

THE Present Truth

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

VOL. 7.

LONDON, THURSDAY, JANUARY 15, 1891.

No. 2.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

The International Tract Society,
48, Paternoster Row, London, E.C.

FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

WHEN weary with this sinful world of ours,
Tired of its gloom, its selfishness, and sin,
We feel descending from heaven's bowers,
Her gentle presence gliding Christ-like in.

With angel hands she lights the grave's dark prison,
Gilding the shadows of its dismal gloom,
Whispering to aching hearts that "Christ is risen,"

And that He'll call each dear one from the tomb.

She waits in hope with yearning strong desire,
She hears the murmur of life's crystal sea,
She looks beyond earth's table-lands, and higher
She sees the wondrous life so soon to be.

Her angel presence soothes the couch of pain,
She pours her balm in sorrow's throbbing heart,
She cheers the hopeless till they smile again,
She wipes the tears when weeping loved ones part.

O Faith, sweet flower that blossoms in the sky,
Shedding thy fragrance on this world of ours,
Telling of home and gladness by and by,
Leading us up to heaven's eternal bowers!

Sweet is thy ministry, O child of God,
Banishing fears, and lifting thought above,
Shedding thy blessings on the paths we've trod,
And pointing to the home where all is love.
L. D. SANTEE.

General Articles.

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

TRANSFORMATION THROUGH CHRIST.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. . . . For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

A GREAT change takes place in the character of him who accepts Christ; for "if any man be in Christ, he is a new creature." When we see those who pro-

less Christianity manifesting the old carnal desires in word and action, we may know that they are not in Christ, that the transforming grace of Christ has not touched the soul, moulded the character, and cleansed the defilement of the heart. They lack the essential elements of Christian character.

Those who have an experimental knowledge of the grace of Christ will feel their obligation to Him to be representatives of His power to the world. They will realize that He who knew no sin was made to be sin for them, that they might be made the righteousness of God in Him. An appreciation of this fact will enable us to get correct views of the work of our Redeemer. True believers will realize that while they were separated from Him through impenitence and sin, He did not forsake them, but rather interceded for them, that they might have the benefits of the salvation which He had purchased for them at an infinite sacrifice. In accepting Christ they know that they must come out from the world, and be separate, and touch not the unclean, that they may be the children of God. They must love Christ supremely. It is impossible for finite minds to make a just estimate of the love of God toward His fallen creatures. We are ever in danger of forgetting this great love, because we fail to meditate upon it, and allow ourselves to become absorbed in the things of this world. We permit our hearts to be divided by placing our affections on things below, and so separate from the true source of happiness. Christ should be the theme of our thoughts, the object of our tenderest affection. We should let our minds dwell upon the precious characteristics of our Lord; we should contemplate the rich promises of His Word; we should meditate upon the glories of heaven. We should not be satisfied with but occasional glimpses of our Redeemer, but our minds should be stayed upon God by continual trust in His Word. We should search the Scriptures diligently in order that we may have an understanding of the claims that Christ has upon us, and that we may have right views of the truth. Our wills must be subdued, and brought into harmony with the will of God.

Precious light has been permitted to

shine upon our pathway, and around us are the angels of heaven, who are interested in our welfare. God is willing to do great things for His people, and He has promised that if we ask we shall receive; but many fail to grasp the promises of blessed assurance and help. These precious promises are to be fulfilled to those who keep the commandments of God, and who do those things that are pleasing in His sight. We should praise God for His abundant goodness, and manifest our love to Him by our obedience. The love of Christ manifested toward us in His life of humiliation and self-denial, in His death on Calvary, should call forth songs of gratitude from our lips. The hope of His soon coming should fill us with sacred joy, and we should lay hold of the merits of the Divine character of Him who endured insult, mockery, shame, and death in our behalf. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.

There is a connection between earth and heaven through Christ, the mystic ladder that Jacob saw in his vision at Bethel. When we were separated from God, Christ came to reconcile us to the Father. In pitying love He placed His human arm about the fallen race, and with His divine arm He grasped the throne of the Infinite, thus connecting finite man with the infinite God; through the plan of salvation we are united with the agencies of heaven. Through the merits of a crucified and risen Redeemer, we may look up and see the glory of God shining from heaven to earth. We should be grateful to God for the plan of salvation. We have been blessed with many blessings, and in return we should give to God our undivided hearts. How sad it is that through our indifference to our eternal interests we are far from Christ, we do not keep our eyes directed above, to the eternal glory that awaits the overcomer. We do not see the glory of God shining upon every round of the ladder; we do not climb up by Christ, making advancement in the Divine life. If we did this, we should reflect the image of Christ, have purity of character, and become like lights in the world. We should constantly behold Him, until we should be charmed with the graces of His character; then we would not fail to

talk of Him and His love. We should then be in possession of rich blessings which the world cannot give or take away, and we should lose our relish for sin.

Darkness will sometimes gather about the Christian, but let the hand of faith reach up and lay hold of the arm of Jesus; for He has promised that if we follow Him, we shall have the light of life. Christ is our leader; we cannot lead ourselves; but in order to obtain His help, we must believe. We should pray much; but we do not always have the spirit of prayer, and Satan takes advantage of our weakness on this point. We should never be discouraged, however, but in times of temptation and trial we should hang our helpless souls upon Jesus. We must learn to rest our case with our Redeemer; He has promised to be with us to the end of the world. We should learn to trust the Word of God; for heaven and earth could easier pass away than that one of His promises could fail. When you do not feel the spirit of prayer, you should remember that feeling is not faith: you should seek to prove the pledged Word of God. I have had to learn by experience that feeling is no criterion for us; we must take the Word of God as the man of our counsel. If we had true faith, we could move the world: we could plead with God and with our friends, and many conversions would be the result.

If we want our faith to grow, we must bring it into exercise; and the nearer and clearer views we get of Jesus, the more we shall see our need of Him. God is willing to reveal Himself to us in a remarkable manner; the reason we do not see greater manifestations of His power is that we lack faith. If God should answer some of our faithless prayers, it would astonish us. We should go to God in earnest, and mix faith with our petitions; persevering faith will bring us answers of peace. Christ says, "He that followeth me shall not walk in darkness, but shall have the light of life." Our minds should be filled with the thought of our precious Redeemer, and we would become more and more like Him, and thus reveal Christ to the world. We should so lift up the risen Saviour that the world may see that we are acquainted with Him. Shall we not take such advance steps in the Divine life that men may see that the grace of Christ has had a transforming effect upon us?

Let us walk with God as did Enoch of old; then our Saviour will not be ashamed to call us brethren. But we cannot expect to receive this favour unless we keep His commandments, and do those things that are pleasing in His sight. God has given us precious advantages, that we might understand His will as revealed in His Word; and in return shall we not yield our will to Him, and with all the heart believe what He

has said to us? If we will, our heavenly Father will bestow abundant blessings upon us, and He will say to us by and by, "My child, come up higher;" but if we neglect our duty, we have nothing but condemnation to look for. While probation lasts, we must make the most of our opportunities in seeking the Lord, and the promise is given, "Draw nigh to God, and He will draw nigh to you."

MRS. E. G. WHITE.

A MODERN MARTYR.

ACROSS the brook, and half way up the hill,
A cottage stands, so desolate and still,
The peddler views it with a blank dismay,
And gathering up his pack moves on his way.
There, in a room, not living and not dead,
Lies Robert Moyle stretched on a narrow bed,
One of God's saints, uncanonized; the grace
Of patience shedding lustre o'er a face
That pain has marked with many a rugged line,
And twisted out of shape, but left divine.
His sky is lath and plaster, dark nor clear,
But gathering deeper shadows every year;
His stars are spots that here and there shine
down;
Whitewash for light, but these are turning
brown;
One plant set in the window of his room,
Makes his scant share of summer's wealth of
bloom.

Four cheerless walls, bare, mutilated, grim,
Is all the universe appears to him;
Gaunt poverty and haggard pain abide
Unbidden and relentless at his side.
For twenty years have passed since his fond wife
Found him amidst the woods and maimed for
life;

The tree at whose firm base he toiled so well,
Swerved in its course and felled him as it fell.
But with the bitter grief rose in his mind
The faith that God was infinitely kind,
And so he conquered doubt, and fought despair,
And sunned his heart with hope sustained by
prayer;

Looked in the face of death, and felt no dread
Although a grave lay underneath his bed.
The pastor counts his room a sacred place,
And him a proof of God's sustaining grace.

Ah, not alone in ancient time was tried
Man's faith in God; man still are crucified;
And at affliction's dreadful stake to-day
The martyrs stand, and slowly waste away,
Sharing the smile of God and Heaven's acclaim,
With those who died for Jesus in the flame.
Some mount to rest as if on wings of light;
Some, step by step, grope through a starless night
Up craggy steeps, and weep and bleed and pray,
Nor know if God be near or far away,
But meekly bow to His all-holy will
And in the darkness love and trust Him still.
These be the heroes for whose victories won
No cities flame or senates cry, Well done!
But in that world where worth is always fame,
Divinest honours shall surround each name.

—A Country Pastor.

SELFISH FRUIT BEARING.

"Israel is an empty vine, he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images." Hosea 10:1.

THIS means that self was the centre and end of all their work. To bring glory to self, to gain advantages for self, to secure reward for self, to exalt self in some way, either now or hereafter, this is the secret end and aim of such service, and God calls that which brings forth such fruit an "empty vine." "A tree is known by its fruit." We cannot expect good fruit from an evil tree, neither can we expect an evil man to bring forth good fruit. If the fruits of the Spirit, which are love,

gentleness, meekness, etc., are not seen in a man's life, then the Spirit cannot be there either, for where the Spirit is, its fruits must be manifest. Position or relation will not answer; neither will church society take the place.

John said to those who came to him to be baptized, "Bring forth, therefore, fruits meet for repentance." The Lord does not look upon the outside, but down into the heart. Oh, how often is it that there is such a difference between the outside and inside! We cannot tell by the leaves what the tree is, but we are to judge by the fruits. There are many who want to *work* for the Lord, but how few want to be *good* for Him. Many are giving their attention to how they can get connected with the cause in a public way, so as to be seen of men. If I could only be a preacher, or have some public place in God's cause, how happy I should be! I have known men and women who thought they could live so much nearer to the Lord if they could only be ministers or Bible-workers. They had got things turned around.

There should be a seeking to get near the Lord, and live for Him. Let the Master find the place for you to work. Look around you, and see how many places there are to do good.

HOW DOES FRUIT COME?

There is only one way to get fruit. There must be seed planted first. "So is the kingdom of God, as if a man should cast seed into the ground; . . . for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4: 26-28. (1) Ground; (2) seed; (3) sowing; (4) growth; (5) fruit. This is the order in which we may expect fruit. What would you think of a farmer trying to make an orchard by taking a basket of fruit and tying them on the trees? This is just about the way some Christians go to work. They seek to get some fruit before they get the seed planted.

Get your ground broken up by the Spirit of God, then the seed will spring up. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12. Get the ground right, and then the seed will grow. If there is a good growth, there will be fruit. Seed sown in a heart broken by the power of God, watered by the dew of heaven, and warmed by the sunlight of God's Holy Spirit, will bring forth fruit such as the Master wants to see.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. This is very strong language,—"*cannot*" bring forth good fruit. We must get the seed that is good, then we will have a good tree. Some people are always showing their religion before others, by some work they would not do if they were alone. They want the praises of man,

It is truly said, "Man sees and praises, but God sees and condemns." Such fruit is selfishness. It comes from poor seed.

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." We are not to do our good works before men to be seen of them, but do them for Christ's sake; do them with a heart full of love.

J. H. DURLAND.

"BORN AGAIN."

CONVERSION is something else besides a mere acceptance by the intellect of certain truths. To be a Christian is something besides conformity to certain rules, however strictly this may be done. The man whose life may appear to the world as almost perfect may, in fact, be far from the kingdom of heaven. Christ said: "Except a man be born again [or, as the margin reads, *born from above*], he cannot see the kingdom of God." To Nicodemus this was a hard saying, and it is still difficult for us to grasp its full significance.

In order to enter the kingdom of God, a condition above our present one, we must be "born from above" into it. What does this mean and how is it possible? We often find, in studying spiritual things, that we obtain much light and help from the examination of natural laws; and we shall find it so in this case. We are in the habit of dividing the natural world into various kingdoms, classifying all objects according to characteristics common to each group. Thus we have the mineral kingdom, and above that the vegetable, and still higher the animal, and perhaps we might add one more—the spiritual kingdom.

Now we notice that it is impossible for a member of one kingdom to pass to the next higher by any effort of its own. In spite of the extravagant claims of some evolutionists, no one has yet seen a mineral become a plant, or a plant an animal by any spontaneous effort. No more can the natural man become a spiritual man by any natural process of development. Between the mineral and the vegetable there is a great gulf fixed which cannot be crossed from the lower side. On the one side is life; on the other, death. No less real is the gulf that separates the natural man from the spiritual. On the one side is death—"to be carnally minded is death;" on the other, life—"he that hath the Son hath life."

Compare a perfect crystal with some insignificant plant seed, and the odds might seem at first sight all in favour of the former; but looked at in the light of the future, all is changed. Very beautiful is the crystal, but it is dead. It can never be anything but a crystal; but of the seed we may say, "It doth not yet appear what it shall be." Possessed of

that wonderful something we call "life," it develops day by day with increasing grace and beauty. Now this plant life can reach down into the mineral world, and seizing on its dead matter, can transform it into a part of itself; and so, again, the higher animal life can reach down and make the plant a part of itself. Always the lower is born into the higher kingdom "from above."

By the help of these analogies we can understand more clearly what Christ meant by being "born again;" we can grasp the full force of the saying, "He that hath the Son hath life." The Christ-life reaches down and takes hold upon the natural man, and then the change comes. Then is a man truly converted, and Christ dwells in him, transforming him into His own image. There can be no limit to his development, then, till he becomes perfectly Christ-like. In some mysterious way Christ does dwell in the Christian, and this becomes at once apparent to others; for the coarsest nature will be transformed by His presence.

HAROLD STEARNS.

THE LAW OF THE SABBATH.

[THE reader of the following article will observe that it is not written as an argument in favour of keeping the Sabbath. The writer, Prof. D. R. Dungan, is a prominent member of the people known as the Disciples, whose system of belief is associated with the name of Alexander Campbell. Their position, as we understand it, and as the reader will gather from the article, is that the law of ten commandments is abolished, and Mr. Dungan shows the inconsistency of those who believe in the binding claims of that law—as almost all denominations profess to do—and yet do not keep the Sabbath commanded by God. It is clearly a choice between throwing the ten commandments over, or keeping the day commanded. Seventh-day observers choose the latter course, as the only one consistent with the teachings of Christ and the whole Scriptures:—]

There is now a very earnest effort being made by Adventists and Seventh-day Baptists to bring about a return to Sabbath-keeping according to the law. If I have understood them correctly, their positions are as follows:—

1. The Sabbath was given at the creation of the world.
2. It was given to all men, and was to be observed during all time.
3. It was to be observed on the seventh day of the week.
4. The law of which it was a part has never been done away.

Now, beyond all question, if their theory is right, their practice cannot be wrong. I understand the religious world generally to agree with their views concerning the giving of that law, as to form, time, and extent. Indeed, I am not aware that either of the four positions taken by Sabbatarians is dissented from

by the average religious teacher of to-day. Still, the practice is very distinct. The whole religious world, aside from the parties already named, keep the first day of the week instead of the seventh, which was required to be observed by the law.

Here is a manifest inconsistency, and no man can deny it. If God required us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God commanded all men to keep the seventh day of the week, and has never changed or removed that law, then we must either keep the seventh day or violate the commandment of God. This is so self-evident that to elaborate or repeat it would indicate a want of confidence in my readers.

Some have been heard to say, however, that the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of such a change. No inspired man ever called the first day of the week the Sabbath. It was centuries after the last apostle was dead before men began to speak of keeping the Sabbath by observing the first day.

It will be said, however, that the Sabbath, as required by the Israelite, could not be observed in cold climates, and hence the rigour of the law must necessarily have been somewhat abated. But if any such necessity has existed, He who gave the law has surely known it quite as well as any of His creatures, and has therefore, somewhere in His Word, removed the severities of the law, or He has not intended it to be regarded in these cold climates. No one can change a law in any feature, except he who gave it. And if God had made any such a change, such amending enactment could be found somewhere in the Bible. But as no such enactment can be found, the law remains as it was.

I have heard a peculiar argument against the Sabbath to the effect that all men cannot observe the Sabbath at the same time; that when it is daylight on one side of the globe, it is night on the other. Hence, while one-half of the world are keeping the Sabbath, the other part will be busily at work. They illustrate by starting two men around the world from the same place, but in opposite directions. With one the days get shorter, and with the other they grow longer, so that the man going east has gained a day on his neighbour, at their next meeting; hence one will be keeping one day for Sabbath, and the other will be keeping the next. And some ingenious person has made a reckoning, showing clearly enough to himself, that we are really now keeping the seventh, not the first day. All this seems to me very much like surrendering the question. These men say—without intend-

ing it—that the Sabbath-keepers are right in their demands, and that it is necessary for us to find some way of excusing ourselves. Whatever difficulties there may be found in keeping the Sabbath in other countries or under other circumstances than could be found in Palestine at the time it was intended for the Israelites, may show that it was not given to other peoples, but can have no effect to prove that the law has in any sense changed.

Again, it is argued that Jesus taught the superiority, not only of man, but also of the beast, to the strict demands of the Sabbath. It is claimed that Jesus violated this law when occasion required, and justified Himself in doing so on the ground that human want was of more importance than the letter of the law. But no man has yet been able to find a single instance in which Jesus violated any declaration of the law given by Moses. He could not do so after the statement we find in Matt. 5:17-19:—

“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.”

No one could be the author of that language and then violate the law himself without gross inconsistency, such as would unfit him for a public teacher.

Christ neither violated the law nor winked at such conduct on the part of any one else. No case has yet been reported, and no such teaching can be found as coming from Him.

Sabbatarians are claiming, and with some show of reason, that a large majority of the Protestant clergy believe just as they do respecting the sanctity of the Sabbath, and that, if their popularity and salaries were not endangered, they would advocate the keeping of the seventh day just as they do. They conclude this from their admissions, as before stated, which legitimately bind them to the law of the Sabbath. They further claim, too, that the devotion of the Christian world to the first day of the week, is a superstition which has no higher origin than the edict of a heathen king.

Now to my mind the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For it is certain, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*D. R. Dungan.*

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

“WE KNOW, BY FAITH WE KNOW.”

UNWAVERING faith in what God has promised has the value to the believer of absolute knowledge. Hence an apostle says, “We know that if our earthly house of this tabernacle were dissolved, we have a building of God.” Another apostle says, “We know that when he shall appear we shall be like him, for we shall see Him as He is.” And the blessed Saviour left the command to those who should see the signs of His second coming fulfilled, to know that event is near, even at the doors. Said He: “Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.”

Living when all the predicted warnings of the approach of that day, in which the “powers of the heaven shall be shaken,” and the Son of man shall be seen coming in the clouds, have been seen, it is our privilege to know that His coming is at the door. Yet many, even of them who profess faith in Christ, choose not to know anything concerning the nearness of this tremendously grand and awful event. How can it be said of such that they love His appearing? Paul said, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.”

R. F. COTTRELL.

CHRIST'S WELCOME.

“Come unto Me”—St. Matt. 11:28

WE are told that in stormy weather it is not unusual for small birds to be blown out of sight of land on to the sea. They are often seen by voyagers out of their reckoning and far from the coast, hovering over the masts on weary wings, as if they wanted to alight and rest themselves, but feared to do so. A traveller tells us that on one occasion a little lark, which followed the ship for a considerable distance, was at last compelled through sheer weariness to alight. He was so worn out as to be easily caught. The warmth of the hand was so agreeable to him that he sat down on it, burying his little cold feet in his feathers and looking about with his bright eye, not in the least afraid, and as if feeling assured that he had been cast amongst good, kind people whom he had no occasion to be so backward in trusting.

How touching a picture of the soul aroused by the Spirit of God, blown out of its reckoning by the winds of conviction. The warm reception which the weary little bird received at the hands of the passengers conveys but a faint idea of that welcome which will greet the worn-out, sin-sick souls who will commit themselves into the hands of the only Saviour.—*C. H. Spurgeon.*

HE HAS PRAYED FOR US.

HOW OFTEN we hear the request, “Remember me in your prayers.” This is right; for the good Book says, “Pray one for another.” How encouraging it is to know that we are remembered in the devotions of those in whom we have faith and unbounded confidence; for “the effectual fervent prayer of a righteous man availeth much.”

One whose prayers have never failed, and whose righteousness can never be impugned, has prayed for us—our blessed Saviour. He says: “I pray . . . that Thou shouldst keep them from the evil.” John 17:15. This was not for the disciples alone, but “for them also which shall believe on Me through their word.” Verse 20. Oh, what a surety we have here that victory can be ours! The Father will hear Him in our behalf. Blessed and cheering assurance!

T. H. GIBBS.

DENYING CHRIST.

IT is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we through love of this present world forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.—*Bishop Heber.*

CHRIST'S lowly and quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. All day long they toil. They drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread.

READ the Bible when you are fresh and wide awake; when the brain is clear, and you are not pressed for time. Read it as the only book on earth that has dropped down from heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether.—*Rev. J. T. Davidson.*

NO MAN ever will go to heaven whose heart is not there before.

POPULAR opinion is the greatest lie in the world.—*Carlyle.*

The Home.

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

A DUTCH LULLABY.

WYNKEN, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of crystal light
Into a sea of dew:
"Where are you going, and what do you wish!"
The old moon asked the three;—
"We have come to fish for the herring-fish
That live in this beautiful sea;
Nets of silver and gold have we!"
Said Wynken,
Blynken
And Nod.

The old moon laughed and sang a song,
As they rocked in the wooden shoe,
And the wind that sped them all night long
Ruffled the waves of dew.

The little stars were the herring-fish
That lived in that beautiful sea;—
Now cast your nets wherever you wish—
Never afear'd are we;"
So cried the stars to the fisherman three:
Wynken,
Blynken
And Nod.

All night long their nets they threw
To the stars in the twinkling foam—
Then down from the skies came the wooden shoe,
Bringing the fishermen home;
'Twas all so pretty a sail, it seemed
As if it could not be,
And some folk thought 'twas a dream they'd
dreamed

Of sailing that beautiful sea;—
But I shall name you the fishermen three;
Wynken,
Blynken
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies,
Is a wee one's trundle-bed.
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things,
As you rock in the misty sea
Where the old shoe rocked the fishermen
three:—
Wynken,
Blynken
And Nod.

—Eugene Field.

"WAS IT THE EARLY TRAINING?"

TIMOTHY BURNHAM was sitting by the centre-table in his pleasant home parlor engaged in very slowly and carefully reading a long letter which had just been brought in with the evening mail.

His usually bright, cheery face wore a sad expression as he folded the letter neatly and replaced it in its envelope, saying, with a deep sigh, to an aged relative who had arrived that afternoon to visit his family:

"It is from brother Will, concerning our late father's estate. I was appointed executor, you know, and such a time of it as I am having with Will. You know, dear Aunt Hannah, the poor fellow always had a real genius for being abused. He always would take hold of things by the rough handle. Now I am willing to settle this troublesome business, about which there is not really a perplexing detail, in any way that will be satis-

factory to all parties concerned. Time after time I have written to Will stating that fact, and trying with my best endeavour to send him a letter that should be like a plantain-leaf or a slippery elm poultice to his wounded feelings. Each time I find by his reply that he has perverted my plantain-leaf into a nettle, and my poultice into a fly-blister plaster, and is writhing under the effects of their imaginary irritation. Still determined to settle the estate amicably, I say to myself, 'Never mind! Try again!' and I sit down and apply another soothing lotion, and another cooling leaf, but with no better results."

"Those much-abused people with a facility for distorting everything in life are greatly to be pitied," replied silver-haired great-aunt Hannah, in a sympathetic voice. "It is exactly as if one was obliged to see everything and everybody reflected in a new tin saucepan. It would all be there, but alas! how unlike the reality!"

"You, Timothy, are the exact opposite of your brother in temperament and disposition, and I have always had a theory, perfectly satisfactory to myself, which explains this marked difference in your mental character. Will was the first grandchild. When he was born your parents lived in the garden cottage only a few rods from your grandfather's mansion. Will was always called 'grandma's baby,' and the proud grandmother and the half-dozen fond young aunts took most of the care of the bright, forward little fellow, and he was consequently very much spoiled and petted.

"These four loving young women used to amuse themselves by pitying the baby and making him cry. Any one of them would come in at any time and take him up, saying, with a sad face and in a doleful voice, 'Are they abusing grandma's baby?' and go on in a tone of sympathy, until the little fellow, before he was a year old, would make up a lip, and sob, and cry, and the tears would run down his little face, until a great ado was made on all hands to comfort him. As he grew older I have often seen this pastime resorted to for the edification of visitors—but never without a protest on my part.

"When you were a wee baby, your parents moved away to the next town, leaving two-years-old Will to the care of the worshipping grandma and aunts, who thought they could not be separated from him, and he remained with them most of the time until he was six or seven years old. All these years they amused themselves by working upon his sensibilities and throwing him into a passion of tears or anger at some fancied neglect or injury.

"Your baby experience was entirely different. Your mother had many household cares and there was not much time to devote to you. If you cried when sitting upon the floor, or in your cradle or standing stool, she would toss you up

and say, cheerily, 'Never mind! Try it again!' and giving you new playthings, would put you down and hurry away, leaving you to your own devices. You soon caught that spirit of cheerfulness, and I remember of your falling down upon the turf in front of the door when you were just beginning to walk and talk, and of your picking yourself up, saying, with a wise little nod of your flaxen head, 'Never mind! Try it again!'

"That has always been your watchword. When Will came home and you commenced together to go to the district school, you were always taken for the older, for the reason that you were so much the more self-reliant, and always had Will's battles to fight and his burdens to bear, while he was whining somewhere in a safe place, and believing that you were getting the better of him in some way by taking his part. And that has been the order of affairs between you to this day. So you see why it has always been plain to me that the difference in your dispositions is almost entirely owing to your early training.

"There is, of course, a difference in the natural traits of children, but no one can tell how young a child may receive a permanent idea. So great care should be taken in the education of babies even, for habits may be formed then which will be a fruitful source of unhappiness during a lifetime."—Mrs. Annie A. Preston.

"MY HOUNDS ARE ALL PUPS!"

CAN children understand deep truths? The following true incident may answer the query.

Fred and Rom, two hearty, mischievous boys of ten and eight years, had seated themselves by mother's knee for "their hour" before retiring.

To-night it was spent in listening to a story of some wolves—their character, tricks, habits, and homes; the moral suggested the wolves of sin,—as profanity, quarrelling, disobedience, selfishness, Sabbath-breaking,—till quite a pack was set in array.

No remedy for these wolves was intimated, so with quick insight the mother asked, "Boys, what do they hunt wolves with?"

"Hounds,—they'll catch em!" shouted Fred.

"Yes, and what hounds shall we have to hunt these wolves of disobedience, selfishness, and the like?"

Fred thought a moment, then said soberly, "The hound of prayer would be a good one." "And the hound of faith is another," added Rom. "Yes, and watchfulness and forgiveness are two more capital ones," said Fred.

Each lad added others, till there was a fine pack ready for the chase; and the boys hunted each other off to bed as hound and wolf.

Next morning, nothing was to Fred's liking; his clothes, his hair, his breakfast, everything seemed askew.

"What about the hounds this morning?" said the father, who had quietly overheard the animated discussion of the previous evening.

"Yes," chimed in Rom, "Trot 'em out!"

"Bring them on Fred," added the father.

But Fred sat glum and still.

At length, not a smile suggesting itself on his usually radiant face, he said, "My hounds are all pups! They aren't good for anything," and, bursting into tears, rushed to his room, overcome with the truth that his good resolutions were only "pups,"—good in promise, but of themselves useless when most needed.

ENJOYMENT AT HOME.

Do NOT shut up your house, lest the sun should fade your carpets, and your hearts, lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in reckless degradation. Young people must have fun and relaxation somewhere; and if they do not have it at their own hearthstone, it will be sought at other, and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful, with all those little arts that parents so perfectly understand.

Do not repress the buoyant spirit of your children; half an hour of merriment around the lamp and firelight of a home, blots out many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost; for there will come a time when the home circle will be broken; when you will "long for the touch of a vanished hand, and the sound of a voice that is still;" and when your greatest pleasure will be in remembering that you did all in your power to put a song under every burden to make each other happy.—*Sel.*

DOMESTIC USES OF AMMONIA.

A LITTLE ammonia in tepid water will soften and cleanse the skin.

Spirits of ammonia will often relieve a severe headache.

Door plates should be cleansed by rubbing with a cloth wet in ammonia and water.

If the colour has been taken out of silks by fruit stains, ammonia will usually restore it.

To brighten carpets, wipe them with warm water in which has been poured a few drops of ammonia.

One or two tablespoonfuls of ammonia added to a pail of water will cleanse windows better than soap.

A few drops in a cupful of warm water, applied carefully, will remove spots from paintings and chromos.

Grease spots may be taken out with weak ammonia in water; lay soft white paper over, and iron with a hot iron.

When acid of any kind gets on clothing, spirits of ammonia will kill it. Apply chloroform to restore the colour.

Keep nickel, silver ornaments, and mounts bright by rubbing with a woollen cloth saturated in spirits of ammonia.

Old brass may be cleaned to look like new by pouring strong ammonia on it, and scrubbing with a scrub brush; rinse in clear water.

A tablespoonful of ammonia in a gallon of warm water will often restore colours in carpets; it will also remove whitewash from them.

Yellow stains left by sewing-machine oil on white goods, may be removed by rubbing the spot with a cloth wet with ammonia, before washing with soap.

Equal parts of ammonia and turpentine will take paint out of clothing, even if it be hard and dry. Saturate the spot as often as necessary, and wash out in soap-suds.

Put a teaspoonful of ammonia in a quart of water, wash your brushes and combs in this, and all grease and dirt will disappear. Rinse, shake, and dry in the sun or by the fire.

If those who perspire freely would use a little ammonia in the water they bathe in, every day, it would keep their flesh clean and sweet, doing away with any disagreeable odour.

Flannels and blankets may be soaked in a pail of water containing a tablespoonful of ammonia and a little suds. Rub as little as possible, and they will be white and clean, and will not shrink.

One teaspoonful of ammonia to a teacupful of water will clean gold or silver jewelry; a few drops of clear aqua ammonia rubbed on the under side of diamonds will clean them immediately, making them very brilliant.—*Selected.*

OBEDIENCE.

THERE is a story told of General Havelock, which gives an example of one kind of waiting. Crossing London-bridge one morning, with his son, he suddenly thought of something he had forgotten, requiring him to return to a certain street. Leaving the boy on the bridge, he told him to wait there for him. He was detained by business, and becoming absorbed, forgot about his promise to the lad, and did not return to the bridge at all. When he came home late in the evening his wife asked him where Harry was. Then it flashed upon him that he had forgotten his promise. "Why, Harry is on London-bridge," and, hastening to the spot, he found him just where he had left him in the morning. The boy had waited all the day, not once having left the spot. His father had given him the command and the promise, and he simply obeyed.

TO YOUNG MEN.

REMEMBER, young man, that you have to work; whether you handle a pick or pen, a wheelbarrow or a set of books, whether you dig ditches or edit a paper—you must work. If you look around you, you will see that the men who are most able to live the rest of their lives without work are the men that worked when they were young. Work gives us appetite for meals, it lends solidity to your slumbers, it gives the appreciation of a holiday. There are young men who do not work, but the world is not proud of them; it does not even know their names; it simply speaks of them as old so-and-so's boys. Nobody likes them, nobody hates them—the great busy world does not even know they are there. So find out what you want to be, and do take off your coat and make a stir in the world. The busier you are the less mischief you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holiday, and the better satisfied will the world be with you.—*Sel.*

Health and Temperance.

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

THE CHRISTIANITY OF THE BODY.

A RELIGION which leaves the body unprovided for is a partial religion. If our Christian faith is helpful only to the souls of men, it is incomplete, and needs a broadening and adjustment which shall fit it to the whole man. But no true and just view of Christianity, we think, will stop with its application to the needs of the human soul; for no religion has ever existed which has so dignified the physical nature of man, so emphasized the worth and the sacredness of the body, and provided so amply, so fundamentally, for its redemption and sanctification. The New Testament idea of the body is that it is a temple, and a temple for the holiest indwelling of which the mind can conceive—the very presence of God's Holy Spirit. Compare this idea with the pagan conception of the body, or even with such a semi-pagan conception as Emerson gives us in his essay on "The Poet." "We were put into our bodies," he says, "as fire is put into a pan, to be carried about." Here is the conception of the body at which the highest modern culture has arrived. Place it side by side with St. Paul's magnificent Christian conception of the body: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Can any one say that a religion which places man's physical nature upon such a plane as this is not a religion of the body as well as of the soul? The Christianity of the body is a subject to which we need often to refer, because of the tend-

ency to confine the offices of religion entirely to the spiritual nature. Nay, farther, there is a kind of fastidious over-delicacy among many Christians about referring to physical matters at all when religious topics are under discussion. How many of our religious teachers would have the courage to speak out to their people as St. Paul spoke out to the Romans and the Corinthians? If the Gospel of Christ says that we ought to keep our bodies pure and noble, and that to do this is a Christian duty, why do we see and hear so little in the Church about Christian physical culture? Why must our boys and girls wait for some chance lecturer to come along before they can learn a few timely physical truths which may mean to them everything which the word salvation can imply?—*The Ensign*.

THE DRINK CURSE.

BEER COSTS MORE THAN BREAD.—The United Kingdom pays nearly twice as much for intoxicating liquor as for bread. Drink costs nearly four times as much as butter and cheese; more than the rent-roll of all the farms and houses in the Kingdom, and nearly twice as much as our total expenditure for woollen, cotton, and linen goods. The average cost of drink per individual, counting each member of the population, is about £3 10s. For every thousand of the population, the money spent in drink would be about £3,500.

DRINK WRECKS HOMES.—It is estimated that there are in the United Kingdom upwards of 100,000 people who have no home. In a terribly large porportion of these cases, the money that might have maintained a home comfortably has been spent to support the public-house. It is the drink, too, which makes many an existing home unworthy of that sacred name. One of the Queen's chaplains, speaking at the Church Congress, Hull, gave an awful description of some poor homes he had visited in London. He said, "I asked myself as I looked upon this very appalling *representative* human home of Christian England's poor, Does not the sty make the pig? Does not the hovel help to make the harlot?" In his sermon upon "A Nation's Curse," in Westminster Abbey, Canon Farrar said, "Follow the drunken man or woman into the lair which they call their home. Home? It is a Dantean hell of brutality and squalor, of which the very air reeks with abomination."

MASSACRE OF THE INNOCENTS.—King Herod is dead, but he has found in strong drink a worthy successor to carry on his policy of slaying the children. Last year over 10,000 children died through violence or neglect. Were it not for the drink the majority of these would now be alive. Child criminals are numerous. There are 22,000 juvenile thieves, many of whose homes are the "lairs"

described above. Of other child criminals (Alderman White, ex-Sheriff of Norwich, states) 500 children under ten years of age were arrested and put in prison for drunkenness. There were also 4,500 under fifteen, and 18,000 under twenty who suffered the same disgrace. Dr. Barnardo estimates that out of every 100 children admitted to his homes, not far from ninety-nine owed their social ruin to the drinking habits of their friends. General Booth states that over 40,000 little children go hungry to Board-schools in London. In thousands of these cases the sins of drunken parents are visited upon the children.

DRINK ROBS THE CHURCH.—It has dragged the minister out of the pulpit and the worshipper out of the pew. It has placed its awful seal of silence on the lips of prayer-leaders and class leaders. It has smitten the hand of the tract distributor with paralysis, lured the Sunday-school superintendent from his desk, and aroused in teacher and scholar a terrible and quenchless thirst. A thrill of horror ran through the Conference Temperance Meeting at Bristol when an ex-President of the Conference told of the once-eloquent minister who was found giving snatches of his best sermons in a public-house for a glass of beer, while his poor wife fought outside in the streets with the newsboys to sell the last special edition of the evening papers.

DRINK WEIGHS DOWN SOCIETY.—The lowest estimate places the number of habitual drunkards at a quarter of a million. Rev. Alexander McLaren, D.D., believes there is scarcely a family but in some of its branches can count the victims of the detestable traffic.—*Methodist Times*.

BEER IN GERMANY.

BEER-DRINKING in Germany seems to be proceeding at a strange rate of progression, so that, however weak in alcohol such beer may be, the quantity consumed evidences a morbid appetite, and must be attended with morbid results. What are we to think of the following newspaper statement?—

"Beer-drinking in Berlin and Munich.—According to recently published statistics the Berliners drank 2,692,471 hectolitres of beer in 1889, and the Munichers 2,680,712. The population of Berlin numbered about 1,500,000 last year, that of Munich about 250,000."

As the hectolitre is equal to 22 English Imperial gallons the beer consumption of Berlin and Munich can be easily calculated, and gives an annual consumption to each Berliner—man, woman, and child—of nearly 40 gallons of beer, and to each Municher of 236 gallons. Such swilling, even if not attended with intoxication, is as disgusting as the vice of gluttony; it may indeed be called "fluid gluttony," or drinking to excess, whatever the effect upon the nervous system.—*Alliance News*.

OATMEAL AS FOOD.

THE appetite often craves food which it at first disliked, but continued persistence develops liking. Nor is it the quantity of food that is nourishing, but the quality. Since oatmeal has become a delicacy, and higher-priced, though not necessarily better qualities can be obtained, people of wealth add it to their *cuisine* as a valuable breakfast dish. Carlyle said of Lord Macaulay, "Well, anyone can see that you are an honest, good sort of a fellow, made out of oatmeal." There is a story told of a shrewd Scotch woman, who used to tell her fine, healthy bairns, "The one that eats the maist parritch will get the maist meat," and when the meat came round there was no room for it. If oatmeal can make such men as Sir Walter Scott, Dr. Chalmers, and Lord Macaulay, we may well heap high the porridge dish and bribe our children to eat it. One thing we do know—is is far better for the blood and brain than cake, confectionery, and the score of delicacies on which many pale children are fed by their fond and foolish mothers.—*Sel*.

COLD WATER BATHS.

CONSIDERING the discomforts to be endured by open-air bathing in the winter, it is not likely that the example set by the bathers in the Serpentine will be widely followed; but numbers of people take a cold bath in their dressing-rooms every morning, however cold the weather, and it may not be amiss to warn such that, unless they also be in robust health, the bath should be warmed up to a moderate temperature—say 60 deg. If the bather comes all aglow whilst he is dressing, he may take it that the bath is not prejudicial; if, however, he remains cold and pallid for an hour, or even half that time, after the bath is ended, being unable to rally from the depression, he may conclude that he would be better without so cold a "tub."—*British Medical Journal*.

INTEMPERANCE IMPEACHED.

DR. CHALMERS arraigned intemperance in the following words: "Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion, that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill tops, engulfing the world, of which but eight persons were saved. As compared with other vices, it may be said of this, 'Saul hath slain his thousands, and David his ten thousands.'"

THE PRESENT TRUTH.

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

LONDON, JANUARY 15, 1891.

PROPHET, PRIEST, AND KING. NO. 2.

THE MESSIANIC PROMISE.

WE have seen that a Redeemer was provided before man fell, but the promise of that Saviour was not given till man was lost and *needed* a Saviour. As criminals before the bar stood Adam and Eve before the Judge of all the earth after their transgression of the Divine command; and ere the stern sentence, "Dust thou art, and unto dust shalt thou return," fell upon their ears, they heard those other words which could but give them hope and bring joy to their hearts even amid their sorrow. To the author of death God said in their hearing, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Here shone forth the first glad ray of hope to dissipate the darkness that was already gathering around the guilty representatives of the human race; and when the appointment was made that man must die (Heb. 9: 27; Gen. 3: 19), through the hope held out before him, he saw by faith the bright prospect of life beyond the grave. By strict obedience to God's commandments man might have secured eternal life, but by his disobedience he incurred the penalty for sin, which was death (Rom. 6: 23), and had there not been a Redeemer provided, that death would have been eternal upon all mankind, as the second death will be upon all those who refuse the offers of pardon granted through Him who died that man might live. Thus early was the hope of a future life through Jesus Christ presented to man.

By the first Adam sin and death were brought upon all mankind, and so we read that "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. And again the apostle declares that "in Adam all die." 1 Cor. 15: 22. Through the second Adam (1 Cor. 15: 45), life and immortality were rendered possible to fallen man; for Christ by His voluntary offering "abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. 1: 10).

Brighter grew the promise of immortal life with the flight of years, and provision was made whereby man could show his faith in that promise. That Adam instructed his family in the service and worship of God, and in the then solemn rite of offering sacrifices, is evident from the course pursued by his son Abel, of whom in long years after an inspired

apostle said that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of His gifts, and by it he being dead yet speaketh." Heb. 11: 4. As Abel beheld the blood of the offerings he shed, which was powerless to take away sin (Heb. 10: 4), he saw by faith the blood of the Lamb of God which was able to purge the conscience from dead works so that man might serve the living God (Heb. 9: 14). Thus we see that Jesus Christ became the central object for all the race as soon as its federal head had fallen into sin. Nor was it alone after His life and death on earth that He was the Mighty Helper of all who trusted in Him. Since Adam fell, the light and hope of the world has been the Son of the Highest. And so through all the ages down to the present, to Him have the eyes of all the faithful been turned. When triumphantly He rode into Jerusalem amid the glad shouts and rejoicings of the multitude, in fulfilment of Zechariah's prediction, the rulers asked, "Who is this?" To this question the following fitting answer we give in the words of another: "Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedek, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Jeremiah will tell you, The Branch of David, the Lord our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of Hosts, the Lord is His memorial. John the Baptist will tell you, He is the Lamb of God who taketh away the sin of the world. The great Jehovah has proclaimed from His throne, This is My beloved Son. We, His disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the prince of the powers of darkness acknowledges Him, saying, I know Thee who Thou art, the Holy One of God."

When Peter, filled with the Holy Ghost, declared, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," he was not announcing a new truth; no, no. He was affirming one as old as the fall. And when the great work of human redemption is complete, and the saved of all the ages shall join in their song of triumph, each will ascribe his salvation to the Lamb that was slain. Rev. 5: 13. In Him was life, and, so far as man was concerned, He was the author of life. In pentecostal times Peter charged his hearers with having killed the Author of life. Acts 3: 14, margin. And Paul declares that He is the author and finisher of our faith (Heb. 12: 2), and that

"He became the author of eternal salvation unto all them that obey Him." He is, therefore, the great Author of our life and faith, and final salvation in the kingdom of God. And so to Him, no less than to the Father is due our highest praise, our deepest gratitude, our holiest service, and our most faithful and obedient lives, rendered fragrant by His Spirit and grace which He freely gives to those that follow Him.

D. A. R.

SOME REMEDIES FOR FAILURES IN THE CHRISTIAN LIFE.

WHY are there so many failures in the Christian life? Why are so many of those who sincerely, without doubt, set out to serve God, found after a little time just where they were before starting, with the exception, perhaps, of a profession or a name on a church book? Should this kind of work be expected in a church or a revival? It did not seem to be so in the days of the apostles (Acts 2: 42); why should it be so now? Let us suggest some of the remedies:—

1. Let ministers of Christ preach Bible repentance. Let sin be defined, not in a general way, but as expressed by Inspiration, "Sin is the transgression of the law." 1 John 3: 4. Paul says, "By the law is the knowledge of sin" (Rom. 3: 20; and again, "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. Let that law in its length, breadth, depth, height, and searching power be pressed home on the hearts and consciences of sinners. Let them realize that it condemns not only every evil deed, but every evil thought, from which deeds spring. See Matt. 5: 27, 28; 1 John 3: 15. Let the penetrating power and terrors of the thunders of Sinai, the holiness and majesty of God's law, and the lost condition of those who transgress, be realized, and the sinner will be led to cry from an agonized heart, "What must I do to be saved?"

2. Not only present before the sinner the enormity of great sins, but of all sin. Show its nature, that it is deceitful; that the sins which may not seem great to us are as truly sin as those which seem heinous. Let the sinner see sin as God sees it. Whatever is contrary to the truth of God is sin. It may seem pleasing to man, but in it are the seeds of death. "Sin, when it is finished, bringeth forth death." James 1: 15. Death is in the thought of evil as the tree is in the seed. God sees the end; the sinner sees the present. Let the sinner look at sin in the light of God's Word, as death and only death is cherished or indulged in, and he will appreciate the salvation which comes through Christ.

3. Let the sinner learn, not only that

sinful deeds and thoughts are wrong, but that these thoughts and wrong desires have their root-right in the sinful nature. The natural, unregenerate heart is carnal. It cannot produce that which is good. Evil is its natural fruit. As expressed by the apostle:—

“I am carnal, sold under sin.” “For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.” Rom. 7: 14, 18.

“For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed* can be. So then they that are in the flesh cannot please God.” Rom. 8: 6-8.

As Isaiah expresses it (chap. 1: 6), “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Such is the true condition of man. Such is sin. And he who can be made to see it, to feel it, to know it, will be willing to renounce not just what sins he may see, but the carnal heart with all its works. He will forsake, or *renounce*, all that he has. Luke 14: 26-33. The sinner generally renounces just those sins which appear to him evil; and when other temptations meet him, other supposedly harmless faults are retained and developed in his nature, he falls under their power and is soon just where he was at first. But if he is once made to understand that the whole heart, affections, and tendencies of the unregenerate man are evil and only evil; that no good can come out of him any more than a bramble bush can bear grapes, or a salt fountain yield fresh water; and that the end of that nature, and all its fruits is death,—if he is made to understand this by the Word and the Spirit of God, he will cry out in the agony of conviction: “O wretched man that I am! who shall deliver me from this body of death?” “What must I do to be saved?” And then if there is presented before him that God who so loved the world that He gave His only begotten Son to save man from death, through righteousness, to save from sin, his faith and prayers will reach up from his low condition to lay hold upon that living and mighty Redeemer. And such faith will find what is sought, for as the law and Spirit gave repentance, the promises and Spirit will lead the faith to lay hold upon Him who is “mighty to save.” Christ will be to him, not one high and lifted up, only in purity and goodness, but one who has stooped down to win, to cleanse, to heal. The sinner will see that while the law of God was so holy that it could not be transgressed without suffering the penalty, God’s love provided a remedy in the suffering of His Son. Seeing this, the repentant sinner lays hold of Infinite Love

and exclaims, “I thank God through Jesus Christ our Lord.” He sets me free. He gives the new heart; He makes me a new creature. He takes away the love of sin and hatred of God’s law, and sheds the love of God abroad in the heart by His Holy Spirit. Such will not go on for ever in sin. The law of life in Christ Jesus will be to him a living reality, that which will make and keep him free from the law of sin and death. M. C. W.

SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE.

TRUTH in our day has no greater enemy than the foes which are in the house of its friends. It maintains an unequal fight against error, because of a weak-kneed policy which prevails among those who profess to be upholders of its banners. Positive religious convictions are giving way to a sickly sentiment which favours catholicity of creeds at the expense of positive statements of doctrinal truth. It is considered by many very narrow to entertain a well-defined outline of faith as regards religious forms or specific duties. It is magnanimous and broad, in the same minds, to ignore all distinctions of faith and practice, and to contend that one church is just as good as another. Dogmatism is spoken of with a contemptible emphasis on the “dog,” as if it were canine to ascertain a definite idea of Christian doctrine, and to believe those doctrines to be right and essential.

In the midst of this popular clamour for peace on any basis or no basis at all, we would respectfully raise the question, Must a man be considered a bigot because he cannot say that he believes that those who differ with him in important matters are as nearly right as himself? It would really seem that this is the case. And the consequence is a wishy-washy gush about “love,” and “charity,” and “only believe,” which, in its boneless folds, encloses the pure and the impure in one grand fold, all being on an equal footing.

We declare that we are as much in favour of brotherhood as any of our contemporaries. But at the same time we claim that true Christian brotherhood has its distinctions which clearly mark between the true and the false. Its basis is truth. For truth it must seek and contend. Says Christ, “If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” It is the will of God that furnishes the Christian with the specifications of his duty. “My brethren are these which *hear* the Word of God, and do it.” Not those who say “Lord, Lord,” but those who do the will of the Father, will at last enter heaven.

In the instructions of our Saviour, the Word of God was always held up as the standard of righteousness and of judg-

ment, the means of sanctification, the embodiment of the truth. Its study is urged upon us; it is declared to be profitable for doctrine, for reproof, and for instruction in righteousness.

It is true that we have no right to sit in judgment on the characters of those about us. God will judge all things. But, at the same time, no man with a trace of moral backbone can neutralize his own convictions of truth and duty by admitting that those who radically oppose those convictions are in as acceptable a position before God as he is. And if his convictions possess the same elements that those of Paul and all the good men of the past have possessed, he will feel it to be his duty, in the spirit of kindness and courtesy, to shed abroad the light of truth, and thus lead others to a knowledge of the truths he loves. There is nothing inconsistent with pure Christianity in this, nothing that savours of bigotry.

We do not undertake to judge of the sincerity of others who differ with us, much less to impugn their motives. We recognize the fact that others honestly hold opinions which are opposed to what we hold to be the truth. We would regard the feelings and rights of such to be as sacred as our own; but at the same time we do not conceal our deep and solemn conviction that they are mistaken in their views, and that our own approach nearer to a correct interpretation of the divine will. We believe also that differences on these points are not non-essential, and therefore we persuade men to see the light of present truth.

Now in all candor we ask, Where is the wrong of such a course? We restrain no one from the free exercise of his own judgment and conscience. No one is asked to embrace what we believe to be the truth unless he is satisfied that he is thereby accepting a blessing.

There are, however, plenty of people about nowadays who are as ready to cry “pestilent fellow,” “setter forth of strange doctrines,” “turning the world upside down,” as were the Pharisees in the days of Paul. To such we commend the wise counsel of Gamaliel, Acts 5: 33-39, and the example of the noble Bereans. Acts 17: 11.

It is very easy to raise the cry of heresy; it is natural to cleave to the things we have been taught; and it is dangerous to be drifting about with every wind of doctrine. But to grow in grace and in the knowledge of the truth should be the purpose of every one. Sound doctrine is necessary to a sound faith and stability of character. It is necessary to symmetry of character. Good, sound, and distinct doctrines and principles are to character what the skeleton is to the body. We shrink impulsively from contact with a creature that has no bones. The clammy, flabby folds of the jelly fish

are repulsive, nor do we, on the other hand, really admire the arrangement of the shell fish, which wears its skeleton on its back. We rather admire the human form, which consists, in its perfect state, of a firm, unyielding skeleton, clothed, modified, and beautifully rounded with sinews, muscle, skin, and other tissues.

Do not let us wear our moral skeleton on the outside, lest we appear deformed and cause pain to ourselves and others. Rather let us "adorn the doctrine of God our Saviour in all things." But at the same time, when we clasp friendly moral hands with our fellow-men, let them feel beneath the warm grasp of Christian charity the impress of firm conviction. Let them know that we love them all, and that we love the truth, and we wish them to know it and love it too.

G. C. T.

THE SERVICE OF SELF.

No truth is more clearly taught from the pages of history or more clearly written in human experience, than that of the failure of the life that is lived alone for self. The life that grasps at wealth, power, and every temporal advantage only for its own purposes and ends, that would make all other things but stepping-stones for its own exaltation, has never impressed its own or any succeeding generation with either its beauty or its utility. Whether we measure a life's success by the accomplishment of good or the mere attainment of happiness, the conclusion is the same.

But in spite of the truth to which all history points, the world is full of those who are striving to compass the purpose of existence by the same old plan that has ever proved a failure. The natural blindness and selfish instincts of human nature seem to find in them their full expression. The panorama of life, from their view, reveals themselves in the centre, with all other persons and things revolving around them. The horizon of their vision bounds only their own enterprises, desires, and ambitions, from their connection with which other persons derive their chief importance. All avenues converge to them, and to receive and absorb all possible benefits through these is the end for which they live.

Such is one view, but happily not the only one, which has in every community its representatives. There is another stand-point, from which one sees himself not as the central object around which all other things move, but as occupying a more outward position, and himself contributing to some other and higher end than that of his own existence. In brief, he sees himself not as a circumstance, but as a circumstance. And standing in this position, he aims to secure the advancement of other interests

which he has placed above his own. But while he thinks not of exalting himself, he finds himself steadily uplifted by a power outside his own.

And this result is inevitable, according to both natural and Divine law. No person has the power independently to truly exalt himself. This result is secured not by his own will and ambition, but by the favour of others, and, most of all, by His favour who dispenses human affairs with sovereign power and will. It is not a fortuitous circumstance that history furnishes no instance of a happy and honourable life secured by selfish means. The testimony of history is only what has been ordained from the beginning, and always agrees with the word of Him by whom it was ordained. And it is that word which furnishes man with the only right rule of action, which reveals to him his own insignificance and the fatal error of living to exalt himself. "Whosoever exalteth himself shall be abased;" but "he that humbleth himself shall be exalted."

L. A. S.

The Watch Tower.

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

ANTI-REFORMATION TIMES.

NOT for two hundred years, said the Bishop of Guildford, in November, has such a judgment been given as that of the Archbishop of Canterbury in the same month in the Bishop of Lincoln case. In referring to this let it be frankly said that no one Christian denomination is justified in commenting on the action of a powerful Church party, except under the confession of the grievous failures which exist elsewhere, and except from the standpoint of Scripture.

From the time of the statesmen of Elizabeth the Established Church has recognized a Reformed, and a Roman Catholic doctrine. The drift of opinion fifty years ago was distinctly towards the former. The Reformed party was then the strongest. It neglected its opportunity. Of recent years the tide has fast and alarmingly turned. This might have been borne, and each party left to itself to secure ascendancy for what was held to be the truth. Most unhappily, Episcopal authority has now given the weight of its judgment in favour of practices which are abundantly capable of being interpreted as anti-Protestant. Unquestionably this is the most serious event of the year, and will certainly be followed by measureless, menacing consequences. To say nothing of the degradation of the Christian religion in the prominence now to be paid to the lighting of candles, the place where water and wine

shall be mixed, the cleansing of vessels, the clerical attitude at a table, and the time when a hymn shall be sung; to say nothing of the door which is opened for a theatrical materialism in the place of spiritual Christianity; to say nothing of the wrong done in a parish where there is but one church, and devout Protestants are compelled to witness spectacular usages which are to them an offence—the distressing part of the judgment is the large encouragement it gives to sacerdotal assumptions which look away from inspired Scriptures, and are based on human traditions. For a time the Popish doctrine of the Real Presence in the Sacraments of the Lord's Supper may be masked, but with the Episcopal sanction the Mass, through the action of sacrificing priests, will be increasingly taught, and the symbolical postures and costumes, whereby this will exalt the clergy, will drive off multitudes into irreligion and scepticism. Such priestly assumptions have always been repugnant to the people of England, were once resisted by fire and by blood, and have everywhere in Europe turned men into freethinkers, scoffers, and atheists. A serious and inevitable reaction, however, is coming.—*Rev. Wm. Guest, in the Christian.*

DIED A SPIRITUALIST.

THE *Banner of Light* (Spiritualist) of Nov. 15, announces the death of Mrs. A. Leah Fox Underhill, the eldest of the famous Fox sisters, which occurred in New York City, Nov. 1, 1890. The mere mention of this name calls to mind the peculiar circumstances under which modern Spiritualism was introduced to the world. The mind naturally runs back to the latter part of the month of March, 1848, when, in those mysterious "Rochester rappings" which occurred in the Fox family, then living near Hydesville, N. Y., was discovered an element of intelligence. Speaking of this, Johnson's Universal Cyclopedia says:—

"In its present phase, Spiritualism may be said to have had its birth about a third of a century since, during the same year that witnessed great political convulsions in Europe—to wit, on March 31, 1848. On the evening of that day, in a small village in Western New York, a family of German ancestry (originally named *Voss*, but native-born, and well known now under the name of *Fox*), who had been disturbed for several months with inexplicable noises, discovered, in the knockings that had previously alarmed them, an element of intelligence. They obtained pertinent answers to various questions by raps. It is asserted by those who have made a critical study of the subject, that this phenomenon, usually called the spirit-rap, whatever its true explanation, is genuine, and is not referable to any known mundane agency."

Quite a sensation was created in Spiritualistic circles about two years ago by an announcement that the Fox sisters had repudiated the genuineness of those early performances, and declared them

to have been the work of human trickery. Just how much truth there may have been in the announcement we cannot say, but it is perhaps sufficient to state that it did not upset Spiritualism, and that the account of Mrs. Underhill's death, the *Banner of Light* says: "As a Spiritualist, she remained steadfast and firm in her faith to the end."

In a work on the early history of modern Spiritualism, entitled, "The Missing Link," written by Mrs. Underhill herself, referring to the tests to which she and her sister Margaretta were submitted in Corinthian Hall, Rochester, N. Y., November, 1848, before large audiences, she says:—

"Modern Spiritualism was now to be tried in a way by which no guilty person could hope to escape detection. Any one guilty of fraud as great as this would have been, had it consisted of simulation on our part, must certainly have met with swift exposure, and been stripped of all power or opportunity for further mischief. In fact, could it be rationally apprehended that we, or any one, would have dared to face an adverse public of a thronged city, and the entire sentiment of a world against us, as we had been directed to do, with nothing but a damning falsehood at our backs to lean upon?"

Modern Spiritualism evidently came to stay and do its work in performing miracles and deceiving the world, until the prince of the power of the air is bound in chains by a mightier power than he.

W. A. C.

THE PRESENT CRISIS.

UNDER this title Mr. Spurgeon writes an article in this month's *Sword and Trowel*. He is one who evidently believes that we are living in the perilous times to which the apostle refers.

The age, he observes, is on the stir. Some sadly compare it to "the troubled sea, when it cannot rest, whose waters cast up mire and dirt"; and the analogy certainly holds good to a very high degree. Others liken the period to the awakening days of spring when all the pent-up forces burst into action, and prophesy a season of growth and fruit. There is truth in this also, although the awakening energies are not all those of goodness, and caution asks the question, "What will the harvest be?" In any case, the constable of society cries roughly, "Move on," and the throngs in the street of Mansoul insist that everyone shall proceed one way or another. Virtuous advances, if possible; but advances, even if virtue be left behind. Such is the restless demand of the time. Politics in a hurry takes to alliances which patriotism formerly forbade, and ventures upon stratagems which old-fashioned honesty would have condemned. Benevolence in a fever will not stay to consider possible failure and assured hazard, but declares that the die is cast, and goes in for a vast experiment. Liberty, sick of her own sweets, turns to despotic power as, at least in religion, the cure for her feebleness. Religion itself, weary of laborious advance, regards her holy scruples as impediments, and adopts the methods of the world, while her doctrinal teaching is left, like some ancient Cæsar's camp, to be viewed as a curiosity by this advanced generation.

Is anything, asks Mr. Spurgeon, more precious given to us in the place of the doctrine which is said to be obsolete, and is therefore to be scouted? By no means. The substitutes for Solomon's shields of gold are not

made of diamonds, but of brass, and that brass is of a poor sort. The dishes of solid meat are removed from the table, and pottage of the most watery sort occupies the room—a pottage into which wild gourds have been shred, so that "there is death in the pot." The results, patent to all, in many cases are the death of prayer meetings, the frequenting of theatres and other places of amusement, lax morals, and a general worldliness of life. Need we go far to find Nonconformist Churches which will never be accused of Puritanism, but might truthfully be clubs for social, political, literary, and sportive purposes? Of course, the provision of amusement is judged to be laudable, and by no means a thing requiring to be defended; while the holding of bazaars in which the stage is itself left in the rear, and Vanity Fair is outdone, is justified and commended. We have "institutes" for youth, where the gambler tries his unaccustomed hand; and "sing-songs," where the frequenter of the low music-hall acquires his first taste for the comic and the loose. The more "liberal" the doctrine, the more free-and-easy the living. These are the new lamps that are offered us for the old. We are to barter away the gold of Ophir, and receive in exchange the mud of the Dead Sea! Will all professors have it so? Will the free churches be in the forefront of this mad movement towards the abyss? It is cheering to believe that of late many have been braced up, and are recovering their footing. Testimony for the gospel is clearer from many pulpits than it was wont to be, for which may God be praised,

THE MALTA MARRIAGE QUESTION.

A STARTLING fact emerges in the usually dull pages of Hansard, says the *British Weekly*. Last summer Lord Kinnaird put several questions to Lord Salisbury on that ill-omened matter of the Malta Protestant marriages. Was he to invalidate them, and declare the children to be illegitimate, as his Plenipotentiary had promised the Pope? The Prime Minister's answers were even vaguer than those of Sir James Fergusson in the other House. But at last the noble lord, despairing, put the final question, "Would the Prime Minister assure them that before anything was done by the Government an opportunity would be given to Parliament of considering the matter?" To this (as the reporters and the newspapers together announced) Lord Salisbury answered, "Certainly!" But some subsequent news from Malta has cast a doubt on the assurance, and on referring to Hansard (where the speeches are revised by the noble lord who is supposed to have uttered them) it has been found that Lord Salisbury is there recorded to have given to the question so put no answer! The matter should be looked into without a day's delay. At this moment the kingdom of Hungary is convulsed by another move in the same Vatican game of which a descendant of the Cecils has become the cat's-paw. When a mixed marriage takes place there, the celebrator, Protestant or Catholic, is obliged by law to intimate it to the Government that the rights of the children may be looked after. But a Papal brief just published forbids the priests any longer to obey what since 1868 has been the Hungarian rule. A Parli-

mentary conflict is impending upon it. But apparently the greatest length which Leo XIII. even proposes to go in Hungary is to suggest that the children of such mixed marriages shall be brought up as Catholics. And to that Catholic Hungary will not consent. But to the British Protestant Government he goes farther, and insists that such marriages themselves in Malta shall be invalid, if celebrated by a Protestant. And Lord Salisbury not only formally consents, but proposes to withdraw the matter from the cognizance of Parliament!

LOCKING UP THE BIBLE.

WHAT the *Church Times* will publish no one can say. Last week the Rev. A. P. Loxley, dating from St. Ninian's, Whitby, was allowed to condemn what he terms "the indiscriminate circulation of the Bible without note or comment." "I believe," says this supreme authority—sitting in judgment on the Scriptures of God, which our Lord enjoined us to "search" as the infallible test of all religious teaching—"I believe this circulation has done more harm than many think. It has fostered an irreverent handling of God's Word." So Mr. Loxley would lock the Bible up again, as in the dark ages, under his priestly care, and dole out our common Father's Revelation of His Grace to all in portions that may not "foster irreverence"! But this self-constituted judge goes still further: he tells the readers of the *Church Times* that "some parts of the Bible are evidently unsuitable to be put into the hands of the ignorant." In other words, God has put his Revelation into Mr. Loxley's hands for him to decide what is "suitable" and what is "unsuitable" for "ignorant" men! An earthly father would indeed feel insulted by the offer of a third party to read his letter to his children and decide, before letting them see, what was "suitable" for them and what was not: but this is Mr. Loxley's extraordinary attitude towards the Divine Word, "the entrance of which giveth light."—*The News*.

REASONS AGAINST SUNDAY LAWS.

If Sunday were a Divine institution, that is, if its observance were a duty which man owed to God, there are two reasons against compelling observance by civil law: 1. It is an insult to God. It says virtually that the Lord's way is not sufficient to meet the requirements of the case, without man's interference. God requires heart work, free service, freely given, with the source of all good motives, a pure heart, behind the deeds. Anything less than this is not acceptable to Him, and law and penalties can never compel love.

2. It is oppressive to those who may

not agree with the law-makers. The violator of a Sunday law may be just as conscientious, be just as good a husband, father, neighbour, friend, citizen, in every respect, as the makers of a Sunday law, except in respect of the law under consideration, and in this respect the difference between them is drawn by those who, being in the majority, are able by the brute maxim, "Might makes right," to lord it over those who are in the minority, and, hence, politically weaker. They really put themselves in the place of God by dictating to men religious duty. They show the most overweening selfishness in saying to others, You must do thus and so, because we wish you so to do. And unrestrained selfishness in political matters always means tyranny. In the first place it is putting man in the place of God, arrogating to him responsibilities and powers belonging only to God; and in the second place it is transgressing the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." No Christian would have an infidel compel him to be an infidel; why do professed Christians seek to compel the infidel to observe a religious institution repugnant to his conscience? If Sunday observance were a Divine requirement, it is wrong to compel it, for the reasons above given.

If Sunday is not a Divine requirement, it is equally wicked to enforce it. Man has no right under the second reason given above to compel his brother to observe any religious institution which he would not be willing his brother should compel him to observe if circumstances were the reverse. All civil Sunday laws, or Sabbath laws, are wicked and wicked only.—*Signs of the Times.*

A NEW RELIGION.

THE characteristic feature of the movements in the religious world for the past year or two is the trend toward what is called "Social Christianity," amounting almost to a religious revolution. All who use even similar phraseology in expounding and defining the movement evidently do not agree as to aims and ideals and the practical work to be accomplished. Yet it seems to us that, as taken up in general, the tendency of the new doctrine is to make rather less of sin and more of misery and poverty. Developing along this line, it is greatly to be feared that Christianity may become confounded in many minds with a material benevolence, as doubtless it has already.

Here, for instance, is Mr. W. T. Stead, who delights in saying something sensational, outlining his ideal church of the future. "In the first place," he says, "my Ideal Church will include atheists; it will run a theatre; and it will be the proprietor of a public house." The mem-

bers of this church are to be, not Christians, but *Christ's*, ministering to the needs of humanity. Mr. Stead has merely developed to their extreme length some of those false principles which we fear are being accepted more and more by many who lose sight of the real mission and nature of the Church of Christ.

Great Thoughts has been asking leading religious workers for an expression of opinion on the subject of Mr. Stead's Church. Strange to say, Dr. Clifford, of the Baptist Union, is "completely sympathetic with the spirit and aim out of which the theory grows," though he objects to "some details." Dr. Thain Davidson speaks the truth plainly concerning the scheme and its author:—

"Coquetting, after the most ludicrous fashion, with high dignitaries of the Church of Rome, and at the same time with Positivists, and Agnostics of all sorts, he is preparing the flux which is to unite them into one. . . The *ex cathedra* tone and outrageous egotism of the style impose upon a certain class of minds, too ready to be unsettled, and yet unable to detect the sophistry. No, no, Mr. Stead! the heterogeneous conglomeration you propose, and in which your prophetic eye sees the Church of the Future, is nothing better than a social and religious chaos, from which the good Lord deliver us!"

Yet Mr. Stead is fairly representative of the spirit of the new cult. This basis of religious socialism is one on which elements of the utmost diversity in matters that are vital, as judged by Christian standards, may nevertheless unite, with the appearance of being, in the eyes of many, a Christian federation. But such a combination would be as far as anything could be from the unity of the Church of Christ. It would have a religion of its own, and of necessity would advance its interests, and the supposed welfare of the majority by the methods of political Socialism.

When Mr. Stead was in Rome he conceived the idea of what may yet be a first step toward this union. The idea might not be worthy of notice if it merely represented the author's notion, but events have shown that the suggested co-operation is not at all an improbable one. He was assured that the Pope would be delighted to summon a conference on the Sunday-rest question, "to which he would eagerly invite representatives of all Protestant sects and atheistic and revolutionary societies, so long as they would agree to co-operate." And Mr. Stead thought that "even the Moderator of the Free Kirk would admit that when he was doing such work the stoutest Presbyterian might well follow the lead of the Pope of Rome." It seems evident that there is already a great majority ready to follow almost any leading in the direction of this religio-socialistic propaganda, and we do not believe Mr. Stead's Ideal Church is at all beyond the bounds of realization. The spirit of the age favours it, and the Scriptures outline a work in the last days which implies the existence of just such an un-Christian conglomeration. W. A. S.

Progress of the Cause.

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

A PRAYER.

WHAT wilt Thou have us do?
We humbly bow and pray.
The day hastes by, 'tis nearing set of sun—
O grant no work of ours may be undone
When night shall close our day.

Let light shine round our steps,
Light from Thy precious Word.
With honest hearts we seek Thy will to know;
In paths which Thou dost choose for us to go,
We would be found, dear Lord.

Thy wheat, must garnered be.
Thy servants all be sealed.
May we not leave for other hands to reap,
Our golden sheaves, while *we*, unheeding, sleep
Upon the harvest-field?

Still dost Thou say to us,
"Ask and ye shall receive."
O Father, roll away the heavy clouds,
The darkness that so thickly us enshrouds,
That we may *Thee* believe.

On us Thy Spirit pour,
Give wisdom from above.
Thy grace to every waiting soul impart,
That now and evermore with perfect heart
We may Thy service love.

O may we faithful prove,
And till Thy kingdom come,
Go wheresoever Thou dost call to go,
Do whatsoever Thou would'st have us do
To haste the harvest home.
E. J. JOHNSON.

A VISIT TO THE CAUCASUS.

A FIVE days' journey on steamer and railway brought Bro. Laubhan and myself to our brethren in the Caucasus, the distance travelled from the Volga to this place being about 1,100 miles. Some twenty years ago, ere the railway was built, the country must have been (judging from what I have been told, and also from what I have read) something similar to the "wild West," only that instead of the Indians, the Tscherkessen and other wild Asiatic Arabs did the killing and plundering. The Cossacks have since brought them under military rule, still considerable, at least, is stolen in their name, especially live stock. As soon as we crossed the river Don, at Rostov, I perceived at once a change, so many were bearing arms. My next neighbour happened to be one of these Asiatic chiefs; his belt contained several daggers, one long one in front, while his breast was covered on either side with a row of little pockets, each containing a cartridge.

The Caucasus has been used as a place of banishment, and in this manner the Mennonite colonies came here some twenty years ago. We intended to visit them. Some 100 families, who, contrary to the Mennonite faith, accepted immersion, or baptism, had to leave their old homes in consequence, and they founded two colonies, Alexanderfeld and Wohldemfürst, both named in honor of Emperor Alexander, who granted them the land. The two colonies are close together, and have since grown to large and flourishing villages. Some of these people emigrated to America, and embraced the truth in Kansas. Two years ago one of them, Bro. Neufeld, returned, and laboured so diligently that a number began to observe the Sabbath, among them Bro. Isaac, who had been the mayor of the colony for over twelve years, and is now the elder of our church. He met us at the station, and a short drive brought us to Alexanderfeld, which is indeed well laid out. The wide street is lined on either side with beautiful white houses surrounded by large gardens, and farther on there are fine vineyards.

We were hardly seated in the house when a quartette greeted us with a song of welcome. The church now numbers over forty members, but besides these a number came from Eigenheim and Strawropol, among them a Russian brother. Our meeting on the Sabbath was in a large brick school-house. When I showed them from the maps the missions for which our Sabbath-school donations were being used, they not only concluded to aid, but in a short time collected over sixteen shillings as a beginning. That evening and Sunday evening the house was crowded with outsiders, and the effect was so telling that our enemies influenced the authorities to refuse the house in case we should ask for it again. The time was crowded with meetings for our own people, in which I set before them the rise of the message, and its needs and wants. All pledged to pay a tithe, the church record was started, and a treasurer, a librarian, and a church secretary were appointed. Nine joined the tract society. The brethren here paid about £7 12s. toward the expenses of my journey.

Monday night we left on the train for Armavir, where a team met us to take us to the Synoche church. On our way there, I caught the first glimpse, and a splendid one, of the Caucasian Mountains. Away to the left appeared the snowy heights of the Elbrus, which is over 17,000 feet high; and though it was over 150 miles off, it could be plainly seen. The Synoche church also numbers over forty members, but they are very poor, being only renters. The owner, a Russian, lives near by, and is very friendly to them. The few days of our stay were well filled with meetings, and our early morning meetings proved to be seasons of blessing. Here, also, we fully organized the church. On Thursday, we drove forty miles to Eigenheim, our largest church in Russia. It numbers over sixty members. The brethren here are mostly from the Volga. I met also a number here from Eastern Germany and Bavaria.

The greater part of this village is composed of our people. Friday, Sabbath, and Sunday were busy days. We fully organized this church, gave instructions, and elected the lacking officers. A tract society was organized, which about thirty joined. They also paid over £6 toward the expenses of my journey. I am sure that as the brethren are instructed their contributions will soon be doubled. Their Sabbath-school is somewhat crippled, as more room is needed; but they, also, started the Sabbath collection, and paid on the first Sabbath over sixteen shillings. The elder of this church, and another young brother expect to attend our school in Hamburg, if they can get their passports. One of our brethren intends also to send his son to Hamburg at his own expense. Here some brethren had come about sixty miles, and they, as well as others, made urgent calls for help, and reported good interest in their locality. The field here is indeed ripe; the greatest lack is labourers and instructors. The Lord who has blessed the message here so richly, will surely see that the work is perfected which has been so promisingly begun.

Nikolajew, Russia.

L. R. CONRADI.

DENMARK.

COPENHAGEN.—After closing my labour with the tent in Aalborg, where I remained for ten weeks, I returned to this place, where I have spent most of my time since I came to Denmark.

Oct. 22, I began meetings in a hall outside of the main city, so as to give the people in that part, also, an opportunity to hear concerning present truth. The next night I began meetings in the centre of the city, where I have rented a large and convenient hall for seven months, using it twice a week, for the sum of 450 kroner, light and heat included. One month is now past, and the interest to hear is increasing more and more every day.

Another feature of our meetings is, that many of those who were interested last winter, but who did not fully decide in favour of the truth, are in attendance at our meetings again this winter. The souls that came out last year, and were baptized last spring, have all proved faithful except one whom we all feared would not endure.

May we have the prayers of the friends of the cause? for we feel that we greatly need the blessing and help of God for this great work which we have to perform.

JOHN F. HANSEN.

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.

BIBLE READING ON THE SANCTUARY.—I.

WHAT THE SANCTUARY IS.

1. To what event do the 2300 days of Dan. 8: 14 bring us?

One of the divine beings whom Daniel heard conversing together on this subject, supposed to be our Lord Himself (Dan. 10: 21), turning and addressing him, said, "Unto two thousand three hundred days; then shall the sanctuary be cleansed."

2. Before we can decide what this cleansing of the sanctuary is, what other question must first be determined?

We must ascertain what constitutes the sanctuary, and what purpose it is designed to serve.

3. In regard to the question as to what the sanctuary is, what views do we find set forth?

There are four objects which are claimed by different ones to constitute that sanctuary which the Bible declares is sometime to be cleansed. These are. 1. The earth; 2. The land of Canaan; 3. The Church; and, 4. The tabernacle of Moses, with its antitype in heaven.

4. In attempting to decide between these views, what considerations must guide us?

The definition of the word "sanctuary," the use to which the sanctuary was put, and the general testimony of the Scriptures concerning it.

5. What is the definition of the word?

It means a holy or sacred place; some place which is not only holy in itself, but is put to sacred uses.

6. Whose dwelling-place was the sanctuary to be?

God said to Moses concerning the children of Israel, "And let them make Me a sanctuary that I may dwell among them." Ex. 25: 8.

7. In how many places does the Bible have something to say about the sanctuary?

The original Hebrew and Greek terms from which the word "sanctuary" is translated, occur two hundred and two times. They are translated sanctuary in our common version one hundred and forty-four times. See complete list in the work on the sanctuary, pp. 342-346.

8. Out of this large array of texts, what solitary passage is referred to in proof that the earth is the sanctuary?—Isa. 60: 13.

9. What are the objections to such an application of the text?

In the first place the passage does not refer to the earth in its present state, which is the subject of inquiry, but to the earth in its renewed and immortal condition; and, secondly, even then it does not call it the sanctuary, but only the "place" of the sanctuary. The next clause calls it the place of His feet. The same process of reasoning which would make the earth the sanctuary, would make it the Lord's feet, also. And the earth is not a holy or sacred place.

10. What text is offered in behalf of the land of Canaan as the sanctuary?—Ex. 15: 17.

11. In what sense does Moses evidently use the word "sanctuary" here?

In addition to its primary meaning, the word "sanctuary" has a secondary definition of "an asylum, a place of refuge and defence;" just as we say that civil and religious liberty has found a "sanctuary" in this land. It is evidently in this relation to Israel that Moses speaks of Canaan in the text before us. The preceding context speaks of their deliverance from their enemies; and the Lord had prepared that land for them as a place of refuge and defence.

12. What is the next occurrence of the word "sanctuary"?—Ex. 25: 8.

13. What contrast is noticeable between this passage and Ex. 15: 17.

The latter, God has already "established"? the other the people were to build.

14. According to David, what was the relation between the land of Canaan and the sanctuary?

The land of Canaan, or more specifically, Mount Zion, was the "border" of, or space round about, the sanctuary; but the sanctuary itself was something "built" in that place. Psa. 78: 54, 69.

15. What text is quoted to prove that the church constitutes the sanctuary?—Psa. 114: 1, 2.

16. What lack in this proof-text is at once apparent?

It is too limited. If the church is the sanctuary, it of course takes all the church to constitute it. The text, however, only says that when Israel came out of Egypt, Judah was his sanctuary. But Judah was not all the church, but only one-twelfth part of it. Why, then, is Judah called the sanctuary?—Simply because within the borders of that tribe, the sanctuary was to be built; just as the same tribe is called "Mount Zion," simply because that sacred mountain was a part of their territory. Psa. 78: 68, 69.

17. With what is the sanctuary of the prophecies (as Dan. 8: 14) inseparably associated?

With the two covenants. Heb. 9: 1.

18. What was the sanctuary of the first covenant?

Paul, in Heb. 9: 1-5, gives a definite description of the tabernacle built by Moses, and its furniture, and says positively that that was the sanctuary of the first covenant.

19. How is this shown to belong to the covenant, since "covenant" in verse 1 is a supplied word?

So is "covenant" a supplied word in the verse before; but no one will question for a moment that Paul is there talking about the covenant. So Meyer, the great German commentator, says that "covenant" is the only word to be supplied in Heb. 9: 1; and the sanctuary there spoken of, is the sanctuary of that covenant.

20. How long did the first covenant continue?

Till it was superseded and taken out of the way by Christ on the cross, to make way for the second. Heb. 8: 13; 10: 9.

21. What decisive bearing do these facts have on the different views above referred to?

They for ever demolish the claim that either the earth, or Canaan, or the church, is now, or ever has been, the object which the Bible sets forth as the sanctuary; for if either of them ever was the sanctuary, it was such from Moses to Christ; but Paul explicitly describes another object (the tabernacle of Moses), and says that that was the sanctuary of that dispensation. Nor can either of them be the sanctuary of this dispensation; for Paul plainly shows in the book of Hebrews that the sanctuary of this dispensation, is but the antitype of the sanctuary of the Mosaic or typical dispensation.

22. Where is the tabernacle of Moses described?

Exodus 25 and onward.

23. According to what was it built?

According to a pattern shown by God to Moses in the mount. Verse 9.

24. From what was this pattern derived?

From something in heaven. Heb. 8: 5.

25. How was the tabernacle of Moses constructed?

Of separate and detachable parts,—boards, bars, rings, and covering curtains,—so that it could be easily taken down and set up again. Ex. 26 : 15-30.

26. To what did this give place in the days of Solomon?

To the permanent structure of the temple at Jerusalem. 1 Kings 7 : 51 ; 8 : 1-11.

27. Why was the tabernacle first constructed as a moveable building?

To adapt it to the circumstances of the children of Israel, as they were journeying from Egypt to Canaan. They transported it with them, taking it down at every move, and setting it up again at every stopping-place.

28. What was common to both the tabernacle of Moses and the temple of Solomon?

Only this feature—two apartments, a holy and a most holy place. The boards, bars, rings, and covering curtains of the tabernacle, were not reproduced in the temple.

29. Was the temple made after a pattern, the same as the building erected by Moses?

It was. David declares that God gave him the pattern of the sanctuary as embodied in the temple. 1 Chron. 28 : 11, 12, 19.

30. In what, therefore, did the resemblance of both the tabernacle and temple to the heavenly pattern, consist?

In only this feature: two apartments, a holy and a most holy place. The heavenly building is certainly not composed of boards, bars, rings, and covering curtains, like the tabernacle; nor can we suppose it to be, either in material or workmanship, like the temple of Solomon. Yet, if the glorious heavenly temple had two apartments adapted to, and designed for, certain special purposes, any building erected here on earth, having like apartments, used for like purposes, however constructed, and however diminutive in size, would be a figure of it. And this is the only feature which the earthly building and heavenly pattern have in common. Those, therefore, who say that the heavenly sanctuary has only one apartment, a most holy place, as some do, are plainly at variance with the Scriptures.

U. S.

Interesting Items.

—News is received in Berlin from Zanzibar that the caravan routes to the Victoria Nyanza are again dangerous.

—Every year Mdme. Carnot, wife of the French President, has a Christmas tree for the benefit of the poor children of Paris, and this year she proposes to help the most necessitous widows in the city.

—An accident occurred at the south end of the Tay Bridge, a goods engine smashing through the buffers at a siding, and only stopping as it overhung an embankment fifty feet high, at the foot of which were dwelling houses.

—The ice blockade of the harbour at Odessa has thrown out of employment upwards of 5,000 workmen and dock labourers. In addition to these the Russian Benevolent Society is providing for 10,000 wholly or partially destitute people in the city.

—A heroic act in connection with the saving of life at sea is reported from Dantsic, where the lifeboat went out to rescue the crew of a shipwrecked brig, and had to toss and battle about for seventeen hours at a stretch in heavy weather before it could effect its purpose. When brought ashore the crew of the brig, as well as that of the lifeboat, were half frozen.

—Advices received in San Francisco from the Caroline Islands state that the Onea natives killed as many as 300 foreigners in the revolt against the Spanish authorities. The missionaries have all removed to another island. They say that their houses have been looted by the natives. The excitement extends to the whole group of islands, and a general massacre is feared.

—No fewer than 2,378 outbreaks of fire occurred in London during 1890.

—It is calculated that there are 195,000 women employed as dressmakers in Paris.

—The lifeboats round our coast last year rescued from peril of drowning 547 persons.

—The Registrar-General tells us that the number of religious denominations in England and Wales is at this time 251.

—The emigration returns show that 316,145 persons left our shores during the past year, being a decrease of 26,496 when compared with 1889.

—A school of horticulture for women is to be established near London in the spring, under the direction of a lady who is a practical gardener.

—At the Boston, Lincolnshire, Quarter-Sessions there were no prisoners for trial, an event which has only happened once before in the space of 120 years.

—The upland farmers of North Wales report that upwards of 2,000 sheep have perished on the hills in consequence of the keen frosts and snow and the worrying of dogs.

—One of the greatest commercial projects for the present year is said to be the construction of a line of steamers which shall run from Queenstown to New York in one hundred hours.

—The first vessel built for the Manchester Ship Company has just been launched. It is the pioneer steamer of a service which will run between Belfast and Manchester, having Liverpool as a port of call.

—A vessel, which has just arrived at Liverpool, reports that during the voyage a man fell overboard, and before he could be picked up he was attacked and killed by two albatrosses, which swooped down upon him like eagles.

—The lakes in the Austrian Alps are frozen over. The ice on some of them is so thick that heavily-laden teams cross in all directions to save the circuitous roads and routes. Sleighing and skating are more than ever in favour among the rural population.

—Despatches from Winnipeg state that the Canadian Indians are in a state of excitement, and mounted police are being hurried into the district to keep order. The Sioux in Canada are said to be anxious to avenge the death of Sitting Bull in Dakota.

—Dr. Bors, of Kaschau, Hungary, claims to have found a remedy for diphtheria. There has recently been an epidemic of diphtheria in Kaschau, and of those treated with Dr. Bors' remedy there died only 2½ per cent., while 75 per cent. died of those treated by other methods.

—A terrible colliery explosion has taken place at Polish Ostrau. Four hundred men were in the pit at the time, but most of them were able to escape. Fifteen, however, had been discovered on Saturday evening, and it is feared that not less than 40 persons have been killed.

—A distressing disaster occurred on Sunday at Buda-Pest. The river had frozen over, and many of the townspeople had ventured thereon, when the ice gave way, and a considerable number were precipitated into the water. A number of persons are reported missing, including several children.

—A remarkable petition to the Queen is on its way from India. It is upwards of sixty feet in length, and is signed by more than two thousand women of India, who are anxious that the age at which a marriage may be legally entered upon shall be raised from its present limit of ten to fourteen years.

—A cargo of gas coal has just reached Liverpool from Sydney. It is said to produce gas at the rate of 18,000 cubic feet to the ton, and its value delivered at the gasworks is £6 10s. to £7 per ton. A peculiarity of it is that nearly the whole of the coal can be utilised for gas making, the residual product being an inconsiderable quantity of white ash.

—An encyclical letter addressed by the Pope to the bishops of the Catholic world, ordering simultaneous collections in aid of African missions on the Feast of the Epiphany, was read throughout England on Sunday.

—The German Emperor purposes visiting Queen Victoria in August, will occupy Buckingham Palace in State. The Emperor's New Year's gifts to his six sons were all of a military kind, consisting of swords, toy soldiers, guns, and fortresses. The new-born baby had a sub-lieutenant's commission put into his cradle.

—The Queen drives out daily in an open carriage at Osborne, and appears to enjoy the cold weather. The Queen is sending an Indian elephant, richly caparisoned, as a present to the Emperor of Morocco. Her Majesty returns to Windsor about the middle of next month, and after a short stay will proceed to Florence.

—Advices from Berlin say that over twenty vessels, amongst them several steamers, are drifting amidst the ice in the river Elbe. Some fears are entertained as to the passengers and crews running short of provisions, there being no possibility of approaching the distressed vessels through the masses of drift ice.—*Exchange.*

—Cheap postage rates are now in force between this country and many of our colonies. The rate is now only 2½d. the half ounce to India, to the Australian colonies, the Mauritius and its dependencies, and the British West Indies. The reduced postage is applicable to all routes, except in the case of the Cape and Natal. The new rates to Cape Colony and Natal are 4½d. the half ounce via Lisbon, and 2½d. by all-sea route. To the Transvaal, Orange Free State, and British Bechuanaland the new rates are 4d. the half ounce by all-sea route, and 6d. via Lisbon.

—An Odessa dispatch says that the following sentence has just been passed on Ivan Posoulski, who escaped twice from Siberia, the last time after killing both his guards:—Ivan Posoulski is again to be transported to Siberia. On arriving there (where he is to pass the remainder of his life), he will receive 200 strokes of the knout. He will be always chained, and will have to drag after him an iron ball weighing 20lb. His chains will be riveted to the cart, which he will have to draw for a period of three years. For the ensuing twenty years he will be treated as a dangerous felon, and be compelled to fast several times a week.

—Many fatalities arising out of the great frost are reported. A young girl missed her way in the dark near Mexborough, and was found dead from exposure. A tramp, his wife, and three children were found dead by the roadside near Abingdon, having succumbed to the cold. Four schoolboys, who had been sliding near Neath, lost their way, owing to the fog, and when discovered after a prolonged search were nearly dead. Two boys while tobogganing near Chatham were precipitated over a cliff. A young lady was drowned while skating near Armagh. A young couple while skating at Lockmaben met their death through the ice breaking.

—There was a great disturbance at Motherwell, near Glasgow, when, at the instance of the Caledonian Railway Company, the Sheriff attempted to dispossess the families of a number of men who had gone out on strike. Many of the miners of the surrounding district who sympathized with the men assembled upon and about the bridge spanning the Motherwell station until, according to one estimate, something like 20,000 persons were present. Having been twice previously de-fused, the Sheriff was accompanied by a posse of police and a body of Hussars. At the outset the police determined to clear the railway bridge. Resistance was offered, truncheons were drawn, the crowd were charged, stones were thrown, and a general melée ensued, in the course of which several people were injured.

“EDEN TO EDEN.”

Medium Svo. 264 pp.

A NEW BOOK ISSUED BY THE
Pacific Press Publishing Co., 48, Paternoster Row,
 LONDON, E.C.

This book is a most interesting study of the more important historic and prophetic portions of the Scriptures. The author traces the world in its career from the time when “God saw everything that He had made, and behold it was very good,” on through the period while “The earth also is defiled under the inhabitants thereof,” to the future glorious time when Christ says to His followers, “Come ye blessed of My Father, inherit the kingdom prepared for you.”

Although very brief for a work covering, as it does, the entire period of the world’s history and the consummation of the plan of redemption, yet the important truths which enter into this plan are so connected in their presentation that the thoughtful reader cannot fail to see the relation of each to the others, and to realize the necessity of each as a part of the whole—brevity being rather a help in this direction than otherwise.

Every chapter is alive with interest, and no one can thoughtfully read the book without deriving profit from its pages.

The book is nicely printed and beautifully embellished with Sixteen Handsome Engravings, most of which were designed expressly for the work.

PARTIAL LIST OF CONTENTS :—In the Beginning—The Promise of God to the Fathers—Steps of the Faith of Abraham—The Covenant with Israel—An Important Question Settled—The Kingdom and its King—The Time of setting up the Kingdom—The Hour of Judgment—The Commandments and the Faith—The Seal and the Mark—Signs of the Second Coming of Christ—The Resurrection of the Dead—The Restoration of the First Dominion.

Bound in Cloth, bevelled boards, gilt edges and cover. Cloth, plain, gilt lettering.

THE ATONEMENT.

BY J. H. WAGGONER.

An examination of the remedial system in the light of nature and revelation. In two parts. Part I., “An Atonement Consistent with Reason.” Part II., “The Atonement as Revealed in the Bible.” This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged. 12mo. cloth. 4s. 6d.

Restoration of the Sabbath,

—OR THE—

Bible Testimony concerning the Lord’s Day.

This tract presents briefly, yet comprehensively, the Bible testimony concerning the Lord’s Day, the Sabbath. The Prophetic Scriptures which relate specially to the Law of God and the Day of Rest are examined in the light of history, with quotations from Church catechisms and modern historians.

THE DAY OF REST IN BOTH TESTAMENTS.

24 pp., price 2d.

A VALUABLE MEDICAL BOOK

FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

Its Nature, Causes, Prevention and Cure, and Diseases of the Throat, Eye and Ear, due to Nasal Catarrh; with a chapter of

CHOICE PRESCRIPTIONS,

—BY—

J. H. KELLOGG, M.D.,

The work is embellished with a coloured frontispiece and six beautifully coloured plates, besides many cuts illustrative of the Throat and Nasal Cavity in health and disease. 120 pp. bound in cloth, 3s. In paper covers, same contents as bound book, 120 pp., 1s. 3d.

A NEW BOOK.

MAN THE MASTERPIECE;

—OR,—

PLAIN TRUTHS PLAINLY TOLD

—ABOUT—

BOYHOOD, YOUTH AND MANHOOD

By J. H. KELLOGG, M.D.

One of the most urgent demands of the times is for better men. The object of this book is to make men better physically, mentally and morally. The author treats the subject chiefly from the *physical* stand-point, believing that a vigorous body is the best foundation for a sound mind, and that physical and mental health are most conducive to healthy morals.

Cloth, embossed in gold and jet, red edges. Leather (Library style). Whole Morocco, gilt edges.

Send for Catalogue of Publications.

PACIFIC PRESS PUBLISHING CO.,
 48, Paternoster Row, E.C.,
 451, Holloway Road, London, N.

THE PRESENT TRUTH.

"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 15, 1891.

CONTENTS.

Faith (Poetry), L. D. SANTEE,	17
Transformation through Christ, MRS. E. G. WHITE,	17
A Modern Martyr (Poetry),	18
Selfish Fruit Bearing, J. H. DURLAND,	18
"Born Again," HAROLD STEARNS,	19
The Law of the Sabbath,	19
"We know, by Faith we know," R. F. COTTELL,	20
Christ's Welcome,	20
He has Prayed for Us, T. H. GIBBS,	20
Denying Christ,	20
A Dutch Lullaby (Poetry),	21
Was It Early Training?	21
"My Hounds are all Pups,"	21
Enjoyment at Home,	22
Domestic Uses of Ammonia,	22
Obedience,	22
To Young Men,	22
The Christianity of the Body,	22
The Drink Curse,	23
Beer in Germany,	23
Oatmeal as a Food,	23
Cold Water Baths,	23
Intemperance Impeached,	23
Prophet, Priest, and King No 2, D. A. R.,	24
Some Remedies for Failures in the Christian Life,	24
M. C. W.,	24
Speak Thou the Things which become Sound Doctrine,	25
G. C. T.,	25
The Service of Self, L. A. S.,	26
Anti-Reformation Times,	26
Died a Spiritualist, W. A. C.,	26
The Present Crisis,	27
The Malta Marriage Question,	27
Locking up the Bible	27
Reasons against Sunday Laws,	27
A New Religion, W. A. S.,	28
A Prayer (Poetry), E. J. JOHNSON,	28
A Visit to the Caucasus, L. R. CONRADT,	28
Denmark, J. P. HANSEN,	29
The Sanctuary—1 (Bible-reading), U. S.,	29
Interesting Items,	30

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:12.

In our Progress department this week is another report from Russia. Since this was written, Bro. Conradi has arrived safely at his home in Hamburg, after having stopped at Constantinople and other points on his homeward journey. He has had the privilege of visiting all parts of Russia where we have churches, and of meeting and counselling with our Russian and German-Russian brethren.

As we go to press the Scotch railway strike still continues. It is the greatest battle between labour and capital that Scotland has ever seen, and is carried on at great loss to public and private interests. Numerous accidents, and some narrow escapes from serious disasters are reported, as the result of the efforts of employers to keep up the traffic with the help of new and inexperienced men.

The Queen has approved of the nomination of Dr. Magee, Bishop of Peterborough, to the Archbishopric of York. Dr. Magee has been recognized as one of the most able and tolerant of Churchmen, and his promotion receives general public approval. Though a staunch champion of the Establishment, he nevertheless goes beyond many Nonconformists in his opposition to State interference with individual liberty of conscience. He has laid down some true Scriptural principles in the matter of Sunday law legislation.

ENCOURAGED by their efforts among Europeans in India, Mahomedans have for some time been conducting missionary operations on a small scale in England. Three more missionaries, it is said, are about to leave Hyderabad to preach Islam in this country.

"The Anglican Synod of Toronto," we read in a contemporary, "has, by its committee on systematic giving, condemned bazaars and other such means of raising money for religious purposes." It would be well if Anglican and other bodies in this country were to take a similar stand.

HOLLAND has at last joined the Anti-Slavery Convention, from which it has been held back by the interests of Dutch distillers who were finding a good market in the Congo district. Now, however, it will be possible for the Congo State to levy such duties on imports as will enable it to grapple with the slave trade at its very head.

THE Society for the Prevention of Cruelty to Children is doing an excellent work. At a recent meeting, Mr. Waugh said he was convinced that much of the cruelty was not so much due to studied brutality, as to the absence of moral consciousness. One case which the *Daily News* says "sustains the theory that the faculties of some persons are so mixed and confused as to be in a state of pulp," is thus stated:—

"On a cold night, an officer of the Society found a child dressed merely in his shirt, going to a public-house for beer. 'Oh, please, sir, he's insured' was the mother's excuse. The woman was either a wit or a lunatic, but in either case she was probably improved by a visit to gaol."

HERE is an advertisement from a Kettering paper. Some professors must surely be "lovers of pleasure more than lovers of God" if such entertainments are necessary to raise money for a Church school:—

"A theatrical entertainment will be given at the Rectory, on Wednesday, 17th December, at 3 P.M. and 8 P.M.; and on Thursday, 18th, at 7:30 P.M. The play will be 'The Sleeping Beauty' and will conclude with the 'Tambourine Dance.' Tickets for each performance, 2s. and 1s. Tea will be provided after the morning performance at 6d. per head. Carriages at 5 P.M. Tickets sold at Barton Seagrave Rectory, and by Messrs. W. E. and J. Goss, Market-place, Kettering. Apply early, as space is limited. No admission without a ticket. Proceeds to go towards liquidation of the debt on the National School."

OUR publishers have just issued a new work of over 250 pages. It is the last production from the able pen of the late J. H. Waggoner, of Basle, Switzerland. The title of this volume is "From Eden to Eden." The book is all that its name implies. In a clear light it presents God's purpose in the creation of this world and its race; the introduction of sin; the plan of redemption through the Gospel of God's dear Son; the covenant with Abraham and Israel; the return of the Jews; Rome's apostasies and her present attitude toward the truth; the final kingdom and its King; the second advent; the resurrection of the dead, and the restoration of the first dominion. After a careful reading of the book we have no hesitation in saying that it is the author's best effort. It is beautifully illustrated and handsomely bound in plain cloth and gilt. Price, from 4s.

THE following, from a bookseller's catalogue of old books, reminds us of the blessings of a free press and religious liberty:—

LEIGHTON (ALEX. M.D.).—APPEAL TO THE PARLIAMENT, or SIOU'S Plea Against the Prelacie, with two curious prints, sm. 4to, sheep, scarce £1 1s.

Printed within the year and month wherein Rochell was lost, Sept., 1628. For writing this book the author was twice publicly whipped and pilloried in Cheapside, his ears cut off, his nose twice slit, his cheeks branded with S. S. (Sower of Sedition), and was eleven years imprisoned in the Fleet.

THE enemy of souls is at work in these latter days "with all power." The Scriptures compare the moral condition of society just before the coming of Christ to that of the days of Noah. Now and then a lurid light is thrown upon our nineteenth-century civilization, which shows how the vine of the earth is ripening for the harvest. The Bishop of Salisbury is not an alarmist, and his responsible position must surely cause him to weigh well what he says. Speaking last week in Salisbury, he asked his hearers to pray specially for the young people in the villages. In some parishes, he said, there was scarcely a pure marriage made in the course of the year. There was a low standard—a low level in this matter that propagated itself from generation to generation. "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay."

AN American judge has refused to sentence a murderer to be hanged on Friday, because the Saviour was crucified on that day. "This eccentric reasoning," says the *Christian Commonwealth*, "was not a bit more curious than a great many methods by which people account for their actions on religious grounds." We quite agree with this comment. Especially is this true of the reasoning by which so many attempt to justify the keeping of Sunday, the first day of the week, because Christ rose on that day. The Scriptures nowhere intimate that a rest from labour should commemorate the day of Christ's resurrection. We might as reasonably plead that the Mahomedan chief festival day, Friday, commemorates the crucifixion, and so should be observed by Christians. The Lord has not left His people to such reasonings regarding moral duties, but the Scriptures plainly tell us what day is the Sabbath, and why Christ is honoured by its observance.

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

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL, PUBLISHED FORTNIGHTLY.

This Journal is devoted to the dissemination of the great Bible doctrines of Repentance and Faith, Salvation through Christ, the integrity, perpetuity, and obligation of the Moral Law, a thorough Sabbath Reform, the Second Coming of Christ our Life, True Temperance, and other correlative doctrines and truths.

ANNUAL SUBSCRIPTION RATES: For the United Kingdom, and all countries within the Postal Union, post free 3s. Countries outside the Postal Union, extra postage added.

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

Editorial communications to be sent to the Editor "PRESENT TRUTH," 451 Holloway Road, London, N. Address all business correspondence to Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.

Send for Catalogue of Publications.

PRESENT TRUTH is printed by the Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.