banner* came down yesterday, and I had quite a talk with him. He asked me if the Judge would turn me out would I go home and quit work on Sunday? I told him that I could not promise that. I told him that I thought that I had a God-

given right to work six days if I chose to do so. He also asked me if I would leave the State if the Governor would pardon me? I told him, No, sir!

In the United States of America, during the last decade of the nineteenth century, a man, without known fault as a Christian and a citizen, is fined and imprisoned because in his devout simplicity, he reads in his Bible the commandment of God, "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work," etc., and acts accordingly. Is it possible to imagine a more ludicrous travesty on justice, true religion, and common sense?

#### WANTED—A SECOND REFORMATION.

THE following advertisement, says the *British Weekly*, appears in the "Sale" column of a widely-circulated Lincolnshire paper:—

The Advowson of Ingoldmells to be sold, to wind up a trust. Age of Rector, about 71.—For price and further particulars apply to, etc.

In another column of the same journal the Rector advertises in the following terms:—

#### ADVOWSON OF INGOLDMELLS.

The Rector having noticed repeated advertisements that the above is to be sold, etc., he begs to state the following facts:—

1st. The net income of the "living" is below £100.

2nd. About £200 must be expended on the church and rectory according to recent survey, as both are in a very dilapidated state. Come and see.

3rd. Although the fabrics are as above stated, the Rector is in the enjoyment of the best of health, and never takes physic. He drinks no intoxicating liquors of any kind. Never drank a glass of ale in his life, nor smoked tobacco or a cigar, nor did he ever take a pinch of snuff. He is the youngest of seven sons, and both his father and mother lived in this part of the universe upwards of ninety years.

4th. It ought to be the earnest desire of every true churchman that a second Reformation should come to pass, and failing that—Disestablishment, in order to crush Advowson-mongers and other gross abuses in the Church.

#### "BE NOT DECEIVED."

THAT the dead know not anything, the Word of God abundantly declares (Eccl. 9:5, 6; Psa. 146:4, *et al.*), and the Bible just as explicitly reveals that the future life depends on the resurrection at the second coming of Christ (1 Cor. 15:12-21, 32, 51-55; John 6:54). The Lord also declares that there will come "spirits of devils" in the last days, deceiving unwary souls. 1 Tim. 4:1; Rev. 16:13, 14; 2 Thess. 2:9, 10. As Satan and his agents have always presented themselves as other than what they are (2 Cor. 11:13-15), in order to deceive, so

will evil spirits come in the guise of the spirits of the dead to deceive those who have lost friends. Those who hold to life only through Christ, will not be deceived, while those who believe in the inherent immortality of man and in the conscious existence of the soul separate from the body, will be carried away by the deceptions of Spiritualism. Even now Spiritualist papers are claiming the late Mrs. Booth as a medium, which is evidently not true, but it does seem as though remarks made by her and the "General" have laid about as good a foundation for Satan's deception as could be asked. Mrs. Booth is said to have said before she died:—

I don't believe I shall be fastened up in a corner playing a harp. I shall come and see you if I can, and whisper things to you, some things that I have not been able to say.

And of his deceased wife, General Booth says:—

My beloved is continually saying that so far as the arrangements of the eternal world to which she is going will allow, she will assist us in our victories to the very uttermost, so we can all still count on her co-operation.

How long will it be ere Salvationists hold communications with what they believe to be Mrs. Booth, coming in her form and speaking in her voice? The truth of God is all that will deliver men from such delusions. "Be not deceived."  
w.

## Progress of the Cause.

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

#### A CALL TO LABOUR.

Work to do! Why sit ye idle  
All the day?

Know ye not the time is gliding  
Fast away?

Soon thy hand will lose its cunning,  
Lose its power.  
Life is frail, and droops as quickly  
As a flower.

Hearts are near that need thy counsel,  
Need thy love.  
Look to God for aid to help them,  
Look above.

Work, O work, and mid thy working  
Ever pray  
That the Lord will, by His Spirit,  
Near thee stay.

Work is vain that brings no blessing—  
Work aright;  
Seek for stars and seek for glory,  
Heavenly light.

Work in fields and work in by-ways,  
Shun no place.  
Where the Master bids you labour,  
Turn your face.

Lift your head and lift it gladly  
With no sigh.  
At the call give back the answer:  
"Here am I."

Seas to cross and isles to visit,  
Lands afar,  
Thine to show the golden gleaming  
Of Life's Star.

All thy soul will thrill with gladness  
Grandly sweet,  
When the sheaves are laid with singing  
At His feet.

ELIZA H. MORTON.

**PAPISTS AND PROTESTANTS IN EUROPE.**

SINCE the establishment of the Papacy, Italy has been the seat of its power, and Europe its chief field of operation. To a certain extent, the Reformation broke the power of Rome, and gave birth to a new church. The bursting forth of light in the sixteenth century was but the first rays of dawn which should have shone brighter and brighter till the perfect day. But the Reformers soon formulated creeds, to which their followers have adhered, and as it is impossible for the Church to stand still, the moment it ceased to advance in the increasing light, it began to fall backward. The result is that to-day but little of the primitive vigour is seen in the Protestant churches of Europe. In some respects, they are but little better than the papists, and in many places even fall below them in zeal and missionary fervour.

The tenacity with which the Church of Rome holds its ground is remarkable. For a time the Reformation wrested many from papal thralldom, but this work has now almost wholly ceased. Very few were converted from Romanism to Protestantism. While Protestants are scarcely holding their ground, Catholics are actually increasing. The latter rigidly hold the ground which they already have, and at the same time are aggressive in Protestant districts. This is especially noticeable in the larger Protestant cities, in nearly all of which the Catholics are more rapidly increasing than Protestants.

It seems to be the policy of the Church to send her people in large numbers to settle among Protestants, where they build the finest churches and show the greatest zeal. Even the Waldensian Valleys, which so long withstood the power of Rome, are now yielding to her subtle influences. When visiting these valleys, in company with a brother, I called on the Waldensian missionary at Pra del Tor, in the Agrogna Valley, the ancient stronghold of the Waldenses. When the papists had more than once gained every other point, they were defeated here. The missionary was at home, and received us kindly, but acted as though half asleep, with no special burden resting on his heart. After a short interview, we proceeded to the Catholic church below, for in recent times the Catholics had used money to send in their members to people this valley, and now they actually have a church in the Waldensian citadel.

On entering the priest's residence adjoining the church, we found the black-robed gentleman busily engaged in teaching a number of small children. He was as active and wide-awake as a fox. He informed us that they now have more than half the population in the surrounding valleys, and that they are constantly increasing. I thought to myself, Here is a good illustration of the condition of papists and Protestants in some parts of Europe. The latter seem to have no burden for the conversion of Catholics; they have not only lost the burden of the Reformation, but have largely cast aside the open Bible, which the Reformation gave them.

On the other hand, Catholics seem to be awakening to their zeal for the conversion of Protestants. The odds are greatly in favour of the former. In Bohemia, Austria, Italy, France, Belgium, Spain, and Portugal, the Catholic religion is the State religion. In these countries, Protestantism has a very weak hold, and in some is scarcely tolerated. For example, in Italy less than five per cent. of the population is Protestant; in France, two per cent.; and in Belgium, one half of one per cent. This, together with the fact that Protestantism has lost much of its power, diminishes the hopes of Protestants in the countries named. A new power, a new message, is needed. As Protestants have not walked in the advancing light, a new message, with the hand of God in it, as in the great

Reformation, only more so, is needed; the third angel's message is just such a message.

After its deadly wound was healed, all the world wondered after the beast, and the third message warns against this course. The Papacy seems to be gaining power, and the great question for us is, How far is the work of warning advanced? In some of the fields named, it is not begun, so far as our knowledge and work extends. Yet the Lord doubtless has many honest souls in these lands, who will accept the truth and rejoice in it as soon as it is brought to them. The Lord will surely send the truth to such. O may we as individuals and as a people be where He can use us in accomplishing the great closing work!

When the enemy is so active on every hand in doing his part of the work, is it not time for us to awake, and make more than ordinary efforts to advance the truth? It is a great and solemn, yet glorious message that we have to proclaim. The Lord grant that we be faithful in our charge, that His closing work and purposes may be accomplished in us!

H. P. HOLSER.  
Basel, Switzerland.

**EDUCATIONAL—UNION COLLEGE.**

IN addition to the three educational institutions established by our people in the United States,—in Michigan, California, and New England,—it has been thought best to establish another in Nebraska, to provide for the wants of our brethren in States situated in the west-central part of the country. For a year work has been in progress on the buildings being erected on land tendered for the purpose by the municipal authorities of Lincoln, the capital city of Nebraska. The Lincoln *Daily Call* speaks of a company formed to construct an electric railway in Lincoln, the terminus to be the college which Seventh-Day Adventists are building. Speaking of the electric railway, the *Call* says:—

"It reaches a college that will no doubt be the largest in the West. And in this connection it may be well to say that work on Union College is progressing well, though building will be actively continued until September of next year. Two mammoth buildings are now erected and plastered, and work is commenced on the third structure. Few people have any idea of the magnitude of this, the Adventists' structure; they simply understand that it is an institution which is to receive support from some six or eight States, but they do not realize the vast amount of money now being spent here by this body in establishing their college, or how much more they will yet spend before it is running in the way they desire it. A trip to that locality, and a view of the enormous buildings being erected, will convince the public that it is a big affair, and will build up the south-eastern suburbs in a lively and substantial manner. Already there is quite a town there, and with the coming of the new street railway, new life and energy will be awakened."

**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.

**CONVERSION.**

"ALL have sinned, and come short of the glory of God." Rom 3: 23.  
"Repent ye, therefore, and be converted, that your sins may be blotted out." Acts 3: 19.  
"Sin is the transgression of the law." 1 John 3: 4.  
"By the law is the knowledge of sin." Rom. 3: 20.

"Nay, I had not known sin, but by the law." Rom. 7: 7.

**THE NATURAL MAN.**

For we know that the law is spiritual: but I am carnal SOLD under sin." Rom. 7: 14.

"Ye have SOLD yourselves for NOUGHT." Isa. 52: 3.

"Whosoever committeth sin is the SERVANT of sin." John 8: 34.

"For of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2: 19.

"For the enemy . . . hath made me to dwell in DARKNESS." Psa. 143: 3.

"The god of this world hath BLINDED the minds of them which believe not." 2 Cor. 4: 4.

**HEART RENEWED BY GRACE.**

"Christ hath REDEEMED us from the curse of the law." Gal. 3: 13.

"Forasmuch as ye know that ye were not REDEEMED with corruptible things: . . . but with the PRECIOUS BLOOD OF CHRIST." 1 Pet 1: 18.

"But now being made free from sin, and become SERVANTS to God." Rom. 6: 22.

"Because the creature itself also shall be delivered from the BONDAGE of corruption into the glorious liberty of the children of God." Rom 8: 21.

"For ye were sometime darkness, but now are ye LIGHT in the Lord." Eph. 5: 8.

"The eyes of your understanding being ENLIGHTENED: that ye may know what is the hope of His calling." Eph. 1: 18.

"Thy word is a LAMP unto my feet, and a LIGHT unto my path." Psa 119: 105.

"For the commandment is a LAMP; and the law is LIGHT." Prov. 6: 23.

"If we walk in the LIGHT, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. . . . Yea, the Almighty shall be thy defence; . . . for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up." Job. 22: 21: 29.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

"There is NOPEACE, saith the Lord, unto the wicked." Isa. 48: 22.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and suchlike." Gal. 5: 19-21.

"For when ye were the servants of sin, ye were free from RIGHTEOUSNESS. What fruit had ye then in those things? . . . for the end of those things is DEATH." Rom. 6: 20, 21.

"For the wages of sin is DEATH." Rom. 6: 23.

"See, I have set before thee this day LIFE and good, and DEATH and evil." Deut. 30: 15.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 22.

"GREAT PEACE have they which love Thy law." Ps. 119: 165.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23.

"But now being made free from SIN, and become servants to God, ye have your fruit unto holiness, and the end EVERLASTING LIFE." Rom. 6: 22.

"But the gift of God is ETERNAL LIFE" Rom. 6: 23.

"Choose you this day whom ye will serve." Josh. 24:15.

"I call heaven and earth to record this day against you, that I have set before you LIFE and DEATH, blessing and cursing: therefore choose life." Deut. 30:19.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of SIN unto DEATH or of OBEDIENCE unto RIGHTEOUSNESS?" Rom. 6:16. A. T. ROBINSON.

## Interesting Items.

—The cold is intense in the North of France, causing several sudden deaths.

—There was rioting at the London Docks last week by strikers of the Seamen's Union.

—The Pope has received £2,500 as the 'first fruits' of the receipts from the Passion Play.

—The ex-Emperor of Brazil is attending scientific lectures in Paris. His throne has been sold for £74.

—The Chancellor of the Exchequer has promised to favourably consider the issue of £1 notes in his next Budget.

—The largest barometer yet made has been put in working order in the St. Jacques Tower, in Paris. It is forty-one feet five inches high.

—Italy proposed to occupy Tripoli by troops this month, but the protests of Great Britain and advice of Germany prevented the occupation.

—The Government are, it is said, about to take steps for providing a fresh supply of seed potatoes in the districts in Ireland where the potato crops show a deficiency.

—A terrific hurricane took place in Georgia last week, clearing a space several miles long and a hundred miles wide, destroying a number of houses and killing several persons.

—Smallpox was very prevalent in Madrid last month. The disease attacked 2,100 persons, and caused the death of 750. There is an increase in its virulence already this month.

—The P. and O. steamer "Nepaul," went ashore last week on a large rock in Plymouth Sound, a few miles from the port. The passengers were safely landed. It was expected that the vessel would be a total wreck.

—Last week a number of school children were sliding on an old colliery pool at Tipton, South Staffordshire, when the ice broke, and eight of them were immersed. Two managed to escape, but the remaining six were drowned.

—The Czar has decided to forbid any of his subjects to enter the Principality of Monaco. This interdiction is made, it is alleged, on account of the large number of wealthy Russian families who have been ruined by losses at the gaming-tables.

—Queen Natalie of Serbia is publishing an account of the wrongs meted out to her by the ex-King, who has been enjoying himself in London with his £30,000 a year retiring allowance. Our Queen, it is said, declined to receive him at Windsor.

—A terrible hurricane has devastated the island of Sardinia. The full effects of the disaster cannot yet be calculated. It has already been ascertained that twelve persons have lost their lives, that four bridges have been carried away, and that a great number of buildings have been destroyed.

—The Emperor William has received a barber named Reiger, to hear an account of a secret diphtheritic cure, said to possess great virtues. The discovery was made by Reiger's father, who was a shepherd. The Emperor promised Reiger an opportunity of experimenting with his remedy at the Charité Hospital under the supervision of Drs. Koch and Bergmann. Dr. Koch is reported to have refused to investigate it.

—About 1,000 nurses attended the annual soiree of the British Nurses' Association, which was held in Princes' Hall, Piccadilly. The uniforms of the nurses, the pink and blue cotton and quaint caps of all sizes and shapes, had a picturesque effect. Princess Christian sent a congratulatory telegram.

—The costs of the Bishop of Lincoln in defending the suit in the Archbishop's Court up to the present time amount to £4,650. Three funds have been set on foot to assist him—one by the county of Lincoln, another by the University of Oxford, and another by members of the English Church Union.

—The Hull steamship *Theodosia* was wrecked in the Black Sea, unable to stand against the heavy seas. Seventeen of the crew got into the lifeboat, and pulled for the nearest port, but in the fourteen hours before reaching land, all but five succumbed to the bitter cold. In all eighteen lives were lost.

—A despatch from Cairo says that an unusually bountiful harvest has been gathered throughout the Soudan, thus alleviating the great distress which has prevailed there for many months. This has resulted in the Derivishes collecting in large numbers in the vicinity of Dongola, with a view to coming north.

—A man and wife having been charged with crime, their five little children were found huddled together in a room in Paddington, an infant being with the mother in gaol. It then transpired that not only the parents, but the grandfather and grandmother were in prison, as also was the uncle, while a warrant was out against the aunt.

—It is not generally known, says a correspondent of the *Leeds Mercury*, that our Queen's daughters, in addition to being excellent needlewomen, are also good cooks. When they were children they had each a little kitchen of their own at Osborne, where they concocted all kinds of dishes, sweets being naturally the favourites.

—Our colonies are valuable sources of supply. Cheese and mutton now come to England regularly from New Zealand, butter from Victoria, fruit and grain from some of the other Australian colonies, and Canada is a large exporter of all agricultural and dairy products—grain, flour, meats, live cattle and sheep, butter, cheese, eggs, and poultry.

—Intelligence received in Mexico from Juarez states that while the white soldiers of the garrison at that place were attending a bull-fight the convict soldiers revolted, killing three of the guards. Eighteen of the convicts escaped, but three were overtaken and shot. Four others, who were subsequently also captured, will be shot.

—The Queen's baron of beef is to be cut from a Devon ox bred at Windsor by her Majesty. It will weigh three hundred pounds, will be cooked at the Castle, and will be forwarded cold on Christmas Eve to Osborne, where it will be placed on the Queen's sideboard on Christmas Day, together with a woodcock pie and a boar's head.

—Since the 25th of November there has been only one day on which the thermometer in London has reached the average for the time of year, 45 degrees; on twelve days out of the seventeen it had not touched 40 degrees, and on six days it has not reached 35 degrees, while on two occasions at the end of November the day temperature never rose above the freezing.

—It is stated that Sir Titus Salt, Sons, and Company (limited), of Saltaire, Bradford, have decided, in consequence of the prohibitory effects of the McKinley tariff, to start the manufacture of plush in America, and Mr. Charles Stead, the chairman, sails for the States to supervise the establishment of the new concern. The question of taking a similar course will come before the next meeting of Lister and Co. (Limited), of Manningham Mills, Bradford, who have announced an average reduction of wages to the extent of 15 per cent.

—An installation for the purpose of ploughing the land by electric motors has been set up on property belonging to the Marquis de la Laguna, of Spain. The power of a water-wheel of about twenty horse-power will be employed, and the implement for working the land is expected to work at a distance of three miles from the generating dynamo.

—Three thousand millions of pounds is the estimated yearly production of paper. The United States has 884 paper mills and 1,106 paper machines; Germany 809 mills and 891 machines; France 420 mills and 525 machines; England 361 mills, 541 machines; Scotland 69 mills, 98 machines; Ireland 13 mills, 13 machines; Russia 183 mills, 137 machines; and Austria 220 mills, 270 machines.

—Sir John Lubbock's shops (Weekly Half-Holiday) Bill is an attempt to apply the principle of local option to holiday-making. The bill provides that upon application signed by not less than two-thirds in number of the occupiers of shops within a district the local authority may issue an order closing all shops upon one specified day in each week at an hour not earlier than two in the afternoon. Public-houses, tobacconists' shops, and news agencies are exempted from the operation of the Act.

—A steamer bound for New York from St. John's, New Brunswick, encountered a terrific hurricane. There was a panic among the passengers. The seas washed over the ship, and the water poured into the saloon and the second cabin. There was little hope of the vessel being able to weather the storm, when the captain ordered thirty gallons of oil to be thrown overboard and around the ship. The effect was magical. The immense seas passed harmlessly round the vessel, and this alone saved her from foundering.

—A Spanish expedition to the Caroline Archipelago landed native and Spanish forces on the Island of Ponape, where the natives had prepared formidable resistance in the shape of entrenchments and stockades, with two guns. These were taken by the Spanish troops after several hours' fighting, with the support of the boats from the vessels of war, which shelled the enemy's positions. The Spanish casualties were one officer and 25 men killed, and four officers and 47 men wounded. After burning the native town, the expedition returned to the Spanish settlement.

—Captain Wiggins has for some years been exploring the Kara Sea, with a view to opening up communications by way of the Arctic Seas between this country and Siberia. He has demonstrated that cargoes starting in July or August may be landed, with one transshipment to the river steamers, 1,500 miles up the Yenisei River, in the heart of Siberia, and the merchantmen can return with an exchange cargo of Siberian exports to London before the seas become impassable. The merchantmen sail 200 miles up the mouth of the Siberian River to meet the flotilla from the upper reaches of the river.

—Asked if he thought telegraphy would be simplified, Mr. Edison said it would; that some of the inventions were already made, and it is only a question of time when a man can write a message and the exact duplicate—handwriting and all—will be delivered over the wire. He says maps and newspaper pictures will also be transmitted by wire.

—M. Bonvalat and Prince Henri de Chartres, French explorers, have crossed Asia from the Caspian to the Volga. They were five weeks in the Thibet mountains at altitudes varying from 4,000 to 6,000 metres. Their faces were too blistered to be recognizable, and their heads constantly dizzy and aching. The cold was so intense as to make the barrels of their guns brittle as glass. They could not cook any rice because fuel would not burn. No vegetation was found for a whole month. The explorer and his companions did not see a human creature but themselves. The journey adds much to the knowledge regarding Thibet and central Asia.

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LONDON, DECEMBER 18, 1890.

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"BEHOLD, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole." Job. 5:17, 18.

We print in this paper an interesting communication from Bro. L. R. Conradi, giving an account of his visit to our brethren in the German settlements on the River Volga. As he wrote, he was on his way to the Caucasus, accompanied by Bro. Lanbhan, where he will visit our churches in that part of Russia.

OUR churches throughout the world will on Christmas make special offerings for mission work in South America. We hope to see liberal donations in this country for that enterprise. Any of our friends not in the vicinity of our churches who are desirous of contributing toward this worthy object, can send their contributions to THE PRESENT TRUTH, 451, Holloway Road, London, N., and they will be applied to the object named.

We call the attention of our brethren in this Kingdom to the custom of our people throughout the world, of setting apart a week of prayer. This season in the United States will be Dec. 20-27; while in Scandinavia and throughout Europe it has been thought best to have it after the holiday season, and therefore the time selected is Jan. 3-10. We cordially invite all in this country who are interested in the promulgation of the "present truth" to unite with us in this season of seeking God.

THE Hong Kong office of our society has our thanks for occasional copies of the China newspapers. We learn from the *China Mail* that efforts are still being made to secure a law prohibiting Sunday labour in the harbour of Hong Kong.

THE American Congress, it appears from despatches, is taking a step toward international honesty and justice in the matter of international copyright. The English author will be able to protect his rights of property under the new Bill, and disreputable American publishers who have thriven on the English author will be checkmated. The ready passage of the Bill through the House, a New York Correspondent says, has caused a "delighted surprise" to the general public. When a Mr. Wanamaker lately proposed to appropriate the Encyclopædia Britannica, the Press of the country denounced it as "the most extensive robbery of a foreigner ever perpetrated openly in any civilized country," and when a hitherto reputable house engaged to publish it for him, pleading business necessity "until our nation has recovered from its collapse of conscience," the Press declared its plea worthy of a "robber's den," and asked the publishers when their "rule of self-protection got the better of the eighth commandment." To this feeling we may attribute the tardy steps toward international copyright.

"THERE is one clause," says *The Echo* of the recent American Copyright Bill, "which reminds us that piracy is not altogether unknown in the virtuous Old World." "What protection has the American author against piracy in England?" But the English law has always gone far enough to protect the rights of foreign authors, provided they anticipate the English demand for their work by taking the preliminary steps for registration in this country. Where this is not done, however, the law provides no protection. That well known veteran Protestant worker, Pastor Chiniquy, author of "Fifty years in the Church of Rome," recently wrote to a colonial correspondent saying that one of his books which he had hoped would yield him some support in his declining years, was being printed by two publishers in England. One, he says, formerly paid a small royalty, but later took advantage of the absence of any law compelling this and stopped the payments.

We were surprised the other day to find one of the books in our publishers' list, owned by our society in America, republished with a preface indicating that the reproduction was supposed to be in behalf of "the Church of God"—whatever that may mean in this instance—and quoting the words of Christ in Matthew 10:8, "Freely ye have received, freely give." The following response was received in reply to a letter of inquiry addressed by our publishers' solicitors:—

"I am not aware that your clients have any copyright in the book '—' in this country, whatever they may have in America, where it was published and printed, and if they can show any legal claim upon it I will do my utmost to withdraw the said edition of it in this country."

We are left to infer that the statute law is looked upon as the standard of morality. This is a safe course so far as this world is concerned. This standard is not open to the objection which some worldly-minded persons have to the moral law of ten commandments, which recognizes no geographical limitations.

ROMANISTS are rejoicing over the fighting which is going on in the Church of England. The *Catholic Times* says it is in vain that the Protestant party fights against the power of Rome. "The Ritualists," the *Times* says, "are under its spell, and they are successfully preparing the members of the Anglican Church for the reception of all the tenets of that ancient faith which England received from Rome." How much further will true Protestants in the Church allow matters to go before they act on the Apostle's injunction, "Come out from among them"? We are glad to see the question raised by a correspondent of a Church paper.

DURING the financial year 1889, the funds given in the British Isles for foreign mission work amounted to £1,301,306. So Canon Scott Robertson estimates in his annual summary. This is less than was given in 1888, but greater than in any year previous to 1888. About half of this amount, it is estimated, was contributed by members of the Church of England.

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