

THE Present Truth

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

Vol. 8.

LONDON, THURSDAY, MARCH 24, 1892.

No. 6.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

ÆCOLAMPADIUS.

DURING the years of 1512 and 1516, there settled in Switzerland many men of great and varied gifts, all of whom became afterwards distinguished in the great movement of Reform. Prominent among these was John Hauschein, who was born in 1482, at Weinsberg, in Franconia. His name in German signifies "the light of the house," and in Greek, Æcolampadius, by which he is more commonly known. He was the only son of wealthy parents, who were originally from Basle. "His pious mother wished to devote to learning and to God Himself, the only child that Providence had left her," but his father thought differently, and he was sent "abroad to study jurisprudence at the universities of Bologna and Heidelberg. At the latter place he so recommended himself by his exemplary conduct and his proficiency in study, that he was appointed preceptor to the son of the Elector Palatine Philip."

On his return from here "the Lord, whose purpose it was to make him a light in the Church, called him to the study of theology." In 1514 we find him preaching in his own country in a manner that "elicited an applause from the learned, which he thought it little

merited, for he says of it that it was nothing else than a medley of superstition."

Dissatisfied with his doctrine, he resolved to study the Greek and Hebrew languages, that he might be able to read the Scriptures in the original, and for

proclaimed Christ with an eloquence which was the admiration of all his hearers. Erasmus, called the "prince of scholars," admitted him to intimacy, and enjoyed his aid in his edition of the New Testament, as he acknowledges in his preface, with much laudation. Æcolam-

padius was charmed with the society of this distinguished genius, "and it is probable he would have lost all independence of mind in this intimacy, if Providence had not separated him from his idol."

In 1517 he returned to his native city, Weinsberg, remaining there till the last of 1518, when he was called to Ausburg to fill the post of preacher in its cathedral. The city was still under the effects of the discussion which had been held there the previous May, between Luther and the Pope's legate, and Æcolampadius found it necessary that he should choose his side. He did not hesitate to declare himself on the side of the Reformer. Such candour on his part soon drew down upon him much opposition. Being naturally of a timid, gentle disposition, "he looked around him for a place of retreat, and his thoughts rested on a convent of monks of Saint Bridget, near Augsburg, renowned for their piety, as well



this purpose went to Stuttgart, to profit by the instruction of Reuchlin or Capnio the year following (1515). Capito, who was an intimate friend of his, made the Bishop of Basle acquainted with his merits, and that prelate invited him to become preacher in that city. Here he

as for the profound and liberal studies of its monks. Feeling the need of repose, of leisure, and, at the same time, of quiet occupation and prayer," he inquired of them if he could live according to the Word of God in their convent. An affirmative answer being given, he entered

sary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Verse 7 of the parable refers to the terrible judgments of God which fell upon their city, Jerusalem, on account of their rejection of the Messiah. This destruction was foretold by Christ in His prophetic words as recorded in Luke xxi. 20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." In verses 9 and 10 we have brought to view the work which has been going on during the long afternoon of the parable, of taking out from the Gentiles "a people for His name," thus furnishing the wedding with guests, among which are found both bad and good. Verses 11-14 bring to view the coming in of the king, to see the guests and the final separation of the bad from the good. This same truth is also taught in the parable recorded in Matt. xiii. 47: "Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the end of this world: the angels shall come forth, and sever the wicked from among the just."

This parable of a marriage suggests to our minds several questions, which we will briefly notice in the following order: First, who is the Bridegroom? Second, who is the Bride? Third, when and where does the marriage take place? Fourth, who are the guests, and how are they invited? Fifth, what is represented by the king coming in to see the guests? and, sixth, what is the wedding garment, and how may it be obtained?

We shall endeavour to answer these questions in the language of the Scripture, with as few comments as possible.

A. T. ROBINSON.

(To be continued.)

WHY WE MAY TRUST THE LORD.

FIRST, we may trust God because of His great wisdom. The Psalmist said: "Great is our Lord, and of great power: His understanding is infinite." Ps. cxlvii. 5; and Isaiah, expressing much the same thought, said: "There is no searching of His understanding." Isa. xl. 28. Were it possible for God to err in judgment we could not rest in Him with that perfect trust which it is our privilege to enjoy.

There are, among men, those whom we call far-sighted, they are able to look beyond present events, and see what will be the result of a given course of action. In business they are the ones who will be successful. They often make large outlays, which to other men would seem like waste, because they know that it will result in great gain in the future. All recognize the value of such foresight,

and yet how small and fallible is this wisdom of man, when compared with the wisdom of God. We read in Job xxviii. 24: "He looketh to the ends of the earth, and seeth under the whole heaven;" and in the psalms: "Yea, the darkness hideth not from Thee: but the night shineth as the day; the darkness and the light are both alike to Thee." Psa. cxxxix. 12. While Paul says: "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. iv. 13. And again, as he caught sight of the great wisdom of God, he was led to exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. xi. 33.

Since God knows all things, even the hidden thoughts of the heart, it is evident that He knows, not only our needs, as even we ourselves do not know them, but He knows the result of everything He may grant to us. Not merely the present result, but He can look clear through to the end; for the present and the future are alike to Him. How differently would men often act if they could see the final outcome of the action they perform with so much complacency, and many a petition would never be offered if the one who presents it could see matters in the light that God views them. That which we deem so desirable, He may see would have a result far different from what we think; and so in His infinite wisdom He withholds that which we in our blindness desire, giving that which we *would desire* could we know our real needs. If we truly believe the statements of the Bible in regard to the wisdom of God it will help us to accept without questioning that which His wisdom grants.

Second, we may trust God because His love is as great as His wisdom. The tenderest earthly affection is but a faint shadow of the love of God. "God is love." Jeremiah said: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. xxxi. 3. The love of a mother for the little one who is dependent on her for daily sustenance falls short of the love of God for His children. Isa. xlix. 15.

But the greatest argument for the love of God is the cross of Christ: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John iv. 9, 10. "He that spared not His own Son,

but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. viii. 32.

Can we not trust such love as this! An earthly parent often fails to grant the child that which is truly best, because of error of judgment, but God, whose love and wisdom are alike infinite, cannot thus fail.

Another reason why parents do not give to their children that which their love and wisdom would dictate, is because it is often beyond their power to bestow, but God cannot fail for that reason, since His power is also infinite. "Great is our God, and of great power." "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. x. 13. Job describes some of the great things which the power of God has accomplished in the twenty-sixth chapter of that book. He says: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. He divideth the sea with His power, by His spirit He hath garnished the heavens; lo, these are parts of His ways; but how little a portion is heard of Him! but the thunder of His power who can understand?" This strength which is so great and incomprehensible is also everlasting: "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Isa. xxvi. 4.

We need not fear, then, that what God's love and wisdom dictates will not be bestowed because of a failure of power. Since the wisdom of God, and the love of God, and the power of God are alike infinite, can we not fully believe "that all things work together for good to them that love God."

JENNIE OWEN.

SPIRITUAL SUNLIGHT.

WHAT a mistake some Christians make who have no "sun parlour" in their spiritual experience! They live—or try to—down in the damp basement of depressing doubts and hard thoughts about God. No sunlight of the precious promises is permitted to steal into their despondent hearts. They sit there, and nurse their griefs and coddle their complaints, until their faith gets mouldy and morose. If any of my readers are thus immured in a cellar, I would advise them to buy a sun parlour, and roof it over with plates of bright glass from the 103rd Psalm, and the eleventh chapter of Hebrews, and the fourteenth chapter of John. Then go up and live there awhile, and enjoy the sweet warmth of a closer fellowship with Christ. You may catch some bright foretastes of heaven from that "coign of vantage," and your sighs will be turned into songs of gladness.—*Dr. Cuyler.*

The Home.

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

NOT NOW.

THE path of duty I clearly trace,
I stand with conscience face to face,
And all her pleas allow;
Calling and crying the while for grace,—
"Some other time, and some other place:
Oh, not to-day; not now!"

I know 'tis a demon boding ill,
I know I have power to do if I will,
And I put my hand to th' plough;
I have fair, sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says, "Oh, not now!"

My peace I sell at the price of woe;
In heart and in spirit I suffer so,
The anguish wrings my brow;
But still I linger and cry for grace,—
"Some other time, and some other place:
Oh, not to-day; not now!"

I talk to my stubborn heart and say,
The work I must do I will do to-day;
I will make to the Lord a vow:
And I will not rest, and I will not sleep
Till the vow I have vowed I rise and keep;
And the demon cries, "Not now!"

And so the days and the years go by,
And so I register lie upon lie,
And break with Heaven my vow;
For when I would boldly take my stand,
This terrible demon stays my hand,
"Oh, not to-day; not now!"

—Alice Cary.

CHRISTIAN HOMES.

SUPPOSE that because some ship had disregarded his warning beacon and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse;" what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed.

What if the light in the household should go out? Then everyone in that house would be in darkness; and the result would be as disastrous as though the light were to go out in the lighthouse tower. Souls are looking at you, fellow-Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of your life is, and whether you are true missionaries at home, training your children for heaven.

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing

your children for life or for death; you are training them for an abiding place here in the earth, for self-gratification in this life, or for the immortal life, to praise God for ever. And which shall it be? It should be the burden of your life to have every child that God has committed to your trust receive the Divine mould. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never let feeling come between heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power.

Mothers, you have no right to spend time in ruffling, and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating loveliness of character? Should it not be spent in laying hold of the Mighty One of heaven, and seeking Him for power and wisdom to train your children for a place in His kingdom, to secure for them a life that will endure as long as the throne of Jehovah!

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a good-night kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it?—No, indeed! Something has taken away the mother's reason, and what is it? Is it not a desire to meet the world's standard and to conform to its customs?

Some may wonder why it is that we say so much about home religion and the children. It is because of the terrible neglect of home duties on the part of so many. As the servants of God, parents, you are responsible for the children committed to your care. Many of them are growing up without reference, growing up careless and irreligious, unthankful and unholy.

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the Word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand

by your side, as efficient workers in the cause of God. What an impression it makes upon society to see a family united in the work and service of the Lord. Such a family is a powerful discourse in favour of the reality of Christianity. Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would, indeed, be the "light of the world."

A well ordered Christian household is an argument that the infidel cannot resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that cannot be swept away by the in-coming tide of scepticism.

Then, Christian friends, fathers and mothers, let your light grow dim—no, never! Let your heart grow faint, or your hands weary—no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, "Here am I, and the children whom thou hast given me." And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God!

MRS. E. G. WHITE.

"GO TO BODMIN."

It is the privilege of the children of God to know the guiding hand of their Father in every event in life; in the smaller, as well as the greater ones. Those who are brought to enjoy this are often blessed themselves, and made a blessing to others in a way they little anticipated.

An illustration of this, which, as a girl, I heard related at my father's breakfast table by a preacher of the gospel, I have never forgotten.

The gentleman who was chief actor, and who resided in the south of England, within two or three hours' ride of the town of Bodmin, we will call Mr. A. He was awakened one night with the words, "Go to Bodmin." Taking it for a vivid dream, he turned over and went to sleep again, but was awakened a second time with the same words, "Go to Bodmin."

"How very tiresome this is," he thought; "I cannot get any quiet sleep for this dream, but, however, I will try again," and he soon managed to get asleep, but only to be awakened the third time with the repeated command, "Go to Bodmin."

"Well," he thought, still not recognizing it as the voice of God, "to Bodmin I will go, and see what comes of it; but what would be the use of rising now?"

The ferry-man would not be there to take me over at this early hour, he never comes till seven o'clock."

Still, this excuse did not avail; to Bodmin he felt he must go without delay. On this he rose, saddled his horse, and started on his journey; and, on arriving at the ferry, found to his surprise that the man was there nearly an hour before his usual time.

"How is this?" said Mr. A. "What brings you here so early?"

"Why, sir, a messenger came last night to tell me a gentleman would have to cross the ferry at this time, so here I am."

"Stranger still," thought Mr. A.; "and I have no idea why I have to go to Bodmin."

Arriving there between eight and nine o'clock, he went to a hotel and ordered breakfast; then going out, and finding the assizes were being held, he went into court to hear what was going on. A man was on his trial for murder, and endeavouring vainly to prove an *alibi*. Presently the judge said to the prisoner, "Look around the court, and see if there is anyone who can prove where you were on the day of the murder."

"Yes, my Lord," replied he, "there is a man," pointing to Mr. A., "he can prove it."

Mr. A. was accordingly sworn and put into the witness-box to be questioned by the prisoner, who asked:—

"Do you, sir, remember going down a certain mine on a certain day," the date of which he named, "and asking some questions which one of the miners was called to answer? I am that miner."

Mr. A. hesitated a moment, but drew out his note-book, and after examining it, said, "Yes, you are right. I have seen your face somewhere, but could not tell where till you recalled the time and place."

The *alibi* was proved, the life of the innocent man saved, and Mr. A.'s difficulty solved as to the *reason* of that early morning's ride to Bodmin.

Is not this a comment on the words, "Lean not to *thine own* understanding?"—*Selected.*

THE DANCING SCHOOL.

How well I remember the bitterness of my trial when my father refused to sanction my attending a dancing school. I was a professor of religion then, and in looking back over the years, I can hardly imagine how it could be so real and bitter a grief to me. But, passionately fond of music, and keenly alive to the beautiful and graceful, I had always had a strong desire to learn to dance. At seventeen one sees everything through a rose-coloured medium, and the proposed dancing school seemed the realization of my brightest dreams.

It was to be composed largely of a very pleasant "set"—nothing objectionable on that score. Yet I had some misgivings in carrying the question to

my father. Though the most loving and indulgent of fathers, he was a little "stiff," I thought, about some things of that sort. "I would rather that you had no inclination to go," he said, in answer to my inquiry; "but since you ask me, I must say that I *do* object decidedly. I don't want you to be a worldly Christian, Mattie, and I think this is one step in that direction. Dancing will bring you more into society I consider very undesirable; fashionable, irreligious society. I think you will find it detrimental to your spiritual life, more so than most other amusements. I do not believe prayer will be to you easy and natural, after an evening spent in dancing and gay society. Then I think your influence on your young friends will be a less decidedly *Christian* influence, if you dance, than if you do not."

How well I remember now his earnest tone and manner as he said these words. There was much more that I do not remember as vividly; but I was unconvinced. I had heard all this before, and of course brought forward my arguments on the other side. "I could get hold of my young companions *better* if I entered into their pleasures; my Christian life need not suffer by it, and it should not. I thought myself old enough to decide such a question for myself," and there was more of asperity in my words and tones than I had ever used towards my father. It grieves me to recall it.

The words which ended our conversation were, "I think, my dear, that in proportion to the straight-forwardness and earnestness of your piety, temptations of this sort will diminish." Was Christian growth and Christian duty my aim in life? Was not mine a half way, worldly type of piety?

But I shook off these stern questionings, and returned to brooding over my own unhappiness—my father's unkindness. All day long I was tormented with these thoughts. I know I was irritable and unlovely towards every one. Father was away all day, and mother was sick. After dinner I went into her room. The nurse said she needed perfect quiet; so I had not troubled her with my troubles, but she had heard of it from father in the morning.

"You must *carry it in prayer*," she said, as I was leaving her.

"What?" I said, impatiently.

"Whatever troubles you," she said, with a saddened look, that showed she felt my unpleasantness. "Carry it in prayer." Could I? Oh how humiliated I felt. Angry with my father, angry with my mother, rebellious against God who had appointed me this trial, *could I pray?*

Thank God, for just such humiliation and weakness was prayer given. Long and severe was the conflict, but God gave me the victory. The question which so engrossed me, whether or not I was right in my judgment, was of no account now. Duty was clear—to yield to my

father's wishes in this matter, cheerfully and unhesitatingly—and with giving up that, I felt that I gave up everything.

I know not whether I was a Christian before, and this was only a re-consecration; but I know that never before was my surrender so entire and hearty. The trial was no longer a trial. The burden was rolled away. My soul was at *perfect peace*.

When my father returned at night he looked at me anxiously. I think my face must have revealed my experience, and his loving greeting revealed his deep sympathy and thankfulness. I well remember how my soul was lifted up and strengthened by his prayer that evening. I know not whether he received at that time a fresh baptism of the Spirit, or whether I joined in the prayers as never before; but it seemed to me that from that time they were full of unwonted fervour. He prayed so earnestly, so *beseechingly*, for an outpouring of the Spirit in the midst of us. Other prayers were no doubt going up, and very soon the blessing came. Many nearest and dearest to me were gathered in.

Oh how I rejoiced in my decision that winter. All along the dancing-school seemed at war with the prayer meeting. Those who went to one did not attend the other. Some of my friends, hopeful Christians, attended the dancing school. Among them I remember one whose religious life from that hour began to wane, till finally it died out altogether. Others I think suffered from it; none were benefited. I was convinced then, I have ever remained convinced, that my father's judgment, guided, I doubt not, by most earnest prayer, was *right*.—*Selected.*

WESLEY FORGAVE HIM.

MAY we not gather the noble simplicity of the great John Wesley's character from the little anecdote of him and his friend-servant, Joseph Bradford? His chosen friend and travelling companion, Bradford, who was one of the purest, kindest, and most honest of men, enjoyed a more intimate fellowship with Wesley than any other man did. They had their little disputes, however.

"Joseph," said Mr. Wesley, one day, "take these letters to the post."

"I will take them after preaching, sir," came back the answer.

"Take them now, Joseph."

"I wish to hear you preach, sir; and there will be sufficient time for the post after services."

"I insist upon your going now, Joseph."

"I will not go at present," was the decisive reply.

"You won't?"

"No, sir."

"Then you and I must part."

"Very good, sir."

They slept over the matter. Both being early risers, the refractory "helper" was accosted at four o'clock the next

morning by his master with, "Joseph, have you considered what I said, that we must part?"

"Yes, sir," said Joseph.

"And must we part?"

"Please yourself, sir."

"Will you ask my pardon, Joseph?"

"No, sir."

"You won't?"

"No, sir."

"Then I will yours, Joseph."

Bradford melted into tears, and Wesley was deeply affected. It was Bradford who offered the last prayer for the dying man of God.—*Selected.*

It is not generally known that cleaner leaves are a sure preventive against mice. The leaves should be dried and powdered; then mixed with sand and put down near the mouse-holes. In a few days all the mice will have disappeared, as they cannot bear the smell of the leaves.

Health and Temperance.

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

THE RUM CURSE.

DRINK, drink, drink,
Till blotched and bleared is the face!
Drink, drink, drink,
Till of self there is not a trace!
Till the heart of the drinker is withered up,
And a demon has taken its place.
A woman in dirt and rags and cold
Stood shivering by a light
That came from a place from where young and old
Were passing a jovial night.
Why did she watch? It was easy to tell;
Her husband and son were there;
They'd drank and drank till this fire of hell
Had dried up every care.
Drink, drink, drink,
Till the brain was all afire!
Drink, drink, drink,
Till there was no other desire!
Till wife and children, home and self,
Could wake a thought no higher.
This is the picture of thousands of men,
Of thousands, but only worse—
Of thousands multiplied by ten
Who are under this bitterest curse.
They sell their souls to this demon of sin,
That drains the richest purse.
Drink, drink, drink!
This is the law of the land.
Drink, drink, drink!
It's upheld on every hand;
And this is a Christian land, they say,
But 'tis hard to understand.

W. J. EBDALÉ.

THE INFLUENCE OF A CHILD.

THE quiet influence of a child has been the means of saving the parent. I remember a little history related to me many years ago by a Christian abstainer. He said he would give me the facts that led to his reform, and the circumstance that arrested him in his career of sin.

Two maiden ladies who lived in the village often noticed a scantily-clad girl passing their house with a tin pail. On one occasion one of these ladies accosted her.

"Little girl, what have you got in that pail?"

"Whisky, ma'am."

"Where do you live?"

"Down in the hollow."

"I'll go home with you."

They soon came to a wretched hovel in the hollow, outside the village. A pale, jaded, worn-out woman met them at the door. Inside was a man, dirty, maudlin, and offensive. The lady, addressing the woman, said:—

"Is this your little girl?"

"Yes."

"Does she go to school?"

"No; she has no other clothes than what you see."

"Does she go to Sunday school?"

"Sunday school—in these rags! Oh, no!"

"If I furnish her with suitable clothes, can she go?"

"It is of no use giving her clothes. He would steal them, and sell them for whisky. Better let the girl alone; there is no hope for her, or for us."

"But she ought to go to school."

An arrangement was entered into whereby the child should call at the lady's house on Sunday morning, be clothed for the school, and after the school was dismissed, call again, and change her garments for home.

The little creature was very teachable, and soon became a favourite with her teacher, who gave her a little Testament, probably the first gift the child had ever received. She was very proud of her Testament, exhibiting it on all occasions with the delighted exclamation:—

"That's my little Testament—my own."

She would take it with her at night, clasping it in her hands till she fell asleep on the wretched rags called a bed. The child was taken ill. The doctor provided by her benefactors declared she would die. Her friends furnished her with what comforts they could, and watched her father, lest he should steal them and sell them for whisky.

The gentleman then continued the narrative in the first person:—

"One day I went to her bedside. I was mad for drink. I had taken everything I could lay my hands on. I looked round the room. There was nothing left, nothing I could dispose of. Yet I must have drink. I would have sold my child; I would have sold myself, for whisky. The little creature lay on the bed, with the Testament clasped in her hand, partly dosing. As I sat there she fell asleep, and the book slipped from her fingers, and lay on the coverlid of the bed. Stealthily looking round the room, I stretched out my shaking hand, seized the Testament, and hastily thrust it into my bosom. I soon sneaked out like a guilty thing, to the grog-shop. All I could get for it was half a pint of whisky. It was a poor little book. I drank the Devil's drink almost at a draught, and soon felt relieved from the burning thirst. The stagnant blood in

the diseased vessels of my stomach was stimulated by the fiery fluid, and I felt better. What took me back to my child I cannot tell, but I sat again by her side. She still seemed to be sleeping: and I sat there with the horrible craving stayed for a time by the whisky I had drunk, when she opened her eyes slowly and saw me. Reaching out her hand to touch mine, she said, 'Papa, listen. I'm going to Jesus; for He told little children to come to Him. And I shall go to heaven; for He said that little children were of the kingdom of heaven. I learned that out of my Testament. Papa, suppose when I go to heaven Jesus should ask me what you did with my little Testament. Oh, papa! oh, papa! what shall I tell Him?' It struck me like lightning. I sat a few moments, and then fell down on my knees by the bedside of my child, crying, 'God be merciful to me, a sinner.' That half-pint of whisky was the last drop of intoxicating liquor that has passed my lips. She died in a few days, with her hand in mine, and her last words to me were, 'Papa, we shall both go to Jesus now.'"

May Heaven bless the dear children. We need them as workers, and we must remember that drunkenness would die out with the present race of the intemperate, death alone would remove the evil in thirty years, were there no more drunkards made. There is no necessity for the existence of this curse to the world. But while men and women use intoxicating liquors as a beverage, drunkenness will continue. All past experience testifies to this. Therefore our great hope is in training the children understandingly to abstain from the use of an article which at the best can be but a luxury, and never a necessity as a beverage. I am exceedingly glad that public attention is drawn to these facts, and we have hope for the future.—*John B. Gough.*

DOING WITHOUT.

A MAN is a slave until he has learned to do without. A certain American lately came to the conclusion that chewing tobacco was a filthy habit, and that he would give it up. For a long time he tried hard to do so; but in vain. He chewed many things as substitutes, but the old craving still remained. At last, one day he took out of his pocket a little plug of tobacco, and, holding it up, said, "You are a thing, and I am a man, and it shall no longer be said that a man is mastered by a thing; and though I love you, here goes;" and he threw it away, and never again chewed tobacco. That man had learned the part of life's business which consists in doing without. It is a fine discipline to give up for a week, or a month, or a year, some luxury which may be harmless in itself, but which is becoming too much of a necessity in our lives.—*Selected.*

THE PRESENT TRUTH.

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

LONDON, MARCH 24, 1892.

SPIRITUALISM IDENTICAL WITH WITCHCRAFT.

CAN THE DEAD RETURN?

WE briefly considered in our last issue the rise and rapid growth of Modern Spiritualism. Here is a theory which, in less than fifty years, has found its way to the ends of the earth, and claims its adherents from all classes of society, from royalty in the palace to the peasant in his humble cot. Men in the highest positions and in all the varied walks of life have been compelled, as it were, from what they have seen and heard of the manifestations of Spiritualism to recognize its claims, and have become, if not openly, at least secret believers in this new and strange faith.

ITS FUNDAMENTAL BASIS.

This may be summed up in few words. Its claim is that it has communication with heaven through the spirits of the dead. This claim is really the basis of the entire superstructure. Deprive it of this, and it falls to the ground. The vital and all-important feature in the system is that the dead can not only come back to us, but that they can communicate. This we will show later is absolutely false.

Spiritualists not only claim to have communion with the dead, but they regard Spiritualism as identical with ancient soothsaying and witchcraft. In a work entitled "Witchcraft and Miracle," Allen Putnam, a prominent Spiritualistic writer, on page 8, says: "As seen by me now, Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to one family, all have a common root, and are developed by the same laws." According to its own testimony, then, Spiritualism, is identical with witchcraft. But what is witchcraft? Webster defines the term to be "the practices of witches; sorcery; enchantments; intercourse with the devil; power more than natural." Allen Putnam further says: "The doctrine that the oracles, soothsaying and witchcraft, of past ages were kindred to these manifestations of our day, I for one, most fully believe." Witchcraft, sorcery, Spiritualism, enchantment, necromancy, and the like, all have a common root, and all come from the same source. Necromancy is defined by Webster to be "the art of revealing future events by means of a pretended communication with the dead."

Turning now to the Scriptures of truth we learn how God views these things. To His people anciently He said: "There shall not be one that maketh his son or

his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. xviii. 10-12. The New Testament is no less definite in its condemnation of these abominations than is the Old Testament. When Paul, filled with the Holy Ghost, was in the island of Cyprus, and encountered Elymas the sorcerer, who tried to turn men away from the faith, he did not hesitate to charge him with being "full of all subtilty and all mischief," and denounced him as a "child of the devil" and an "enemy of all righteousness" (Acts xiii. 8-10). Witchcraft is classed with "revelings," "drunkenness," "adultery," "murder," and such like, and then the Spirit of God adds that "they which do such things shall not inherit the kingdom." Gal. v. 19-21.

Spiritualism, therefore, is Satanic in its origin; it comes not from above. The fruit it bears betrays the source whence it came. The credentials it presents to us directly contradict the Word of God. It claims to have a testimony from our dead friends, and that they can and do return, but the Word of God distinctly shows that

THE DEAD CANNOT RETURN,

and that so far as their communicating with the living is concerned, it is impossible, as a few testimonies from the Scriptures will show. The patriarch Job in the following words eloquently describes man's dissolution in death. "Thou prevailest for ever against him and he passeth; Thou changest his countenance, and sendest him away." Job xiv. 20. In the 10th verse he asks, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" When man reaches that condition Spiritualism says that his knowledge has infinitely increased, that he knows a thousand times more than he ever knew before. But what saith the Scriptures? Of man in death the Lord says, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 21. Spiritualism says man in death *does know* and can give us the benefit of his knowledge, but the Scriptures declare just the reverse. Again we read, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. ix. 5. In these words of truth we again have a direct contradiction of Spiritualistic teaching. The Psalmist's testimony is in perfect

accord with what we have already quoted. "Put not your trust in princes," he says, "nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 3, 4. In the sixth psalm he says that "in death there is no remembrance of Thee, in the grave who shall give Thee thanks?" Verse 5. At the death of David's child, he said, "While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. xiii. 22, 23.

We see between the passages quoted and the doctrine of Spiritualism the most complete antagonism. On the one hand the Lord says that man in death does not know, while on the other hand Spiritualism flatly contradicts this and says he does. God says through His servant David that the dead shall not return, but Spiritualism says they shall. St. John declares that "no lie is of the truth" (1 John ii. 21), but here is a system whose foundation stone rests upon a theory which in the most flagrant manner contradicts the Word of God. That Word tells us in language the most direct and decisive that the dead cannot come back, and that man in death has no knowledge nor part in anything that transpires among the living (Eccl. ix. 5, 6). These Spiritualistic communications which purport to come from the spirits of the dead cannot therefore come from any such source, but as we shall hereafter see they come through the agency of demons.

D. A. R.

HOW RIGHTEOUSNESS IS OBTAINED.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of Him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 21-31.

AFTER reading the above, read thoughtfully the preceding verses of the chapter, in order that the connection may be kept. Remember that the main point already made in the chapter is that all men—both Jews and Gentiles—have sinned in the sight of God; all are amenable to the

law of God, and all are condemned by it; and therefore it is impossible for any to be justified by it. It cannot declare those righteous who have broken it, and its requirements are so pure and lofty that no fallen man has strength to fulfil them. Therefore no man can obtain any righteousness by the law; and yet without holiness—perfect conformity to the law—no man can see the Lord. Heb. xii. 14. But some will see the Lord (see Rev. xxii. 3, 4), therefore they must get holiness in some other way than by the law. How this can be is the problem, since the law is the complete and perfect expression of the righteousness of God. The scripture at the head of this article solves the problem. Let us note it carefully.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fulness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountain-head. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through

Jesus Christ our Lord." Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Pet. iii. 18), God can be just and count as righteous the one who will have faith in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." The term "law" as used in this verse has no reference to a code, or to any set rules laid down. It must be considered rather as having the sense of "principle." We are justified, not on the principle of works, but on the principle of faith. "Therefore we conclude that a man is justified by faith without the deeds of the law." No other conclusion can be arrived at from what has gone before. By the deeds of the law there can no flesh be justified, for all have sinned, and those who obtain righteousness obtain it freely as a gift, through the graciousness of God. This excludes boasting. No one can boast of what he has done, for he has done nothing of which a good man would boast. The only things that he has done are deeds of wickedness, in which the heathen boast. Only good deeds are worthy to be boasted of; but the goodness that we have is given us by the Lord, and so we cannot boast of that. As Paul says elsewhere: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. iv. 7. There is no chance for boasting except in the cross of our Lord Jesus Christ.

There are a few expressions in the portion already passed over that must have more attention. One is, "To declare His righteousness for the remission of sins that are past." This must not be taken as indicating that the grace of God exhausts itself in pardoning sin, and that for our future life we must stand alone. No; if that were true, boasting would not be excluded. We are as dependent on Christ for the continued manifestation of His righteousness in us as for the first exhibition of it. He says: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me, . . . for without Me ye can do

nothing." John xv. 4, 5. But God's grace does not remit any sins except those that are past. Sins that are not past have no existence. To remit or pardon them before they are committed would simply be to grant indulgence or license to sin; only the Pope has presumed to do that, and in so doing he has set himself above God.

Note also that the righteousness of faith by Jesus Christ is "unto all and upon all them that believe." On the word rendered "unto," Prof. James R. Boise has this excellent note: "Not simply *unto*, in the sense to, towards, up to, as the word is commonly understood; but *into* (in the strict and usual sense of *eis*), entering into the heart, into the inner being of *all those who have faith*." This is exactly in accordance with God's promise in the covenant: "I will put My law in their inward parts, and write it in their hearts." Jer. xxxi. 33. The righteousness that comes by faith is not superficial; it is actual; it is made a part of the individual.

And let no one lose sight of the grand fact that not for a moment can anybody escape from the law. The law is ever present. The gospel does not absolve from obligation to it; on the contrary, the gospel emphasizes our obligation, in that it exists for the sole purpose of bringing us into a state of perfect obedience to the law. The man who imagines that faith leads away from the law, does not know what faith is, nor what it is for. Faith can be exercised only toward Christ, who is its author and finisher. He alone has been set forth as the object of faith. But He has been set forth only "that we might be made the righteousness of God in Him." 2 Cor. v. 21. Says Paul again: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. The antinomian is not the man who has genuine faith in Christ. He cannot be, for if he has Christ, he must have the law; for Christ is the embodiment of the law.

And now for a very brief summary of the verses that we have commented upon. First, all are guilty, condemned by the law, so that they cannot get from it the righteousness which it requires. They try again and again, but in vain; they cannot turn aside its just condemnation. But now Christ appears on the scene. He is the one whence the law derives all its righteousness, and He promises to give it freely to all who will *accept* it. This He can do, because grace, as well as truth, comes by Him. The sinner accepts Christ, tremblingly, yet knowing that it is his only hope. Christ covers him with the robe of righteousness (Isa. lxi. 10) and puts His righteousness into his heart. He takes away the filthy

garment, and clothes him with change of raiment, saying, "Behold, I have caused thine iniquity to pass from thee." Zech. iii. 3-5. And now the law, which before condemned him, witnesses to his righteousness. It engages to go into court and defend anyone upon whom is found that righteousness, for it is its own righteousness. And so the man who was almost in despair because he could not get righteousness out of the law, and who turned from it, finds it in its perfection in Christ.

E. J. W.

WHEREFORE DIDST THOU DOUBT?

(Concluded.)

BUT let us notice some of the reasons that lead individuals to doubt and question the work of God.

1. It is a non-recognition of the real difficulties of the work and the nature of the opposing forces. They have not duly considered that Satan makes a special attack on every advance of the work of God in the world. When the Lord would bring His people from Egypt into the wilderness, Satan, through his agencies, wrought miracles; the same, apparently, as were wrought by Moses. When Christ made His first advent on the earth, it was opposed by Satan, who took possession of the minds and bodies of many men. It is no marvel that to that church preceding the second coming of Christ there will be difficulties and opposing forces occasioned by the natural views taken of the work. And yet the needs of the cause will not be fully understood, and in consequence of it individuals will be led to question and doubt the work itself.

2. Some have defective information and limited views, both as to the nature of the work, and the character of the field into which the workers have entered. The great breadth of the field should be taken into account. A battle is not lost because a single point or eminence has been yielded, or a regiment driven back. Apparent defeats have often resulted in the greatest victories. Men may not be able to comprehend the real nature of the case on account of being misinformed. The informers may have been sincere, but they may not themselves have taken in the real nature of the work itself.

3. Men lack oftentimes a comprehension of the details of the work. We can only see those things which appear to the general view. We see facts as they are developed; but we may not be able to comprehend the real nature, that is the real details of our work, and of the methods which must sometimes, and without any choice, be followed—because to the actual worker on the spot no other course is open—to reach the real and final ends aimed at. These particulars and details are often only known by those who have been in direct contact with the

work itself. Doubts often arise on account of mistakes that have naturally been made in connection with the work. It is not pretended that in our shortsightedness, the very best and most suitable methods, so far as details are concerned, have in every case been followed; or that the work can be done merely by good intentions. We have found by experience that a man will not succeed in any phase of the work simply because he has a good, soft heart. Even those who are connected with the work itself may not notice the changes that come over a field in ten, twenty, or thirty years. Satan is alert to oppose and hinder every enterprise. A wise general will learn to adapt himself to the circumstances which arise from time to time, that he may be successful and gain a victory for the truth of God.

4. Another cause for doubts is the defects that are seen in the men who are directly connected with the work itself. The idea is usually quite correct, and if there were no defects in men, but they were sufficiently equipped with knowledge and perfect characters, and equal to their work, and always retained these moral and spiritual qualifications, it is certain that they would be remarkable characters. But we should remember that each human infirmity clings to individuals connected with God's cause, and each weakness that makes itself apparent is so much deducted from a man's power, rendering him less fit for his work. This true force is a spiritual force, and can only appear in a life that gathers its strength from much meditation and prayer and sweet communion with God; from converse with the realities that are beyond the range of sight, from a deep impression of things eternal, possible only to a certain clearness of spiritual vision. Some men reach this; but such men are few, and God by His grace accepts individuals now as Christ did when here upon earth. He brought those wholly unfitted for the work in connection with Himself, and by His work, and by an experience in actual labour for souls, led them to a state of spiritual attainment that made them successful in turning hearts to Him. Because we see defects of this character in men, it should not lead us to question the work of God, or to have doubts regarding it.

These causes which we have mentioned must always be considered in connection with the Lord's work. But one being was ever perfect on earth, and that was our Lord Jesus Christ. It is an established law in God's economy in natural and spiritual things that permanence is brought about by a gradual development, whether it be good or evil. Hasty growth and hasty efforts of all kinds fall early to decay. This law is almost universal wherever development is concerned. The

law is not of our making, and it is not in our power to prevent its operation. All organic life conforms to it, and human society has an organic life.

Give the labourers your sympathy, for they need sympathy as well as bread. Labourers are but men, and they live by both. It is true that he who aids the work the best he can, "himself forgetting, with love to Christ, his help inciting," is generally the man who is least troubled with doubts. If you owe nothing to Christ, then nothing bring, in prayer or coin, sympathy or help. But is it true that there are any who owe nothing to Christ? Can any say, We owe Him nothing? If not, then let our doubts and scepticism cease, and our confidence be perfected in truth. For there are many who from a feeling heart can exclaim:—

"The cloud of doubt is o'er our heads suspended,
We ask ourselves, wherein have we offended,
That so estranged are we from many hearts?"

"Our hand has never in the fight grown tired,
What fault in acting, or what sin in aiming,
Has made us fail in that which we desired?"

"Without reserve, I'll tell it clear and bold,
Upon the Alpine pinnacles of thinking
Full many a heart is frozen icy cold.

"Say does your kindly sympathy allure,
To give the help wherewith the heart is swelling,
And have you helped, when help was in your power?"

S. N. H.

CIVIL GOVERNMENT AND GOD'S LAW.

THE ten commandments are for the universe, the supreme standard of morals. They are the law of God, the supreme moral Governor. Every duty enjoined in the Bible—that is to say, every duty of man—finds its spring in some one of the ten commandments. This law takes cognizance of the thoughts and intents of the heart. To violate that law, even in thought, is sin. For, said Christ: "Ye have heard that it was said by them in old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And again: "Ye have heard that it was said by them in old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. v. 27, 28, 21, 22. And "whosoever hateth his brother is a murderer." 1 John iii. 15.

This is sufficient to show that the ten commandments deal with the thoughts, with the heart, with the conscience. By this law is the knowledge of sin (Rom. iii. 20); in fact, the inspired definition of sin is, "Sin is the transgression of the

law." 1 John iii. 4. And, as already shown, the law may be transgressed by thinking harshly or impurely of another; it is immoral to do so.

But it is the government of God alone which has to do with the thoughts and intents of the heart, and with the eternal interests of men. Governments of men have to do only with the outward acts and the temporal affairs of men, and this without reference to any question of God or religion. The law of the government of God is moral: the laws of the governments of men are only civil.

The moral law is thus defined: "The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature." "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

This definition is evidently according to Scripture. The Scriptures show that the ten commandments are the law of God; that they express the will of God; that they pertain to the conscience, and take cognizance of the thoughts and intents of the heart; and that obedience to these commandments is the duty that man owes to God.

Says the scripture, "Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii. 13, 14.

This quotation, with the ones above given from the sermon on the Mount, are sufficient to show that obedience to moral law, from the heart and in the very thought,—that this only *is morality*; which is therefore correctly defined as "The relation of conformity or non-conformity to the true moral standard or rule. . . . The conformity of an act to the Divine law." The moral law being the law of God, morality being conformity to that law, and that law pertaining to the thoughts and intents of the heart, it follows that in the very nature of the case, the enforcement of that law, or the requirement of conformity thereto, lies beyond the jurisdiction and even the reach of, any human government.

Under the law of God, to hate is murder; to covet is idolatry; to think impurely of a woman is adultery. These things are all equally immoral, equally violations of the moral law; but no civil government seeks to punish on account of them. A man may hate his neighbour all his life; he may covet everything on earth; he may think impurely of every woman he sees—he may keep this up all his days; but so long as these things are confined to his thought, the civil power cannot touch him. It

would be difficult to conceive of a more immoral person than such a man would be; yet the State cannot punish him. It does not attempt to punish him. This is simply because that with such things—with morality or immorality—the State can have nothing to do.

But let us carry this further. Only let a man's hatred lead him, even by a sign, to attempt an injury to his neighbour, and the State will punish him; only let his covetousness lead him to lay his hand on what is not his own, in an attempt to steal, and the State will punish him; only let his impure thought lead him to attempt violence to any woman, and the State will punish him. Yet, let it be borne in mind that even then the State does not punish him for his immorality, but for his incivility. The immorality lies in the heart, and can be measured by God only. The incivility is in the outward action, and may be measured by men. It is not with questions of moral right or wrong, but with civil rights and wrongs that the State has to do.

The correctness of this distinction is further shown in the term by which government by men—State or national government—is designated. It is called *civil* government, and the term "civil" is thus defined: "Pertaining to a city or State, or to a citizen in his relations to his fellow-citizens, or to the State."

Thus it is plain that governments of men have to do only with men's relation to their fellow-citizens, and not at all with their relations to God, which is again but to affirm that governments of men never can of right have anything to do with religion. A. T. J.

A LOW CONCEPTION OF THE CHURCH.

EVERY subsidiary or auxiliary society formed within the church of Christ by Christians is a standing and emphatic evidence of the low conception which Christians have of church relationships, duties, and privileges, and of the sad and far departure from the simplicity of apostolic Christianity. The last of which we have heard is the "Sunday-Night League," organized in connection with the First Congregational Church in this city (other churches have as great need, we presume,) with the city auditor for president. "Its field of action," says a report, "is the Sunday-evening service, to which all the members pledge themselves to be present as regularly as possible, so as to co-operate in the work that comes to hand."

But to be present at all services of the church as regularly as possible is not only the duty, but should be considered a privilege, by every member of the church. Obligations to God and the cause of religion demand this; and the

organization of another society, purely human, to which members of the body of Christ pledge themselves to do what primary church organizations demand of them, is degrading the church below the human organization, and lowers the motives of religious action from what ought to be heavenly to purely earthly. If a good attendance at a Sunday-evening service is secured, the League will obtain the glory.

What would be thought of the discipline or loyalty of a company of soldiers that found it necessary to organize a half dozen societies within itself in order to carry out its captain's orders? What would be thought of a ship's company, every one of which had been shipped to do whatever duty was ordered by the master, if that company divided up into societies, contrary to the captain's plans and naval regulations? He calls upon Tom and Jack to assist in furling a sail, but they refuse because they do not belong to the "Loyal Furlers." A man is espied overboard drowning, perhaps, and Dick and Harry and Jim are ordered to his rescue, but they refuse, as they do not belong to the "Rescue Brigade." The master of that vessel would say that all those sailors were there for whatever they were commanded to do, and every infraction of duty would be summarily punished.

But such a picture as we have just drawn is a mild illustration of most of our churches to-day. The church is divided, sliced, segmented, segregated into groups, and societies, and brigades, with an infinite amount of machinery, to do the work with an endless amount of friction and waste of power which God designed His church to do by the power of that Spirit which divides to every man grace as needed, and moulds all things together to the glory of God and the good of His people. If it be said that the church is where she cannot do this work, and, therefore, these societies are needed, it is a matter over which there should be humiliation, and fasting, and prayer, instead of trying to kindle sparks of our own to substitute for the light of God. Those who are Christ's, the church of Christ, have been called "to glory and virtue;" they are to "give diligence" to make their calling and election sure; they are neither to "be barren nor unfruitful" in the knowledge of Christ (2 Peter i. 3-10); they are to let their light shine (Matt. v. 16); they are chosen to show forth the virtues of Him who called them out of darkness to his light (1 Pet. ii. 9).

All these obligations rest upon them because Christ has redeemed them, and God has provided to do this work every gift and office necessary for all the church's needs without the necessity of any human auxiliaries whatever; and when God's plan was followed by the few

despised of earth in the first century of the Christian era, idol shrines melted and graven images fell before the power of the Spirit of God in the hearts of those who were faithful, devoted, and loyal. What is the church doing now as compared with that time? All these flickering human flames are indications of how far we have drifted from God's Word, and of the necessity of returning with all our heart, not to human creeds or organizations, but to the Word of God and the church of Christ.

M. C. W., in *Signs of the Times, U.S.A.*

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment, and if, between them both, you go down the Falls of Niagara, go! It is the only course worthy of a man.—*Sel.*

The Watch Tower.

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

RELIGIOUS EDUCATION.

THE minds of many seem to be wonderfully in the fog over the question of religious instruction in the public schools. Each advocate of having religion thus taught of course thinks *his* religion is the one that ought to be so taught. Whether he be a Roman Catholic, Churchman, or a member of some one of the various dissenting bodies, the advocate looks upon the beliefs of all the other bodies as not the thing to be taught in the public schools which are supported by the public funds. The *Methodist Times* makes an attempt to throw light on the question, but it really leaves it as much in the dark as before. The *Times* says:—

There is no longer the least excuse for the old plea of defending religious education, the Bible, and so forth, as the friends of efficient education are quite as much in favour of the Bible, and of Christian teaching, as the opponents of School Boards. The only question now before the country is whether the education of the children is to be Scriptural or sectarian, religious or ecclesiastical. Of course the proposal to exempt sectarian day-schools from the rates is simply another ingenious dodge for the purpose of putting £200,000 a year into the pockets of private gentlemen who cannot, without such taxes upon the public purse, keep up these decrepit schools, or postpone the dreaded day of universal School Boards, when at last, and for the first time, the interests of the children themselves will prevail over every other consideration.

Now what does that paper mean by "Christian teaching" in the schools. It certainly must mean the teaching of the Bible and Christianity as viewed by the Methodists; but if this were done are there no other religious bodies who would say it was "sectarian" and not Scrip-

tural? Certainly there are. The public school, supported by the public purse, is a creature of the State, a purely civil thing, and it should therefore leave the teaching of religion to the home, the Sabbath-school and the Church.

D. A. R.

WHY ROME IS MORE TOLERANT.

FROM a superficial view of the matter, one might be led to conclude that the Romish hierarchy had materially changed in spirit since the days when, with faggot and flame, she compelled belief in her dogmas, or left those who would not yield to suffer martyrdom at the hands of the civil powers whose acts were but the result of her own dictation. But such is not the case. The same spirit of intolerance and hatred against those not of the Romish communion that existed in ages past exists to-day. A Catholic paper under the supervision of an Archbishop recently said:—

We confess that the Roman Catholic Church is intolerant; that is to say that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. . . . Our enemies know that we do not pretend to be better than our church; and in what concerns this, her history is open to all. They know, then, how the Roman church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters.

D. A. R.

METHOD IN THEIR MADNESS.

"If the Russian policy of persecution towards the Jews is deemed madness," remarks the *Observer*, "there is apparently some method in the madness. According to the Vienna correspondent of the *London Standard*, M. Pobedonostzeff was asked by M. Poliakov, a well known Russian Jewish banker in St. Petersburg, whether it was true that the recent expulsion of Russian Jews was due to his initiative. Minister Pobedonostzeff replied that it was, and then went on to say: 'I addressed a memorandum to the Czar, and that was the origin of the orders you refer to. In that memorandum it was pointed out how useful it would be to Russia if a considerable number, at least some thousands, of Jewish families could be converted to the Orthodox faith, and thereby assimilated to or absorbed in the Russian race. The best way to this end, it was urged would be to enforce the old decrees against the Jews, because the classes most wanted, like landed proprietors, manufacturers, first-class merchants, doctors, lawyers, and so forth,

would rather be converted than to be driven out of their homes, and forced to reside within the Jewish pale. We Russians want new blood in our race, and none better could be found than that of the Jews, whose thrift, industry, soberness, domestic tastes, thirst for learning, and self-culture, whose instinct for trade, money making and money saving are just the qualities which we require, and which would come into our race by the infusion of Jewish blood. We can not amalgamate with the lower classes of Jews. But I can not observe any bad qualities in the better class of Jews, like you, M. Poliakov, and we hope to retain them by conversion, if we only leave them expulsion as an alternative. All this was in my memorandum, and in an audience I had of the Czar, his Majesty directly expressed the hope that tens of thousands of the better class of Jews would embrace the Orthodox faith, and thereby become Russians.' The scheme is certainly a bold one and the statesman who would thus boldly announce it is almost an anomaly. The views of M. Poliakov on the subject would be interesting."

A. T. J.

HOW ROME MAKES SAINTS.

So poor old Ireland is going to have a new batch of canonized saints after all! The announcement was made on Sunday last by Archbishop Walsh, of Dublin, in his Lenten pastoral. Ireland has had to wait a long time for this supposed blessing. No Irishman or Irishwoman, dying in that country, has been canonized by the popes for the last seven hundred years; while more fortunate, though less popish, England had some scores of "saints" beatified by the present pope about six years since. No wonder that Ireland is jealous of her more fortunate sister. But why have the popes thus cruelly neglected their faithful Irish subjects so long? Well, the reason is not far to seek. The work of canonizing a "saint" is a very expensive luxury, and Ireland is very poor—and there lies the difficulty. The saints of God are made "without money and without price"; but those of the Pope's manufacture are produced at a cost of many thousands of pounds each. We shall look forward with some interest to the publication of the list of those to be canonized, who are, so Archbishop Walsh says, some hundreds in number. Perhaps the authorities at Rome, when they canonize saints in this wholesale fashion, do it at so much a head cheaper than the ordinary price. Of course, Rome does not profess to sell canonizations; but, notwithstanding this, they cannot be had without the money, so that in the long run it comes to the same thing.—*English Churchman.*

CLERGYMEN IN POLITICS.

THE extraordinary activity which the Nonconformists as such, ministers and laymen alike, have shown on the democratic or "Progressist" side in the County Council election for the mammoth capital of the British Empire ought to put to silence those who complain of the "interference" of the Irish priests in the affairs of their country. Ministers have worked for that end in the pulpit, from the platform, in the streets, at the polling booths. In the language of the Congregationalist organ, the *Independent*—"The churches of London have entered the arena in the name of their Master, and have lent a vastly higher meaning to the fray. The Christian conscience has revealed something of its social power. It is a choice between private selfishness and public welfare; between a chivalrous care for the poor and him that hath no helper, and the sordid avarice of the enormously wealthy, between temperance and intemperance, between purity and impurity, between economic justice and injustice, between light and darkness, between God and Belial." Such were the issues which confronted the faithful priests of Ireland for hundreds of years, and right chivalrously did they defend the weak and lowly even at the cost of their lives. If Nonconformist ministers can be so bold in taking sides in a great municipal contest and work with the full approval of their flocks, who will say that the Irish priests are out of their proper element in trying to save their people from extermination at this supreme hour in the history of Ireland?—*Catholic Times*.

UNJUST DISCRIMINATION.

CERTAIN clergymen of Buffalo, N. Y., have requested the Superintendent of the public schools of that city to furnish for publication in the daily press the names, together with the religious belief, of all of the teachers employed. The request was doubtless due to the charge that a number of Catholic teachers had been appointed by the superintendent. The superintendent's reply is respectful, as it should be, but it contains, nevertheless, a well-merited rebuke. He reminds the preachers that the laws and regulations governing the public schools of Buffalo do not require him to examine into the religious creeds of those who are employed, and further, that for him to have attempted such an examination would have been impertinent and detrimental to the cause of education. Commenting upon these facts, the *Washington [U.S.A.] Post* well says that "the school teachers of Buffalo are employed for the same reason that school teachers are engaged in other cities, and for this reason Superintendent Crooker's reply will in-

terest the whole country. If any teacher is incompetent, he or she, as the case may be, should be promptly removed. But if one religious denomination is to be denied the privileges of the common school system, it would be unjust to expect those of that belief to contribute to the support of the schools. This is an old question; the people are opposed to sectarianism in the schools, and the inquiring ministers of Buffalo are not altogether wise."—*American Sentinel*.

RAILROAD IN THE HOLY LAND.

THE first railway to Jerusalem will, it is reported, be opened in the spring of the coming year. It is a short line, running only from Joppa, the nearest port on the Mediterranean, and intended to accommodate the growing passenger and other traffic between that place and the Holy City. The work of construction is being carried out by a French Company, who began laying down the line in April, 1890. It is stated that over eight hundred vessels of various kinds annually land 40,000 persons at Joppa whose destination is Jerusalem. On the completion of the railroad, tourists will be able to buy a return ticket from the port of Jerusalem for twenty francs.—*Public Opinion*.

Progress of the Cause.

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

THE COMMON OFFERING.

It is not the deed that we do
Though the deed be never so fair,
But the love, that the dear Lord looketh for,
Hidden with holy care—
For the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasure must hold
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateh a precious coin,
One droppeth only a tear:
Look, Master! Thy love is here!
—Christina Rossetti.

THE MISSIONARY POTATO-PATCH.

JUST at the present time, when there is so much need of extraordinary efforts to help sustain those who are ready and willing to go forth in obedience to the Divine command, all proper means should be used to stimulate and promote a greater liberality among those who have taken upon themselves the name of our Lord and Master. The efforts in behalf of foreign missions at the present time have never been equalled. The progress and the results of missionary work are unprecedented; but while there is so much to make us rejoice, there is danger that the very prosperity of the work may lead many to falter, and in some cases to withdraw support, thinking no more aid is needed. For this reason the foreign mission work has reached a critical point, and there is great need of a rallying of forces and

a more vigorous campaign by the friends of Him who said, "Go ye into all the world and disciple all nations."

It is with a desire to give spur to the intent of those who wish, but who seem not to know how to give, that these few lines are set forth. By permission of the author of the *Memorials of the late William E. Dodge, of New York*, we quote from that work the story of the "Missionary Potato-patch":—

"From childhood to old age, missions to the heathen had for Mr. Dodge a peculiar attraction. It was more than mere sentiment or the impulse of a large heart. It was a deep-seated principle, founded upon religious conviction and definite knowledge of the unevangelized nations. He read the command, 'Go ye into all the world and preach the gospel to every creature,' as if it were addressed to him personally. He felt an individual responsibility; and to the utmost of his ability, and in no small measure, he did go, by gifts, by prayer, by counsel, and by words of encouragement and hope, into almost every corner of the globe. He began early to think and work for missions. Nurtured by parents of deep piety and wide views, especially by a mother full of zeal for the conversion of the heathen, and growing up when the missionary spirit was beginning to pervade the churches and homes of New England, he became penetrated with the motives and aspirations of the great commission.

"His first practical effort was a 'missionary potato-patch.' When about thirteen years of age, he heard in the village church an appeal in behalf of Obookiah, a poor waif from the Hawaiian Islands, who had found his way to the steps of Yale College, and manifested such eagerness to be educated and sent back to teach his own countrymen, that a fund was raised, and he, with four or five other natives, was placed at school in Cornwall, Connecticut. The young people of Bozrahville, where Mr. Dodge's family then resided, had little money to contribute; but William proposed to a few companions to raise potatoes for this missionary fund. He obtained his father's permission to cultivate a piece of swamp land near by. The boys took their spare time to get the soil in good condition, and their small stock of pocket-money to buy potatoes for planting. The season proved unusually dry, and most crops suffered, but their industrious tilling and damp soil produced a large return, and the boys increased their profits by delivering and storing away the potatoes with their own hands. The money they received was invested in sheeting and other material, which the girls made up; and William was commissioned to carry the parcel to Cornwall. Now note the result upon this man, and the verifying of the promise of temporal blessings, as given in his own words:—

"I never in my life felt more proud or happy. From the time of this missionary potato-patch everything I touched seemed to prosper."

That is a statement for every one who reads these lines to take to heart and remember. That looks like genuine business sagacity; more than that, the record goes on to say, "He was not only cultivating potatoes, but a missionary spirit in his own heart, the fruitage of which can only be revealed in eternity." Obookiah died soon after, but a sympathy was awakened which gave an impulse to the planting of the Sandwich Island Mission.—*Wm. H. Rice, Chicago*.

THE WORK IN SOUTH AFRICA.

WE have now spent about a month in this field, most of which time has been spent in Cape Town. We see many indications of progress of the work throughout this Colony. Our colporteurs have met with most marked success in the circulation of our valuable books, which are being well received. The new church and depository building at Cape Town, which is under contract to be finished March 1, at a cost of £3,000, is a fine building

and seems to be admirably arranged for the purposes for which it was designed. The dedicatory exercises are to take place about the middle of March, following which a series of meetings is to be held in the church, conducted by Elder I. J. Hankins and the writer.

The erection of college buildings has been carefully considered, grounds have been purchased, and we are going ahead with the enterprise, and expect to be able to open our school by February, 1893.

We are planning a trip throughout portions of the Colony in the near future, which will enable us to notice other features of the progress of the cause in this field.

A. T. ROBINSON.

UNITED STATES.

THE reports for the past fortnight from this field are full of encouragement. Bro. Fero writes from Spokane, Washington, that during his stay there "business meetings of the church were held, and plans for work considered and adopted, which will bring good results when executed. The work of the church has been hindered much since its organization, by its workers and members changing to other localities, but several have remained since its first organization, and have fully sustained the work. The original membership has more than doubled, and the members are united and hopeful." Eight were added to the church, and a church building dedicated.

GEORGIA.—Bro. Wilson, who has been visiting among the churches in this State, says he has been encouraged by seeing twenty-one embrace the truth in the last three months. He spent the week of prayer with the church at Dixie, which received an addition of seven members at that time.

ILLINOIS.—A report from Bro. Loughborough says: "Our Bible-school in Chicago which closed Feb. 10, has been indeed an interesting and profitable occasion. Not only was this the case during the two months of Bro. Waggoner's Bible instruction, but throughout the entire term. The students express the greatest thankfulness for the privilege of attending the school. They go to their respective fields of labour with hearts full of hope and courage in the Lord.

During the three months of the Bible-school, twenty-three members united with the Chicago church on the South-side. While some of these united by letter from other churches, a large portion were those who had lately accepted the truth through the influence of our Bible workers in the city. Besides this, there were accessions also among the Danish-Norwegians on the West-side, and the Swedish on the North-side, and at Englewood. Our labourers, since the ministers' institute and the week of prayer, have been actively engaged in different parts of the State with good interest, and some have accepted the truth."

MICHIGAN.—General meetings have been held in different places with encouraging results. At Morley, the people seemed in readiness to receive the Word of the Lord which was presented to them, and testified that it was meat in due season. Not only were the older members of the church revived, but some of the young people gave themselves to the Lord. At Edmore, a good representation of friends from surrounding towns were present most of the time, and seemed very much encouraged. "It was the same here as in every other place that we visit. The brethren seemed hungering beyond expression for the Word of Life. It does our hearts good also to see how fully the Word feeds these hungry souls."

It is ours to do the work which God bids us do. We need not inquire what the results will be, for the results belong to Him. It is for us to yield implicit and unquestioning obedience to all His requirements.

Interesting Items.

—Every fifth boy in India is at school, and only every 50th girl.

—Two hundred and ten years ago, the 12th inst., Chelsea Hospital was founded by Charles II.

—Eight schoolboys were remanded at Croydon, charged with setting fire to a haystack to warm themselves.

—The Edinburgh Town Council have decided to purchase the tramways at the expiration of the company's lease.

—A father was fined at Manchester for travelling by train with the dead body of his child, which had died of scarlet fever.

—A Bill has been introduced into the Maryland House of Delegates making voting compulsory under the penalty of a fine.

—A man was robbed of £135 in a Manchester public-house. One of the alleged thieves, on being arrested, ate two £20 notes.

—Great alarm is felt at New Romney, on the Essex Coast, by an encroachment of the sea, the land being flooded for a distance of two miles.

—The man in Silesia who has been sleeping in a hospital for nearly five months is now awake, and says he has no recollection of his long sleep.

—In the Lord Mayor's Court a girl aged seven, who received life-long injuries through a cart knocking a wall upon her, was awarded £105 damages.

—An Australian has just left London with the intention of making an effort to swim Niagara, in attempting which feat Captain Webb lost his life.

—A countryman, whose head came in contact with a street-lamp while riding on the outside of a London omnibus, has been awarded £70 damages.

—An order has been published at Zanzibar exempting from duty all imports and exports destined for the sole use of the missions in the Sultan of Zanzibar's territories.

—President Harrison has issued a proclamation announcing that Nicaragua has agreed to enter into a treaty of reciprocity with the United States under the new tariff.

—A child of eleven was charged at West Ham with stealing money belonging to her father. The father gave the child in custody, saying he had no control over her.

—Heavy consignments of turkeys are arriving from Italy, and of poultry, game, and venison from Russia—notwithstanding that people there are dying from starvation.

—A London magistrate informed a young lady that he could not compel her late employer to give her a character, although he had received one from her previous master.

—A young woman of Troy, who gave her seat in a crowded car to a crippled old gentleman, received from him a splendid diamond necklace in acknowledgment of her kindness.

—From time immemorial a horn has been blown at night during the winter in Bainbridge, to guide belated travellers in the forest. The blowing has just ceased for the season.

—The engine-driver of an express between Gloucester and Cheltenham, finding the signals against him, stopped at Churchdown Station. On going to the signal-box, the signalman was found dead.

—Berry, the executioner, has sent a letter to the Home Secretary resigning his position as "executioner for Great Britain" because he was not permitted to use what length of rope he desired.

—Mr. Edison is said to be perfecting another wonderful electrical invention. It is a system by which communication can be carried on between ships at sea, and between distant points on land without wires.

—One of the first-class carriages of the Bucharest night express caught fire through some defect of the heating apparatus, and out of twenty passengers who were sleeping in the carriage, eighteen were burned to death.

—Mr. Edison has an invention in hand by which he maintains that it is possible for twenty-five men stationed in a fort to destroy an assaulting enemy by means of an electric stream of water directed against them.—*Dalsiel.*

—A lad, while taking his father's breakfast in the Black Country, was robbed of his overcoat and hat, and then flung into the canal, where his dead body was discovered. Two boatmen have been arrested, and charged with the murder.

—The fact has come to light that the late King of Hanover bequeathed £150,000 to Queen Victoria, and the same sum to each of her daughters. Now that the property has been released it is expected that the legacies will be paid.

—As a man was about to fill up a grave at Richepeu he heard a movement in the coffin. Being alarmed, he ran for assistance. When the coffin was broken open, the lips of the supposed corpse were still moving, but death ensued in a few minutes.

—The Queen sent a telegram expressing sympathy with the sufferers from the fishing-boat disaster at Newfoundland. The boats were blown out to sea during a blizzard, forty-three fishermen perishing, while some of the survivors were so frost-bitten as to be maimed for life.

—The enormous steel girders which are intended to sustain the roof of the Manufactures Building at the Chicago World's Fair, are the largest ever made for architectural purposes. They span 368 feet, and rise to a height of 211 feet. The contract for them amounts to about £92,000.

—A young man, a Piedmontese phenomenon, is creating a sensation in Paris by making the most elaborate calculations without a moment's hesitation. He can work out two complicated calculations at the same time. He never makes a mistake, however intricate the figures may be.

—Earthquake shocks have been felt in the Lipari Islands, extending along the north-west coast of Sicily to the neighbourhood of Palermo, where they seemed to have produced considerable alarm, for it is very seldom that the convulsions of the little volcanic archipelago of which Stromboli is the centre extend so far.

—Although the weather of late has been the coldest for twenty years for the month of March, the death-rate in London has been unusually low, being only eighteen per thousand annually, against twenty-two in Brighton. The deaths from influenza in the metropolis fell to thirty-four. The birthrate was 530 below the average.

—After many unsuccessful attempts, owing to the boisterous weather, a vessel has arrived at the remote island of Foula, Shetland, with provisions for the 230 inhabitants who had been cut off from the mainland for seven weeks, and were almost in a starving condition. The only ordained minister on the island is a Congregationalist.

—The Upper House of the State of Mississippi has passed a Bill making it a misdemeanour, punishable with fine and imprisonment, to sell or smoke any cigarette, or any substance rolled in paper, on the public streets, in any public building, railway station, tramcar, or ferry, or in the vicinity of any cotton warehouse.

—Two boys broke into a shop at Leamington and stole £10. After the theft they regaled themselves, cooking and eating pancakes and eggs, and left a letter to say it was the work of the Whitechapel fiend, who proposed returning on a certain day to murder the "missis." One boy has been sent to a reformatory, and the other discharged.

DOES the BIBLE SANCTION the USE of FERMENTED WINE?

“Wine and the Bible.”

A NEAT LITTLE PAMPHLET OF 24 PAGES,

BY AN M.D. OF WORLD-WIDE REPUTATION.

Goes to the root of the above question.

Price Threepence, post-paid.

Christ Our Righteousness.

A NEW PAMPHLET OF 102 PAGES,

By **DR. E. J. WAGGONER.**

As its title indicates, this little work treats of the soul-stirring theme of salvation through Christ; and in a style which is most interesting yet conclusive, shows from the Holy Scriptures how righteousness is to be alone obtained through Him. It should be in the hands of all Christian workers. Price 6d., post-paid.

ARE THE BOOKS OF DANIEL & REVELATION SEALED?

Thoughts on Daniel and the Revelation!

BY U. SMITH.

This Octavo book of 854 closely printed pages, answers the above question quite fully. The author has devoted more than a quarter of a century to the study of the Bible, and is Professor of Bible Exegesis at one of the most important American colleges. He follows no beaten track, but going on the assumption that the Bible is its own interpreter, his aim is to lead the reader to compare Scripture with Scripture, and thus get the fullest possible information from the Sacred Writings.

The Events of History are shown to be an indisputable testimony to the Exact Fulfilment of the Prophecies of the Bible.

Profusely illustrated and substantially bound in best English leather, gilt edges. Price, 10/.

Eden to Eden!

MEDIUM OCTAVO.

BY J. H. WAGGONER.

An intensely interesting study of the important historic and prophetic portions of the Scriptures. The author traces succinctly, from a Biblical and historic standpoint, this world of ours, in its career from Eden lost, to the future glorious time when Eden shall be regained.

A Mine of Information to the Student of the Bible.

The book is printed on calendered paper, illustrated by

SIXTEEN BEAUTIFUL, FULL-PAGE ENGRAVINGS,

Gems of the Printer's Art!

Bound in two styles, at the following prices: Best English cloth, bevelled boards, gilt edges and covers—a very handsome volume. .5/6. Best English cloth, plain boards, gilt lettering on side and back.....4/.

Helps to Bible-Study.

A Series of Forty Bible-Readings

ON PROMINENT BIBLE DOCTRINES.

Prepared by practical Bible Teachers, and specially designed as an aid and incentive to the personal study of the Holy Scriptures. Bible-workers will find this pamphlet a great help. In paper covers, 125 pp. Price 1s.

Ministration of Angels,

—AND THE—

Origin, History, and Destiny of Satan.

This little work discusses the question of the Origin of Evil quite fully, and contains much that is interesting and instructive on a subject seldom written upon, yet of the most vital importance. In paper covers, 144 pp. Price 10d.

PACIFIC PRESS PUBLISHING CO.,

48, Paternoster Row, London, E.C.

A Most Valuable Book for Every Home.

PRACTICAL MANUAL OF HEALTH AND TEMPERANCE

Takes up the treatment of common disease; tells just the right thing to do in cases of Accident or Emergency; gives useful hints and recipes and much valuable information on the subject of Healthful Cooking. By DR. J. H. KELLOGG, author of "Man, the Masterpiece," "Home Hand-Book," etc.

New edition, revised and enlarged; bound in cloth. Price, 2/6.

A VALUABLE MEDICAL BOOK FOR A LOW PRICE.

TEN LECTURES

NASAL CATARRH.

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

CHOICE PRESCRIPTIONS,

—BY—
J. H. KELLOGG, M.D.,

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

Send for Catalogue of Publications.

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

THE PRESENT TRUTH.

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

LONDON, MARCH 24, 1892.

CONTENTS.

Ecclampadius, E. D. ROBINSON,	81
Help in Trouble (Poetry),	82
Were Ten Tribes Lost?	82
The Marriage of the Lamb, A. T. ROBINSON,	83
Why We may Trust the Lord, J. E. OWEN,	84
Spiritual Sunlight,	84
Not Now (Poetry),	85
Christian Homes, Mrs. E. G. WHITE,	85
"Go to Bodmin,"	85
The Dancing School,	86
Wesley Forgave Him,	86
The Rum Curse (Poetry),	87
The Influence of a Child,	87
Doing Without,	87
Spiritualism Identical with Witchcraft, D. A. R.,	88
How Righteousness is Obtained, M. J. W.,	88
Wherefore Didst Thou Doubt? S. H. H.,	90
Civil Government and God's Law, A. T. J.,	90
A Low Conception of the Church, M. C. W.,	91
Religious Education, D. A. R.,	92
Why Rome is More Tolerant, D. A. R.,	92
Method in Their Madness, A. T. J.,	92
How Rome Makes Saints,	92
Clergymen in Politics,	93
Unjust Discrimination,	93
Railroad in the Holy Land,	93
The Common Offering (Poetry),	93
The Missionary Potato-Patch, W. H. RICE,	93
The Work in South Africa,	93
United States,	94
Interesting Items,	94
Editorial Notes, etc.,	96

NEXT Sunday evening the Editor will speak at the Athenæum, Camden-road, N., on "Voices from the Creeds of Christendom on the Sabbath Question." The service begins at 7 o'clock.

It is understood that the Rev. Dr. Pierson has been invited to fill the pulpit of the Metropolitan Tabernacle, either permanently or for a term of five years. The latter is not probably the arrangement which, after deliberation, Dr. Pierson will accept.

OUR danger lies, not so much in that we will not be able to find the truth, but that we will fail to give it a place in our hearts. To have all the truth on paper, in propositions, innumerable and well-detailed dogmas will avail us nothing if it be not engraven upon the heart; for God "desireth truth in the inward parts."

DR. PIERSON thus alludes to the down-grade controversy: "Do not think you have all the error and declension on this side of the water; we have it just as bad, if not worse, in America. But, dear friends, do not suppose it is going to get any better. It is not. Read the prophecies in Peter and Jude, and know that the end is near."

WE are requested to announce that the Rev. W. M. Jones, of this city, will deliver two lectures on the "Holy Land," in the Athenæum, on Camden-road, N., on Tuesday and Wednesday evenings, April 12 and 13. The doors will be open at 7:15, and the chair will be taken by Mr. Alfred Bacon at 7:45 P.M. The Rev. Mr. Jones has spent several years in Palestine, and will have many things to present of interest and profit. The country, its manners, costumes, etc., will be illustrated by powerful lime-light. Admission by tickets at 6d. each night, which may be had at the door.

THE Navy Estimates for 1892-93 are published to-day. The total estimated sum required for the year amounts to £15,266,811, being an increase over the present year of £25,100. In some explanatory observations by the Financial Secretary it is stated that £2,271,777 will be expended upon shipbuilding, a portion of this being devoted to the commencement of three new battleships and ten first-class torpedo boats. Besides this sum, it is expected that £1,969,428 will be devoted to shipbuilding by contract, under the Naval Defence Act. The Estimates provide for an increase of 3,100 in the number of men.

"A PROPHET, who has arranged for the disappearance of the earth from the solar system on April 11, 1901," says the *Echo*, "was lecturing on the arrangements which have been made to ensure the success of the catastrophe. A listener suddenly asked whether the soothsayer was prepared to hand over all his property to a charity on the date mentioned. 'But,' said the prophet, 'nobody would be living to benefit by any money.' 'Never mind that,' replied the sceptic, 'in case any poor do survive, your property may be useful, and I and another gentleman will be glad to act as trustees. So make out the deed.' The deed was not made out."

WE do not wonder that the deed was not made out, for it is impossible to conceive how this time-setting prophet can have any real faith in his numerous readjustments of dates for the events which he says are coming. Such senseless guess-work over sacred themes is a wicked travesty of the Scriptural doctrine of the second advent of the Son of God from heaven. With reference to these time-setting prophets we feel that it would be an advantage to this world if they all shared the same fate that the late John B. Gough once wished the rum-sellers might share. He said he wished "all the strong drink was in the bottom of the sea, and that every rum-seller was in—the kingdom of heaven."

WHY are the stellar observatories placed on elevation? Why is the Lick telescope located on the desolate summit of Mount Hamilton? Not to bring the object-glass nearer the stars, but to overcome the world—the great, round, hindering world; the rough, broken, fretted world; the world with its huge opaqueness and its petty obtrusions! That is why. And that is why Christ rises so into the regions of ideal; to overcome the world, to lift us above the world. Climb the mountain. You begin in the valley and end in the clouds. Climb Christ's life! You begin with the real and end with the ideal. You begin with a carpenter's bench or a fisher's net, and end with a martyr's cross and a victor's crown. You begin with the human, you end with the Divine. The mountain does not seem so very high, not much higher than some of the surrounding mountains. But the higher you go, the higher it rises; the farther from it you recede, the loftier it appears.—*Rev. J. Brainerd Thrall.*

If you desire to receive THE PRESENT TRUTH by post for one year, send postal note for 3s. 3d. to the Pacific Press Publishing Company, 48, Paternoster-row, London, E.C., and you will receive the paper fortnightly for twelve months.

ASK your news agent for THE PRESENT TRUTH, and if he fails to get it for you, let us know about it.

In our issue of Feb. 11, we stated that it was unlawful to send books from this country by post. Our statements were based upon information secured by our publishers from the U. S. Consul-General in this city. Exception being taken to what was said in this paper of Feb. 11, by a New York publishing house, we wrote to the Consul-General, who said in his reply: "By a decision of the Treasury department of July 28, 1891, the importation of dutiable matter through the mail is prohibited, under the provisions of Article II. of the Union Postal Convention." Not satisfied with this reply we at once wrote again asking if all books were "dutiable matter" and therefore "prohibited" from going by post. Three days from the date of his first letter the Consul wrote again, saying, "I beg to say that I have received later instructions re importation of books through the post." In this letter he informs us that "all books printed exclusively in any foreign language are free of duty, as also are those printed over twenty years ago, and books, if not more than two copies of the same kind, imported for educational or religious institutions." Then we are informed that on the other books (except those where the fine is less than 50 cents, which go free) there is a fine equal to a duty of twenty-five per cent. *ad valorem.*

THE Turk, says the *Christian World*, is waking up, and he is waking up to persecute. The tolerance extended towards Christianity since the Crimean War is being withdrawn, and Christians, native and foreign, are being subjected to the strictest press censorship and scrutiny for Bibles and Christian books, while it is announced that houses shall not be used as schools or churches except by the authority of an Imperial firman. This is equivalent to an order for the closing of all churches and schools, as, in the present temper of the Porte, the firman is almost impossible to obtain, and were it possible, the expense is almost prohibitive. Bibles, and even books of history and geography, are being seized and burnt. One Bible Society colporteur was arrested, and his stock is still detained. To become lawful articles of commerce books must receive the official *imprimatur*. Even then they are not safe from confiscation. Hitherto the law has not been strictly enforced, but it now seems as if it were going to be. The new persecuting regulations are causing great anxiety to the Bible Society, the American societies working in Turkey, and the Presbyterian and other English societies represented in the Empire. It is greatly feared that the promising work will be brought to a standstill."

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL, PUBLISHED FORTNIGHTLY.

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

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

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

Editorial communications to be sent to the Editor "THE PRESENT TRUTH," 461, Holloway-road, London, N.

Address all business correspondence to Pacific Press Publishing Company, 48, Paternoster-row, London, E.C.

Send for Catalogue of Publications.

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