

Ed D T Jones fr
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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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LIKE HIM.

A NEW YEAR'S WATCHWORD.

LIKE Him, our loving, living, great Example,
In all things would we strive to grow this year,
Nor rest, until in every word and action
His perfect image shall at length appear.
With earnest purpose may we each endeavour
To live our life upheld by power Divine,
Our wills surrendered and ourselves forgotten,
Our one desire—that Christ in us may shine.

Like Him may we, by prayer and close communion,

Walk ever in the grand eternal light,
Whose rays the meanest duty can enoble
And make the very darkest way seem bright.
In growing purity of mind and spirit
May something heavenly in us be seen,
That thus the world shall be constrained to notice
That we have certainly with Jesus been.

Like Him, our Saviour, may we do our utmost
To bring the sinner to a throne of grace,
To cheer the sorrowful, to help the weary,
That earth may be a brighter, happier place,
"Like Him? Oh, how unlike!" we say in sorrow;
Yet not in weakness would we now despair,
But rather strive the more to follow fully,
And once at home, we shall be like Him there.
—Charlotte Murray.

General Articles.

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

THE MYSTIC LADDER.

JACOB'S experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvellous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it,

and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel."

Although the plan of Salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to His children.

The ladder represented Christ; He is the channel of communication between heaven and earth, the angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when He said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies Himself as the mystic ladder, that makes communication possible between heaven and earth.

When Jesus said, "I am the way, the truth, and the life," He uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their

sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come His words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of Him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life—the mystic ladder between heaven and earth.

After the enemy had betrayed Adam and Eve into sin, the connection, between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By Me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin has made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto Him, and find rest to their souls. The pilgrim may journey toward the mansions that He has gone to prepare for those that love Him.

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, He identified Himself with man. He "being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ.

As the angels pass to and fro on the ladder, God is represented as looking down with favour upon the children of men because of the merit of His Son.

Every person should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of Salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto Me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with Him we may do all things. It is at

this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without Him, we have something to do in connection with Him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become labourers together with Him in the saving of our souls.

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as He loves His Son.

MRS. E. G. WHITE.

FRUIT BEARING.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16.

THE burden of this chapter is fruit bearing. Jesus first shows the relation which exists between Himself and those that take His name. They stand to each other as the branch does to the vine. Every disciple is a branch, which should be connected with the Living Vine, Jesus Christ. Not only should they be connected, but they should be connected in a way that would bring forth fruit.

A FRUITLESS CHRISTIAN IS AN IMPOSSIBILITY.

God's purpose in our salvation is that we should bring forth fruit. The husbandman plants the vine for the sake of the grapes it will bear; the farmer plants his apple orchard in order to gather fruit; and Christ has chosen us, and planted us in His love (Eph. 3:17), that we should bring forth fruit. He is more anxious to see us bear fruit than is the husbandman to see his orchard bring him fruit. But He shows us just how we can bear fruit which He wants to see: "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:1, 2. If we bring forth fruit, He will not let us alone, but will try us by letting us come where we shall be purged so that we may bring forth more fruit. If we do not bring forth fruit at all, He will take us out from among the branches. "And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast

into the fire." Luke 3:9. We may bring forth fruit, and yet be cut down and cast into the fire. It is good fruit that the Master wants to see in us. Many think far more of being saved than of being fruitful. But God does not separate these things; to be saved is to be fruitful, and to be fruitful is to be saved. We must bear fruit if we are accepted with God.

If fruit bearing is necessary, we are led to ask what is the fruit which we are required to bring forth? We can understand what is meant by a tree bringing forth fruit, but it is not quite so clear what is meant by a Christian bringing forth fruit. We will now inquire what fruit God asks us to bear.

THE FRUIT GOD REQUIRES IS CHARACTER.

The Lord taught Peter that he was not a respecter of persons, "But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:35. But good fruit cannot come from an evil tree, neither can righteousness come from an evil heart, so the man must be changed to a pure, a new creature, before he can manifest the fruit which God requires.

It is the being right even more than the doing right. The doing will follow the being. If we are right, we will not have much trouble in doing right. Most people have made the doing a vital thing; so much work done, so many meetings held, so many sermons preached, etc. We count up our good deeds and think we must be all right because we can see that we have done so much. But this is not God's way. The Lord's idea of fruit is a *Christ-like Christian*. "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. This fruit will show that we are like Christ; for none can bring forth such fruit unless he is connected with the True Vine. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11. The real fruit which Christ wants us to bear will fill us with righteousness. People may do much wonderful so-called Christian work, and not in it all bear one single fruit of righteousness, that will be unto the glory and praise of God.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This wisdom from above comes by being connected with the Vine Jesus Christ. It comes from a pure fountain, therefore it is pure, and brings forth peace and righteousness. And this

is the test, for Jesus says, "By their fruits ye shall know them." But how many there are who think their public gift will save them. They can speak in meeting; they can pray well; such will be very earnest in the meetings, and their voices are always heard. But go to their homes, and you will find them finding fault, wrangling, scolding; all full of self. They are not bearing fruit for the Master. I once heard a man talk in a meeting with such freedom, and he seemed to have such a knowledge of the Scriptures that I thought he must be a good man. But afterwards I learned that he was anything but a Christian in his every-day life. He was known to be cross, and even to use harsh means with those under him in the Christian work. Says the apostle Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13:1-3.

J. H. DURLAND.

OUR PRESENT NEED.

THE importance of a clear understanding of the theory of Bible truth cannot be esteemed too highly. Without the truth which from the fulfilment of the prophecies is especially applicable to the present time, we should not be prepared for the trying events of the hour of temptation which lies between the present time and the coming of the Lord. Therefore the theory is invaluable.

But that which concerns every believer personally, is to know by faith that he is accepted with God, that he has a connection with the Living Vine, and that he is consecrated to the work of the Lord,—the work of the salvation of men. When we have a sense of the love of God to fallen humanity, and realize His grace in our pardon and acceptance, we shall desire that the news of this grace may be carried to all who will accept it, that they may believe and be saved. We cannot enjoy the fulness of the Spirit of Christ and not have the missionary spirit. If we follow Him who was rich and yet for our sakes became poor that we through His poverty might be rich, we shall certainly be willing to labour and sacrifice for the salvation of our fellow-men.

The need of the present time is a thorough conversion to God. And a full consecration to His cause. And our danger is, that we shall fail in this individual work. We need not fail. We have warnings enough. We shall be left without excuse. Let us cease to find fault, and ever attend to our own personal work. R. F. COTTRELL.

AT THE PASSING OF THE OLD YEAR.

At the passing of the old year,
Let us lift up solemnly,
Hearts and hands of deep contrition,
Souls of deep humility.
Let us take the lighted candle
Of God's holy Word, and go
Through the chambers of our past life,—
Through the hidden fields below.

Oh! I know 'twill cause us sorrow,
It will bring us bitter tears;
And I'd only bid you search these
For the sake of future years.
As you lift the great "Life Records,"
Every page with failure set,—
You will see the blotted columns
Through dim eyes, with sore regret.

You will see sweet fields and meadows,
Of great opportunities,
Marred with sin and sad with shadows;
Fruit ungathered, withered trees,
Graves of hopes and murdered beauty,
Paths that led to hills of bliss,
That you shunned or missed in passing,
And must now for ever miss;

Good you might have seen accomplished,
Left undone, a ghost of pain;
Love you might have given, ungiven,
Souls that plead for help in vain,
Stars that might have gemmed your forehead,
Cast aside for worthless pelf;
God's great glory left unspoken,
For the sake of honouring self.

Oh! I know this introspection
Hath small chance of hope or cheer;
But 't is time for sad reflection,
At the closing of the year;
When through all the solemn midnight
Falls a hush from every star,
As the old year bears its records
To the final Judgment bar.

At the passing of the old year,
Close the doors of all the past;
Shut the records, stained and tear-wet,
For the moments fly so fast;
Kneel before the cross of Calvary,
And in penitence sincere,
Let the blood of Jesus cleanse you
From the stains of the old year.

With the passing of the old year,
Bid the hosts of sin march out.
Let's dismiss the low-browed passions,
And the death-cold shades of doubt.
On the feud that ever opened,
Like a wound that gaped apart,
Pour the balm of love's compassion
Till 't is healed within the heart.

Clasp the hand of your old neighbour,
Clasp the hand of friend and kin;
Let the dew of God's compassion
Bring its tender melting in.
Say, "Forgive the wrong I've done you,
O my neighbour, kind and dear,
For Christ's sake let's love each other,
Ere the passing of the year."

At the coming of the new year
Angel hands will give to thee
A great book, as white as heaven's,
For the thing that is to be.
Take it joyfully and humbly,
Take it with a prayer sincere,
That your God may help you write it
Full of light this glad new year.

At the coming of the new year,
Landscape glorious will unfold;
Through the future's untrod meadows,
Under skies of rose and gold,
There'll be paths that reach the holy,
There'll be thoughts that flash and shine,
There'll be ladders reaching heaven,
Opportunities divine.

Ere I tread yon holy meadows,
I would turn aside and pray,—
Father, help me to walk humbly
Through these meadows every day,
Let the angels walk here with me,
Let me turn no soul astray,
Let me leave no fruit ungathered,
Help me make straight paths, I pray.

Oh! how solemn is the old year,
With its memories of woe!
O! how solemn is the new year,
Where such faltering feet must go!
But I thank Thee, loving Father,
That we need not doubt and fear;
Thou wilt guide the humble-hearted
Through the paths of this new year.

FANNIE BOLTON.

WHAT CAN I DO, AND WHAT WILL I DO
FOR JESUS THIS YEAR?

THE Christian who keeps ever before his mind the infinite cost of human redemption, will feel the force of the question put at the head of this article. Said Jesus: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Paul bears the stirring testimony, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Again, in chap. 8:32: "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?" And again, in 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Although these words are very plain, and express, perhaps as much as any words can, the great love of God to man, yet no language can fully express that love, and no mortal can comprehend its greatness. But by the Word of God and by the aid of the Holy Spirit, we may grasp somewhat of this blessed fulness; and as we do this, as we drink in of that good Spirit, our hearts will go out in gratitude to God and Jesus, and in love for our fellow-men, and then we shall want to engage in the same blessed labour of love, and our longing hearts will cry out, What *can* I do for Jesus?

God has committed a great work to His people; He has made them co-workers with Christ. What a blessed privilege—to work anywhere, in any way, in any capacity with and for Jesus!

Our years may be compared to a book, each day to a page; and as the pages are turned, the recording angel above writes upon them the deeds we do. One by one the pages of the year-book of 1891 will be written, and just what we think and do and say will be faithfully recorded therein; and as these days are passing, the question comes to us, What *can* I, what *will* I, do for Jesus *this* year? Will these pages be written full of deeds of love and kindness done for Jesus' sake? Will they, when filled, bear a record of time wisely occupied, of opportunities all improved? Or will there be marks of omission and sins of commission? These are questions that all will have to meet in the judgment. They come to us as individuals. God's work must be done by us as individuals, each performing his or her part as God metes it out to us. Our duties at home, in our neighbourhoods, in church capacity,

all come upon us individually, and as such you and I must say, What can I do? It is *your duty and mine to do each our part*. No one can do it for us.

There are a great many ways in which we can work for Jesus in 1891. Please allow me to suggest some of them; and, reader, I am fully convinced that if we will faithfully perform all the duties marked out in the following list, we shall find that at the end of 1891 we will have had a profitable year, and our year-book will be filled with good works:—

1. Ask yourself each morning, What can I do *to-day* for Jesus?
2. Study carefully and prayerfully, *each day*, some portion of God's Word.
3. Be faithful in attendance at family worship.
4. Be faithful and earnest in secret prayer.
5. Try to make some one happy every day, even though it be a little child; and remember that Jesus loves the dear children. Just pause a moment, and think what rays of sunlight you would cast upon others if you would make some one happy every day for a year,—if you would bestow a kind, encouraging word, a kindly look, a good gift, "a cup of cold water." Oh! it requires but a little effort to make another happy, especially a child.
6. Carefully observe the laws of health both with respect to yourself and to others.
7. Always have at least one impenitent friend for whose salvation you are earnestly praying and judiciously labouring.
8. Pray daily for your children, and encourage them to read the Bible.
9. Lay by some part of your means for the missionary work.
10. Be faithful in your missionary work.
11. Pay to God His due in offerings.
12. Be diligent in your business.
13. Be honest with all men.
14. Be kind to the sick and poor.
15. Be regular and punctual at Sabbath-school.
16. Have all the lessons well learned at Sabbath-school.
17. Be regular and punctual in attendance at Divine worship.
18. Do all you can to make each prayer-meeting, each Sabbath-school, and each service you attend, a success for all.
19. Induce others to attend Sabbath-school and Divine worship.
20. At the close of each day, ask the Lord to bless the efforts you have put forth.

The success of life as a whole depends upon the faithful performance of *each duty as it comes to us*; and unless we sense the responsibility that rests upon us as God's children, *individually*, and act accordingly, we shall fall far short of doing *all* we can for Jesus. We are apt to look at life as a whole, rather than as it comes to us one day at a time, and one duty at a time. Never despise the little things. Never think that because you cannot do the great

work, you have nothing to do. Never think that because you can do the great work, you may omit the little duties. The Church is composed of many members, and we are prone to think of what the Church as a whole is doing, and forget that it is the little that we each do that will accomplish the work. Look to *yourself*, brother, sister, and do well *your part*. If each will do this, the Church will prosper gloriously. And so of the home circle, the Sabbath-school, and life entire,—all will be a grand success. This is the way we can work for Jesus *this year*. The Master said, "Go ye also into the vineyard." The vineyard is *anywhere that God has placed us*, and *there* He calls upon us to *do our part in 1891*. May God help us all to do it.

J. M. HOPKINS.

"LET THE LITTLE ONES COME UNTO ME."

THE question is often asked, "How much can young children understand of their relations to God?" Various answers are of course given, but it is safe to affirm that many of them comprehend more than we know. The following story of a real experience will serve to illustrate this:—

Little Mary was a very wilful child; one day she had been unusually troublesome, and at night when tucked snugly in bed, the following conversation occurred:—

"Why has my little girl done so many naughty things to-day?"

"O auntie, just because I like to do as I've a mind to."

"But little children cannot do as they have a mind to. They must learn to be obedient and do as God wishes. Then God will be pleased with them, and when the blessed Lord Jesus comes, He will take them to dwell with Him in heaven."

"Well, auntie, there is one way I can do as I am a mind to, I can *want* to do just as God wants to have me."

This little girl had, all unknowingly, grasped the great truth of the liberty which is in Christ Jesus, the perfect freedom of a life wholly conformed to the will of God.

Do we sufficiently realize our need of Divine wisdom to instruct the dear children as to what God requires of His little ones? How much loving tenderness is needful on the part of parent or teacher! and how all-important it is to gain the confidence of the childish hearts, that they may freely speak their thoughts of God and spiritual things, giving us the opportunity to guide and instruct! The strong will need not be crushed, but may be so wisely directed as to render valuable aid in the service of God. The young hearts are tender and ever ready to respond to the love of Jesus, and if our Lord's commands are rightly presented to these little ones, *how many* will say, with little Marie, "I will want to do just as God wishes."

AUGUSTA W. HEALD.

A PRAYING CHINAMAN.

In her volume, "Wanderings in China," Miss C. F. Gordon Cumming tells of Chung-Te, the earliest convert to Christianity in O-Iong, who was mobbed and persecuted for his faith, but held fast through it all, until the nickname "Praise the Lord," which they gave him in contempt, became a title of honour, and in the town where he stood alone for God, a Christian congregation has been gathered who worship not dead ancestors and graven images, but the living and the true God.

At one time a fire broke out in one of the streets of O-Iong. At first it was not expected to reach the part of the town in which "Chung-Te" lived. As it spread, however, it neared the street where his house stood, and it was evident that all the buildings were doomed. His heathen neighbours hastily collected all their idols, and placed them as a barricade against the approaching flames. This was too much for the zealous old Christian. Seizing his mattock, and swinging it round him, he soon reduced the gods of wood and clay to a mass of fragments. Then, having denounced the folly which could trust in senseless images, he lifted up his hands to heaven, and in the hearing of the wildly excited mob he called upon the great Creator, the true God, his heavenly Father, to save the homes of himself and his neighbours from the threatening fire.

"It was not," says Miss Cumming, "the first time that he had proven the promise, 'while they are yet speaking I will hear,' and now he looked for an immediate answer, which would show to the heathen that the God who could stay the fire was the true God. Nor was he disappointed; almost before they could note any physical reason for the change, the flames seemed blown back upon themselves—the wind had suddenly veered round, and, though many of the houses close by had been seriously scorched, those of the old man and his neighbours escaped unharmed, and the marvelling crowd saw the conflagration recede as swiftly as it had approached."—*H. L. Hastings.*

It was in the Swedish Rigsdag, when the Socialist law was under consideration, Mr. Gumalius, the Radical leader, tried to defend his Socialist predilections with the stale cry, "Christ Himself was a Socialist." "Yes," replied Mr. Beskow, the court chaplain, "but with a difference. He said, 'What is Mine is thine,' but you say, 'What is thine is mine.'"

WISDOM without innocency is knavery; innocency without wisdom is foolery: be therefore wise as serpents, and innocent as doves. The subtlety of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtlety of the serpent. What God hath joined together, let no man separate.—*Francis Quarles.*

The Home.

"Whatever 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.

LOVE'S ESTIMATE.

SMOOTH shells and rounded pebbles from the beach,

With coral sprays from sunny isles afar,
Lie on the mantel, out of baby's reach.

She, thinking these my choicest treasures are,
Digs diligently with her small dimpled hands

For rough rock fragments in the common sands,

And ranges them upon a lower shelf:

"Pitties for mamma. Finded 'em myself!"

I kiss the lifted forehead, and I make

Treasures of worthless things for baby's sake.

So God loves us. From ranks of seraphim

He stoops to take the gifts we offer Him.

He knows our weakness, ignorance, and sin;

He views our offerings as they should have been.

—Mrs. Helen Angell Goodwin.

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for many years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said,

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow to dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But *she's a darling.*"

And then they parted, the stranger in the city getting into a car bound for the park.

After a block or two, a group of five girls entered the car. They all evidently belonged to families of wealth; they conversed well; each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain.

"I suppose those ragamuffins are on an excursion too."

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw the tears. He was angry.

Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young

girl stood beckoning the car-driver. When she entered the car, she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat, and crossed over to the little ones. She laid one hand on the boy's thin cheek as she asked of his sister,

"The little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said,

"Yes, miss, he is sick. Freddie never has been well. Yes, miss; he is my brother. We are going to the park to see if 't won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I think, may be, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks, she left the car; but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper,

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back,

"It's cause *she's* beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister with a heart full of gratitude, following. He paid for a nice ride for them in the

goat carriage; he treated them at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this" as a young lady of fifteen entered the parlour, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. *I don't wonder you call her a darling. She is a darling,* and no mistake, God bless her."—Selected.

THE END FROM THE BEGINNING.

ONE evening in a parlour at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise.

"Does not your daughter dance?" asked another young lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet reply.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want them to become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Westminster Teacher.*

HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of the good we might do if our lot had been cast amid different circumstances. We forget that the world bestows no titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good

they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of a harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in the dear home circle can look back in after years, and, as he utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say, I have not lived in vain.—*Selected.*

THE HABIT OF SAVING.

To have few wants is as sure a way to wealth as to have much money. Saving is a practice best begun early, and that on two accounts. It is a habit, and like all habits, easily planted in a child, but taking root with difficulty in an adult. It is no kindness to teach children to spend much money, unless you can insure them money to spend unto their lives' end; and who in these days can feel certain of that? Besides, though it seems a paradox, it is seldom found that those who have saved money have had less to spend. The daughter who has money in the savings-bank is generally the one best dressed, and always the one readiest to part with money in response to any unexpected call.

The man who sneers at others for being saving and precise, and whose money "comes easy and goes easy," is usually in debt, and behindhand; gives away other people's property; borrows with no good prospect of paying; and makes up for his lavish expenditure by cheating honest men out of their earnings and savings, and plundering every one who trusts him;—he getting credit for generosity, while the people whose frugality he despises, have the privilege of footing his bills, and suffering for the lack of that which they entrusted to his care.—*The (Boston) Christian.*

HOPE FOR THE HOPELESS.

ONE of the most hopeless cases ever brought into the great Moyamensing Prison was a negress, who was convicted of a crime of violence. She was a huge, fierce animal, who had been born and had lived in the slums. She was a drunkard and dissolute from childhood. The chaplain, after she had been under his charge for six months, shook his head hopelessly and passed by her cell without a word.

One day the matron, taking a bunch of soiled scarlet flowers from her hat, threw them to "Deb" carelessly, with a pleasant word or two. The woman started in astonishment, and then thanked her earnestly. The next day the matron saw the flowers, each leaf straightened and smoothed, pinned up on the wall of the cell. Deb, in a gentle voice, called attention to them, praised their beauty, and tried, in her clumsy

way, to show the pleasure they had given her.

"That woman," said the matron to the chaplain, "has the rarest of all good qualities. She is grateful. There is one square inch of good ground in which to plant your seed."

The matron herself planted the seed. Every day she showed some little kindness to the poor, untamed creature, who was gradually softened and subdued simply by the affection for this, her first friend, whom she followed like a faithful dog.

By and by the matron took her as a helper in the ward, a favour given only to convicts whose conduct deserved reward. Deb was orderly, quiet, and neat from sheer gratitude only. The matron's hold upon the woman grew stronger each day. At last she told her the story of the Saviour's sacrifice. Deb listened with wide, eager eyes.

"He died for me—*me!*" she said.

The matron gave up her position; but when Deb was discharged she took her into her house as a servant, trained and taught her, cared for her body and soul, always planting her seeds in that "one square inch of good ground."

Deb became a humble, faithful Christian. "He died for me," was the thought which lightened her darkened soul.—*Selected.*

How vast the great sun is that rules the day; how tiny the little dew-drop on the leaf! Yet the little globe holds and reflects the greater in perfect beauty. So can the humblest soul hold and reflect the Sun of Righteousness.

Health and Temperance.

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

LABOUR AND PAIN.

LABOUR is living, and pain is living;
And labour and pain go hand in hand,
And peer in the windows across the land;
And so wherever love is giving
Labour for pain, or pain for labour,
Each to the other is nearly neighbour.
Yea, these are the millstones of the heart,
Upper and nether, but never apart;
And the grist of the grinded grain goes down
In flaky showers from the kernels brown.
And labour is living, and pain is living;
And love goes onward striving and giving,
And the wheels go round and the sheaves are bound,
And the grist of the mill is grimly ground;
But therefrom cometh, when all is said,
The hope of the heart and the world's white bread.
—Rev. S. W. Duffield.

TRUE TEMPERANCE.

"Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake: For the earth is the Lord's, and the fulness thereof. . . . Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10: 25-32.

TEMPERANCE does not consist in abstinence from intoxicating liquors alone, by any means. The word properly de-

notes self-control, and applies with as much force to habits of life as to eating and drinking. True temperance consists not only in so controlling ourselves that we will wholly abstain from articles which are injurious in their nature, but it also implies that self-control which will guard us from an unlawful or intemperate use of lawful things.

We are not to understand by this scripture that the apostle is here opening a door to the indiscriminate use of everything, both good and bad. God undoubtedly had good reasons in the time of Moses for imposing certain restrictions upon his people concerning their diet. Of course when the special Jewish polity ceased, these restrictions, as such, became inoperative. But undoubtedly the reasons were and are as strong since as they were then. Paul is simply referring to the fact that even temperate and wholesome articles may become stumbling-blocks to others, if improperly used.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is the key to the whole question. Any indulgence which comes under the condemnation of this scripture had better be laid aside. This brings temperance where it properly belongs, inside of a Christian standpoint, and no Christian who is worthy of the name can knowingly and habitually engage in the use or practice of anything which tends to dishonour his Master.

Our bodies are temples for the Holy Ghost to dwell in. In other words, the pure and holy influence of the Spirit of God cannot be felt by ourselves, nor manifested through us, if we consort with and love physical impurity. Think of the white-robed angels leaving their homes of glory to associate with the individual who uses foul language, or who is continually under the stupefying influence of drugs or drink, or who cherishes any other vile or filthy practice.

Anything which defiles the body defiles our soul temples. Any practice or habit which unnaturally tears down our physical organization, breaks down our system, or injures our health, to this extent breaks down and destroys the temple of the Holy Ghost. "If any man defile [destroy, margin] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17.

It is not necessary that we should compromise with sin in order that no offence shall be given. We may not, must not, swerve from principle, even to gain the friendship of those whom we labour to save. Men are to be saved *from* sin, not *in* sin. But we should be scrupulously careful not to give offence in things pertaining to the truths we are proclaiming to others, in order that their minds shall not be prejudiced against them. We can well

afford to take the closing advice of Paul in endeavouring to have a quickened conscience for the weaknesses of others, and seeking to please not our own selves, as Christ pleased not Himself.
J. W. SCOLES.

THE INHABITANTS OF CHEESE.

GREAT interest has been shown in the discussion at various times of the question as to whether or not the moon is inhabited, and quite recently some curious light phenomena in connection with the planet Mars, have been interpreted as indicating that the inhabitants of that planetary neighbour of ours were endeavouring to attract our attention by means of a species of light telegraphy. No one has yet been able to make out the signals, but some earnest study is being given to the subject by persons who believe that the solar spheres are peopled by inhabitants closely resembling those of our world.

In view of the great interest in the matter of the hypothetical population of celestial bodies so far away from us, it is somewhat remarkable that so little interest should have been manifested in the study of populous communities much nearer home. The moon is not made of green cheese, as some of us were told in the early day of our investigations of scientific subjects, but if it were, it would be a vastly more populous planet than this earth; for, according to the observations recently published by Prof. Adametz, who has been making a careful study of the microscopic organisms which inhabit cheese, this common food substance contains, in addition to the skippers, mites, and other visible maggots and larvae, with which all are familiar, prodigious numbers of microbes of various sorts.

According to Prof. Adametz, perfectly fresh cheese contains to every gram (fifteen grains) from 90,000 to 140,000 microbes. The population of a soft cheese twenty-five days old was found to number 1,200,000 for every gram, while the same quantity of a cheese forty-five days old, was found to contain 2,000,000 microbes. It was observed that the microbes were much more numerous near the outer portion of the cheese than in the centre, probably due to the fact that the proximity to the air favours their growth. One soft cheese examined was found to contain near its outer surface from 3,600,000 to 5,600,000 germs, in a quantity of cheese barely equalizing in size a small marble. Combining many observations, it was found that cheese, on an average, contains in every pound nearly twice as many germs as there are people upon the face of the earth.

Notwithstanding these scientific facts, there are doubtless many persons who will continue to consume, under the name of "cheese," the usual quantity of decayed milk; and after swallowing some millions of microbes at a meal, will wonder

why they suffer from sour stomach, heart-burn, flatulence, biliousness, and a variety of other symptoms which are due to germs.—J. H. Kellogg, M.D., in *Good Health*.

HOW TO PROMOTE TEMPERANCE.

I ONCE asked the chief of a great temperance home how one could work to destroy the craving for liquor. He looked at me with some surprise that a man in my profession should ask such a question, and said at once: "No man ever becomes temperate himself unless he tries to make some one else temperate." In a fashion I had known this, as every preacher of Christianity must know it; it is a doctrine laid down in the gospels in a hundred forms, but I had never used it as a working formula, nor had I recommended it to other people as I have done since. Let me say this to any persons trying to reform a relative or a friend. You must introduce this desire to help forward somebody else or your work will not stand long. Your protégé need not speak at temperance meetings if he does not want to, but do you take care that he is doing something in the general cause of purity—that he is thinking of someone besides himself. We do not attain purity by thinking of impurity. We do not attain to temperance by thinking of intemperance. Give him a high motive and you have so far lifted him from the plane on which he slipped and fell.—Dr. Hale.

TRY IT AT HOME.

THE little Bavarian village of Worishofen may become as famous, says the *Echo*, as Dr. Koch's laboratory. Sebastian Kneipp, a man of the people, is the wondrous curer of Worishofen, and his prescriptions are only three—bathing in cold water, frugal diet, and lively exercise with the head and feet bare. Baron Nathaniel Rothschild was lately seen under treatment without his boots! A capital account of Worishofen is given in one of this month's magazines. But cannot people take cold water baths, and live wisely, without going to Worishofen? Of course they can; but they do not. Their case is somewhat analogous to that of the inebriates who, unable to abstain of their own accord, put themselves into the hands of hospital superintendents.

THE Croydon Board of Guardians decided to supply the inmates of the workhouse with beer at Christmas, rescinding a resolution carried some time since, which made an end of the practice. One guardian stated that he had seen people drunk in the workhouse, and declared that eighty-five per cent. of the inmates were there through drink.

DR. NORMAN WALTER, of Dysart, who has returned from a visit to America, states that he travelled 6,000 miles in the States and saw only one drunken man.

ETHER DRINKING IN IRELAND.

WRITING in the *New Review* on this subject, Dr. Norman Kerr shows that the vice of ether drinking is spreading in Ireland to an alarming extent. The practice is chiefly restricted to certain districts, Draperstown, in County Derry being the headquarters. On market days, wherever there is a crowd, the atmosphere is "etherial." The air literally reeks with the fumes of ether. In the third-class railway carriages the smell of the drug from the women travelling from and to market is described by a guard as "disgusting and abominable." The odour of the ether-laden breaths is nauseating and overpowering to one not accustomed to it. Persons of all ages and both sexes have become victims to the degrading habit.

HARMFUL EVERYWHERE.

MANY believe that however beneficial strict abstinence from stimulants and narcotics may be in mild climates, the rigours of our Northern winters necessitate a less exacting standard of temperance. We commend the following item to the attention of those who think thus:—

Dr. Nansen, in his recently-published volume, says that his experience during the crossing of Greenland led him to "take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand to tobacco and alcoholic drinks on the other."

THE RIVER OF DEATH.

IF the 30 million barrels of beer used in England were emptied, they would fill a river 300 miles long (a distance greater than from Newcastle-on-Tyne to London), 21 feet wide, and 5 feet deep. Drinking of this river 160,000 persons were convicted of drunkenness in one year.

THE Postmaster-General reminds the public that "the least desirable manner in which appreciation can be shown to postmen during the holidays is to offer them drink whilst in the discharge of their official duties," and adds: "This is an act of mistaken kindness which is calculated to bring them into trouble and disgrace." The Postmaster-General earnestly hopes, therefore, that the public will refrain from putting such temptation in their way.

AN increase of about one million people in thirteen years, in Spain, is attributed in a great measure to the success that has attended the changes in the hygienic condition of the cities and large towns.

THE Guardians of Hackney decided to give an abundant supply of fruit and milk instead of beer rations in the Christmas fare to the officers and inmates of the workhouse and infirmary.

THE PRESENT TRUTH.

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

LONDON, JANUARY 1, 1891.

PROPHET, PRIEST, AND KING. NO. 1.

IN the Divine plan of human redemption there is one object standing out in grand relief, which presents the most sublime spectacle ever seen by created intelligences. That object is the Son of David, the Lord's Christ. The noblest examples of self-abnegation and sacrifice that man has ever exhibited are eclipsed by Him whose voluntary act made provision for a lost race, and who became Himself a sacrifice for us.

Man's failure and terrible fall from the path of moral rectitude placed him in a condition of utter helplessness and hopeless despair; for he had broken the Divine law, and the penalty thereof was death (Rom. 6:23). By that fall the moral barriers were broken down, and man's strength to adhere to the right was gone. Through that sad failure, so long ago, man lost not only his innocence, but his power to obey God as well.

A Saviour was needed who would not only rescue man from his lost condition, but one who could satisfy the demands of justice, meet the claims of that Divine and unchangeable law which man had broken, and impart to him the strength he needed to fulfil its righteous requirements in his life. Just such a Saviour as this, Inspiration presents to us in the person of the "Babe of Bethlehem," the "Man of Sorrows," the "Prince of Life." And He was as verily man's Saviour before He came to earth and took our nature (Heb. 2:14) as He was after that event; for He was "the Lamb slain from the foundation of the world," not in fact but in anticipation. And faith in the merits of His blood was as really exercised in the olden time as it has been since that tragic scene on Calvary's cross; and such a faith was just as requisite for Adam, and Abel, and Abraham, and Moses, and all who lived before the Saviour died, as it was for Paul, and Peter, and John, and as it is for men to-day. They had faith in a Redeemer who was to come, in a sacrifice that was to be made, and in blood that was to be shed; while we have faith in Him who did come, in a sacrifice that has been made, and in blood that has been shed.

God's purpose concerning man was that he should eventually become a possessor of endless life. This is so apparent that it needs little argument to prove it. Death is the result of sin; for "the wages of sin is death." If, therefore, man had obeyed God, the fruit would have been unto holiness, and the end everlasting life. And St Paul tells us that he lived

"in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Man was created upright (Eccl. 7:29). He possessed innocence, but the work of forming a character in harmony with God's law was committed to him. It was for him, as an intelligent being to whom was given the divine right of choice, to work out such a character by implicit and unquestioned obedience to his Creator as the Divine law would pronounce righteous and holy. This would require time on man's part, but when the limit of that time, wherever infinite wisdom saw fit to place it, was reached, then man would have been judged worthy of eternal life. But man fell. He failed to do what God required and thereby rendered himself unrighteous, and thus became unacceptable to God, bringing upon himself and all his posterity the wages of sin, which was death.

A Redeemer provided.—There can be little doubt that He who purposed to create man made ample provision before his creation for man's redemption in case he should fall, consistent with justice and with man's free moral agency. To suppose otherwise, is but to conclude that He whose omniscience beholds the end from the beginning met with a sudden surprise in man's departure from his God. Nor do the Scriptures leave us in doubt here. After speaking of the redemption that is in Christ Jesus, St. Paul adds, "Whom God hath foreordained to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25, margin). The Greek word *protitheemi*, from which we have "foreordained," in this verse, is defined by Mr. Greenfield thus: "To set forth, propose publicly, to propose in one's mind, *i.e.*, to purpose, determine, design beforehand." Provision was therefore made in the Divine plan for Christ to become a redeemer by shedding His blood if man should need redemption. In this testimony the apostle tells us the object of this foreordination, to the effect that Christ was to be a propitiation for sin, but he does not tell us definitely when it took place. Turning to the statements of another apostle it will be seen that his words place the matter beyond all dispute. Thus we read: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition of your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:18-20). Thus we see that the infinite love of God devised the plan of human redemption through our Lord Jesus Christ even before man was created, and so it is

in the highest degree fitting that the apostle John should speak of Christ as "the Lamb slain from the foundation of the world" (Rev. 13:8). When man sinned it was impossible to relax the claims of the Divine law which he had broken. That law, infinite in its perfection, and eternal in its nature, demanded the sinner's death, and that demand must be met either by the sinner's death or by the death of another who should die in his stead.

The Sinner's Substitute.—This required a personage equal to the Son of God. He with the Father was the author of that law which defined all *right*, and condemned all *wrong*, and whose stern, unbending penalty was death. Men and angels were amenable to that law, and were both placed upon probation. From them the Father and the Son demanded implicit obedience and joyful worship, so that neither the one nor the other could act as a substitute in the sinner's stead. But He who was equal with the Father, and with the law transgressed, could give His life and thus meet the demands of justice, provide by that act a substitute for all who would accept such substitution, and so make provision for a lost race. Such provision God made; for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But an acceptable substitute must be a voluntary one, and such was He who died for us. Of the Son it is said, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." The Father gave His own Son, but the Son gave Himself a ransom for all. In a most eminent sense, here was voluntary substitution. In Jesus Christ, and in Him alone, was one found who could redeem man from the curse of the law, and bring him back into allegiance with his God. He suffered, "the just for the unjust, that He might bring us to God." He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." And the apostle further tells us that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." D. A. R.

THE DIVINITY OF CHRIST. NO. 4.

CHRIST AS LAWGIVER.

SINCE all must honour the Son even as they honour the Father, they must honour Him not only as Creator, but as Lawgiver, Says Isaiah: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isa 33:22. The statement of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they

honour the Father" (John 5:22, 23), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is His righteousness.

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first 1 Cor. 10:4, which says that the fathers "did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. Matt. 16:18; Eph. 2:20; 1 Peter 2:4-8; Luke 20:17, 18.

He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. Ps. 40:1, 2; 1 Cor. 3:11. It was He whom Israel rejected when He "lightly esteemed the Rock of His salvation." Deut. 32:15.

This is still more clearly shown by a comparison of Num. 21:5, 6 and 1 Cor. 10:10. The first text tells that "the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in 1 Cor. 10:9 Paul tells plainly against whom they were murmuring. He says: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." So it was Christ who, with the name of God, was leading Israel, and it was against Him that they murmured.

Heb. 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject, as did the fathers who tempted Him forty years in the wilderness. We quote:—

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and

said, They do alway err in their heart; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest."

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:—

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:6-8.

If any should object to this most natural conclusion on the ground that the one here speaking calls himself "I AM THAT I AM," the self-existent One—Jehovah—we have only to remind him that the Father hath given to the Son to have life in himself (John 5:26), that Christ asserted the same thing of Himself when He said, "Before Abraham was, I am" (John 8:58); for which supposed blasphemy the Jews attempted to stone Him; and that by the prophet He is most plainly called Jehovah, in the following passage:—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS;" literally, "Jehovah our righteousness." Jer. 23:5, 6.

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of His people from bondage, as shown by the texts cited. Now connect the introductory words of the decalogue: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." Ex. 20:1-3. This scripture positively identifies the leader of the children of Israel from Egypt as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was He the one who declared to the people the law of Jehovah. Thus He is the Divine Word. The Son declares the will of the Father, which is also His own will.

The fact that it was the voice of Christ that declared the law from Sinai, may be

demonstrated in another way, as follows: After speaking of the giving of the law, in Heb. 12:18-21, the apostle says: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven; whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25, 26.

This tells us that the same voice which shook the earth at the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:—

1 Thess. 4:16: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

That it is Christ's voice that is then heard is shown by John 5:26-29:—

"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also because He is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In Psa. 2:6-9, we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. 11:4.

In Rev. 19:11-21, we have a description of the going forth of Christ with the armies of heaven to contend with and destroy the wicked nations of earth; and in Jer. 25:30, 31, this battle is thus described:—

"The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword."

Compare with this Rev. 19:15 and Isa. 63:1-6, and read Joel 3:16: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." These texts are sufficient to show that the

shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver His people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is His voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (Psa. 119:142), and Christ says, "I am the way, the truth, and the life." John 14:6. The ten commandments are God's righteousness (Isa. 51:4-7), and His will (Rom. 2:17, 18); but they represent the righteous will of Christ as much as they do that of the Father; for He and the Father are one.

E. J. W.

CHARACTER BEFORE CREED.

IN the proportion that the Church loses sight of true spiritual life and of moral obligation to the requirements of God does she become content with mere ceremonialism and outward show. What men need is character more than creed, and character is made up of action. A character acceptable to God results from a faith that leads men to obey God's commandments. The following forcible words from Archdeacon Farrar set the matter in its true light. He says:—

Apart from the clear meaning of our Lord's continuous teaching, for those who really try to understand it, there are many of His sayings which, as with one broad flash of concentrated light, illuminate the essential nature of the religion which He desired. How has the heart of religion been crushed under loads of extraneous system! and its beauty hidden, like the angel faces on the roofs of ancient churches, under the dim accumulation of immemorial cobwebs! Yet, all which is essential and fundamental in religion is so plain that a child—yea, even a fool—may sufficiently understand it; and all the ceremonial known to Christ, known to the Apostles, known to the Early Christians of the Catacombs, in the blessed days of purity and persecution, before Constantine laid his tainted hand upon the Cross, and before the Church had lost in spirituality what she had gained in splendour, was quite infinitely elementary and simple. If the Scriptures are to be any guide to us as to what the Gospel means, if we are to take our judgments from the plain, eternal teaching of the Son of God, then true religion is infinitely remote from many of the pomposities and pretensions with which it has been mingled up. If any man chooses to drink rather of what our Homilies roughly call "the stinking puddles of human tradition," he may make of religion and of ritual what he pleases; but if, instead of this, we will humbly and sincerely search Scripture through from end to end for any single word which may explain to us that wherein God delights—if we will consider every syllable that Scripture utters respecting things necessary to salvation, we shall be unable to deny that in the

New Testament, at any rate, and all that is eternally precious of the Old, the elements of ritual are all but non-existent, and the sphere of opinion is reduced to the minimum. What is religion? what is its essence and its aim? What its be-all and end-all? Do not let us deceive ourselves about it. The answer of all Scripture may be summed up in one word: Righteousness. What is David's answer to the question, "Who shall ascend unto the hill of the Lord?" What is Micah's answer to the question, "What doth the Lord Thy God require of thee?" What does Hosea mean, when, in the verse twice quoted by our Lord, He says, "I will have mercy and not sacrifice"? What does Habakkuk mean when he says, "The righteous man shall live by his faithfulness"? What does Isaiah mean when, after a scornful repudiation of all the ceremonialism of his day, he adds, "Wash you, make you clean; cease to do evil, learn to do well"? What does John the Baptist mean when, in answer to the appeal, "What shall we do?" he ignores everything which priests and Pharisees insisted on, and simply replies "Repent" and observe the commonest rules of righteousness? What does St. Paul mean when he begs the Galatians not to retrograde into the bondage of weak and beggarly rudiments? What does St. James mean when he sums up pure religion in beneficence? What does the beloved disciple mean when he says love is the fulfilling of the law? What does He mean—our Lord, our Master, our only Teacher—when He says, "If thou would'st enter into life keep the commandments"? when He bids us do to others what we would they should do unto us, for this is the Law and the Prophets? when He says "The Kingdom of God is within you"?

By whatever chinks of text and wicket-gates of phrases we may make room for human traditions, we may lay it down as an eternal truth, which no casuistry can modify, no priestcraft sophisticate, no system override, that "what that supreme and sacred Majesty requires of us is innocence alone." When Judaism had been depraved into the decrepitude of function; when the burning torch of Hebrew prophecy had been quenched in the idolatry of traditions; when religion had been identified with new moons, fasts, feasts, ablutions, and all the huddled minutiae of ecclesiastical observance; our Lord treated all this scurf of formality as a sign only that the holy fire of true life had sunk into ashes. He wore no phylacteries; He rejected and denounced the tradition of the elders. . . .

The lesson I would urge is not meant to be polemical, but practical. It is to insist upon the truth which lies at the heart of all the revelation of Christ, that we shall be saved neither by our opinions nor by our observances, but simply and solely by our character, and by our life, justice, humility, purity, the love of truth, the fruits of the spirit—these are worth more than burnt-offering and sacrifice. Whatever anyone may tell you, a man is not holy because he observes rubrics and makes long prayers, but he who doeth righteousness; he and he only is righteous, and he and he only is born of God.

No work in the least worth doing can be done, or can even be infinitesimally helped, by such cheap things as minute outward observances. If any one supposes that they are an important aid to the furtherance of religion, he has only to glance at a score of countries, and a hundred ages, in which such things have been and are as absolutely ineffectual as it is conceivable to be. Look at the Romish Church, where they use these things, not by timid and illegal imitation, but in undisputed completeness. Look at the state of society in Russia, where everybody crosses himself on every possible occasion. Look at past days when ceremonial observance was at its height; "when it was in full possession of the house of religion; when it occupied the whole heart; when it absorbed every thought; did not, even then, the reek of blood rise up from the earth more constant and more dense than the incense from the altar?" and did not the cry of the oppressed drown the solemn prayer of the temple? Men say that they multiply ritual observances in order to glorify a Sacrament. Were it not far better to glorify it in ways which Christ ordained and which the Apostles practised? Is the Sacrament glorified by postures and vestments, or by meek and pure and humble hearts? Over half Europe men not only glorify but worship the sacramental elements—genuflect to them, gloat on them, pageant them about like a dreadful idol. Are those countries the better—in any single respect the better—for this coarse materialism, for this blank idolatry? Do we really understand Christ better by supposing that He is at certain times localized in bread and wine in the hands of the priest, or rather when we feel His living spiritual presence in the heart of the worshipper? One of the vilest and wretchedest of Kings—Louis XV. of France—got out of his carriage and went on his knees in the mud before the Host, and the mob cheered him as a very religious king for performing this act of adoration; and yet he did it coming from the Capræ of his loathly palace, and returning to the sty of his habitual vice. Had the worship of the Sacrament done much for the kingdom in which such lives were unreprieved? Will England be saved by becoming Popish in all but name, when France, which is Popish in name also, has sunk into her present depths, with her shiftlessness, her incessant revolutions, her flagrant infidelity, her diminishing population, her permeating immorality, and her leprous literature? No! nations are saved by righteousness, and by manliness, and by self-denial, and by the preaching of simple Christ to simple men; not by mitres and candles and chasubles, and such gewgaws fetched from Aaron's wardrobe or the Flamens' vestry.

WHY NOT?

THE question is very often asked those who observe the seventh day, "Why do you keep Saturday?" For answer the counter-question, "Why not keep it?" might appropriately be asked; or, "Why keep any other day?" Saturday is the seventh day, and the fourth command-

ment enjoins the observance of that day. It reads:—

“Remember the Sabbath-day, to keep it holy. 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 not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.” Ex. 20: 8-11.

Can the Sunday-keeper give so good a reason for his practice? Can any one cite a text that says, The first day is the Sabbath of the Lord thy God? No, indeed, for there is no such text, nor does the Bible contain an intimation that the first day is in any wise a sacred day, nor that the sanctity has ever been removed from the seventh day.

But, again, Why not keep the seventh day? It is the memorial of creation, and the fact that God made the heaven and the earth, the sea, and all that in them is, and rested the seventh day, is just as much a fact now as it was when the commandment was given amid the thunders of Sinai, or as it was when God first blessed and sanctified the seventh day (Gen. 2: 3); indeed, it can never cease to be a fact, and it can never cease to be a fact that God set apart the seventh day as a memorial of His rest after He had created all things. Then why not keep the Sabbath of the Lord.

But says one, “The Sabbath was made for the Jews.” Not so; the Saviour says (Mark 2: 27): “The Sabbath was made for man;” how then can we limit it to any one nation or people? The Bible nowhere says that it was only for the Jews. It nowhere intimates such a thing. The reason for giving the Sabbath ought to teach us that it is for the race, that all may honour God by recognizing the memorial of His creative work. To keep the Sabbath is to testify to one’s faith in the Divine declaration that “in six days God made heaven and earth;” it is to acknowledge God’s sovereignty; it is to honour Him by obeying His Word. Then why not keep holy the seventh day as God has commanded us?

C. P. B.

NOT shame of ignorance, but love of learning, makes the scholar; not fear of despotism so much as love of liberty makes the patriot hero; not so much the hatred of sin as the love of holiness makes the saint. The fear of hell may be the initial motive to set the sinner’s face heavenward, but not until perfect love casts out this fear by taking its place does the highest, holiest, mightiest motives bear upon him.—*Christian Standard*.

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.

A CHANGE OF FRONT.

THERE have been many evidences in recent years that the Church of Rome is adapting its tactics to the new era. She is learning that it is not a paying policy in this day to put her trust in princes and dynasties—these did not help her when she was deprived of the temporalities, to which she had no right—but is now rather seeking to win back her influence, if not the temporalities, through the people. The old methods were of little avail in an era of constitutional government. The Italian cardinals have been slow to recognize this fact, but it has been pressed upon them by others, and the fact appears that there has been a decided change of front on the part of the Papacy. It is now endeavouring to identify itself with the cause of the rising democracy, and to pose as the guardian of the rights of the masses, and as the friend—in free countries—of free institutions.

Italy has had a long struggle for unity and constitutional government. Although it was to the church in Rome that the apostle wrote his epistle instructing Christians to be subject to the powers that be in civil matters, the Papacy in Italy has proved its apostasy by refusing to acknowledge the rights of the government, and has done its utmost to restrain Catholics from taking part in the elections or civil administrations. The evident purpose was to embarrass and insult the government, with the hope that some friendly Catholic power would make cause against Italian unity, and deliver the country again into the hands of the banditti, and the temporalities into the hands of the Pope.

Now, however, a new programme is being adopted. The Vatican has observed the success with which the German Catholic party in the Reichstag has fought and practically won the battle of the *kulturkampf*. The party now holds more securely than ever the balance of power in German politics, and is materially advancing Roman Catholic interests. Why not such a party for Italy? Many influential members of the Sacred College have been asking this question, and the organ of the Vatican has propounded it for discussion. Rome correspondents say that the Vatican finds it impossible to keep Catholics out of politics, and now proposes to have a party with a distinct programme, working in the Italian parliament in the interests of Clericalism. Taking Germany as an example, if this programme is adopted, the Vatican will have

greatly increased its working power in Italy.

In France, also, Clericalism has fought against the government ever since the passing away of the Empire. Although very inconsistently accepting their stipends from the Republic, the clergy have fought against it with stubborn constancy. Perhaps the spectacle of the Clericals hand in hand with the disgraced Boulangists, as exhibited to the world in the recent exposure of the last attempt to overthrow the government of the people, may have disheartened some; perhaps others, like Cardinal Lavigerie, think more can be gained by using than by abusing the Republic—at any rate, the Vatican has changed its front in France, choosing the Cardinal as its mouthpiece in advising the acceptance of the Republic, and urging Catholics to manipulate the government to the best interests of the Church. This is a new illustration of the truthfulness of the cynical saying of Cardinal Czachi, “The Church does not side with the vanquished.” The change doubtless means greater efficiency on the part of the Church of Rome in France, and a greater danger to Protestantism and liberty there.

Cardinal Lavigerie gave utterance to some significant words in explaining his position. He said the Church had found itself able to work as effectively through a republic as a monarchy; in fact, he said, “the government of perfect accord between Church and State is a republic, Ecuador.” The object of the new crusade is to secure control of popular government, and so be able to mould the laws and constitutions of civilized States in the interests of Romanism, and to bring about that accord between Church and State which they find so perfectly represented in Ecuador. There, it appears, the ideal of one of the ablest and most progressive cardinals of the Church of Rome is realized, as regards relationship between religion and the civil power.

As a matter of fact, in Ecuador the Pope nominates the president, and not a Protestant, it is said, is allowed to live in Quito, the capital. The priests are the law-makers, and the constitution says that the government “exists wholly and alone devoted to the service of the Holy Church.” This is the sort of thing that the Church of Rome wants to see in every country. Men who are in touch with the spirit of the times, as Cardinals Manning, Lavigerie, Gibbons, or Moran, know that it is useless to fulminate against constitutional governments, and with the astuteness which has proved it what Macaulay called the “masterpiece of human wisdom”—he might have said of Satanic cunning—the Papacy is using its machinery to catch the popular applause and to debase the legitimate function of constitutional government to serve its own ends.

The Church of Rome is not becoming a convert to civil and religious liberty; it is simply using the liberty which it finds to a greater or less extent in countries where its influence has been broken in the past, as an occasion of turning that liberty into more cruel tyranny than that of the despot ruling over his subjects, the tyranny of an unreasoning majority, actuated by religious prejudices, endeavouring to stamp out the protest of a minority against error and intolerance. Saddest of all to see, many who call themselves Protestants are following along the same path, instead of saying, like Christians who believe in the power of the Holy Spirit, that whoever attempts to promote the high cause of religion by carnal weapons is an enemy to the persuasive Gospel of Christ.

W. A. S.

THE NEXT POPE.

THE rumours of the Pope's declining health are vehemently contradicted by the Catholic press whenever they are started. But the present Roman pontiff is an aged man, and cannot, according to the natural course of human life, continue many years. Hence, even in Roman Catholic circles, the question of a successor is being discussed. The last *Review of Reviews* gives us some paragraphs from an article in the *Sydney Quarterly Magazine*, by Oswald Keatinge, S. T. D., on the "Approaching Papal Council," which he thinks will be held this year. The article is of interest to Protestants as expressing the views of an evidently well-informed Australian, who indicates about the line along which the advances of Romanism will be effected in the coming struggle:—

THE POWER OF THE JESUITS.

Never in history did Protestantism present such a promising aspect to her foe, and can any one doubt that she will be prompt to take advantage of it? The eventual triumph of democracy affords strong grounds of hope to Rome. The great science of *wire-pulling* has been developed and perfected by democrats. The great thing in a democracy is to command popular votes; and who are so skillful in doing this as the Jesuits? Let us not forget that "*union is strength*," and then look at that mighty example of it presented by the Society of Jesus. Where is there upon earth an army, a society of men banded together for any purpose whatever, that is so perfect in discipline?

This compact phalanx, trained to explicit obedience, is animated by one aim, and whenever the power passes into the hands of the people, as it is passing in the present age, the Roman Church will, little by little, arrogate that power to itself. In America the Jesuits are rapidly competing with the best colleges, educating many Protestants as well as Catholics. The secret societies directly under Jesuit control are combined under the name of the United States Volunteer Militia, and number 70,000 men, all well armed, well drilled, and absolutely obedi-

ent. A similar policy is being followed all over the world. Once let the belief gain a hold on the popular mind that the truest friend of the people is the Church of Rome, and the chief point is gained.

WHO WILL BE THE NEXT POPE?

Whoever is chosen will be the nominee of the Jesuits, who now practically control the whole Catholic Church. He will be a man devoted to their interests—a man of parts and experience, a tried administrator, of conciliating temper, yet inflexible determination; one popular with the people, to whom they now look as the main factor in all political combinations; one not too old to do plenty of work, and belonging to a nationality which will command the respect of all the Cabinets of Europe. Looking at the list of Cardinals, who is the man that combines all these qualifications in himself? The Italian and French Cardinals are all old, and of no mark beyond their respective localities. Their names are hardly known even to Catholics. There is a *lex non scripta* of precedent which precludes the nomination of an Englishman, or of any British subject. This limitation excluded the very ablest among the Cardinals at the last election—to wit, Manning. At the next, it would exclude Moran.

"THE ONLY MAN LEFT."

The only man left, therefore, is Cardinal Gibbons, Archbishop of Baltimore. The law excluding British subjects does not affect an American, and he is every way eligible. This man has the mighty influence of the Jesuits behind him. He is immensely popular, not only with the eleven millions of Catholics in the United States, and with Irishmen, (his own countrymen by birth) everywhere, but also with the Protestants and others, as a wise, patriotic citizen. His accession to the Papal throne would be regarded as a democratic triumph, for he is known to be intensely democratic, and boasts as much of his plebeian origin as some men do of their ancestors; he is *of* the people, and heart and soul *for* them. He could command more money than any other Cardinal, ay, than half of them put together. San Francisco alone furnishes fifty Catholic millionaires, and these are practically masters of the millions which are now being dug out, or lie still concealed in the inexhaustible gold and silver mines of California and Nevada. In this age, when money is the great god of the world, the longest purse has the best chance in everything. Money will make wrong right, crime virtue, black white, and "the worse appear the better reason." Cardinal Gibbons is also a man of great capacity, of engaging manners, combining the best qualities of the American and Irishman, and a born ruler of men.

ACKNOWLEDGED.

THE following illustrates how reformers who are at the time considered fanatics are afterwards acknowledged to be ahead of their times. The Bishop of Liverpool, in speaking at a Church of England Congress at Hull, spoke thus of John Wesley:—

On this point [how to reach the masses] he believed John Wesley was the first man who understood the wants of this country in the last century. The old Methodists beat Churchmen. With them every new member was a new home missionary in their cause, and the first question asked as soon as he was enrolled was, "What are you going to do?" The blind stupidity with which John Wesley was treated was a disaster to the church. They ought to have taken a leaf out of his book. Never would things go well with the Church of England until every individual member realized that he had a duty to do to Christ and

His church, and kept that duty continually in view. The times were critical, and this was the day of visitation. There must not only be an apostolic succession of ministers, but an apostolic succession of laymen, if the church was to stand much longer.

Of which we have but this to say:

1. Every individual member of a State church will never be a working member.
2. The Church of England will never gain strength till she comes back to the Word of God instead of a traditionary creed, and accepts of baptized believers into Christ, rather than sprinkled unbelievers.
3. The only true apostolic succession in ministry or people is that which bears the Spirit of Christ, working in harmony with His will.
4. There will come a time when many will look at the message now going to the world and wish they had improved it, but it will be too late. The opportunity is now. There comes a time when the old bottles will not hold the new wine. It is better to lose the bottles than the wine.

W.

MURDER OR PATRIOTISM?

WE notice in a contemporary a list by Prof. Levi, the statistician, of 286 great wars in which "Christian" governments have engaged since the Christian era. They are classified as follows:—

- Forty-four wars of ambition.
- Twenty-two of plunder, tribute, etc.
- Twenty-four of retaliation.
- Eight to settle questions of prerogative.
- Six arising from disputed territorial claims.
- Forty-one from disputed titles to crowns.
- Thirty under pretence of assisting an ally.
- Twenty-three originating in jealousy of rival greatness.
- Five growing out of commerce.
- Fifty-five civil wars.
- Twenty-eight wars on account of religion, including the crusades against the Turks and heretics.

With a record like this before us, and bearing in mind such transactions as the annexation of Schleswig-Holstein, it is not unaccountable to us that a soldier of the German Reserves, brought into the service by the conscriptions under the late military Bill, should have petitioned the Emperor for release, or even refused obedience, on the grounds that "according to God's law and his own inward conviction, he may and will not kill anybody either in war or peace." The matter was discussed in the Press, and we were assured that "he has been repeatedly examined by physicians, who find him thoroughly healthy, and accountable for his actions"!

Pascal puts into the mouth of a man in one of his *Pensees* the indignant question, "Why do you kill me?" The answer is, "Why do you live on the other side of the river? If you lived on this side of the river, I should be a murderer; but you live on the other side, and so I am a hero, my friend." It seems rather hard on the man who cannot see these subtle distinctions to subject him to medical examinations to test his accountability.

W. A. S.

Progress of the Cause.

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

SOME FOREIGN FIELDS.

Among the addresses prepared for reading each day during the week of special prayer (Jan. 3-10), which have been sent to our churches, is one by the Foreign Mission Secretary, in which he briefly glances at the year's work in foreign fields. The third angel's message is to every nation, and kindred, and tongue, and people, and we have constantly to guard against restricting our interest and efforts in the cause of the Sabbath and Advent truths to English-speaking peoples. We reprint from the address referred to, the following items regarding the outlook in the East, North, and South. In our last number we gave a report from Bro. Conradi of his visit to some of our Russian brethren. Speaking of this journey the address says:—

RUSSIA.

We knew that such a visit would be attended with considerable danger, and we hesitated for some time before giving our consent. The principal reasons for the visit were these: The truth has been making rapid progress in that country, notwithstanding the great difficulties that attend the efforts to labour there. Brother Klein was arrested and imprisoned only a few months ago; and although he has been released on bail, he is not free to leave the province where he was arrested. Brother Laubhan's work has been greatly hindered by persecution. And yet the cause moves forward. The people in that country seem to be hungering for the truth. The knowledge of it is passing from one to another, and there are many who have the courage to obey. At last reports, there were 360 Sabbath-keepers in Russia, 225 of whom are members of organized churches. Part of these are in the Caucasus, and part on the Volga, more than a thousand miles apart. Other small companies are scattered about in different parts of the Empire. It is exceedingly difficult for the two ministers employed in this great field to visit these companies; and it is evident that if the message is carried to the thousands of honest souls in Russia, who are hungering for the truth, we must have more labourers to take part in the work. The training of workers cannot be done to advantage in Russia. Among our people there are young men who could fit themselves to be workers, and it seems to be the best plan for these to get a six months' leave of absence, and spend that time in study at our school for ministers and colporteurs, in Hamburg, Germany. One of the principal objects of Bro. Conradi's visit to Russia at this time is to select a few young Russians to come to Hamburg and enter this school during the present winter.

AUSTRIA AND TURKEY.

Bro. Conradi will also visit important points in Austria and Turkey, that he may become better acquainted with young men who have accepted the truth there, and who wish to come to Hamburg to receive a training that will fit them to labour among their own people. Last year the class at Hamburg numbered about a dozen, and most of its members are now doing efficient work in various parts of Holland, Germany, and Switzerland. We have reason to hope that the class for the present winter will be twice as large as the one that was held there last year.

NORWAY, SWEDEN, AND DENMARK.

In Scandinavia our work has been going forward during the past year with uniform success. There are now 1,300 Sabbath-keepers in Scandinavia, 976 of whom are members of organized churches. During the last year the forty canvassers at work in Scandinavia

sold more than two thousand pounds' worth of our religious publications. We are now exceedingly anxious to extend the work from Sweden into Finland; for although Finland is a part of the great Russian Empire, many of its people are closely allied to the Scandinavians in character and in customs. Like the Scandinavians, a large percentage of them can read and write, and many of the Finns understand the Swedish language. If the funds of the Board will permit, we hope to send labourers into Finland during the present year.

SOUTH AMERICA.

For many years we have decided to do something for the Spanish people both in the Old World and in the New. But until a few months ago it seemed that the time to begin had not yet come. At the last General Conference the wants of South America were presented, and the Sabbath-school Association volunteered to devote the missionary contributions for the last half of 1890 to the work of opening up a mission in South America. Some of our brethren expressed the fear that this fund would lie idle for some time before we could find suitable men to engage in the work. But scarcely had we begun to raise the fund for the mission among the Spanish-speaking people of South America, when word came to us from various quarters showing that our provision for this work had been made none too soon.

Those who have read the appeal of Brother Jose Gomis, of Algeria, in behalf of the work in Spain, will be pleased to know that Brother Gomis is now labouring in Switzerland, that he may gain an experience in our work, preparatory to carrying the message to the Spanish people in Algeria and in Spain. At the same time he will assist our brethren at Basel in the preparation of Spanish tracts and books for the use of our colporteurs on both sides of the Atlantic.

We have received word from a number of noble-hearted young men in different parts of the United States, that they were ready to consecrate their lives to the work of carrying the message to South America. Some of them are already studying the Spanish language without a teacher, and others propose to begin as soon as a competent teacher can be secured.

This, with the action of our Central European Missionary Committee in recommending that Brother Albert Vuilleumier, of Switzerland, go immediately to Argentina, to carry the message to the French, German, and Italian communities in that republic, has led us to believe that the time has fully come for us to begin our work in South America.

NORWAY.

SINCE our good camp-meeting at Moss last June, I have had the privilege for the first time of visiting our friends in Nordland. In company with Bro. O. J. Olsen I came to Bodö the first week in July. In this city of a little over 3,000 inhabitants, we have ten who keep the Sabbath. We remained here about a week, holding some meetings. After that we came to Hadsel, where a church of twenty-four members was organized last summer by Bro. Brorsen.

Being so far from Christiana, this church has had but little help from our preaching brethren. We remained with this company about six weeks, holding meetings nearly every evening, besides Sabbaths and Sundays. The interest was very good among the outsiders. The attendance was large, and as there were no halls (it being a country place), the friends decided to put up a little tent, using sails from their fishing boats.

Meantime it was decided to have a general meeting for our people in this part of the country, lasting three days. The notice being so short, and the boat connections poor, there were not so many of our friends gathered as we had expected; yet on the Sabbath we had

over fifty at our Sabbath-school. These meetings were of especial interest to the church, and we realized much of the blessing of the Lord among us. Bro. H. L. Henriksen, from Throndhjem, and Bro. O. J. Olsen assisted much in these meetings. Our tent, seating 200, was well filled on Sunday, with people who listened with marked attention to what was said.

As the result of the effort in Hadsel during these six weeks, over twenty began to serve the Lord and accepted the truth, and others are much interested. The friends have decided to build a meeting-house, as they are in great need of it.

The month of September and a part of October was spent with this church in Christiana. We are glad to report progress in all branches of the work there. The three days of fasting and prayer were of especial interest, and nearly all took an active part. The Lord came very near to His people. The smaller companies report good meetings during those days.

We have now come back to Bodö, where we expect to give a short course of lectures. We are of good courage. The truth has never been more clear, and the promises of God are more and more precious from day to day.

Christiana.

E. G. OLSEN.

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.

THE MARRIAGE OF THE LAMB.

1. In common with the Jewish nation, the disciples entertained the hope of a temporal kingdom to be set up by Christ, the Messiah, at His advent.

"Lord, wilt Thou at this time restore again the kingdom to Israel." Acts 1: 6.

2. The Jews had in mind promises which had been made to Israel, for the fulfilment of which they looked to the literal seed and to their days.

"And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." 2 Sam. 7: 16. "His seed also will I make to endure for ever, and his throne as the days of heaven." Psa. 89: 29. "We have heard out of the law that Christ abideth for ever." John 12: 34.

3. God had had a special regard for Jerusalem.

"In Salem also is His tabernacle, and His dwelling-place in Zion." "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." "For the Lord hath chosen Zion; He hath desired it for His habitation." Psa. 76: 2; 48: 2; 132: 13.

4. A wonderful promise was made to Jerusalem upon condition of obedience.

"If ye diligently hearken unto Me, saith the Lord, to bring no burden through the gates of this city on the Sabbath day, . . . this city shall remain for ever." Jer. 17: 24, 25.

5. Christ, in the parable of the wicked husbandmen, taught the Jews that they had forfeited the favour of God, and were rejected as a nation.

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen. . . . The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." See Matt. 21: 33-45.

6. Christ returned to His Father's house after His earthly ministry to prepare a place for His people.

"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14: 2.

7. Christ promised the disciples that He would come after them when He had prepared a place for His children.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself." Verse 3.

8. By a parable He taught that He was going away to receive a kingdom which was not immediately to be set up.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him." See Luke 19: 11-15.

9. When He comes again, He comes as King of kings, and Lord of lords.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 11-16.

10. Christ, then, must receive His kingdom in heaven.

"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve Him." Dan. 7: 13, 14. "Yet have I set [margin, anointed] my King upon my holy hill of Zion." Psa. 2: 6.

11. The return of Christ from receiving His kingdom is represented as the return from the wedding.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding." Look 12: 35, 36.

12. In the parable of the wedding in which the Father is represented as preparing the wedding feast for his Son, the church is represented as the guests at the marriage.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding." Matt. 22: 1-3. See also Luke 14: 16-24; Matt. 25: 1-14.

13. If, according to the popular idea, the church is the Bride, who would be the guests?

14. The heavenly Jerusalem is declared by Paul to be, metaphorically, the mother of the church.

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26.

15. Christ is called the Father.

"For unto us a child is born, . . . and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9: 6.

16. Christ said, "I go to prepare a place for you," and the Maker of the heavenly city is said to be its husband.

"For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel." Isa. 54: 5. Compare verse 1 with Gal. 4: 26, 27.

17. From the above scriptures we have it established that the New Jerusalem, as the capital of Christ's kingdom, is the bride, that Christ is the bridegroom and Father, and that the individuals composing the church of Christ are the guests called to the marriage supper.

18. The angel promised to show John the bride, the Lamb's wife.

"Come hither, and I will show thee the bride, the Lamb's wife." Rev. 21: 9.

19. He was shown the city of God descending to the new earth, after the thousand years.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Verse 10.

20. Christ will come for His children at His second advent, and gather them to the marriage supper. (See previous propositions 10, 11, 12.)

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 7-9.

21. It is at this time that Christ will drink of the fruit of the vine with His disciples in His kingdom, and they will sit down at His table.

See Matt. 26: 29; Luke 22: 29, 30; and 12: 37. W. A. S.

Interesting Items.

—Canada has twenty-five thousand telephones in use.

—The paupers in London have decreased 3,000 during the year.

—Beginning this date, the charge for letters, half an ounce in weight, will be 2½d. to India and the principal colonies.

—At Foochow a severe drought prevails, and much distress is being felt. Water is selling at a halfpenny a gallon.

—The brigands are fighting in Formosa; the Governor Lin has been summoned to Peking, and serious trouble is anticipated.

—The effect of the Koch remedy in the cases of two lepers in Madrid is being watched with interest. So far it has seemed beneficial.

—A large number of persons skating on the ice on the Avon, near Warwick were precipitated into the water by the breaking of the ice and several were drowned.

It is said that the Czarewitch, who is in India, has been recalled and will not continue his journey as intended. Speculation is rife as to the significance of this.

—A severe epidemic of scarlet fever and diphtheria at Buda-Pesth, Hungary, caused the premature breaking up of all the public schools in that city for the Christmas holidays.

—There is great distress among the mother-of-pearl workers in Vienna. 200 clamoured for relief from the Government last week, and were driven away by the police.

—The frosty weather has been telling heavily on the accident assurance companies. One company, whose headquarters are in London, received intimation of no fewer than 226 cases of broken legs within seven days.

—The memorial to Lord Salisbury in favour of the appointment of an official inspector in Egypt, to whom the care of the ancient monuments should be entrusted, has been signed by 650 persons interested in the question.

—A great disaster occurred last week at Cordova, in the Argentine Republic. The canal burst through its embankments and flooded the city. One hundred persons were drowned, and hundreds of houses destroyed.

—A dispatch announces that the Mormons have become possessed of a vast tract of land in Northern Mexico, and that they will go there with a view to escaping from the restrictions placed upon them by the United States Government.

—According to some of the Berlin papers, 30,000 Russian Jews are expected at Hamburg shortly, and a committee is being formed there to send them to Brazil. Should these efforts fail, however, it is believed that they may go to London.

—The Indians in Dakota who have refused to lay down their arms are now said to be determined to fight. The friendly Indians have given over trying to induce them to come into the agencies, and it is expected the troops will have to exterminate them.

—Major Wissman telegraphed to his Government that Emin Pacha had refused to obey orders, and that consequently he had recalled him. This has caused considerable comment in Berlin. In some quarters it is believed that Emin was bent upon the recovery of his equatorial province, and that the Government would not allow itself to be drawn into the adventure. On the other hand, however, there are many who attribute Major von Wissman's action to personal jealousy.

—A large four-storied jerry-built house in the native quarter of Bombay suddenly collapsed early one morning, burying over a hundred men, women, and children, who were asleep at the time. Upwards of thirty were killed and many dreadfully injured.

—The German Emperor is surprising everyone by his methods of inaugurating reforms regardless whence the opposition comes—whether from the Conservatives, the old-time allies of the Government, or from the Liberals. He believes the State needs rejuvenating.

—The Portuguese Government, in view of the recent dispute in South-East Africa, has given orders that all foreign armed forces found within the territory allotted to Portugal are to be ejected. It is feared that this will bring about serious collisions between the Portuguese and the forces of the South Africa Company.

—There are school penny banks in Manchester in connection with the Board schools. There are now one hundred and thirty-two banks in connection with the Board, and during the past year there have been nearly three hundred and ninety thousand transactions. The amount received from depositors was more than £12,000.

—Not more than one pound of "dead meat" to each average family of five persons used to be imported into this country, even up to the end of 1875. Now the Board of Agriculture reports that the quantity imported would give 40 lbs. a year to every such family in the United Kingdom. That was the amount received last year, and in the same year there was the largest import of live cattle ever recorded.

—The suspension of the new Criminal Code of Finland by Imperial Ukase is a most extraordinary measure, as the code was duly passed by the Landtdag, and had received the Imperial sanction. The newspapers are forbidden to offer any comment upon the subject. This, in addition to other Russianising measures, and expected and dreaded changes in the near future, says a Helsingfors Correspondent, render the people perfectly sorrow-stricken.

—The Russian Government are making strenuous efforts to extend their influence in Asia. The urgency which is claimed for the proposal to construct a railway across Siberia is one evidence of the fact. Their desire to have closer relations with China, is shown by the fact that nearly all the Russian Consuls in China are assembled at the present time in St. Petersburg, for the purpose, according to the *Novoie Vremia*, of considering measures for the development of Russian trade with China.

—Attention has been called in various quarters (the United States, England, Belgium, France, and Germany) to the remarkably cold weather prevailing of late years, since 1885, in Central and Western Europe; the yearly averages being constantly under the normal. It now appears from an Algerian record that these years have been warmer than usual in Algeria. It is also shown that there has been no change in the frequency of north and south winds, while in Europe the northeast winds have been increasing in frequency.

—The study of medicine is becoming very popular with the native women of India. At the close of the academic session in 1889 there were twenty-four female students at the Calcutta Medical College, fourteen at the Campbell Medical School, and five at the Cuttack Medical School. At Agra, during the year, seven young women received licenses to practice. At Lahore there were nineteen, and at Madras thirty-nine, female medical students, one of the latter being the first to take the degree of M.B. at the Madras University. There were also female students at the Grant Medical College of Bombay, and at the Government Medical Schools at Poonah, Ahmedabad, and Hyderabad. The movement was initiated a few years ago by Lady Dufferin, the wife of the viceroy of India.—*Medical Record*.

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

LONDON, JANUARY 1. 1891.

CONTENTS.

Like Him (Poetry),	1
The Mystic Ladder, Mrs. E. G. WHITE,	1
Fruit Bearing, J. H. DURLAND,	2
Our Present Need, R. F. COTTRILL,	3
At the Passing of the Old Year (Poetry), FANNIE BOLTON,	3
What Can I Do, and What Will I Do for Jesus this Year? J. M. HOPKINS,	4
"Let the Little Ones Come unto Me," AUGUSTA W. HEALD,	4
A Praying Chinaman,	4
Love's Estimate (Poetry),	5
A Daughter worth Having,	5
The End from the Beginning,	5
Heroism at Home,	5
The Habit of Saving,	6
Hope for the Hopeless,	6
Labour and Pain (Poetry),	6
True Temperance, J. W. SCOLLES,	6
The Inhabitants of Cheese,	7
How to Promote Temperance,	7
Try It at Home,	7
Ether Drinking,	7
Harmful Everywhere,	7
The River of Death,	7
Prophet, Priest, and King No 1, D. A. R.,	8
The Divinity of Christ. No 4, B. J. W.,	8
Character Before Creed,	10
Why not? C. P. B.,	10
A Change of Front, W. A. S.,	11
The Next Pope,	12
Acknowledged,	12
Murder or Patriotism, W. A. S.,	12
Some Foreign Fields,	13
Norway, E. G. OLSEN,	13
The Marriage of the Lamb (Bible-reading), W. A. S.,	13
Interesting Items,	14

"THEN Philip went down to the city of Samaria, and preached Christ unto them. . . And there was great joy in that city."

THIS is what the joyless multitudes in our cities need to-day. The preaching of Christ is the only thing that has ever brought real joy into any city. But the people of Samaria "with one accord gave heed unto those things which Philip spake."

It is when men refuse to give heed to the simple Gospel—for still the multitude loves to walk in the broad way—that Christian workers are tempted to resort to various expedients to draw the masses. Thus a worldly religion creeps in, and Christ is dishonoured. The preaching of the cross is to the many foolishness, but it is the only power unto salvation.

In a deeply interesting paper in the *Christian*, Rev. William Guest reviews the present position of the forces in the combat between truth and error. He finds a tendency toward compromises and concessions in many quarters, which is drifting men into unbelief, and in the Established Church an anti-Reformation reaction is going on. Summing up, he says:—

"So we end the ninth decade of the century. All things are moving; all are serious. We cannot doubt that Christ on the throne is hastening the final conflict. It will be between light and darkness, loyalty and disobedience. On one side or the other every man must of necessity take his place, and on the closing years of the century the sign of Daniel will be more openly fulfilled: 'Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly, and none of the wicked shall understand; but they that be wise shall understand' (R. V.)."

THE German Emperor does well in opposing the persecution of the Jews in Prussia. Last Sunday Court-Chaplain Stöcker preached his last sermon in the Cathedral, no member of the Royal house attending. He referred to the charge that he had acted the part of a political agitator. He said his motives in doing so were unselfish, and that whatever he had done was for the sake of Christianity. But the anti-Semitic agitation which he has led, has been evidence that the late Berlin Court-Chaplain knew less of the spirit of Christianity than of the genius of party politics.

"DARKEST ENGLAND never looks darker than in the glow and warmth and brightness of our Christmas fires." So writes Dr. Barnado in his Christmas appeal for aid for the children of the slums. His plan of social reform is to rescue the outcast children before the character is fixed in that which is evil. He points to the seventeen thousand children who have passed through his Homes as proof that his method has been successful. In the Doctor's organ, *Night and Day*, always full of records of rescue work among the children, the following sentence is quoted from Miss Ellice Hopkins as pithily putting the principle upon which he works: "It is infinitely better to fence the precipice at the top, than to set the ambulance at work among the mangled victims at the bottom."

SOME of the criticisms of General Booth's scheme concerning the way out of "Darkest England," offered by veteran workers in the cause of the lapsed masses, have been pronounced ungenerous by enthusiastic friends of the General's plan. But in the December *Regions Beyond*, Mrs. Grattan Guinness criticises "one marked and ungenerous feature of General Booth's book":—

"General Booth proposes some preventive and some remedial measures; some for temporal and some for spiritual benefit. Good! But why does he not admit that there are already more than a thousand well known charitable organizations, successfully at work in London alone, actually carrying out these very measures; that they have been doing so for from ten to fifty or more years past, and that the state of things we all deplore exists in spite of their efforts? Only that fact enables us to judge fairly as to the prospects of the new scheme! Christian people are, as General Booth knows, already spending ten millions and a half in public charities, and it is estimated seven millions more in private charities, and yet things are as they are! Only this fact enables us to judge how far the expenditure of an additional thirty thousand by the Salvation Army is likely very materially to alter the case. Why omit it in the statement?"

THE wickedness must be checked before the misery can be cured, says Mrs. Guinness. This must be borne in mind by Christians who are led to hope that the misery will first be taken away by some scheme of comprehensive benevolence, and the Millennium be ushered in at once. The Scriptures state directly that wickedness will increase to the end of time, and consequently will misery. This is one reason why the Second Advent is the "Blessed Hope." By all means let the work of social elevation go on, but let not the reform be built upon illusive hopes, only to bring about a reaction when they are not realized. Writing on "Social Christianity" in the last *Christian*, the Rev. William Guest says:—

"Tremendous unto despair was the moral

disease of the Roman Empire when Christ came into it; but, while He laid a mighty hand of healing on man, He came as Saviour rather than as a social reformer; and He taught that it was out of the heart of man rather than out of his circumstances that evil proceeded. He solved after this manner the problem of social ethics—'Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.' . . . It would be a day of deeper darkness and not of brightness should the Church of God practically forget this teaching."

OUR North London Sabbath-school had a very pleasant and profitable gathering on Christmas Eve. The programme embraced addresses, recitations, and songs relating to the missionary work. The Superintendent called attention to the first advent of our Saviour, which the Christmas anniversary is supposed to commemorate, emphasizing particularly the grand truth of His second return. The reasons for missionary effort in South America were forcibly presented. That country so largely under Roman Catholic rule, with its immense area, its population exceeding that of Great Britain, and its heavy immigration, call loudly for missionary labour in that field. A brief description of the missionary ship, the "Pitcairn"—for the building of which our Sabbath-schools during the past year raised about twenty-five hundred pounds—was given. The ship was dedicated on September last, and on Oct. 20, 1890, she set sail for the island of Pitcairn, purposing from thence to sail to other islands of the Pacific Ocean, having on board several missionaries who go to carry the glad tidings of the coming reign to those who sit in darkness. The recitations of the children were touching and highly befitting the occasion. The sum of thirty-one pounds five shillings was donated by the school for the missionary work.

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