

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR—

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THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way—
The dawn is near!

True, thou art weary; but yon brighter ray
Becomes more clear.

Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

The night of life is mournful; but look on—
The dawn is near!

Soon will earth's shadowy scenes and forms be
gone;

Yield not to fear!

The mountain's summit will ere long be gained,
And the bright world of joy and peace attained.

“Joyful through hope,” thy motto still must be—
The dawn is near!

What glories will that dawn unfold to thee!
Be of good cheer!

Gird up thy loins; bind sandals on thy feet;
The way is dark and long; the end is sweet.

—Selected.

General Articles.

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

THE VICTORY OF THE SAINTS.

“THEY shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.” Isa. 49: 10. While passing through the shadows and toils of earth, it is cheering to look beyond, and see the sunshine of an endless day. Ever since the Gospel was manifested, and Abel enjoyed its consolations, the hope of immortality and a life beyond the grave has lived in the hearts of men, given zeal and enjoyment to their worship; and the sunshine of heaven seems brighter and the rest sweeter as we are drawing nearer to it. The coming glory appears more desirable as the time approaches for its revelation.

It may be well first to consider the class that is to enjoy this gracious promise. Before we can claim a promise, we must first be sure that we are com-

plying with the conditions upon which the promise is made; and we ask concerning this class, What are the characteristics that entitle it to the reward? There is no doubt that the redeemed are the company here spoken of, and we will follow them through their earth life, to learn their characteristics. They shall be gathered from the north, south, east, and west (Psa. 107: 3; Isa. 49: 12), so that nationality makes no difference in making up the armies of the skies. All are, by adoption, “sons of God.” 1 John 3: 1.

The first special feature worthy of note is, that they have made a covenant with God by sacrifice. Psa. 50: 3. They are a tried people. John said, at the beginning of the New Testament dispensation, “In the world ye shall have tribulation.” Chap. 16: 33. Luke also testified, “We must through much tribulation enter into the kingdom of God.” Acts 14: 22. Paul inquires, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword” (Rom. 8: 35)? and while drinking of the baptism of suffering, exclaims, “I am exceeding joyful in all our tribulation” (2 Cor. 7: 4); and again, “We glory in tribulation also; knowing that tribulation worketh patience.” Rom. 5: 3.

In the prophetic age, the story was the same. Noah could point to more than a century of unbelief and ridicule. Isaiah was no stranger to hardship, and Jeremiah from his dungeon could testify the same. Christ, when teaching those who were to suffer in His cause, added, “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” Matt. 5: 12. Coming down to the evening of our world's history, the facts are the same. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12: 17. A little way on, and the tried ones can shout, “Victory at last!” The angel says of them, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” Rev. 7: 14.

With these texts before us, the con-

clusion is inevitable. Those who will not suffer with Christ, shall never reign with Him. Feet that enter into rest will be scarred with thorns, and toil-worn with the journey. Hands that finally sweep the harp-strings of heaven will be active here in the Master's vineyard. Hearts that know the bliss of heaven must first know the sorrows of earth. The desert comes before Canaan. The Captain of our salvation was made perfect through suffering (Heb. 5: 8, 9), and the children must pass through the crucible before they can reflect the Master's image. Only the refining process can develop the sweet trust of a pure and holy life. Let us remember the beautiful words of the poet:—

“Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality.”

Another of their characteristics is *obedience*. Of Abraham, the record says that he obeyed God, and because of this he obtained favour with the Almighty. The chief requirement in the old covenant was, “Obey My voice.” Ex. 19: 5. All through the Jewish age, obedience brought blessings, while disobedience brought calamity. The wise man says, “Fear God, and keep His commandments: for this is the whole duty of man.” Eccl. 12: 13. Paul, in writing to Christian converts, says, “Ye have obeyed from the heart that form of doctrine which was delivered you.” Rom. 6: 17. The same thing is true of the remnant Church at the close of time. They are obeying God. Rev. 14: 12. Even Christ, the sinless One; learned “obedience by the things which He suffered.” Heb. 5: 8.

Faith is a prominent feature in the class that shall claim the promise contained in my text. Faith is the strong cord that has bound the church to God in all ages. In this, we have the mighty motive that has filled the world with martyrs, and the Lamb's book of life with the names of the redeemed. Hebrews 11 contains a roll of honour of men who stood out prominent as land-marks in their generation, who through faith gained victories, and died as conquerors. The last church possesses this grace.

Without faith it is impossible to please God. Heb. 11:6. Lack of faith caused the rejection of Israel. In proof of this, read Deut. 32:20: "And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith." Again (Heb. 4:2): "The Word preached did not profit them, not being mixed with faith in them that heard it." If space allowed, I should be glad to notice at length Noah's clinging by faith to God, and preparing for a destruction that was coming on a guilty world—a destruction yet unseen, and according to all reason improbable if not impossible. A hundred years of ridicule and contempt did not vary his actions or cause his faith to waver; nor did the faith of the Hebrew children waver, while standing for God, with a fiery furnace yawning to receive them, and surrounded by an idolatrous world. I do not read that they had ever been brevetted for gallantry on the field of honour, or that they had ever gained the cross of the Legion of Honour; and yet they feared not to say to the mightiest monarch on earth, "We are not careful to answer thee in this matter." They were willing to die, but never to prove disloyal, and the Son of God came down and walked in the fire with His children. My heart has always been thrilled in reading that third chapter of Daniel, and the desire of my life is—

"Oh, for a faith that will not shrink,
Though pressed by many a foe."

Faith makes heroes, and Daniel, looking calmly up from the depths of the lions' den, is but another instance of the power of that faith that is fixed upon the living God; and when faith is fired by love, the cause of God is first, and life is secondary. I think of Stephen, a man full of faith (Acts 6:5), giving his last testimony, with his face like an angel's, and dying with a vision of glory before his eyes. How much of that faith have we? I should like to notice the sacrifice of Moses, the faith of Elijah, and the devotion of Paul, but space forbids. The last church possesses this grace, this faith which the storms of earth cannot shake. Rev. 14:12 declares not only that they obey God, but that they "have the faith of Jesus." Here, then, are the prominent features of the blood-washed throng. They have sacrificed in the Master's service; they have kept the commandments of God, and had the faith of Jesus.

And now, dear reader, let us examine ourselves, and see if we can claim the promises God has made to the righteous. Are our time, talents, and means consecrated to the cause of God? Are we sacrificing for the solemn work now going on? Are we obeying the holy law of right, having every element of our being in subjection to Christ? Are our sins all confessed and forgiven? or have we some sins left for the Judge to pass sentence upon at the last day? Have we that living, loving faith that makes our work

a labour of love. Are we ready for the coming of the Son of God, and to be gathered when the angels gather the elect?

These are pertinent questions in view of the advent and the judgment, and we shall have to meet both. If we are reconciled to God, then we can read the promise, and rejoice in the shelter and protection offered,—“They shall not hunger nor thirst.” Oh, the tender care that God has for His people! Christ came to earth for us, and returned to heaven to prepare a place for those who shall be saved. He is coming after His children ere long, coming with all the angels to gather His elect. The trumpet shall sound, and then—O what a gathering! Graves that men had long forgotten, God has remembered. Unnumbered multitudes spring to life. God gathers His chosen ones, some from mossy tombs, some from humble resting-places, and others from the shadow of imposing marble. Still others are reaching up eager, waiting hands from living homes, and as the angels gather them, the grand shout of triumph rolls its billows up against the heavens, “O death, where is thy sting? O grave, where is thy victory?” Paul adds to the picture the sweet joy of the reunion of friends: “We shall be caught up *together with them.*” Oh, the heart-aches that will then cease for ever! Oh, the loneliness that will then be banished! We shall know as we are known. Husband and wife, with loving embraces, meet to part nevermore. Brothers and sisters meet with clasp of glad hands. Parents and children greet each other with a joy beyond words, to tread together the eternal pathways. Friends mingle in sweetest fellowship. Joy is complete, and the former things are not remembered, neither come into mind. The song of Moses and the Lamb is chanted by immortal tongues, and matchless voices freed from corruption. The chariots of heaven convey the redeemed up to the Father's house. The jasper walls appear. “Oh, that home of the soul!”

How barren are words to describe the city of the pearly gate! Its glory gleams along the pages of revelation. Bright with the radiance of heaven, 'neath the tender glow of a Saviour's love, it shines with the fadeless beauty of immortality. Its foundation stones are rainbows of light, its crystal walls reaching high in the heavens, its streets of mirrored gold; while mansions and crowns are awaiting the overcomers. Enjoying the vigour of immortal youth, beneath the sheltering care of the Almighty, we shall enjoy the promise to which we have referred, “They shall not hunger nor thirst.” With every longing satisfied, we shall be indeed children of God, gathered home to a heaven of love, and mid the white roses of a perpetual peace, shall live while eternity endures. God grant that reader and writer may be there.

L. D. SANTEE.

CONVERSION.

THE Bible teaches that when a soul is converted, a change is wrought in the mind which affects the whole course of his life. Spiritual strength is also imparted, which enables the individual to obey the Lord. Before conversion, the carnal mind hinders obedience to God. Paul says, “We know the law is spiritual: but I am carnal.” A carnal mind cannot be subject to a spiritual law. “For that which I do, I allow not; for what I would, that I do not.” (See Rom. 7.) The reason assigned in the Galatian letter, for man's natural inability, is that “the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.”

The Spirit of God convicts of sin, and then the sinner wants to be set at liberty. Christ said that when the Comforter (*Advocate or Helper*, margin, Revised Version) should come, He would convict the world in respect of sin. The Authorized Version says He will reprove the world of sin. This Spirit is to guide into all truth. The Lord finds the sinner dead in his trespasses. By His Spirit He quickens to life. “But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ.” Eph. 2:4, 5. This quickening imparts new life, and in this way we were created in Christ Jesus unto good works. The life imparted in this manner is life from Christ, and this life dwells in God's children. It is in this manner that Christ dwells in the heart by faith. This gives strength, and the individual is said to be “strengthened with might by His Spirit in the inner man.” His comprehension of God's love expands, and as these ideas grow in his mind, his love for God increases accordingly. The Lord can then fill his mind, so that he is filled “with all the fulness of God.” Eph. 3:16–19. By thus dwelling upon God's love, he is growing “in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” He thus beholds Christ, and by beholding, he is “changed into the same image.” 2 Cor. 3:18.

The promises of God give hope of a future life and a glorious home, and so hold God's children that they are anchored on Christ to the eternal world. Through these views, by faith, the eyes of their understanding are enlightened, and they know what is the hope of their calling, and what is the richness of the glory of the Saviour in the earth redeemed and possessed by those whom He died to save. Eph. 1:17, 18. These glad scenes of joy constantly before our spiritual eyes, give the soul a keen appetite to feed upon the Word of God, which becomes sweeter than the honey-comb, and more to be desired than fine gold. It is in this manner that Jesus imparts His own spiritual nature to His children, and as their minds

lift them up, they escape the corruption that is in the world through lust, and are led by the Spirit of the Lord to walk in the commandments of God; so that it is God working in them, both to will and to do of His good pleasure. This is certainly what the apostle meant when he wrote to the Galatians that the life that he was living in the flesh, was after the life of the Son of God, and that it was Christ that was living in him.

I understand the Scriptures to teach that Christ infuses His own nature into His followers through faith, so that the power of God rests upon them, and keeps them from the power of the wicked one. Such a heart wells up with gratitude to God, even as the water flows from a living fountain. An individual who is thus given up to the service of God, is converted. He will be found magnifying the Lord in his heart. His words will speak forth the praises of his Leader, and all his works will be a testimony that there is a living Saviour who cares for His followers. This Saviour invites us to come to Him and take His yoke upon us; and He promises that if we do so, we shall find rest to our souls.

WM. COVERT.

JOHN HUS AFTER HIS CONDEMNATION.

It has been said that he foretold the coming of Luther, and the dawn of the glorious Reformation. Yet he was no prophet, as he said himself; save in so far as he heard the mystic voices of the three great and true prophets, Faith, Hope, and Love—which bear continual witness within us of the final victory of truth and right, and the manifestation of the sons of God. This was all that he foresaw, but it was enough. "I pray of you," he wrote to Von Chlum, "expound unto me the dream of this night. I saw how that, in my church of Bethlehem, they came to raze and put out all the pictures of Christ, and did put them out. The next day after, I arose, and saw many painters, who painted and made more fair pictures, and many more than I had down before, which pictures I was very glad and joyful to behold. And the painters, with much people about them, said, 'Let the bishops and priests come now, and put us out these pictures.' Which being done, much people seemed to me in Bethlehem to rejoice, and I awaking herewith, laughed for joy." This vision he himself expounded afterwards, "I am no prophet, and yet I firmly hope that this image of Christ, which I engraved in men's hearts at Bethlehem where I preached His Word, will not be effaced; and that, when I cease to live, it will be far better portrayed, and by far mightier preachers, to the great joy of the people. And I, too, when I awake in the Resurrection, shall rejoice thereat with exceeding joy."

Christ "measures nearness to Himself by the keeping of His commandments,"

Hus had written in earlier days; and now he found His commandments "not grievous,"—even that one which says "Love your enemies." Michael Cansis, "poor fellow," as he calls him, was easily pardoned, and earnestly prayed for, though he had showed his hostility to the meanest and the most cruel lengths; Paletz, however, had caused him far more bitter pain. As he said himself "the wounds we receive from them in whom our soul had placed its hope are the most cruel, for to the sufferings of the body are joined the pangs of betrayed friendship. In my case it is from Paletz that my deepest sorrow proceeds." But in this thing also God gave him the victory. He found a unique way of showing his enemy how entirely he forgave him.

The Council, with strange inconsistency, allowed the condemned heretic a confessor; and he made choice of Paletz for the office. He was willing to kneel at his feet, and to take from his lips the assurance of God's forgiveness of himself.

Paletz, very naturally, declined the task: but he came once more to the prison, and this time not to taunt or to threaten. With emotion that seemed to be genuine, he implored his injured friend to retract, and save himself.

Hus explained to him, very gently, the reasons for his refusal, saying to him, "I pray you, tell me your mind. Put yourself in my place. If you were called on to abjure what you had never held, or what you knew to be true, would you do it?"

"It would be very hard to do," Paletz acknowledged. Hus then asked his forgiveness for any words that might have given him pain; and especially for a nickname, that of "fictor" or "concertu," which he had given him in the heat of controversy. This overcame Paletz completely, and he wept aloud. What other pardon was asked and given we are not told. Though it is not hard to guess. All we know is, that Paletz left the prison utterly broken down, and weeping bitterly.—*Sunday at Home.*

REFUSING LIBERTY.

ON the wall of a church in Algiers may be seen a memorial tablet inscribed with the name of Devereaux Spratt, whose name deserves to be held in everlasting remembrance. He was born in England. In 1641, he, with 119 other persons, the passengers and crew on board an English ship, were captured by Algerine pirates and sold into slavery. Having tasted of the love and grace of Jesus Christ, he soon commenced labouring for the salvation of men, and numbers were through his testimony brought to know and acknowledge the Lord. After some time, Mr. Spratt's family, being influential, persuaded the English Government to interfere on behalf of these poor captives, and the Dey of Algiers granted to Mr. Spratt his liberty. But the men whom he had led to Christ, and to whom

he had preached the gospel of the grace of God, sorrowed bitterly as they thought of losing from among them the man who had turned their feet into the testimonies of the Lord; and the bonds which held him to them were so strong and tender, that the good man declined the offer of his freedom, gave up the thoughts of home and friends, and consented to abide in life-long bondage, that he being a slave might make others free. Thus he lived and died an Algerine slave, and yet a free man in Christ Jesus; and when the Day of Redemption shall come, and he shall appear in "the glorious liberty of the sons of God," no doubt there will be a multitude that shall rise and call him blessed, and hail him as a messenger of God to them.—*Common People.*

THE WEEK.

ONE of the most striking collateral confirmations of the Mosaic history of the creation is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remotest shores of Hindostan, and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and the Northern barbarians,—nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. It is to be observed that there is a great difference between the concurrence of nations in the division of time into weeks, and their concurrence in the other periodical divisions into years, months, and days. These divisions arise from such natural causes as are everywhere obvious; viz., the annual and diurnal revolutions of the sun, and the revolution of the moon. The division into weeks, on the contrary, seems perfectly arbitrary; consequently, its prevailing in distant countries, and among nations which had no communication with one another, affords a strong presumption that it must have been derived from some remote tradition (as that of creation) which was never totally obliterated from the memory of the Gentiles, and which tradition has been older than the dispersion of mankind into different regions.—*Horne's Introduction, vol. 1, p. 69.*

A COMFORTING THOUGHT.

"FOR man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. How many times we have been led to think of this as we have listened to the criticism and fault-finding among brethren and sisters. It is a delicate matter to deal with the faults of others, and although some may express ideas different from ours, we should be careful about our criticism of them, lest the motive that prompted them be approved of God.

We are not all constituted alike, and Satan knows this, and takes advantage of it. He many times puts a wrong

construction upon our words, and gives them a meaning very different from that we intended them to have. In union there is strength, and if we expect to be strong, we must seek to have fervent charity among ourselves. In these last days we cannot afford to spend our time criticising our brethren and sisters, but let each one be diligent in the Master's service, and we will have no time to dwell on the faults of others. If we expect to live together in the new earth, we must be able to dwell in unity and love here. Charity suffereth long and is kind. When we think of the long-suffering of Christ toward us, it should lead us to have sincere love for our brethren and sisters; and it should be a comfort to us to know that there is One who sees our motives and knows our hearts, for God seeth not as man seeth.

L. E. CARR.

TAKING LIFE IN EARNEST.

I MEET with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in its true reality, is to have intercourse with those who take life in earnest. It is very painful to me to be always on the surface of things; and I feel that literature, science, politics, many topics of far greater interest than mere gossip or talking about the weather, are yet, as they are generally talked about, still upon the surface—they do not touch the real depths of life. It is not that I want much of what is called religious conversation—that, I believe, is often on the surface, like other conversation—but I want a sign which one catches as by a sort of masonry, that a man knows what he is about in life, whither tending, in what cause engaged; and when I find this, it seems to open my heart as thoroughly and with as fresh a sympathy as when I was twenty years younger.—*Dr. Arnold.*

UNANSWERED PRAYERS.

WE wait year after year for our prayers to be answered, and we are apt to think all this anxious waiting is in vain. David, in his 37th psalm, informs us that if we delight to do the will of God, it is our privilege to ask for blessings; and though he assures us that the desires of the heart will be granted, he also instructs us to "rest in the Lord, and wait patiently for Him." Now, the Psalmist means something or he would not have left such a promise on record.

Should we always receive a desired blessing immediately, it might prove an injury. Like unripe fruit, it is sour to the taste. So an untimely blessing would prove to be sour, and an injury to those who partake of it. The most delicious fruits are those which are longest in maturing, and the richest blessings are often those which are a long time coming.

H. E. SAWYER.

THE WORD OF GOD.

O BLESSED Word of God, more priceless far,
Than precious jewels of the far-off mine;
More radiant beams thy light than twinkling star,
More glorious than the sun thy rays shall shine.

Thou art the blessed counsellor of youth,
The never-failing staff of hoary age,
The Christian's guide; and God's eternal truth
Shines out with sacred lustre from thy page.

O precious Book! with heart all filled with love
And gratitude for Heaven's best gift to man,
I'll read thy sacred message from above,
And bless my Saviour for salvation's plan.

What wisdom shines from out th' inspired page,
What wondrous proverbs, and what magic lore!
Thou'st been the guide of prophet, priest, and sage,—
Earth's wisest men have conned thy precepts o'er.

And while upon thy sacred page I look,
I find revealed the love of God to me;
I find a hope of heaven within this Book;
I find a Saviour and a Calvary.

For thee, O priceless Book, in years gone by
Have faithful martyrs yielded up their breath,
When angels wept to hear th' afflicted cry,
And earth was filled with violence and death.

In vain the prating fool may scoff and scorn,
The godless sceptic lift his impious voice;
Thy dazzling light shines brighter far than morn,
And in thy beams the nations still rejoice.

So let me ever follow in thy light,
And from thy sacred precepts ne'er depart;
Let God's own Spirit guide in paths of right,
Illume my mind and consecrate my heart.

And when at last the sands of life are run,
And to the weary end the path is trod,
Oh, may I reach, when every task is done,
The heaven I read of in the Word of God.
L. D. A. STUTTLE.

A TRUE REVIVAL.

EVERY revival of religion recorded in the Bible seems to have been a revival of *personal righteousness among God's own people*. No amount of outward prosperity, no increase of numbers, no new and attractive form of worship can possibly make up for, or take the place of the faithful conformity to the whole will of God on the part of those who are called by His name.

The sooner the ministers and churches recognize this fundamental truth, and bend all their energies toward the bringing about of such a revival the better it will be for the church as such, and the speedier shall we all reach the desired end of seeing ungodly and sceptical unbelievers brought under the power of the Gospel.—*Selected.*

TOLERATION AND INDIFFERENCE.

THERE are those who confound civil toleration of private opinions with entire indifference to revealed truth. Because they may not roast a man for differing with them, they judge it is no part of their business to teach him, warn him, or correct him. In this they are mistaken. Because we may not persecute a person who differs with us in faith, it does not follow that his error is the less harmful, or that we should spare any pains to show him his mistake, if he be mistaken.—*Common People.*

BE thou faithful unto death.

MISTAKES.

EVER since the fatal error of our first parents, mankind have been more or less subject to mistakes. To us each, as to the mother of all living, the subtle tempter comes, and presents in varied forms the artful question, "Yea, hath God said?" Why do we so often fall into his snares? Why do we wander from the strait and narrow way into the broad road which leads to death?

The primary cause of our mistakes is unbelief. Had Eve believed the word of God,—“Thou shalt surely die,”—she would not have eaten of the forbidden fruit, and thus brought the curse upon all mankind. From this evil spirit of unbelief arise ignorance, pride, self-righteousness, and other sinful states of mind which render us unwilling, and hence, unable to discern God's guidance. Thus we fall into sin. How many of us have said, with Peter, “Though all men shall be offended because of Thee, yet will I never be offended,” and then, turning away, have denied our Lord and Master, and gone out and “wept bitterly”! In our fancied strength, we have neglected to “put on the whole armour of God;” we have forgotten the words of Christ, “Without Me ye can do nothing.” John 15:5.

Who can estimate the evil results of our wanderings from God? They are not confined to ourselves, but extend to our associates, to all with whom we come in contact, even delaying the answer to the prayer of our hearts for their conversion. It is with grief and humility of heart that we review the past; yet we would not sorrow as those without hope. “If thou wilt return, O Israel, saith the Lord, return unto Me.” Jer. 4:1. “And I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever.” Chap. 3:12.

A dear child was weaving the bright-coloured mats in a kindergarten. The untrained fingers in their eagerness had torn the narrow slips, and with tears she exclaimed: “Dear teacher, my work is all spoiled?” But the kind teacher replied, “You shall commence again, and I will help you.” Shall not we, as the little child, commit the mistakes of our poor broken lives unto the Divine Teacher? He will help us do new work for Him. He will cause our failures to serve as stepping-stones to a higher experience. “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” Isa. 30:21.

“The past is still in God's keeping,
The future, His mercy shall clear.”

Let us say with Paul, “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” A. W. HEALD.

KEEP a good conscience, let it cost you what it may.

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 SINGLE STITCH.

ONE stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow,
As if the fairies had helping been.
And the one stitch dropped pulled the next stitch
out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that
day.

One small life in God's great plan;
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have
crossed;
And each life that fails of the true intent
Mars the perfect plan that its Master meant.
—Selected.

THE EVERLASTING LOVE.

"NO, CHARLIE, I shall not kiss you to-night; you have been a bad, troublesome boy to-day, and I wish you to realize that you have displeased me, and your Heavenly Father, too. God does not love bad children, neither do I."

It was a mother's voice that spoke, but her tone was cold and unsympathetic. The boy looked at her wistfully for a moment, and then left the room with a troubled face.

"There is no use in saying my prayers to-night," he said to himself as he crept into bed. "If God is angry with me, He will not listen to me, and I don't care."

Down stairs the mother bent over her work with an aching heart, as she thought of her boy's waywardness; but as she lifted up her heart in prayer for him, she little knew that with her own hand, that night, she had sowed a seed of infidelity that would spring up into luxuriant growth in time to come.

Twenty-five years later, a guilt-stained man, bowed down under the weight of remorse, sat with his face buried in his hands, in his pastor's study. "It is useless to talk to me of God's mercy and love," he cried bitterly. "I have sinned too deeply. God is of purer eyes than to behold iniquity. For me there can be only fearful looking forward to judgment."

Vainly the tender voice spoke to him of the pity of Him who "receiveth sinners," of the blood that "cleanseth," of the love that is "everlasting." Too long had it been the habit of his mind to feel that God was an enemy to be feared, one whose power was used to overthrow the sinner, one to whom "vengeance belongeth." The beautiful promises of the Gospel fell upon deaf ears. "I have sinned too deeply, there is no hope for

me," was his unvarying answer; and when the interview was over, he sought to drown his remorse by plunging into still deeper excesses.

"God does not love bad children." Mothers, beware that this heresy be not taught in your nurseries. Love begets love, and hate begets hate.

Let the thought most deeply impressed upon the young hearts given to your care be, that the awfulness of sin is that it is a wrong against love; that it is not so much God's anger they should fear, or the punishment that follows wrongdoing, as that they should dread to grieve the dear Saviour who has said to each one of us, "I have loved thee with an everlasting love."

Teach your little ones that God is at war with sin because He loves the sinner, and therefore wills to break the band with which Satan has bound him; that even when we trample on that love, we cannot destroy it; that we are His by creation, His by purchase, and that He cannot forget the work of His own hands; for if this thought be truly impressed, although in after-life conscience may be stifled, and the wrong path chosen for awhile, there may come a time when the prodigal will weary of his husks, and then his penitent eyes will be lifted, not despairingly but hopefully, to the Father's house, and he will see Christ, not as a door closed against him, but as the opening door through which he may gain access to that Father's presence.—*Parish Visitor.*

HOME INFLUENCES.

THE most effective religious influence you exert upon your sons and daughters does not come from the books you teach them, but from the *example* you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour. How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them; your dissimulations make them tricky and deceitful; your malicious gossip sets "their teeth on edge." If you talk, "money-money," they will conclude that the chief end of life is to get rich. If you prefer the play-house to prayer-meeting, they will become lovers of pleasure more than lovers of God. If you set a decanter on your table, your boys will sip their first wine-glasses there. If you give your child a shilling for the toy-shop or a place of amusement, and only a penny for the contribution-box, you teach them that self-indulgence is a dozen times more important than Christian benevolence. If you live for the world your children may die in worldliness and be lost for ever. Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the mind-garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave

their character by numberless little things and by your *unconscious influence*. The Christian or un-Christian atmosphere of every house is created by the parents.

Outbreaks of passion have a terrible influence on your children. A very cultured gentleman of my acquaintance pleads as his excuse when he gets enraged, "I can't help it; my father was just so, his boys are all so. We cannot live together in peace; we never did. We are all possessed of the devil." What a penalty the living sons are paying for the sin of him who first brought that "devil" into the household! Where there is a *profession* of piety behind all such volcanic exhibitions what disgust for religion must be excited in the young hearts that witness them!

While I would not underrate the influence of the father—for good or for evil—yet it is mainly the mother who controls the home and imparts to it its prevailing *atmosphere*. Susannah Wesley's hand rings all the Methodist church-bells around the globe. Commonly it is true that "*like mother, like man.*" If the mother is frivolous, prayerless and fashion-loving, and careless of the spiritual influence of her children, the whole home-atmosphere feels the taint. As well try to raise oranges in Greenland as expect to find much early piety under that roof. The downward pull of the mother's influence through the week is apt to be too strong for the upward pull of the best preaching or teaching on the Sabbath. On the other hand, if she does her utmost to make the religion of Jesus attractive to her family, if she is watchful of every opportunity to lead them Christward, if she follows up the effect of the Sabbath Gospel by the more powerful influence of home Gospel, there is almost a certainty that God will send His converting grace into that household. Richard Cecil, the great London preacher, says that he tried to be an infidel when he was a youth, but he could not gainsay or resist his mother's beautiful piety. He tells us that "she used to talk to me and weep as she talked. I flung out of the house with an oath, but I *cried too* when I had got out into the street. Sympathy is the powerful engine of a mother." Yes, and if all mothers were but fervent in prayer and winsome in their every-day religion we should behold what Dr. Bushnell calls the "out populating power of the Christian stock." The Church in the house would feed the Church at the communion-table in God's house.—*Theodore L. Cuyler, D.D.*

WHO HAS THE HAPPY OLD MEN?

I MET him one day on his way to the place where prayer was wont to be made. He had just passed the milestone in life labeled "seventy-five years." His back was bent, his limbs trembled beside his staff, his clothes were old, his voice was husky, his hair was white, his eyes were

dim, and his face was furrowed. Withal, he still seemed fond of life and full of gladness, not at all put out with his lot. He hummed the lines of a familiar hymn as his legs and cane carried him along.

"Aged friend," said I, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, why, then, should you be so merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and as he said more his form, straightened into the stature of his younger days, and something of inspiration set a beautiful glow upon his countenance. "Listen, please, to the truth from one who knows, then wing it round the world, and no man over three-score and ten shall be found to gainsay my words—*The devil has no happy old men.*"—Selected.

THE BIBLE ON BUSINESS.

BUY the truth, and sell it not.

He that is surety for a stranger shall smart for it.

A good name is rather to be chosen than great riches.

But where shall wisdom be found? It cannot be gotten for gold.

The rich and poor meet together; the Lord is the maker of them all.

In all labour there is profit; but the talk of the lips tendeth only to penury.

He that loveth wine shall not be rich. Who hath woe?—They that go to seek mixed wine.

The prosperity of fools shall destroy them, but whose hearkeneth unto me shall dwell safely.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

Happy is the man that findeth wisdom; for the merchandise of it is better than the merchandise of silver.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

A perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee.

Though he [the unjust man] heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah [a dry measure], and a just hin [a liquid measure], shall ye have.

PRAYER and praise are like the double motion of the lungs; the air that is drawn by prayer is breathed forth again by thanksgiving.

THE MEDIEVAL HOUSEWIFE.

THE housewife of the middle ages cooked over an open fire on a stone hearth in the middle of the room, a hole in the roof letting the smoke escape. Over this fire the people shivered in cold weather; but at a later time some of the queens had braziers, or small iron furnaces, in their rooms. There were no carpets in those days, and rushes and sweet herbs were spread on the floor instead, especially when company was expected. There were tapestries on the walls of the finer houses. At dinner people sat on wooden benches and stools at a heavy table of boards on trestles, and this was covered with cloth. The bill of fare changed with the centuries in those days, and not much from day to day. The food was barley and oaten bread, bacon, fish, capons, and eggs.—*Good Housekeeping.*

THE DIS-GRACES.

THERE are three horrid little imps,
Whose names I cannot bear;
The first, "I Can't," the next "I Won't,"
The third, "I Do Not Care,"
The first sits down and folds his hands,
And says, "No use to try";
The second, though he knows he could,
Likes better to defy
All just restraint and "awful rule,"
And "right supremacy."
The third, "Don't Care," is worst of all,
Sulky, and bold, and rude,
He follows every crooked way,
And cares not for the good.
Children, I beg you, shun them all,
But most of all beware,
That ugly little good for nought,
Imp third, "I Do not Care."

THAT was a noble expression of the Chancellor Benevolus when directed by the Emperor Valentinian to write the bloody edict in favour of the Arians, being threatened with banishment if he refused. Taking off his girdle, the ensign of his office, he threw it at the feet of the Emperor, and said, "Take back your honours and leave me my conscience."

EVERYTHING great in this world has had a small beginning. The man who is not willing to begin low, will never rise high. Trees of slowest growth are of the finest and most enduring grain; so men of the noblest parts take time to strengthen and develop their powers. A mushroom comes up in a night, but—it is a mushroom still.

THE shortest and surest way to live with honour in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

RELIGION is higher than morality, as manly virtue is nobler than child-like innocence.—*Phillips Brooks. D.D.*

MUCH learning shows how little mortals know; much wealth, how little worldlings enjoy.—*E. Young.*

Health and Temperance.

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

BEER AS A TONIC.

THE question is often asked, Is beer beneficial for persons weak from old age or other causes, and for those troubled with insomnia, as often recommended by physicians? We know that the use of beer is often recommended in such cases by members of the medical fraternity; and we have heard of people who take beer to make them sleep, and beer to keep them awake, take it in the winter as a protection against the cold, and in hot weather to avoid feeling the heat. Alcohol is recommended as a general panacea for everything; whereas, if we study carefully the principle upon which it acts, we shall find that it does nothing that is claimed for it. Alcohol claims to be a good stimulant, but it really makes people weak; it claims to build a person up, when it really undermines his constitution. It is recommended to put people to sleep, but it does not remove the cause of sleeplessness; it only acts as an anodyne.

It is a fallacy very commonly held that alcoholic liquors are excellent for old people, although it is admitted that it is bad for the young. The same argument might be used, and often is used, practically in favour of the tobacco habit. Nearly every one says that tobacco is very bad for boys, and there is hardly a tobacco-user so depraved that he will teach his own boy to smoke; yet middle-aged and old men think they need it, or at least that it does them no harm.

Now, what change takes place between youth and old age, which makes a thing which is harmful and poisonous in youth—for alcohol is a poison—beneficial and strengthening in old age? In old age there is a natural lessening of the bodily vigour, and a lowering of the vital powers. Fatty degeneration of the tissues begins to creep on. By means of it the walls of the blood-vessels are weakened, and especially there is a fatty deposit in the small blood-vessels of the brain, which robs them of elasticity as well as of strength. A sudden rush of blood to the head from any cause—excitement, passion, or stimulation—may prove immediately fatal, or at least hasten dissolution.

The physiological effects of alcohol in any form are to quicken the action of the heart, flush the face, and overcharge the brain with blood. The danger of apoplexy then is very great, to say nothing of other serious consequences. Alcohol accelerates the degeneration of tissue which is incident to old age; consequently, an aged person needs specially to abstain from stimulants; he needs to be more careful than a young person to avoid anything which taxes or overloads his system. The advocates of alcohol for an

old person say that the bodily machinery is slowed down too much, and needs quickening. Nature has purposely put on the brakes, because there is always danger in high pressure upon an old machine. Certainly no engineer would take a nearly-worn-out engine to run a lightning express train. Nature puts the brakes on the human machine when it becomes enfeebled through the taking away of some of the natural energy, by making the muscles so weak that there shall be less temptation to work hard, or to run, or to do any violent thing which would quickly bring on heart failure. Then is it wise to take off the brakes which nature has put on? That is exactly what alcoholic stimulation does. It paralyzes the nerve centres of the brain, which control and regulate the blood-vessels, and they relax, and the heart runs away at too rapid a rate. It is like a clock from which the pendulum weight has been taken; it will soon run down.

Then what alcohol really does for an old person is to hasten the day of his death, driving the human machinery at a rate incompatible with safety. His resistive powers are already low, and he needs to conserve his forces by well-regulated, peaceful habits of life. His food and drink should be of the simplest kind, and he should avoid all manner of excitement, and all overtaxing of the mind or the body.—*J. H. Kellogg, M.D., in Good Health.*

A HYGIENIC CONGRESS.

AN International Congress of Hygiene assembles in London in August of this year. The Prince of Wales is President, and will open the Congress. The gathering, which is the seventh of the kind held, is intended to promote the interchange of knowledge between those persons in different countries interested in the study of hygiene. The scope of the Congress will be best understood from the following brief summary of subjects proposed for discussion:—

(1) The prevention of communicable diseases, as for instance—(a) whether sanitation or quarantine is most efficient against cholera; (b) how the spread of the disease from milk and from water can be checked; (c) the relation which tuberculosis and other diseases in animals bear to mankind; (d) vaccination, the prevention of leprosy, rabies, and such like contagious diseases; (e) the effect of soil on communicable diseases; (f) disinfection and disinfectants.

(2) The science of bacteriology in relation to communicable diseases. In connection with this subject an exhibition of microscopic and cultivation specimens would be arranged.

(3) Industrial questions, as for instance—the regulation of industrial occupations from a health point of view, including the length of hours of labour in different occupations, the influence of dwellings upon labour, and the effect of large cities

on the health of the population; the influence of the health condition of the people, and the effect of different sorts of food and of wages upon the efficiency of labour.

(4) The hygiene of infancy and childhood, as for instance—protection and insurance of infant life; school hygiene, including length of hours of study, nature of studies, and the effect of physical training; school buildings and their accessories, and other educational questions bearing on health.

(5) The hygiene of houses and towns, including questions of width of streets, height of buildings, air space round houses, house construction, water supply, river pollution, drainage, treatment of refuse, disposal of the dead.

(6) State hygiene, or the duty of the Government towards the nation in regard to health, and the machinery necessary for exercising that duty; the duties of communities towards each other in regard to questions of health, and towards the individuals of which they are composed; the laws for notification and isolation of disease; the *status* and education of medical officers of health and of sanitary inspectors.

LIGHT IN THE SICK-ROOM.

THE following from the pen of Dr. B. W. Richardson deals with an ignorance on the subject exceedingly common, and from its long standing sometimes quite difficult to overcome:—

“A more injurious practice really could not be maintained than that of darkness in the sick-room. It is not only that dirt and disorder are the results of darkness; a great remedy is lost. Sunshine is the remedy lost, and the loss is momentous. Sunshine diffused through a room, warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily, the hospital ward, notwithstanding its many defects (and it has many), is so favoured that it is blessed with the light of the sun whenever the sun shines. In private practice the same remedy ought to be extended to the patient of the household, and the first words of the physician or surgeon on entering the dark sick-room, should be the dying words of Goethe: ‘More light, more light!’”

A CLERK in a drug store at Philadelphia dropped dead while at work the other day. The autopsy revealed that death was caused by heart disease, resulting from excessive smoking of cigarettes.

FOUR great brewers now sit in the House of Lords, having the power to defeat if possible any measure passed by the people's representatives which strikes a blow at the drink demon.

THE NATIONAL HEALTH SOCIETY.

THE programme of the National Health Society, as drawn up for the first quarter of the year, shows undiminished activity in spreading a knowledge of the laws of hygiene. The society has shown considerable *savoir faire* in its methods, and by making “health” a fashionable object, in which Royal princesses and titled women pass examinations, has secured much more likelihood of popularising its lectures among the middle and working classes. An educational course of six lectures on Elementary Sick Nursing will be given at 36, Queen's-gardens, Lancaster-gate, commencing January 30, by Miss Homersham, late of the London Hospital, and will deal with many of the subjects of which a knowledge is of the utmost value in the sick-room. Another course on Domestic and Personal Hygiene is also to be given shortly at the offices of the society in Berners-street, and similar useful series are to be held at various suburban centres.—*The Echo.*

A WRITER in *Science* says that while as yet we have discovered no way of avoiding contagion which comes to us in the air, we are just beginning to find out the extremely important fact that the air does not become contaminated with bacteria unless they are allowed to dry. Recent investigations, he adds, have shown a smaller number of bacteria in the air of a well-kept sewer than in that of a poorly-ventilated school-room.

TEMPERANCE reformers will not be pleased to learn that the Queen has expressed great interest in the promotion of a large whisky distillery in the district visited by her during her Welsh tour. Plans and photographs have, by command, been forwarded for her inspection, and she has also consented to accept a cask of newly-made whisky.

CHAPPED HANDS.—The best thing to do for hands or skin inclined to chap, is to keep them scrupulously clean, and then protect them with a preparation of gum benzoin. Take one dram of the tincture of gum benzoin, one ounce of glycerine, and three ounces of water; mix them together and apply.

THE owner of a large estate in Newcastle having handed over some forty public-houses to brewers, these same brewers have given the publicans now in possession a month's notice to quit, and without a farthing compensation.

DR. CHARCOT, who has recently finished a long series of experiments with hypnotism, gives as his opinion that not more than one person in 100,000 would be likely to be benefited by this mode of treatment.

IN a certain town in Germany, the municipal authorities will not grant a drunkard a license to marry. It would be well if such a law obtained in every country.

THE PRESENT TRUTH.

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

LONDON, JANUARY 29, 1891.

PROPHET, PRIEST, AND KING. NO. 3.

BEFORE THE INCARNATION.

THE offices and work of Jesus Christ, as they stand related to man's redemption and final salvation, are not a little misunderstood. The Scriptures represent Him as acting in the capacity of Prophet, Priest, and King. We are not to suppose, however, that He fills all these offices at one and the same time. These offices follow each other in succession, evidently in the order indicated at the head of this article. Before passing to a consideration of these scriptures which treat upon the work of our Saviour thus outlined, we invite attention to Him and to the relationship He sustained to the race during the period which intervened between man's creation and His own death on Calvary's cross. We have seen that a Redeemer was provided before the race was lost, and that He was promised immediately after the fall. Then was instituted the offering of sacrifices and the shedding of blood, whereby man was enabled to show his faith in the great sacrifice that was to be made through the death of God's dear Son.

Nearly forty centuries passed before that all important event was reached, and during those centuries the eyes of all penitent believers were turned toward the coming of the Just One, He in whom were centred all their fondest hopes and their brightest anticipations. Scanning the pages of Holy Writ we learn that

The Son of God Created Man and Made the Worlds.—That it was He through whom this was done, the following passages distinctly show: John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1: 1-3. That Jesus Christ is referred to in these words, very few, if any, who have faith in the Divine record will deny. And as certain that the Son is here meant, so certain is it that it was He who made all things, for this testimony declares that "without Him was not anything made that was made." And in verse 14 it is stated that "He was in the world, and the world was made by Him, and the world knew Him not." Not only did He make this world to which He came, but other worlds were formed by the same Divine hand. After stating that God had in time past spoken unto the fathers by the prophets, the apostle tells

us that "He hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1: 2. Go out on a clear night and look at the stars. Behold the countless worlds rapidly revolving through space! With what precision they move! How perfect must be their adjustment! Are they inhabited? No doubt many of them are. In all this we see the handiwork of Him who came to seek and to save that which was lost. "By Him," says Paul, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." And the Psalmist tells us that "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psa. 33: 6, 9.

The Father and the Son were one in man's creation and redemption, and the interest of Jesus Christ in His redemptive work in man's behalf reaches far back of His actual death on the cross. All through the patriarchal and Jewish ages we see the Divine footprints of Him who afterward died that man might live. He it was whom Jacob met on that night of His trouble and anguish. His words and superhuman touch were sufficient to convince the patriarch that he was in the presence of One greater than men or angels. "Thy name" said He to Jacob, "shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28.

And Jacob could say, "I have seen God face to face, and my life is preserved." This he could not have said of an ordinary angel, for they do not take the name of God; but the Lord Jesus Christ does. He was the only begotten Son of God, and of Him Isaiah declared, "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;" and to Him the Father said, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. 1: 8). Evidently it was the Son of God who met Joshua when he was by Jericho. This is seen from the following considerations:—

1. This personage claimed to be captain or prince of the Lord's host (Josh. 5: 14), but the great prince or chief of all the angels of God is none other than Christ. The prophet Daniel refers to Him as "Michael your prince" (chap. 10: 21), and again speaks of Him as "the great prince which standeth for the children of thy people" (Dan. 12: 1). This great Prince, Michael, is the Archangel, for we read that "Michael the archangel, when

contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. Going one step farther, we learn that the Archangel is He whose voice will raise the dead (2 Thess. 4: 16); but it is the voice of the Son of God that awakens the entombed millions. "Marvel not at this," says the Divine Word, "for the hour is coming, in the which all that are in the graves shall hear His [Christ's] voice, and shall come forth." John 5: 28, 29. It is therefore clear that the Son of God and the Archangel are one and the same, and the Archangel we have seen is identical with Michael; but Michael is "the great Prince." He is the chief of all the angels, and hence had the right to inform Joshua that He was Captain or Prince of the Lord's host.

2. Another consideration which shows unmistakably that He whom Joshua met was no less a personage than our Lord Jesus Christ, is the fact that He accepted the worship which Joshua was so ready to offer. "And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant?" Josh. 5: 14. No reproof came to Joshua for this act of homage on his part; but when a heavenly messenger appeared to John, and he fell at his feet, and was about to worship him, the angel at once exclaimed, "See thou do it not; for I am thy fellow-servant . . . worship God." Rev. 22: 9. Angels are not objects of worship, but of the Son the Father saith, "Let all the angels of God worship Him." Heb. 1: 6. Thus we learn that He who led the children of Israel against that wicked city of Jericho, which had filled up the cup of her iniquity, was the Son of the Highest.

The deepest interest, the tenderest compassion, the kindest sympathy have always been His toward those whom He came to elevate and save. It was He who went before the Israel of God in their journeyings from Egypt to the Promised Land. Of the Angel whom the Lord declared He would send before His people to keep them in the way and to bring them into the place which He had prepared for them, He said, "Beware of Him, and obey His voice, provoke Him not; . . . for My name is in Him." No angel bears the name of God except the Archangel, the Prince of angels, our Lord Jesus Christ. Moses was the visible leader, but the great invisible leader was the Son of God. When Israel found fault with Moses and Aaron, their murmurings were not against them, but against Him whom God had sent to go before them. Paul says that ancient Israel "drank of that spiritual rock that went with them; and that rock was Christ." His pitying love and tender compassion was no less manifest before

His advent to our world than it was when in the days of His flesh, He fed the multitude, relieved the afflicted, comforted the sorrowing, and raised the dead. "In all their affliction," says the prophet, "He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." Isa. 63:9. This was man's Redeemer before He appeared among men.

D. A. R.

THE WORD MADE VOID.

THE Jews in the time of our Lord's first advent had relegated the Scriptures of the Old Testament to a secondary position as a rule of life and teaching, giving first place to the traditions of the elders. The Pharisees held to the doctrine that when Moses was called into the mount to receive the instructions which were written in the "book of the law," he had also important teachings concerning the law committed to him which were not written. These he transmitted orally to Joshua, and Joshua in turn to the elders, and by them they were handed down to the men of the Great Synagogue.

By this theory the rabbis sought to give the sanction of Divine authority to the oral traditions which had accumulated from generation to generation. By degrees these traditions were given equal place with the Scriptures, and then again, by the time of Christ, they were, as we have said, practically considered of superior importance. The Jews had reached that point of apostasy which the Lord predicted through Isaiah, saying, They "have removed their heart far from Me, and their fear toward Me is taught by the precept of men." Isa. 29:13.

Christ repeatedly denounced the scribes and Pharisees for following tradition rather than the Word of God. When they came asking why the disciples transgressed the tradition of the elders, He replied, "Why do ye also transgress the commandment of God by your tradition?" "Full well ye reject the commandment of God, that ye may keep your own tradition." "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men."

Strikingly similar is the history of the growth and influence of tradition in the Christian dispensation. As God revealed His will to the Jews in the Old Testament scriptures, so His will was left on record for the Christian Church in the scriptures of the Old and New Testaments, which contain all things needful to thoroughly furnish a man unto all good works, and to make him wise unto salvation. Yet in order to sustain the corruptions of the faith of Christ which crept into the Catholic Church during the early centuries, men have invented the theory that

Christ gave His disciples important instructions which were not recorded in the Scriptures, and these have been handed down by tradition. Hence the Roman Catholic takes tradition and the Bible as the rule of faith, and appeals to the writings of the Fathers and the Councils to uphold practices which are plainly at variance with the Word of God. Thus, again, tradition is practically preferred to the Scriptures.

Nor are Roman Catholics alone in this. Most Protestants have failed to continue to walk according to the true Protestant rule, the Bible and the Bible only as the standard of faith, and still hold to some doctrines and practices which can only be sustained on the authority of Catholic tradition. This is so in the matter of Sunday observance. There is not one word in the New Testament of any transfer of the Sabbath from the seventh day of the week to the first, nor of any sanctity attaching to the first day. The Roman Church in answer to the question, "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday," teaches its communicants to say, "We have for it the authority of the Catholic Church and Apostolical tradition;" and as proof of its power to appoint festivals of precept, points to this as "a change for which there is no Scriptural authority." But for the Protestant to appeal to the early Fathers to maintain his position as an observer of Sunday, is to deny the true Protestant faith; for as Dr. Adam Clarke, the commentator, truly says of the Catholic Fathers, there is not a "heresy that has disgraced the Romish Church that may not challenge them as its abettors."

So, again, it comes to men in that great conflict "twixt old systems and the Word" to choose between tradition and the Scriptures of truth. If there were need that Christ should speak again, would He not repeat, "Why do ye also transgress the commandment of God by your tradition?" We are to give no heed to the "commandments of men, that turn from the truth" (Titus 1:14), but are rather to seek to be found among those who "keep the commandments of God and the faith of Jesus." Rev. 14:12.

W. A. S.

BAPTISM FOR THE DEAD.

A CORRESPONDENT writes: Please explain 1 Cor. 15:29. The text reads: "Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The word "else," which introduces this verse, shows the close connection of the passage with what precedes; and its definition, "for else," (or, if this is not so),

shows that Paul is asking a question based on a proposition the opposite of that which he has just stated.

In verse 23 he states that those who are Christ's will be made alive, or be raised from the dead, at His coming. Then down to the twenty-ninth verse are thrown in some explanatory verses, showing the great transaction which takes place at the end, and the prophecy upon which that hope is based. So the connection is really between verse 23 and verse 29; and if we read these in connection, it will bring out more clearly the idea of verse 29.

Beginning with verse 22, we read: "For as in Adam all die, even so in Christ shall all be made alive. [23.] But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming. [29.] Else [or, if this is not so,] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Thus we have the ideas which were in the mind of the apostle, more immediately connected. The dead are to be raised when Christ comes, if this is not so, if there is no resurrection of the dead, then what shall they do which are baptized for the dead? or, of what account is it that any one is baptized for the dead? and why is any one baptized for the dead?

Paul here asserts that if any one did not believe in the resurrection of the dead, he would not be baptized for the dead. All hinges, therefore, on the resurrection; but what connection has baptism with the resurrection?—Rom. 6:4, 5: "Therefore we are buried with Him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also [being raised up from the watery grave] should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also [finally raised up] in the likeness of His resurrection."

When, therefore, a person is baptized, he shows his faith, first, that Christ was buried and rose again; and, secondly, that all the righteous dead will be raised in Him. But if there is to be no resurrection of the dead, why should any one be baptized to show his faith that Christ was raised from the dead, or to express his hope that any others will ever be raised from the dead?

The expression, then, "baptized for the dead, as used by Paul in 1 Cor. 15:29, we understand to mean, ordinary baptism performed in the belief that Christ was raised from the dead, and in the hope that he (the candidate) will, through Christ's resurrection, be himself also at last raised from the dead. So we could read the text, "Else what shall they do (what shall it profit them) which are bap-

tized on account of, and in hope of, the resurrection of the dead?"

The Mormon idea that this text teaches that one may be baptized in behalf of one that is dead, his baptism being put to the account of the dead one, so that such dead person is considered just the same as if he had been baptized while living, is shown to be a gross perversion by the fact that Paul's language, so far as the act of baptism is concerned, applies wholly to the living, not to the dead. He does not say, What shall the dead ones do in whose behalf others are baptized? but, What shall *they* do who are baptized? The question is what they shall do, or what good it will do them, who undergo baptism with reference to this idea of the resurrection of the dead, if the dead rise not. For by this act they would identify themselves with the followers of Christ, and subject themselves to all the dangers and perils, of which Paul proceeds to speak in the verses immediately following: "And why stand we in jeopardy (danger) every hour?" It would all be in vain, if there is no resurrection; but with the certainty of that glorious event before them, they could joyfully subject themselves to all the dangers of the way, even though it might be, as in the case of Paul, to "die (or be exposed to death) daily." Verse 31. u. s.

WHAT IS MAN?

MAN was the last and noblest work of God, made in the Creator's image. Gen. 1:26. He was placed on probation, or trial. God created him an intelligent, rational being, capable of discerning and deciding right and wrong, capable of doing the right and resisting the wrong. The Lord did this that man's service might be a willing service, the service of love. If man proved loyal, eternal life and immortality were his. If he proved disloyal, disobedient, he must die. Life was dependent upon obedience. If this obedience had been continued unwaveringly, faithfully, loyally, under trial, man would have formed a righteous character; and the fruit of righteousness is life. The commandment was ordained to life. Rom. 7:10. "The labour of the righteous tendeth to life." Prov. 10:16. "The fruit of the righteous is a tree of life." Prov. 11:30.

And this obedience of man must also be the obedience of faith. Had not the tree of knowledge of good and evil been prohibited, man could have eaten of it without sin; and it would doubtless have given him an intrinsic knowledge of what was right and what was wrong, without the commission of wrong. He would know good and evil as God and angels know without being evil himself. But Infinite Wisdom did not choose to impart this knowledge in this way. Man must know

what was evil by the Word of God. The doing of God's expressed will would be good. Faith, implicit faith, in God's word was necessary to faithful obedience before man fell.

God forbade our first parents to eat of the fruit of the tree of knowledge of good and evil. He told them that the day they ate thereof they should surely die. Gen. 2:17. The tempter came and told them that they should not surely die, but would be as gods, knowing good and evil. Gen. 3:4. They were deceived; they partook of the fruit, denied God, and thus brought themselves under the reign of death. Adam was no longer a sinless living man, having access to the tree of life, but a dying sinner.

The Lord then pronounces sentence upon them, the culmination of which is: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

In the above sentence and the account of man's creation, to which direct reference is made, we have clearly revealed in general terms man's nature. Men may infer much from other scriptures as to man's "tripartite" nature, the "immortality of the soul," and other matters, but these inferences to be correct must agree with the record of man's creation. Men have no right to base doctrines on mere inferences unwarranted by express revelation.

The account of man's creation though brief is express. It is found in Gen. 1:27 and 2:7. The texts read as follows:—

"So God created man in His own image, in the image of God created He him; male and female created He them."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

There certainly is nothing in these texts which indicates that man is immortal or is possessed of an immortal nature, or entity, or part, destined to survive the body. God's design was not that this created man should die. The law which He gave him was "ordained to life." Rom. 7:10. There was nothing in this plan of God which demanded two or more distinct entities in man. He was created an entire man, complete only in the union of his constituent parts.

It cannot be logically said that because man was created in God's image he was therefore immortal. For if being created in God's image involved one attribute of God, it would just as logically involve every other. If it meant that man was inherently immortal, possessing, as does God, endlessness of being, it would just as logically denote that man was omnipotent, or all-powerful, and omniscient, or all-wise. But we know that these at-

tributes as applied to man are absurd. It is equally absurd to apply kindred attributes with no more evidence.

In the particular account of man's creation, it is said that God formed man from the dust of the ground, and breathed into man, that which he had formed of dust, the breath of life, and man, formed from dust, became a living soul. Gen. 2:7. The term living soul proves nothing concerning man's immortality. It simply means "living creature," and is as properly applied to the lowest creatures as to men. See Gen. 1:30, margin, and Rev. 16:3.

The "breath of life" came direct from God, as does all life. It was the vitalizing spark which made this creature a *living* creature, this soul a *living* soul. Every organ was before perfect, the human machinery in perfect order, waiting only for life, and the vital breath from God gave it life. It came from God, the Bible declares, not as an entity, intelligent, conscious, but simply as life. The man was made before it was given. The organs of sense and speech and thought were complete before they were set in action by the breath of life. God had taken sinless matter, and had made it into the noblest of all his works, and given it life. God gave the breath of life to the entire animal creation. Gen. 7:15, 22.

This creature, with his mate of like creation, was placed in Eden (not with a mortal body, for mortality comes by sin), destined, if obedient, to live for ever. But he sinned, and to this same man God pronounces the sentence that he should return to the dust; not that his body should return to the dust and the real man live on in some other sphere; but the man that ate, the man that sinned, should return to the dust. "Thou hast hearkened;" "thou hast eaten;" "dust thou art;" "unto dust shalt thou return." Is it not in every case the same responsible *thou*? If not, language is meaningless.

The culmination of this sentence is thus stated by the preacher: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. What is this dust which returns unto the ground? Let the Bible answer: "Dust *thou* art;" "And the Lord God formed *man* of the dust of the ground." It is man, then, as an organized living being, which returns to the dust. What goes to God?—It is the spirit. How does it go?—Obviously as it came. How did it come?—God "breathed into his nostrils the *breath of life*." It came as the breath of life; it returns as the breath of life. If it came a conscious, intelligent entity, a real man to be put into the man formed of clay, then we have the old Egyptian doctrine of metempsychosis, or transmigration of

souls, founded in the Bible. It did not come that way, and it is adding to God's word to say that it returns in that way.

It is a precious boon—the boon of life. God designed that men should glorify Him by that boon, and thus bring to himself the greatest happiness. Man abused that right, and the Lord removes it; and sinful man, who would arrogate to himself the attributes of Deity, for whom such great things are possible through God, goes back to dust. This is the obvious teaching of the Scripture.

But God does not leave men hopeless; there is hope for life in His promises; but the glory even as the gift must be the Lord's.

M. C. W.

THE ANTIQUITY OF WRITING.

IN speaking of the results of recent excavations and decipherments in the East, Professor Sayce says, in one of his interesting series of articles in the *Sunday at Home*, "If the historical authority of the Old Testament Scriptures is to be overthrown, it must be by other arguments than the unwarranted assumption that letters were unknown in the epoch which they claim to record." And writing more fully in the *Contemporary Review*, he says:—

"It would appear that Palestine, or at all events the tribes immediately surrounding it, were in close contact with a civilized power which had established trade-routes from the south, and protected them from the attacks of the nomad Bedouin. The part now performed, or supposed to be performed, by Turkey, was performed before the days of Solomon by the princes and merchants of Ma'in. A conclusion of unexpected interest follows this discovery. The Minæans were a literary people: they used an alphabetic system of writing, and set up their inscriptions, not only in their southern homes, but also in their colonies in the north. If their records really mount back to the age now claimed for them—and it is difficult to see where counter-arguments are to come from—they will be far older than the oldest known inscription in Phœnician letters. Instead of deriving the Minæan alphabet from the Phœnician, we must derive the Phœnician alphabet from the Minæan, or from one of the Arabian alphabets of which the Minæan was the mother; instead of seeking in Phœnicia the primitive home of the alphabets of our modern world, we shall have to look for it in Arabia.

"The discovery of the antiquity of writing among the populations of Arabia cannot fail to influence the views that have been current of late years in regard to the earlier history of the Old Testament. We have hitherto taken it for granted that the tribes to whom the Israelites were related were illiterate nomads, and that in Midian or Edom the invaders of Palestine would have had no opportunity of making acquaintance with books and written records. Before the time of Samuel and David it has

been strenuously maintained that letters were unknown in Israel; but such assumptions must now be considerably modified. The ancient Oriental world, even in northern Arabia, was a far more literary one than we have been accustomed to imagine; and as for Canaan, the country in which the Israelites settled, fought, and intermarried, we now have evidence that education was carried in it to a surprisingly high point. In the principal cities of Palestine an active literary correspondence was not only carried on, but was maintained by means of a foreign language and an extremely complicated script. There must have been plenty of schools and teachers, as well as of pupils and books."

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.

SUNDAY LEGISLATION IN ENGLAND.

THERE is a very general impression, says a London newspaper, that we owe the strictness of Sunday observance in England to the Puritans, but as a matter of fact the present restrictions as to trade and business on Sunday date from the reign of the "Merry Monarch," and from the period when the reaction against Puritanism was at its height. All through the Middle Ages the clergy had striven to preserve the Sunday from profanation, but with the Reformation came in a period of relaxation which was decidedly encouraged by the authorities. Thus a canon of Edward VI.'s reign enjoins all parsons, vicars, and curates to teach their parishioners that, "with a safe and quiet conscience," they may labour upon all holy and festival days in the time of harvest, and that if "through scrupulosity or grudge of conscience," they should abstain from working on those days, they would grievously offend and displease God.

From the canons of Elizabeth's reign it is clear that any kind of wares might be sold, in market or otherwise, after the morning service on Sundays, and that innkeepers might admit people "to drink, play at cards, tables, or bowls." James I. was quite wroth that his loving subjects should be debarred from lawful recreation and exercise on the afternoon of Sunday, "after the ending of all Divine service."

It must, he argued, produce two evils—(1) give occasion to the Romish priests to represent the Protestant religion as an enemy to honest and lawful recreation; and (2) debar the common people from such sports and exercises as render them manly and fit for the field, and drive them to the alehouse for entertainment. Hence his celebrated "Book of Sports," which, in spite of the opposition of some of the

clergy, was very popular, and led to such "great dishonour of God and reproach of religion" that Charles I. had to make certain limitations.

The long Parliament and Cromwell left the law as it stood, the Independents, indeed, regarding the institution as a human rather than a Divine ordinance, and sports and pastimes as sinful on weekdays as on Sundays. With the Restoration, however, came in a period of legal restriction that, with sundry modifications, has continued to this day. "Be it enacted," says the well-known statute of Charles II., "that all laws enacted and in force, concerning the observation of the Lord's Day, be carefully put in force." And it goes on to declare that no tradesman, artificer, workman, labourer, or any person whatsoever, shall exercise any worldly labour, business, or calling, on the Sunday; that no wares or merchandise shall be cried or exposed; that no driver, waggoner, or higgler shall travel, or any boat, wherry, lighter, or barge be used, save upon extraordinary occasions, and by leave of a Justice of the Peace. Sundry modifications of the Act, as we have already remarked, have been made from time to time, but the greater part remains in force, and frequent prosecutions under its provisions have taken place of recent years.

A SERMON IN ST. PAUL'S.

THE testimony of the great English cathedral has had at times in the past a far clearer Protestant ring than it has today. The stranger from abroad visiting St. Paul's must form from what he sees, a very poor opinion of the Protestantism of the Anglican Church. Doubtless the opinion would be a fairly correct one, as the party that repudiates the name Protestant seems to be securing the controlling power in the affairs of the Establishment. There is the true ring in the following portion of a sermon "of ye reverende father Maister Hughe Latimer, whiche he preached in ye Shrouds at Pauls Churche in London, on the XVIII daye of Januarye, the yere of our Lorde MDXLVIII:—

And nowe I would aske a straung question. Who is the moste dyligent bishoppe and prelate in al England, that passeth al the reste in doinge his office? I can tel, for I knowe him, who it is I knowe hym well. But now I thynke I se you lysting and hearkening, that I shoulde name him. There is one that passeth al the other, and is the most dyligent prelate and preacher in al England. And w[y]l ye knowe who it is? I wyl tel you. It is the Deuyl. He is the moste dyligent preacher of al other, he is neuer out of his dioces, he is neuer from his cure, ye shal neuer fynde hym vnoccupied, he is euer in his parishe, he keepeth residence at al tymes, ye shal never fynde hym out of the waye, cal for hym when you wyl, he is euer at home, the dyligenteste preacher in al the Realme, he is euer at his ploughe, no lordyng nor loytringe can hynder hym, he is euer applynge his busynes, ye shal

never fynde hym idle I warraunte you. And his office is to hynder religion, to mayntayne supersticion, to set vp Idolatrie, to teach al kynde of popetrie, he is readye as can be wished, for to sette forthe his ploughe, to deuise as many wayes as can be to deface and obscure Godes glory. Where the Denyl is residente and hath his ploughe goinge: there away with bokes, and vp with candelles, away wyth Bibles and vp wyth beades, away wyth the lygte of the Gospel, and vp wyth the lyghte of candelles, yea at noone dayes.

THE CHURCH AND THE SCHOOL IN GERMANY.

A NATIONAL system of education is what every good State must have to-day, but religious instruction has no rightful place in such a system. This is a work for Church schools to take up, which are not supported by public funds, contributed by Jew and Gentiles, believers in Christ, and unbelievers. The history has yet to be made of a State supported system of religious education which proves to be conducive to the interests of religion.

At the recent School Conference in Germany, the Emperor defined his position as regards religion and the schools in words which the organs of the State Church in Germany regard as remarkably satisfactory. "I shall," he said, "of course, both in my capacity of King of Prussia and of 'summus Episcopus' of my Church, make it my most sacred duty to take care that religious feeling and the fire of the Christian spirit shall be fostered and increased in the schools. May the School honour and reverence the Church, and may the Church stand by the School and help it in developing its works; then we shall be able to co-operate in educating the young for the requirements of our modern national life."

THE influence of official religion in the Church and School is seen in the Rationalism so prevalent in Germany. As must necessarily be the case, too often appointments to posts of responsibility as religious teachers are made with greater regard for political preferences than for any other considerations. The effect of this upon the spiritual life of the Church is shown by the following paragraph in the course of an article in the *Wahrheitszeuge* by Pastor Witt, which we take from the *Christian* :—

At the Universities, where they should be grounded in the faith, the future ministers of the Church are frequently led by scientists into the sea of doubt. If they take faith with them into the University it costs them much conflict, and they must pray and wrestle much that they do not suffer shipwreck; if they do not so enter upon their studies, they do not generally come forth to a life of faith. Most of the instructors in these educational institutions know not in themselves the life which is born of God. In the course of Scripture inquiries, in too many cases conducted without recognition of the Holy Spirit's leading, occasionally a student finds something of personal realization or utters a prayer for the promised gift. What is the consequence of this state of things?

Those who openly deny the Godhead of Christ occupy the pulpit; many ministers, just because it is their vocation, preach God's Word after the confession of their particular church, but the new life which the Holy Spirit will introduce to the souls committed to their charge they do not know, and should its existence anywhere be manifest they have no understanding thereof."

SUNDAY AND THE CHICAGO WORLD'S FAIR.

[In these days when so many are demanding the compulsory observance of Sunday, it is not at all strange that societies interested in the legalizing of religion in the United States should be working to secure the closing of the Chicago World's Fair on Sunday. We see now and then in our religious contemporaries commendatory notices of these efforts. There is, however, in America an organization of Christian workers known as the National Religious Liberty Association which, in the interests of religion and religious liberty, opposes all attempts to enforce religious observances by civil law. One of the leaflets issued by the Association, on the Sunday closing of the Fair, lays down some of the principles governing the question. What is wrong in principle cannot be right in practical operation, and there is need for a wide dissemination at the present time of the truths briefly stated in the leaflet:—]

The question of closing the World's Fair on Sunday is being agitated at the present time. It is insisted by a numerous and influential class of citizens that the Columbian Exposition to be held in Chicago in 1893, shall be closed to all the world on Sunday.

It is not the purpose of this article to discuss whether the Fair shall or shall not be closed on Sunday, but to inquire what motive prompts to the making of such a demand. On what ground is the demand that the Fair be closed on Sunday, based? Why not ask that it be closed on Monday? or why ask that it be closed on any day?

Sunday is regarded by a large majority of Christians as a religious day, and from these, and for religious reasons, comes the demand that the Fair be closed on Sunday. This is the reason the demand is made,—their religious views of the character of the day. The demand, then, is made by a class of religious people, from religious motives, and for religious ends. To their religious views they certainly have a right; but when it is insisted that the religious views of some, even though they be largely in the majority, shall be made a rule of action for all, another question at once arises,—

CAN A LAND OF RELIGIOUS LIBERTY ENFORCE RELIGIOUS VIEWS?

The World's Fair is not a religious concern. Others beside those who regard Sunday as a sacred day will visit it, and contribute to its support and success. Thousands may wish to attend it on Sunday who will not have an opportunity to do so on other days. Should the Fair be kept open, those who regard Sunday re-

ligiously need not visit it on that day. Their action in the matter would depend solely on their own choice. But to demand that the World's Fair shall be closed to all the world on Sunday because some good people regard that day religiously, is unreasonable. What right have those who regard the hours of Sunday as holy time, to dictate how or where those who do not so regard them shall or shall not spend their time? With all respect to religion, it must be said that when its devotees assume such an attitude, they are taking unwarrantable grounds.

This demand is not made in the interests of the Fair, or of the nation, but to secure national sanction to certain religious views. It is prompted by the same spirit which demands a national Sunday law, and an establishment by law of a national religion. But—

IS CIVIL GOVERNMENT THE PROPER CONSERVATOR OF RELIGION?

The object of civil government is not to make its citizens religious, but civil. Religion pertains to a man's obligations to God and his well-being in another world. Civil governments are instituted to protect men in their rights in this world. It is not the province of religion to run civil governments. The church has never assumed control of the state without persecution quickly following in its train. Forgetting their high calling, religionists have sometimes made it their chief business to meddle with worldly affairs, and sought to place civil governments on a religious basis; but all such efforts have invariably proved disastrous, both to religion and the governments.

The success of Christianity does not depend upon the closing of the Columbian Exposition on Sunday. Christianity is a great deal larger than Columbia, or the Exposition, and Sunday-keeping is not all there is to Christianity. Christians differ as to which day is the Sabbath, some claiming the first and others the seventh day of the week, and it is not the province of the Government to say which is right.

Aside from Divine revelation, the strongest argument any one can make in favour of the day he regards as sacred is for him to keep it. The consistent course for those churches to pursue which regard Sunday as sacred time, is for them to prohibit their members from attending the Fair on that day, and discipline those who do. This they may do, and this is as far as they can consistently go. The membership of a church is the extent of its jurisdiction. It is not the business of churches to demand of nations, states, or municipalities that everybody shall be required to conform to their ideas and customs in religious matters. Any attempt in this direction is but a step toward a union of church and state.—N. R. L. A. Leaflet.

In Canada there is a Catholic population of 2,048,000. These figures are quoted:—One cardinal, five archbishops, 22 bishops, 2,352 priests; 43 male religious orders with 250 members, and 66 female orders with a membership of 964; 1,914 churches and chapels, and 317 missions: 17 seminaries, three universities, 53 colleges, 333 convents, 165 academies, and 3,203 schools; 69 hospitals, and 38 asylums.

Progress of the Cause.

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

LETTER FROM A RUSSIAN.

[**BRO. PERK**, formerly a Russian colporteur for the British Bible Society, and now at work in Germany, does considerable work for his fellow countrymen in Russia, by correspondence. Recently he received a letter which will give an idea of how some of the Russians have to suffer when they embrace the truth. While all that undertake to leave the State Church find it difficult, those that teach new doctrines, and are the means of leading others from the established faith, are most severely dealt with, as the following letter will show. Brethren in such circumstances certainly deserve the universal sympathy and prayers of God's people.

H. P. HOLSER.]

—, Russia, Sept. 29, 1890.

DEAR BROTHER IN THE LORD:—

First of all, I wish you much peace and joy in Christ Jesus our Saviour. Your letter addressed to me at — Bessarabia, reached me here at —, on the borders of the Caspian Sea, as I was banished from Bender. You already know how it went with me when I was banished from the government of Kiev to Bessarabia, and what experience I had before reaching here—how the priests had, even before my arrival, spread abroad the report that a dangerous antichrist, a false teacher, had been banished from Kiev to their country, but they would take care that he would not long remain.

But I had very little idea of what awaited me. As I realized it on my arrival, I decided to appeal personally to the Czar, and directed to his Majesty's court of Chancery a petition praying for liberty, for freedom from police surveillance, for the recovery of my pass, for at least freedom to earn my bread, and to be spared from further banishment or persecution for my faith. I sent this petition the fifth of December, 1889, and the eleventh of May, 1890, I was released by order of the Governor of Bessarabia, with the statement that my petition was ineffectual, and that I must leave the place within seven days, during which time I must have selected a place of residence, and placed myself beyond the borders of Bessarabia. I was obliged to choose —, and, having no money, I was compelled to make the long, long journey under military escort. On the thirtieth of May, with wife and children, I had to undertake this fearful journey on foot; and on Aug. 1, after two full months, we arrived here. On the journey, we met much poverty, misery, and distress; we were lodged in six large prisons on the way. From the Rostov prison, instead of seven days, thirty-five were required, because all our children were dangerously sick on account of many great efforts and hardships endured. All seven children were afflicted with boils and sores. Two of them died in the prison at Rostov, and a third died in the prison at Georgan.

When we finally arrived, I wrote to a friend in Kiev, asking that my house be sold, and that the money be sent me; but my letter was intercepted, and instead of reaching my friend, it fell into the hands of my enemy, the priest of that place; and because I said in the letter that the officers and priests had caused the death of my family, he wrote me a severe letter, telling me that the loss of my children was a judgment from God because I had drawn so many away from the church, and plunged them into ruin.

I now have everything against me, and am oppressed from all sides by officers and priests. At present I know not whether I shall finally be allowed to live here, or be sent farther. The resources of life are very meagre here; the land is unfruitful and poorly watered. I

pray the Lord to strengthen me by His Spirit, that I may set my heart on nothing in this life, but that I may seek first the kingdom of heaven and His righteousness. When we compare passing events with the word of God, we must conclude that the end is at hand, for the existing signs cannot be mistaken; they could not be more nearly like what are given in the Scriptures. If the time was short in the days of the apostles, how much more so now!

On our journey, we met a person claiming to be Christ, and that he had come to chastise the world.

In conclusion, I pray you to speak a good word, that in the papers such cases as mine may be made known among you, and especially among the church of God, that she may know how her members in Russia are made to realize the truth of 2 Tim. 3:12.

Saddest of all, this nation places itself on the highest plane of holiness, and yet on the slightest pretext will shed the blood of the righteous! Herein is again fulfilled Rev. 17:6.

But I must close, trusting that we may meet, if not in this life, in eternity. Many greetings from me and those of my family that are left.

AMONG THE GERMANS IN AMERICA.

THE German-speaking people are largely represented in the United States, but especially in the Northern and Western States.

Many are the causes which have induced them to leave their much-loved fatherland and immigrate to other countries. While thousands have gone to Africa, Australia, and the isles of the Sea, the majority have sought and found a home in the United States. According to present estimates, there are about twelve millions of German-speaking people in this country.

Their settlements are largely in Wisconsin, Minnesota, Dakota, Iowa, Kansas, Ohio, New York, Indiana, Pennsylvania, Illinois, Nebraska, Oregon, and Michigan.

In former years, those who came over belonged chiefly to the farming and labouring class; but since the revolution of 1848-9, many of the upper classes of society, and those having a university education, have flocked to this country. It is an acknowledged fact that the German business world in the United States occupies an honoured position, which it well deserves, on account of its integrity and sobriety. Arts, sciences, and mechanics are also well represented.

Many of the large cities have a population of more than one hundred thousand Germans, and the State of Wisconsin is said to have a larger number of Germans than any other nationality.

The third angel's message found its way among isolated German families some fifteen years ago; and it is worthy of note that this work began by the scattering of the few publications we then had, by some Danish and American brethren in Dakota. By this and other efforts, a number commenced to observe the Sabbath. But no special effort was made until 1881, when the General Conference sent Bro. L. R. Conradi to Dakota to labour especially for the Germans. Through the blessing of Heaven he was successful in raising up a company to keep the commandments of God and the faith of Jesus. In 1882, this company was organized into what is known as the Milltown church. Companies were also organized at Childstown and Immanuel's Creek.

In the same year work was also commenced in Nebraska, and a company raised up at Stearns-Prairie. This effort was conducted by Bro. Conradi and Shultz. Their work was carried on partly in a tent, and these were the first tent meetings among Germans ever held by believers in the third angel's message.

Since that time, the work has gone forward with vigour in Pennsylvania, Wisconsin, and Oregon, and to a greater or less extent in some of the other States.

The message has spread most rapidly among

the Germans during the past year, especially in South Dakota, where 150 have joined our ranks, and several churches have been organized.

At present there are six ordained ministers and eleven licentiates at work; but with this small force we are not able to fill a tithe of the calls for help and openings among the German Americans. Doors are being opened all around, and pleas for help come in from every direction.

We have sent labourers and reading-matter to Russia and Germany, and we are seeing results of the work. For some years, we have corresponded with Germans in Brazil, and sent them publications. This made much stir in one colony where 300 German families lived, and even the natives have inquired concerning our faith, and we, by the request of the Germans, have sent them Spanish tracts. A few weeks ago a letter was received from Brother Alberto Holstein, who lives in Brazil, and with it \$43 for books, which he intends to distribute. He was happy that he had been able to do that much for the Lord by saving this amount to invest in God's cause. Brother Holstein anticipates coming to this country or going to Hamburg, Germany, next year, to fit himself for the work in Brazil.

We need labourers with hearts filled with the love of God to carry the sound of the message to all the world.

H. SHULTZ.

Bible Readings.

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

THE SANCTUARY.—NO. 2.

ITS FURNITURE AND USES.

1. WHAT furniture was placed in the first apartment of the sanctuary?

In Ex. 25:23-40; 30:1-10, we find a full description of how the furniture in the first apartment was constructed; but in chapter 40:22-27, Moses presents a summary of the different articles as follows: "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the Lord: as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the veil; and he burnt sweet incense thereon; as the Lord commanded Moses."

2. For what was this furniture used, and what did its use signify?

The texts quoted above indicate the use of these several articles. The seven lamps of the candlestick were kept continually burning, signifying the illuminating influence of the Spirit of God. Rev. 4:5. The table contained the shew-bread, signifying the heavenly manna by which the souls of believers are fed and sustained in the Divine life. 1 Cor. 10:21. The altar before the veil was used for the burning of incense, which signified the grace by which our prayers are made acceptable to God. Rev. 8:3.

3. What furniture did the second apartment, or most holy place, contain?

In Heb. 9:3-5, Paul answers: "And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory, shadowing the mercy-seat." By the side of the tables in the ark was placed the golden pot of manna, showing that there is also good spiritual food connected with the law.

4. For what only purpose was the ark prepared?

Wholly and solely to contain the tables of the decalogue. After telling the Israelites that they should make a sanctuary, the very first object the Lord introduces, and gives instructions for making, is the ark of the covenant, showing it to be the article of first importance connected with the sanctuary." Ex. 25:10-22.

5. What name was consequently given to the ark?

"The ark of the covenant," or "testament" (Heb. 9:4), the same word being translated both covenant and testament.

6. Could it have been so called if the law of God had not been contained therein?

It could not; for it was the "testimony," or the tables of the law, which God gave Moses, that gave it its name. Ex. 25:16, 22.

7. What may therefore be known to exist always and everywhere, when "the ark of God's testament" is brought to view?

The law of God, in the precise form in which it was spoken from Sinai, and written with the finger of God upon the tables of stone; for if that was not inside of it, it could not be truthfully called, the ark "of the testament."

8. What is seen in heaven under the sounding of the seventh trumpet, near the close of the gospel dispensation?

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. The force of this tremendous fact for ever pulverizes every argument which is brought forward to prove that the law has been abolished, or in the slightest degree changed. Just before the kingdoms of this world become the kingdoms of our Lord (Rev. 11:15), we are assured that the law of God exists in the ark in heaven, just as God proclaimed it from the summit of Sinai. And there it waits in silent majesty to be the test of all men as they come to judgment.

9. What was the nature of the sanctuary of the old covenant, and its services?

They were figures, types, or shadows. Heb. 8:5; 9:8, 9; 10:1.

10. In what dispensation and in whose work is found "the body," or antitype of all the shadows and figures of the former dispensation?

"Which are a shadow of good things to come; but the body is of Christ." Col. 2:17. "But Christ being come a high priest of good things to come." Heb. 9:11.

11. What relation does Christ sustain to these "good things to come"?

He is high priest of them. "But Christ being come a high priest of good things to come." Heb. 9:11. The good things therefore pertain to His priesthood.

12. Through what does He exercise this priesthood?

"By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11.

13. Where is this greater and more perfect tabernacle in which He ministers?

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

14. By what terms is the relation between the earthly and the heavenly sanctuary expressed?

The earthly is called "a figure for the time then present," "patterns of things in the heavens," and "figures of the true." Heb. 9:8, 9, 23, 24.

15. When was the ministration in the earthly sanctuary superseded by the ministration of Christ in the heavenly sanctuary?

Just before His crucifixion Christ said to the Jews, "Behold, your house [the earthly sanctuary] is left unto you desolate;" and on the day of the crucifixion, to show that its services were ended, "the veil of the temple was rent in twain from the top to the bottom;" and Paul to the Hebrews shows how Christ, when He ascended, entered upon His priesthood, pleading His own blood before God for us. Matt. 23:38; 27:51; Heb. 9:11, 12; 10:11, 12.

16. What finally became of the earthly sanctuary?

It was involved in the general destruction of Jerusalem in A.D. 70, though Titus made superhuman efforts to save it on account of its marvellous magnificence and glory.

17. Has there been any sanctuary on the earth connected with God's work since that time?

There could not be, as it would be a rival to the sanctuary in heaven.

18. What rival sanctuaries has Satan maintained in opposition to God's sanctuary?

Many; prominent among which may be mentioned the temple of Dagon among the Philistines, the temple of Belus at Babylon, the Parthenon at Athens, the Pantheon at Rome under paganism, and under the papacy, the Vatican, the seat of the beast.

19. What articles of furniture belonging to the heavenly sanctuary were shown to John?

The candlestick, the altar of incense, the golden censer, and the ark. Rev. 4:5; 8:3; 11:19.

20. What three witnesses, then, have we to the existence of the heavenly sanctuary, and what is the nature of their testimony?

1. Moses, who says that the earthly sanctuary was made according to a pattern; 2. Paul, who tells us that that pattern was in heaven; and, 3. John, who was permitted to look into heaven and behold it there. What other class of evidence it would be possible to bring, we are at a loss to conceive.

21. How long will the heavenly sanctuary continue in use?

Till probation ends, and Christ takes His position as King. U. S.

Interesting Items.

—Transvaal's population is now officially placed at 119,128 souls.

—Some 10,000 people are said to be employed in brickmaking in Bagdad.

—The cattle on the Italian Campagna are dying in great numbers of the intense cold.

—The winter in Spain surpasses all seasons of which the oldest inhabitants have any recollection.

—Winter is said to have set in earlier and with more severity this year throughout Central Asia than for many years.

—Prince Bismarck's present hobby, according to a German interviewer, is a little wren which flies about his room and eats out of his hand.

—At the Vienna Foreign Office a private newspaper, which is made up of extracts from all the principal journals in Europe, is printed every day for the exclusive use of the Emperor Francis Joseph.

—It is a significant fact in connection with the recent pretence of abolishing polygamy among the Mormons in Utah, that large emigrations are taking place from among that people into Mexico.

—A portion of the cliff at Newington, near Folkestone, fell last week, and a cottage was overwhelmed. Three of the inmates—a man, his wife, and a child—were killed. Three other children escaped.

—The captain and the whole of the crew of a ship, running between Hayti and Florida, being stricken down with yellow fever, the captain's daughter, aged eighteen, navigated the vessel for several hundred miles.

—The authorities of the British Museum are claiming to have made the greatest classical find of the last three centuries. Some time ago they purchased a number of papyrus rolls unearthed in the buried cities of Egypt, and one of these now turns out to contain what is believed to be Aristotle's treatise on the Athenian Constitution, which has been lost sight of for over a thousand years.

—Dom Pedro, ex-King of Brazil, is translating the "Thousand and One Nights" from the original Arabic into Portuguese. It is said by those who see him daily that he is much happier thus employed than he was in governing Brazil.

—The Pope yearly receives from the Chapter of St. John Lateran the two white lambs dedicated to furnishing the wool from which is made the *pallium* conferred by the Pope on Archbishops and Metropolitans as a mark of pastoral jurisdiction.

—A telegram from Sofia states that the Russian Government has informed the Bulgarian Government that it is fully aware that Russian Nihilists not only find refuge and protection in Bulgaria, but they hold offices in the Bulgarian Government Departments.

—Father Ondermatti, General of the Order of the Capuchin Monks, has left Italy for Africa on a visit to the missions under his dependency. The Italian newspapers say that his aim is to counterbalance the influence of Cardinal Lavigierie, who is hostile to the Italian missionaries.

—The farmers in some parts are becoming alarmed at the serious mortality amongst blackbirds, thrushes, and starlings, owing to the severe weather. They fear a plague of insects. Magpies, driven by the pangs of hunger, picked large holes in the backs of some cows at Horsington, Somerset.

—Cruel havoc has been made by the frost among the wild animals caged in the Jardin des plantes, in Paris. An Indian buffalo, a striped hyena, two deer, a large Panama monkey, an Eagle, several vultures, and the last Australian ibis the garden possessed have fallen victims to the cold—frozen to death in their dens and cages.

—The Chinese have found a way to make the Exclusion Act of America redound to their profit. Those who desire to return to the Flowery Kingdom pass down the Mexican line, and in crossing back take pains to be arrested by the officers on the watch for contrabands. After a trial they are returned to China at the expense of the United States.

—One of the most excellent of recent innovations is the introduction of metal ceilings in place of wood and plaster. These ceilings do not shrink or burn like wood, they will not stain, crack or fall off like plaster, but being permanent, durable, fire-proof and ornamental, will eventually supersede both wood and plaster, besides being in the end far more economical than either.

—The golden rose which, it is said, the Pope is to give to the Empress of Austria in March, is a fine work of art. A firm of jewellers in Rome have enjoyed the privilege of making these tributes for many generations. There is a thorny stem, with leaves and buds, the rose itself being made of pure gold. The last person who received it was Queen-Regent of Spain, three or four years ago.

—It is now possible to take a general view of the trade of 1890, so far as it can be obtained from official statistics. From the Board of Trade's tables it appears that the total value of the imports was £420,886,000, and of the British exports £263,542,000. In comparison with the previous twelvemonth, there was a decrease of one and a half per cent. in imports, and there was a rise on the exports of five and three-quarters.

—Since 1842 the mean recession of the American Fall at Niagara has been 30 feet 6 inches. In the same period the length of the crest of the American Fall increased from 2,260 feet to 3,010 feet. The total area of recession of the American Fall since 1842 was 32,900 square feet: of the Horseshoe Fall, 275,400 square feet. The total mean recession of the Horseshoe Fall at Niagara since 1842 has been 104 feet 6 inches, on an average of over two feet each year. The maximum recession of the Fall at any one point was 270 feet since 1842.

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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 29, 1891.

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THE monthly summary of work done by the Australian book canvassers during November, which has just come to hand, shows that this department of the cause in the colony is prospering. Twenty-six agents engaged in selling our literature took orders for 1,004 books, representing a total value of £914.

In our Progress department this week will be found another communication from Russia. It shows what our brethren in Russia may be called upon to endure for the truth. Yet these circumstances develop a sturdy Christian faith and a reliance upon God alone, of which we know too little who enjoy freedom to worship God unmolested.

A GENERAL meeting is in progress in Hamburg, Germany, the appointment being made for January 27 to February 2. We learn from the *Herold der Wahrheit* that a number of the brethren in the ministry and other workers in Central Europe were to be present, and that the Training School for labourers in Hamburg has called together about thirty individuals from different parts of Europe, who will also share in the benefits of the meetings.

THE *Moniteur de Rome* announces that the office of mediation accepted by the Pope in the dispute between Portugal and the Congo State, as to territorial delimitations in Africa, "amounts practically to arbitration, both parties having agreed to accept the decision of his Holiness as final." Whenever the Pope gets a piece of work of this kind to do he wants the world to understand it, evidently hoping that some of the greater Powers will follow the example of the lesser Catholic States, and add to the Papal prestige by securing his services as honest broker in the settlement of their differences.

In an address to the Protestant Churchmen's Alliance, of which he is chairman, Lord Grimthorpe says of the Lincoln Judgment:—

"There is one thing in the business to be truly thankful for. It does more than anything or anybody else could have done, by all the talking and writing possible, to open sleepy eyes to the fact that spiritual law-interpreting proceeds on entirely different lines and principles from these established by the law and Constitution of England; and that if the English nation means to maintain the Reformation it must do it, in the same way as the great men who made it, against a majority of the clergy and the bishops."

WE notice that Roman Catholic papers occasionally refer to the protests which Christian workers have made against worldliness, and unworthy methods of money-getting in the churches, as evidences of the decay of Protestantism. This may be true enough, and yet the raffle and lottery are unblushingly resorted to to raise funds for Roman Catholic institutions. Perhaps one of the most novel methods ever adopted for paying a church debt, has been put in operation throughout his diocese, by Archbishop Cleary, of Toronto, Canada. Endowment policies are taken by the parish on the lives of some of its members, and the proceeds at the expiration of the term go to liquidate the debts of the church.

BAPTISTS are discussing the returns in their denomination for 1891 which show a decrease in membership to the extent of several hundreds during the year in England. The *Baptist* has invited an expression of opinion on the part of representative pastors as to the weakening causes. Pastor Archibald G. Brown, of the East London Tabernacle, expresses his mind as follows:—

"I do not wonder at decrease in our denomination, 'Modern thought,' the introduction of party politics, worldly amusements, 'social Gospel,' and all the other popular crazes, are quite sufficient to grieve the Holy Spirit. We are losing Holy Ghost power, and that accounts for the loss of everything."

Many will believe that Mr. Brown has stated the difficulty in this short letter. These things are introduced to draw the masses into the churches, and may have that effect for the moment, but the Church cannot successfully compete with the world on these lines.

THE address by Professor Bryce on "The Age of Discontent," which we noticed a few weeks ago just after its delivery, appears in full in the *Contemporary Review*. Referring to the statement that the reforms for which men have been working for many years have not brought the results expected, the *Word and Work* says:—

"Professor Bryce lays his finger on the real reason why reforms do not bring the blessings they promise, when he refers to the 'permanent faults of human nature, which, when they have been driven out in one shape, will reappear in some other. Better institutions are worth fighting for, since they may give these faults less scope for mischief. But the faults are not expunged.' There lies the secret, and there also the indication of the remedy which is needed. Not so much by improvement of institutions can the nations be helped, but by the lifting up of the masses which compose them. The Gospel of Jesus Christ is the only true elevator. When men are renewed in heart and life, then and then only, can they be trusted to make and keep good laws."

THE French authorities are proceeding with the work of substituting lay teachers for monks and nuns in the French elementary schools. During the past three years 1,575 schools and 469 classes have been dealt with, and sixty-six monastic schools have been closed. Romanists are making a great outcry over this, denouncing it as a step toward atheism. But of this a writer in the *Theological Monthly* truly says, "Ill does it become the Romish clergy to complain because the education of the young has been taken out of their hands. Who are their pupils but the very men over whose apostasy and scepticism they are wailing?"

THE encyclical on the Social question which the Pope is to issue this Easter is said to have been sent to Cardinal Manning, who was asked to point out wherein any portions of it may not accord with the condition of the question in this country. In the weekly letter which is sent to the Press by Mr. Stead and Dr. Lunn, they say:—

"The important point of his manifesto, is to be that in which he will proclaim the desire of the Holy See to place itself at the head of the Social Democratic movement, appealing not only to the Catholics, but also to the Protestants, to enable the Social Democrats to attain their ends by reforms instead of compelling them to resort in despair to the method of revolution. The Pope as the Tribune of the People has an immense rôle before him, if he dare to play it boldly."

THE *Independent* says that while the good borough of Leicester is progressive enough in most directions, it has developed an astonishing amount of conservatism in respect of Sunday observance. Some time ago when certain Secularists tried to do what the late Charles Kingsley bade his villagers do and play cricket on Sunday, this sentiment of the town "expressed itself in a riot which drove the cricketers off the ground. Even then there were certain good Christian folk who avowed their sympathy, not with the cricketers, but with the rioters." It is not a question of the manner in which a day should be kept by Christians that is raised in such cases as this one at Leicester. If Sunday were the Sabbath it would be wrong for men to indulge in secular pursuits. But for this God is Judge and He will repay. The true Christian will look to his own life, use his influence to lead men to a better life, and leave coercive methods to be employed by those who have partaken more of the spirit of the world than of the spirit of Christ.

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