

THE PRESENT TRUTH.

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

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THE PRESENT TRUTH.

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"AND king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the forest of Lebanon." 1 Kings x. 16, 17.

"AND it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber." 1 Kings xiv. 25-28.

In these passages of Scripture there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brazen shields were as good as golden ones. No doubt they did look as well, if they were kept well rubbed up; but nevertheless the value was not there. In the same way many people who have had a real experience in the things of God, and who have allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It made as good a show, but they themselves were conscious, in spite of themselves, that the value was not there. The enemy also knows the difference between brass and gold. He will not at-

tempt to rob one of his brazen substitute for gold. That is why one has so much easier a time when he allows Christian reality to degenerate into a mere form.

BUT the case of Rehoboam with his brazen shields is more exactly paralleled by those who make their boast that they adhere closely to "the faith of our fathers." Doubtless their fathers had real faith, and held much truth. But faith is something which cannot be transmitted from father to son, and so those who pride themselves on believing just what their fathers believed, are the possessors of merely sounding brass.

THIS is the case with the "historic churches." Men formulate creeds, and their followers are careful to believe just what the founders believed, and still more careful not to believe anything which they did not believe. The result is that they do not have the faith which the founders had. They have the words, but not the life. As brass will make even a more dazzling show than gold, so State churches, whose boast is their "historic" succession, exhibit a dazzling ceremonial in place of the substance.

"THE DAY OF JESUS CHRIST."

"BEING confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i. 6. What the day of Christ is, may be learned from the same apostle's words in other places. In the same line as above, he says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. i. 12. So it seems that there is a day so far above all other days, that it is sufficiently designated as "that day." In the fourth chapter of the same epistle, after speaking of his approaching end, and the good fight he had fought, he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." Verse 8.

This verse, together with the first verse of the chapter, which says that the Lord, "the righteous Judge," will judge the quick (living) and dead "at His appearing and His kingdom," shows us that "the day of Christ," is "that day," when the work which God has begun will have been finished,—the coming of the Lord. That day is the one day toward which the eyes of all God's people have been turned since the fall. It is the day which marks the consummation of the Christian's hope. Let us note a few texts which show its importance.

With what can we more naturally begin than with the words of Christ, "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 1-3. All that is contained in this promise we shall not search for now, but will be content for the present with the simple promise of His coming, and will read other texts which speak of it.

Enoch, the seventh from Adam was a prophet, and spoke of the coming of the Lord. Speaking of the wicked, the Apostle Jude says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Since "the wicked plotteth against the just, and gnasheth upon him with his teeth" (Ps. xxxvii. 12), it follows that to execute judgment upon the wicked means the deliverance of the righteous. This is what is stated in the promise first quoted. So also we read, "As it is appointed unto man once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall

He appear the second time without sin unto salvation." Heb. ix. 27, 28. So we have before us not only the fact that Christ is coming, but that His coming is to be the "second" coming; and that it is to be for the purpose of saving the righteous, and punishing the wicked.

So again we read the words of Christ, "For the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works." Matt. xvi. 27. And again, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. xxii. 12. The Lord is the righteous Judge, and at His appearing and His kingdom He is to judge the living and the dead; and therefore we are exhorted to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 5.

The patriarch Job, in his deep affliction, was comforted by the thought of the coming of the Lord. He said, "For I know that my Redeemer liveth, and that He shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job. xix. 25-27, R.V.

In the Psalms the coming of the Lord is often mentioned, and always as a cause for rejoicing. For instance, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Ps. xevi. 11-13. "O sing unto the Lord a new song; for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen. . . . With trumpets and sound of cornet make a joyful noise before the Lord our King. Let the sea roar, and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity." Ps. xeviii. 1-9.

Before the coming of the Lord His people shall suffer persecution at the hands of earthly governments, which assume the right to prescribe the religion of citizens. The church, making itself the head, in the place of Christ, will, through the State, dictate to men what

form of religion they shall openly profess. This is now done to some extent in every country, and the thing is constantly growing. Thus they will virtually substitute another in the place of Christ, for men to worship. But the true saints of God will have nothing to do with the unholy alliance with the world. They will be sorely persecuted, but their hope will be in the coming of the Lord, who is to deliver them. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 9.

That event will be emphatically "the day of Christ," for it will be the demonstration before all the world of His right to reign. When He was here the first time, He was "despised and rejected of men." Isa. liii. 3. He had not where to lay His head. Then men esteemed Him stricken, smitten of God, afflicted. But when He comes the second time, it will be as King of kings, and Lord of lords, and all men will know that the Father hath given Him the heathen for His inheritance, and the uttermost parts of the earth for a possession. Then rude soldiers bowed in mockery before Him, ridiculing His claim to be a king. But when He comes the second time, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 10, 11.

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon;
Oh, no; glory, bright glory
Enviours Him now."

THE BLESSED HOPE.

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ." Titus ii. 11-13, R.V.

In another article we have called attention to some of the texts which show the prominent place that the coming of the Lord occupies in the Scriptures. That event is the blessed hope. It is such, because it brings salvation to all the faithful. The grace of God has brought salvation to all men, and whosoever will may have it; but all that Christ has done for man would be of no value if it were not for His coming again. That coming brings everlasting salvation. It brings deliverance from death to all who have accepted deliverance from sin. For when the Lord comes the second time,

the resurrection of the righteous dead occurs. To the Thessalonian brethren the Apostle Paul wrote:—

"I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [precede, or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. v. 13-18.

The Apostle Peter blesses God because He "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 3-5. The resurrection of Jesus carries with it the resurrection of all who believe in Him. Those who are baptized into Christ put on Christ, and then live in Him. Gal. iii. 27; Rom. vi. 3-8. Therefore since they live in Him, if they fall asleep, they sleep in Jesus, and so they will be brought with Him from the dead. Their resurrection is as sure as His.

And this is the Christian's hope. It is "a lively hope." It is this, and this alone, that is the God-given comfort for those who mourn for the dead. The Divine command is, "Wherefore comfort one another with these words." No one has any authority to use any other words of comfort than these, for there is

NO OTHER HOPE.

EVEN as besides the name of Jesus "there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12), so there is no other time than the coming of the Lord and the resurrection, when that salvation is to be made complete. As already seen, it is only by the coming of the Lord that either the dead or the living can ever be with the Lord. Read the testimony of the Scriptures about this. There were some who said that there is no resurrection of the dead, and so the Apostle Paul wrote:—

"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching

vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 13-18.

This is according to the statement in Peter that it is by the resurrection of Christ that God has begotten us to a lively hope. Our resurrection depends on His resurrection; and that the resurrection is the sole hope of the Christian, is shown by the statement that if there is to be no resurrection our faith is vain. And in that case they who have fallen asleep in Christ would be perished. This shows that there is no other way of living with Christ, except by means of the resurrection of the dead, and the changing of the living, at the coming of the Lord. If the righteous who have died in past ages were now in heaven with the Lord, they would not be perished even if there were no resurrection. No matter how incomplete their condition, if they were in heaven they would be very far from perished, even if the resurrection never took place. But the Scripture says that if there were no resurrection they would be perished; and therefore we know that their future existence depends wholly on the resurrection.

And the resurrection is only at the second coming of the Lord. In connection with the passage in 1 Thessalonians, read 1 Cor. xv. 51-54:—

"Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The coming of the Lord marks the swallowing up of death; for all His people will then for ever be delivered from it, and death itself will be destroyed. 1 Cor. xv. 26; Rev. xx. 14. That is the time of reward for the people of God. Jesus said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 12-14.

A SURE HOPE.

IN the Christian's hope there is no element of doubt or uncertainty. Sometimes people say that they hope for a thing which they have no just reason to believe they will receive. That is not hope; it is simply desire. Hope, and especially the Christian's hope, is based on a certainty. God hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead. Therefore the Christian's hope is as sure as the fact that Jesus has been raised from the dead. For the hope of the resurrection is based on the knowledge of the power of the resurrection. Paul's desire was, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. iii. 10, 11.

The "lively hope" to which God has begotten us is a living hope. It is a hope which the Spirit gives. It is by the Spirit that we are "sealed unto the day of redemption" (Eph. iv. 30), which is the day of the resurrection; for we read, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom viii. 11. And this Spirit is given to all who believe in Christ. Eph. i. 13. To possess the Spirit of God is to know the power of the resurrection (Eph. i. 17-20); for conversion is the experiencing of the power of the resurrection of Christ. Eph. ii. 2-5. This being made alive in Christ is the forgiveness of sins (Col. ii. 12, 13); and the resurrection of the dead at the last day is simply the application of the same power by which those who were dead in trespasses and sins have been saved from sin. The changing of this vile body at the coming of the Lord is "according to the working whereby He is able even to subdue all things unto Himself." Phil. iii. 20, 21.

Therefore it is that the Christian's hope of the resurrection is a positive knowledge. It is the assurance that the life of Christ in man will triumph over death, even as it did in Christ Himself.

THE HOPE OF THE AGES.

AS NO name but that of Christ has ever been given among men for salvation, and as salvation is completed only at the coming of the Lord and the resurrection, even so the coming of the Lord and the resurrection has been the hope that has sustained the people of God ever since the fall. When he was before the council, the Apostle Paul declared, "Of the hope and resurrection of the dead I am called in question." Acts xxiii. 6. Still later, when before King Agrippa, he said,

"And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 6-8.

Here we learn that the resurrection of the dead was the hope of the "fathers" of the Jewish race. It is commonly thought that the ancient Jews had little or no knowledge of a future life, having at the best very vague and shadowy ideas of the resurrection and immortality to be received at that time. But the Scriptures tell a far different story.

The first explicit account of a promise to the fathers (although not by any means the first promise ever made), is that recorded in Gen. xii. 1-3. Read the connection. This promise was referred to by Stephen when he gave his last testimony, in these words:—

"The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 2-5.

Note carefully that statement. God brought Abraham into a land, but gave him not so much inheritance in it as to set his foot on, and yet He had promised to give it to him and to his seed after him. Is there unrighteousness with God? Never. God cannot lie. Then how shall we understand this seeming failure of His promise? Just as Abraham did. Read how he looked at the matter:—

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their

God; for He hath prepared for them a city." Heb. xi. 8-16.

What does this mean? Simply this, that God did not promise the land of Canaan for a temporal inheritance, and that Abraham never expected such an inheritance. He did not expect to receive the possession at once, for the Lord had expressly told him that he should die before the inheritance was bestowed. Gen. xv. 15, 16. Therefore Abraham was not disappointed when he came to die, but died in faith. In what did he have faith? He had faith in the resurrection, which he saw in Christ; for he saw the day of Christ, and was glad. John viii. 56. This was the hope of the promise made of God unto the fathers, for which Paul was in bonds.

Take the promise to Abraham when he had offered up Isaac. God said "By Myself have I sworn, . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and *thy seed shall possess the gate of his enemies.*" Gen. xxii. 16, 17. This is one of the most comprehensive promises in the Bible; but a few texts will suffice to indicate how far-reaching it is.

Note first that the seed of Abraham means first of all Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. But this is not all, for it includes all who are Christ's. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. So when God said to Abraham, "Thy seed shall possess the gate of his enemies," He foretold the complete triumph, not only of Christ, but of all the righteous, over all their foes.

In Ps. ii. 7-9 we read, "I will declare the decree; The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." So the promise to Abraham, that his seed should possess the gate of his enemies, meant nothing less than the complete possession of the whole earth by the Lord Jesus Christ, and the destruction of all the wicked.

But the greatest enemy of all is death. Christ has conquered this enemy, for He says, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 18. Therefore Christ possesses the gate of this enemy. But that is not the complete fulfillment

of the promise to Abraham, for those who trust God are the seed just the same as Christ. They are "heirs of God and joint-heirs with Jesus Christ." Rom. viii. 17. So the promise will not be fulfilled until they, as well as Christ, possess the gate of their enemies. "The last enemy that shall be destroyed is death." 1 Cor. xv. 26. This, as we have seen, is at the coming of the Lord. Therefore we learn that the promise to Abraham comprehended nothing less than the coming of the Lord, and the salvation of all the people of God, by resurrection and translation.

Moreover, Abraham fully understood this, for he died in faith. He was content to be a sojourner and a stranger on earth all his life, "for he looked for a city that hath foundations, whose builder and maker is God." He desired a better country, that is, an heavenly. It was the hope of the resurrection that sustained him, and it was by that same hope that he overcame.

Isaac and Jacob had the same faith, as we have read in the Epistle to the Hebrews. This enables us to understand better why Esau is called a "profane person" because he sold his birthright. When he came in from the field hungry and faint, and asked Jacob to give him some of his pottage, Jacob said, "Sell me this day thy birthright." "And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?" Gen. xxv. 29-32. And so he sold his birthright. How different was he from Abraham, Isaac, and Jacob. They all died in faith, knowing that death would make no difference with the promise of God. They knew that the resurrection would give them the fulness of the inheritance. It was with the expectation of death, and the hope of the resurrection, that they received the promise. But Esau had no such faith. He did not believe in the resurrection, and had no hope in any promise that extended beyond this life. And so in the despair of unbelief he sold his birthright.

THE SACRIFICES AND THE HOPE.

"By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4. In whom did Abel have faith? Only in Christ; for there is no other in whom to have faith. Faith begins and ends in Him. Moreover, Abel's faith obtained witness for him that he was righteous; and there can be no real righteousness except "that which is through the faith of Christ, the righteousness of God by faith."

Still further, it is not simply through faith in the death of Christ, that righteousness comes, but through faith in His

resurrection. The Apostle Paul tells us that, as to Abraham, so to us, righteousness will be imputed, "if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification." Rom. iv. 24, 25. It is through the resurrection of Christ, therefore, that we are made righteous. We are reconciled to God by His death, and saved by His life. Rom. v. 10. The Apostle Paul preached nothing but Christ and Him crucified, and he declared that the preaching of the cross is the Gospel; yet it was for preaching the resurrection through Jesus that he was condemned. This shows that the preaching of the cross includes the preaching of the resurrection. The cross means not only death, but the resurrection as well.

He who believes in Christ's death, merely, does not have any saving faith. It is not a dead Saviour, but a living Saviour, that delivers us. Now all the sacrifices that, like Abel's, were offered in faith, represented Christ. But such sacrifices of faith indicated not only the death of Christ, but His resurrection as well. We have seen that in the resurrection of Christ is contained the resurrection of all who believe in Him, and therefore all those who offered sacrifices in faith, thereby expressed their faith in the promises of God to Abraham and His seed, of an inheritance in the earth made new, and also showed their hope in the resurrection. Therefore when we say that all the sacrifices pointed to Christ, we do not mean simply that they pointed to the death of Christ, but that they pointed to His second coming in glory, to give His people an inheritance, by the resurrection of the dead and the translation of the living.

This is further shown by what the Apostle Paul says of the Lord's Supper, which corresponds to the ancient sacrifices. The lamb slain represented the body and blood of the Lamb of God, and the bread and the wine represent the same thing. So the Apostle says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come.*" 1 Cor. xi. 26. The coming of the Lord and the resurrection is the grand consummation of the Christian's hope. To that everything has reference, since none of the work of the Gospel would amount to anything without that. Without the resurrection of Christ His death would have profited nothing; and without His second coming His resurrection would have been in vain. But the resurrection of Christ carries with it the sure promise of His second coming; therefore every memorial of the death of the Lord must be also a pledge of His second coming.

And so we learn that all the patriarchs

and prophets had but one hope, and that was in the coming of the Lord, and the resurrection, which should establish them in the kingdom promised to them that love the Lord. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. iv. 4.

There were people in those days who did not perceive the significance of the sacrifices which they offered, even as there are multitudes of people in these days who time after time eat the bread and drink the cup at the Lord's Supper, without having any just sense of what they mean, but celebrate it as a mere church ceremony. We do not say that the Gospel is not clearly preached in these days, simply because some do not understand it, and so we are not justified in saying that the Gospel was not clearly made known in the days of the patriarchs, because some did not understand it then. It is most probable that fully as many grasped the real meaning of it then as now.

More than this, there were many besides Esau, in those days, who did not believe, even as there are now, although they understood what was preached. It is in reminding us of the fact that there will be unbelievers in the last days, that the Apostle Peter shows us that the coming of the Lord was the hope of the fathers. He says that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter iii. 3, 4.

Thus we see that the promise to the fathers was the promise of the coming of the Lord. Some profess that they cannot see any prospect of the fulfillment of that event, but that is because they are willingly ignorant. The word of God created the heavens and the earth in the beginning. That same word caused the destruction of the earth by the flood. The heavens and the earth which are now are kept by the same word until the time of the end, when the wicked will be destroyed, at which time the earth will come from the fires as new as when it was first created. This is that which was promised to the fathers, and so "we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13.

HERE is what, according to a writer in the *North American Review*, "science" gives men in place of the religion of the Bible:—

"Science knows no other plan of redemption than the survival of the fittest, knows no other day of creation than this day, knows no other fall of man save the present daily fall of ignorance and vice, knows no heaven or hell save those we

make for ourselves, knows no immortality save the persistence of life and force, and, finally, knows no God save the infinite power that fills and floats all things."

If this be the case, those who have heard Christ, "and have been taught by Him as the truth is in Jesus," must conclude that "science" doesn't know anything. But science means knowledge, and there is such a thing as positive knowledge; therefore we must conclude that the above is a statement of "science falsely so-called."

THE EXHIBITION AT CHICAGO.

ALTHOUGH the World's Fair has been opened but little over a month, and many of the exhibits are not even yet in place, it has already afforded much more of an exhibition than was ever designed by any of the originators of the scheme. If the exhibition in the next six months equals that of the past few months, it will be one of the most notable events in the history of the world.

The special exhibition to which we refer is the exhibition of religious bigotry. Very soon after the project of the World's Fair took definite shape, the question of whether or not it should be opened on Sunday was raised. That question furnished material for many sermons; and in Chicago it has been the leading topic in the pulpits for the last eighteen months. The question of individual salvation, by the preaching of the Gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth," has given place to the preaching of "another gospel, which is not another," even the gospel of force, which is the power of civil government to make all men appear religious in certain lines, whether they believe or not.

The means by which the Congress of the United States was induced to couple with its grant of two and a half million dollars, the condition that the gates of the exhibition should not be opened on Sunday, need not be related here. Suffice it to say that it was done only because an organisation composed mostly of ministers, made the Members of Congress believe that if they did not vote for Sunday-closing they would lose their seats. In consequence of the threats of professed followers of Christ, they were led to vote in open opposition to the Constitution which they had sworn to uphold. The first feature, therefore, is an exhibition of the fact that when the Church sets out on the career of dictating to the State, it will not stop for so small a thing as perjury.

The gates of the Exposition were closed the first Sunday. On the next Sunday they were opened, although the machinery was not in motion. Over 200,000 visitors entered on that day, and the general verdict was that "a more orderly

assemblage of that magnitude was never seen in America." No advocate of Sunday legislation has denied that fact.

Still later the local directory voted by a very large majority to open the entire Exposition on Sundays, running the machinery no more than is absolutely necessary. The resolution provided that "exhibitors and employes shall be relieved from duty, except so far as their presence is essential and necessary for the protection of property and the public peace; but all employes whose services are required Sunday shall be given one day of rest during each week."

It was still further voted to return to the United States Government the money that it had granted to the Fair. It must be remembered that Congress did not enact a law requiring the gates to be closed on Sunday, but simply made the grant of money on condition that the gates should be shut on that day. If the directors accepted the money on those conditions, they of course bound themselves to keep the gates closed; but by voting to return the money, they freed themselves from the condition.

Thus it will be seen that the recent action of the directors is fair and just. Nobody is obliged to work on Sunday, who does not wish to, and nobody is required to work more than six days in a week. So no just charge can be brought against them, of oppressing labourers, or of ignoring their conscientious scruples.

It will be apparent to every candid observer, that in this action the observance of Sunday is not affected in the least. That is, everybody who thinks that Sunday ought to be observed as a day of rest, will be as free to rest as though the gates were shut. For those who are employed labour from choice, and of course none who have conscientious scruples about Sunday observance will attend on that day. Only those people will be in attendance at the fair, either as employes or visitors, who would be engaged in labour or amusement somewhere else, if the gates were shut. These are in brief, the facts in the case; and now for a further exhibition.

SENSITIVE CONSCIENCES.

As stated already, the opening of the gates of the World's Fair on Sunday does not affect the real status of Sunday observance. Those who are religiously inclined, and who look upon Sunday as a sacred day, are free to attend church as usual, and even more than usual. One would think that with this all ought to be satisfied. The opening of the gates, and the attendance of visitors, on Sunday, is simply an affair of those who do not regard Sunday observance as essential. They do not propose to interfere in the least with the right of anyone else to rest and worship, and they rightly feel that

as much liberty ought to be conceded to them.

But this does not give satisfaction. A portion of the church people of Chicago and the rest of the United States have determined that the gates of the Fair shall not be open on Sunday. They are not willing to grant to others the liberty which they demand for themselves. They have persuaded themselves that they are prompted only by holy zeal for the Sunday; but inasmuch as the shutting of the gates of the Fair on Sunday will not in the least diminish the amount of pleasure seeking on that day; inasmuch as the shutting of the gates will have only the effect of driving the people to other and less reputable places of amusement, with which instruction is not combined, as it is in the Fair,—it looks very much as though the demand for the closing of the gates on Sunday is simply a manifestation of dogged determination on the part of certain people to have their way, simply because it is *their* way.

For example, one Chicago religious journal, said, before it had been decided to open the gates:—

"Two of the leading dailies have conceded that it would be unwise to oppose the conscience of the country on this question; and the gates were closed last Sunday."

The same paper, after the vote of the Board of Directors, characterised it as a "defiant action," and spoke of "the resolution adopted in stupid defiance of the decent opinion of mankind."

This is an exhibition of a grossly erroneous view of the function of conscience. The men who have voted to open the Fair on Sunday have not acted in defiance of their own conscience. Whether their action has been right or wrong makes no difference with fact. They have done what their own conscience approves. Then whose "conscience" have they "defied?" Why the "conscience" of those who think the Fair ought to be closed on Sunday. But that is impossible. One man cannot have conscience for another. God gives to every man conscience enough for himself, but not enough for two. "Why is my liberty judged of another man's conscience?" 1 Cor. x. 29.

It is not conscience, but bigotry and pride of opinion, that is wounded by the action of another. In the Dark Ages the Waldenses "defied" the "conscience" of the Roman Catholic Church, and as a consequence they were almost exterminated. When people complain that their consciences are outraged by the action of others, there is danger near, if those people have any power. The kind of "conscience" that is hurt by the action of another, is the "conscience" that turns the rack and kindles the fires of persecution. It is in direct opposition to

the mind of Christ, who said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John xii. 47. It is therefore not a Christian conscience that talks about being defied because somebody else does not agree with it.

He who says that his conscience is defied, and who would condemn another for disagreeing with him, sets himself up as the standard. His ideas are to be the rule not only for himself, but for all mankind. In short, he makes himself a pope. The World's Fair, therefore, has already afforded an exhibition of popery in the United States, and it was there long before Satolli was made Papal delegate.

"CHRISTIAN ENDEAVOUR."

BUT the Popes, whenever they have had the power, have always used force to compel others to conform to their consciences, and the American Papacy is true to the Papal traditions. As proof of this, read the following:—

"This telegram was sent to-day by John Willis Baer, general secretary of the Christian Endeavour Societies, to President Thomas W. Palmer of the World's Columbian Commission:

One million and a half members of Christian Endeavour Societies will stand by the Commissioners in bringing an injunction against President Higinbotham and associates if they open the gates on Sunday. Have wired President Cleveland and Attorney-General Olney."—*New York Tribune*, May 15.

The New York correspondent of the *Christian World*, writing of the probability that the gates would be opened said:

"Meanwhile the Christian Endeavour Societies have threatened a general boycott in the event of Sunday opening, and their example will probably be widely followed."

The *Christian Commonwealth* seconds the motion saying:—

"Christians cannot possibly countenance such a wholesale desecration of the Lord's day as would result by opening the Exhibition on Sundays. But it may be asked, How can they help themselves? We answer, By abstaining from any participation in the Exhibition at any time. Let Christian churches of the United States not only protest against the action of the committee, but utterly refuse to patronise the Exhibition until the resolution is rescinded, and it is then highly probable that the committee will come to their senses."

That is what they propose to do, for President Bottsford, of the Massachusetts Sunday Protective League has said:

"The League has sufficient funds at its disposal to set all the wheels of the United States courts in motion in order to avert what it holds to be a desecration of the Sabbath."

And the committee representing the

National Council of Congregationalists has telegraphed their representative at Chicago to withdraw immediately the denominational exhibit, in case the Fair shall be opened on Sundays.

But this is not all. No ordinary boycott is proposed. At a meeting of the Evangelical Alliance the following resolution was unanimously passed, and ordered telegraphed to Attorney-General Olney, at Washington:—

"The Evangelical Alliance of Boston and vicinity respectfully invokes the aid of the National Executive to prevent the local Directory of the World's Fair from opening its gates on Sunday in defiance of act of Congress granted to petitioners representing 40,000,000 of the best citizens of the country. The nation rejoiced that President Cleveland forbade the proposed Sunday night inauguration festivities in the Treasury Building. The presence of the United States troops at Fort Sheridan holds Chicago Anarchists in check. Cannot the Administration notify the Directory that those troops will be promptly used, if necessary, to maintain inviolate the nation's authority, and keep the fair closed on the Lord's Day?"

That is high language. It is scarcely probable that in the present instance United States troops will be called out to enforce Sunday observance; but we see the temper of the churches on this subject. They are willing to shed blood, if necessary, to secure their ends in regard to Sunday. Now when we remember that the action of Congress was at their dictation, and that it has been demonstrated that the churches control Congress, and can get whatever they want, if they are united and in earnest, it will be seen that it is by no means a remote possibility that at sometime soon, if not now, not only the courts, but the army, may be called upon to enforce the observance of Sunday.

There is no doubt but this is very vigorous endeavour, but it would puzzle one to show anything Christian in it. Christ said, "My kingdom is not of this world; if My kingdom were of this world then would My servants fight." John xviii. 36. Therefore where we find religion that seeks to uphold itself by force, we may know that it is not the religion of Christ, but is of the world. But the religion of the world is paganism, and even such is that phase of religion which talks of the boycott, and of armed resistance. A single angel of heaven has more power than an entire army of men; and Jesus could at any time have summoned to His aid more than twelve legions of angels; yet He never suggested the use of force to compel people to accept His teaching. On the contrary He forbade the lifting of a hand against His bitterest opposers, and refused to condemn the unbelievers.

PAGANISM AGAINST CHRISTIANITY.

In all this we have not raised the question of the correctness of Sunday observance. We wish simply to show the means by which it is sought to further the observance of the day. But we do not write for the purpose of censuring the people who advocate the use of those means; it is only that certain principles may stand out clearly before the reader. And there are some questions that must present themselves to the thoughtful observer.

1. Suppose that the observance of Sunday is of Divine obligation,—that it is a necessary part of the religion of Christ; how much will the cause of religion be furthered by the steps that have been taken, and that are proposed? Suppose that the directors are compelled by force to shut the gates of the Exposition on Sunday, and the people are compelled to stay away; will that make them any more Christian? Certainly not. Then what is gained? Nothing for the cause of Christianity, nothing in the line of saving souls, but much hatred to that form of religion which uses force.

Not only is there stirred up hatred to that form of religion, but much hatred to Christianity, since the world in general takes it for granted that what professes to be Christianity is Christianity, and so they are led to think that Christianity is synonymous with bigotry. Therefore it is that we emphatically declare, on the authority of Christ Himself, that there is no Christianity in it. We have no ill-will to the men who are doing these things. We do not question their sincerity. We wish that we could avoid making any reference to their actions. But the cause of Christ is of more value than anything else, and we should be false to Him, and unfaithful to men, if we did not point out that there is no Christianity in force of any description. If we allowed people to turn away from the instruction of God's word, under the impression that it sanctions such things, we should be guilty of their destruction. So we repeat that God is the God of peace, that Christ is the Prince of peace, and that His Gospel is the Gospel of peace. See Heb. xiii. 20; Isa. ix. 6; Eph. vi. 15. Every lover of the Lord Jesus, no matter how highly he regards Sunday, ought to lift his voice in protest against the injustice that is being done to His name.

2. Most important of all, Can the right ever be aided by wrong? Does error ever help the truth? Can truth be built up by falsehood? Can true peace ever be gained by war? No more than health can be built up through consumption, or wealth preserved by prodigality. Since the beginning of the world, there has never been an instance where force was

called in to aid in the propagation of truth. It is true that in numerous instances those against whom force has been brought to bear, because of their adherence to truth, have unwisely met force with resistance, to the great detriment of the truth, and of their own souls; but in no case have the possessors of truth ever sought to advance it by the sword.

An illiterate shoemaker used to attend the theological discussions of the schoolmen. When asked what he could learn from them, since the discussions were carried on in Latin, which he did not understand, he replied that he could very easily tell which side was in error. And when asked how he could tell that, he replied, "By noticing which party gets angry."

That principle will hold good in all cases. Apart from any statements as to the correctness of a position, we may know that it has no foundation in truth, if force is used to sustain it. And so, without going into the Sunday question at all we may know that it is not from God, from the simple fact that its adherents seek to maintain it by force. Boycotting and armed force are of the world, and emanate from Satan, who is the god of this world. The fact that they are called in to the aid of Sunday observance, proves its connection with the religion of the world.

From the most ancient times the sun god claimed the allegiance due to God alone, and the day of the sun stood as the rival of God's holy day. It was the heathen Emperor Constantine, whose special divinity was the sun, who made the first law requiring the observance of "the venerable day of the sun." By this act Church and State were united, or in other words, the union of paganism and Christianity was effected, and for the first time force was used in behalf of professed Christianity. Therefore in the World's Fair we have already an exhibition of the spirit of Paganism, and that, too, long before the Parliament of Religions has assembled.

It is therefore not a trivial matter that is being agitated in connection with the World's Fair. It is the question that is as old as the fall, whether the peace of God or the enmity of Satan shall prevail. The final struggle of the conflict is just before us. The intimation that armed troops may be called out to defend the Pagan Sunday is only a foreshadowing of coming realities. But "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." It will be demonstrated that the power of the Gospel of peace is greater than the power that error can muster. There can be no middle ground; every one who loves the Lord must declare his allegiance in no uncertain tones.

And may there be many who read this paper who will say, in the Spirit that moved Joshua, "As for me and my house, we will serve the Lord."

THE SUNDAY LAWS OF ENGLAND.

ENGLAND is well provided with Sunday laws, having no less than twenty-four, all of which are legally in force at the present time. Eleven refer to manufactory and trading, five to amusements, eleven to the sale of liquor, five to travelling, two to the employment of young persons and women, and one to the election of officials. Surely if anything could sustain the Sunday institution this array of Parliamentary statutes should do it. The case must be very desperate to demand so much doctoring; it is of interest also to know that sixteen of these laws have been made during the reign of Victoria.

The first law in favour of Sunday was passed in 1354, during the reign of Edward III., and prohibits the showing of wool on that day. The next was 27 Hen. VI., c. 5, which passed in 1448, and forbids all manner of fairs and markets "on the principal feasts and Sundays and Good Fridays." This including the principle feast days of the church is certainly consistent. For at that time, of course, the Papacy was the church, and Sunday being merely a creation of the Roman Catholic church stands on the same basis as all other days ordained by the same church. If it is right to enforce Sunday by law it is just as right to enforce all the other feast days. No less than ten of these Sunday statutes include Christmas day, Good Friday or "any other public fast or thanksgiving day;" and six of these were enacted during the present reign.

But Satan's masterpiece, and consequently the one most known and respected, is 29 Ohas. II., c. 7, passed in 1676. It is entitled "An act for the better observation of the Lord's Day, commonly called Sunday." Sec. 1 enacts that "all the laws in force concerning the observation of the Lord's Day, and repairing to the church thereon, shall be carefully put in execution." This abundantly illustrates the worthlessness of these religious laws. As soon as one is made, another has to be made to enact that the first law shall be put in execution or enforced. This in itself is a confession that there was no power in the first law, and there certainly can be no more power in the second, and as nothing added to nothing makes nothing, these law-makers are just where they started, and the only thing they can do is to go ahead and make another law. So the game has gone merrily on until we now have two dozen such laws, and the end is not yet.

This last iniquitous relic of Puritanism not only forbids all "worldly labour,"

trade and amusement on Sunday, but also compels "repairing to the church," and "enacts" that "all persons shall, on every Lord's Day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety, and true religion, publicly and privately." And *this* is the law that certain clergy are so anxious to have enforced now. This would of course mean the revival of the Inquisition; for whereas, by dragging a man to church and holding him in his pew they may satisfy themselves as to his exercising himself in the duties of religion *publicly*, the only possible way for them to find out if he has done so "privately" is to put him on the rack and wring from him the confession of his inmost heart.

All this shows the folly and wickedness of Sunday or any religious laws. The fact of there being so many shows their weakness and unprofitableness. When once men attempt to obtain righteousness by law they have before them an endless task, for they are trying the impossible. To dam a stream in one place only makes it break out in another, and makes a new dam necessary. So to try and stay unrighteousness by law can only result in law upon law. This was illustrated in all the endless ramifications of the Scribes and Pharisees. Such is only the barren fruit of legalism.

In contrast to this how different is the law and Sabbath of God. *There*, there is life and power. "He spake and it was." He spake only once "and added no more." Just one word and He established it for ever.

FRANCIS HOPE.

RABBI HIRSCH, of Chicago, having declared that the Romans were "a selfish, perfidious, cruel, and superstitious race of barbarians," a writer in a daily paper says, "We admit we owe much to the Jews—the Sabbath, for instance—but it must be allowed we Europeans also owe a little to the Romans." But it would puzzle the writer to show any connection between the Jews and the day which the Europeans generally regard as the Sabbath. That which in Europe and America is generally kept in place of the Sabbath—namely, Sunday—they owe to the Romans. The Sabbath is the seventh day of the week, and it is the day which the Jews observed, but we do not owe it to them. "The seventh day is the Sabbath of the Lord," and it is He that gave it to man. Neither God nor the Jews had anything to do with giving the people the first day of the week as the Sabbath.

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 5, 6.

General Articles.

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

"FIRM ON THE ROCK."

LORD, at Thy feet I humbly fall,
And all I have to Thee resign,
What'er Thou mayest in love recall,
'Twere best to lack, for all is Thine.

Firm on the Rock of Ages fixed,
I shall but hear the tempest beat;
The cup my heavenly Father mixed,
Though bitter now, will soon be sweet.

But should Thy billows o'er me break,
When called to suffering, want, or pain,
This one petition I would make,
Let faith burn bright, and love remain.

Uphold me in the trying hour,
Permit no murmuring thought to rise,
Let me but feel Thy quickening power,
And crosses I shall learn to prize.

—Sel.

FAITH FINDS CHRIST.

COMING to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in His word. The blessing is free to all. The invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

Then come, and seek and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favour of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby we can be saved, claim the promise of God, saying, "Lord, forgive my sin. I put my hand in Thy hand for help, and I must have it or perish. I now believe." The Saviour says to the repenting sinner, "No man cometh unto the Father but by Me, and him that cometh unto Me, I will in no wise cast out."

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. But to talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails nothing. The wondering crowd that pressed close about Jesus realised no accession of vital power from the contact. But when the

poor suffering woman, who for twelve years had been an invalid, in her great need put forth her hand, and touched the hem of His garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognised that touch. He knew that virtue had gone out of Him, and turning about in the throng, He asked, "Who touched Me?" Surprised at such a question, the disciples answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" "And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The faith which avails to bring us into vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Nothing but Divine power can regenerate the human heart and imbue the soul with the love of Christ which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of immutable promises with the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

We should grow daily in spiritual loveliness. We shall often fail in our efforts to copy the Divine pattern; we shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we must not be discouraged; pray more fervently, believe more fully, and then, with greater steadfastness, abide in Christ and grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance.

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing they profit nothing. Love to God and our neighbour is the very essence of religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity

and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fibre by fibre we have been united with the living vine, we shall give evidence of the fact by bearing rich clusters of fruit. If we are connected with the light, we shall be channels of light, and in our words and works we shall give light to the world. The light that shines in the face of Jesus Christ, is reflected by His followers, to the glory of God.

MRS. E. G. WHITE.

IN FAVOUR OF LIBERTY.

WE are pleased to know that there are men in the Church of England, who do not think that the existence of the Christian religion depends on Government support, or from tithes wrung from unwilling contributors. The following, written to the *Daily Chronicle*, by the Rev. Prebendary Eyton, expresses the sentiments of not a few men:—

"There are some of us clergy, and, perhaps, some churchwardens, who do not quite see the force and reason of having our assent taken for granted, even by the Archbishop of Canterbury, on the question of the disestablishment of the Church in Wales. While on the one hand we entirely sympathise with the efforts which have been so splendidly made by the Welsh Church of late years to recover a position which the overruling power of English influence had caused her well-nigh to lose, while we deprecate the ruthless and reckless temper which has too often characterised the attack made on her, yet we cannot hold that it is for her real advantage to continue to hold a position which must prejudice her spiritual claims. Though her case be very different from that of the Irish Church, the question put by Mr. Keble in reference to Irish disestablishment, 'Is it not just?' still haunts the ear.

"Were not the tithes granted to the Church on the understanding that the clergy ministered to the whole people, and if so large a mass of the people reject their ministrations, is it fair to go on exacting them for that purpose? Will not the Welsh Church be much stronger for her great spiritual work if she has to fall back on the tithes paid with good will by her own members, and gets rid of the suspicion of being, as a Church, imposed by the English people on unwilling Wales?

"We look in vain for any answer to such elementary questions among the fervid utterances of those who are claiming to speak for the whole Church of England on the question.

"The object of this letter is only to

protest against the assumption that every Churchman must be on one side in this matter. If that assumption continues to be made, we may be forced to some method of counteraction in the form of a public protest."

MRS. POTTER'S BOYS.

"YOU are home early to-night, Harry," exclaimed Mrs. Potter as her husband came up the path from the drive. "Sit down here on the veranda and watch Herbert and Edwin out on the playground." Peering through a luxuriant vine, they could see their two sons busy with their play.

"Those are two beautiful children, if I do say it, Mollie, and I am proud of them."

"Yes, Harry, we have reason to be proud of them. They are so bright and intelligent, as well as so handsome; but I was just wondering what their future would be."

"Oh, successful, you may be assured! We have this nice home, as good as any in the neighbourhood, all paid for, completely furnished, and plenty of money out at interest. We can give them the best of an education, and with good support."

"But, Harry, I was reading of the necessity of children's learning to work. What do you think of it?"

"I think it is all bosh for those situated as we are. Let the children get all the happiness they can out of life, and as for my boys, I shall teach them that it is a disgrace to work."

"Aunt Hannah said yesterday, that the boys would make better men if taught to bear some responsibilities now, and she thought we would be wise to teach them a trade."

"Nonsense, Mollie, I shall not listen to anything of the kind. My boys shall be gentlemen. There, the tea bell is ringing."

All gathered around the table, and with much glee the meal was eaten. No blessing was asked upon the rich food and sparkling wine.

"I want some more wine," said Edwin.

"One glass is enough, my son."

"No it is not, I want more, and I will have it."

"Let him have it, Harry, for I noticed that the sauce and the chow-chow were both very hot, the servant must have put in too much pepper, and the boy must be thirsty. There, Herbert, that is the third piece of mince pie, you must not ask for any more to-night."

"Now, boys, you must go to the nursery, and the servant will show you the last pretty game I bought you. Your mamma and I are going to the church social and will not be home till late. Dinah put the boys to bed early."

"Yes, master."

As the boys tired of their play, Dinah cuddled them close, and told them "hobgoblin" stories and the like, and though

good-sized boys of twelve and fourteen, they went to bed in great terror.

Months and years passed by, every luxury was afforded them, and every pleasure, excepting the society of their parents, who, too busy with the affairs of life, spent little time in the training of their children. How could they, when business, church socials, bazaars, charity balls, religious concerts, and the like, demanded their support?

"Harry," ventured the wife one night as they were retiring, after spending an evening at home, "don't you see how very wild our boys are getting? I was shocked at the language they used before us! Wherever do they learn it?"

"Oh, of Dinah, I suppose, you know these coloured servants are rather vulgar in their expressions. When I passed the nursery the other morning I heard her talking just that way to the boys, and I should have discharged her at once, but she is so neat and orderly, and always keeps the boys looking so nice. If we should get another servant she would do no better, for they are all alike; then, the boys must meet, and learn to resist evil."

"Very true, Harry, but who will teach them if we do not? I have thought seriously about this ever since the evangelist preached about the parents' duties. I fear we have been remiss in ours."

"I, too, have thought about it a good deal since, but how can we be slaves to our children? We can hire them cared for, and it leaves us free to do as we like."

"Very true, Harry, but is it right?"

"Oh, the boys are all right, let them go on, they will make men that we will be proud of some day."

"I have great hopes that their sisters will have a good influence over them. Susie already is quite motherly; but, Harry, that does not relieve us."

"Good morning, Mrs. Potter."

"Good morning, Mrs. Stone, you are an early caller. We have but just finished our breakfast. Mr. Potter has just gone to business and the children to school."

"Yes, I am early, but I slept hardly any last night, and felt so worried this morning. I came over to see what we should do with our boys. Last night when I came home from the charity ball, I found Annie out, and the boys' beds untouched. Annie went to a ball, and left the boys with Bridget, who had company in the kitchen. It seems that the boys had a deep laid plan to go out. Your boys, too, were going, but Herbert told Willie that you and Mr. Potter were going to spend the evening with them, and it would be such fun to have you with them all the evening, you were so jolly, that he and Edwin did not care for any other fun. The policeman brought Willie home intoxicated about two, and Merri could hardly walk. They told me all about it this morning,

and promised me that I should not be disgraced again."

The tears stood in Mrs. Potter's eyes as she listened, and she exclaimed: "Mrs. Stone, I don't believe we mothers spend as much time with our children as we ought. Mr. Potter thinks I am over anxious, but I am very sure I am not. But what can I do, when he will have me go out every evening to entertainments?"

"I am sure I can see where I have failed, for Willie told me all broken down, this morning, how he had longed for me many a night when I was away. He said he hated the wine, but had always drunk it, and that now he could not let it alone. Dear, oh dear, I wish I had my life to live over again! I would try to live up to the instruction the evangelist gave us, and be more careful what came onto my table. I wish now that I had the courage to banish wine from the table; but I am afraid it is too late to help the boys."

"Yes, Mrs. Stone, and we planned to send the boys to college next month. They are quite far enough advanced, but then they will be wholly out from under our influence."

"Well, I believe the minister was right, and I fear we have ruined our boys. But I must go, I have to go to the shop at ten to have my new ball dress fitted. I hope we shall have a good turn out, for I am sure we can pay all the church debt if we have."

"Yes, I hope so, but I believe I shall stay with Edwin and Herbert. It is their last night at home before they go to college."

Mrs. Potter carried a heavy heart all day, thinking from what she had saved her boys, and how near their feet were to the first disgrace. She thought, too, of how fond the boys were of their wine, and remembered Susie's saying something about a temperance meeting she had attended. But what of it all now? She felt powerless to help the boys.

The evening of the ball found her in her elegant parlour, surrounded by her boys and a few of their friends. The evening passed pleasantly, but when the decanter with its sparkling wine was sent around the board, her hand hesitated, and, looking at Herbert, she half exacted a promise, saying, "But you will never drink too much, will you, boys?"

"No, mamma, of course we will not," replied Herbert. "Hasn't papa taught us that a gentleman never oversteps the mark?"

After the guests had departed, how she longed to call the boys to her room, and there invoke God's blessing upon them before they should leave in the morning. She had never done such a thing in all her life, and she became so nervous at the very thought, that she banished the idea, and, with a pleasant good night, sought her room.

Early the train carried them far away from home. With bitter regrets, she

thought of the days of the past, thought of what she might have done for her boys, and, with a trembling heart, looked forward to their future.

All went well in school, with the exception of a few sprees, and a constant longing for the intoxicating cup. Susie was to be married. The wedding was arranged to take place in vacation, so her brothers could be present. No expense was spared to make the event pleasant and enjoyable. The wine flowed freely. Both boys drank too much, and were carried to their rooms intoxicated. Again, pangs of remorse filled the mother's heart. Her fault, of course it was! But how could she do away with the wine when it was so popular, and on such an occasion?

When the college course was finished, the boys did not care to engage in business, it was too trying, too wearying. They loitered about home, went hunting, boating, fishing, etc. Ever and anon the midnight bell rang, and the boys were brought home in a senseless condition.

The father died, and the girls were all married. The widowed mother alone bore the shame and remorse. She bribed the boys to leave the country, but, as soon as the money was given, the promises were broken. Alone she waited one dark night, when—crash!—here and there, and all around the house. Poor woman! pale with fright, she waited the morning light to reveal to her that those boys had broken every window light in her lovely mansion. Her son-in-law had them put in a hospital, and kept under an attendant. They got out and damaged the home again. "Now, Herbert," said the mother, "If you and Edwin will promise never to return, I will buy your tickets for — by — steamer, and I will give you each £1,000. The bargain was made, and the boys sailed. But when the steamer returned, the boys returned.

The ease and pleasure of former days mocked Mrs. Potter. Oh, thought she, had I sacrificed something for my boys then, spent more time in their home education, they would be my support and comfort to-day.

"Please, sir, will you favour me with a night's lodging?"

"I very seldom do such a thing, but you may stay. You will find a place to sleep with the Kaffirs at the stable, but mind you do not smoke about the buildings. You tramps are dangerous people to have about."

"Father, do you know with whom you were talking just now?" asked Joe Dickens, the farmer's eldest son.

"No, my boy, who was it?"

"Herbert Potter."

"You do not mean to say that ragged, dirty, debauched looking piece of humanity is Harry Potter's son?"

"Yes, father, and I saw Edwin hanging about the public houses in town."

Too true, Herbert and Edwin, those promising boys who were taught to be

gentlemen, gained their livelihood by begging. Their poor mother loathed her luxury that had made her boys beggars. Ever allowed their own way, reared by the servants, too proud to work,—they as beggars tramped the country, spending every penny they could get for drink.

MRS. I. J. HANKINS.

Claremont, South Africa.

"HERESY" AND PROGRESS.

THE Pope in receiving seven hundred Swiss pilgrims, said that their devotion and fidelity had won for them from Julius II. the title of "*Libertatis Defensores*." "Switzerland has had sad epochs. Error and heresy have invaded her mountains; but your ancestors have fought to transmit to you the true faith. Persevere, dear children, in this good way. Remain attached from the bottom of your hearts to the corner-stone of the true church. Let your character, jealous of the independence of your country, inspire you with the same sentiment toward the church and its head."

The Pope, however, omitted to say that it is *since* "error and heresy" have invaded Switzerland that that country has become, in proportion to the number of its population, characteristically strong, prosperous, and progressive. It is a bulwark of European freedom, and its political constitution is the admiration of the world. Whoever, says Macaulay, "Passes in Switzerland from a Roman Catholic to a Protestant population passes from a lower to a higher grade of civilisation." And had Switzerland not been invaded by "error and heresy," it is too probable that it would be in a similarly stationary or retrogressive position as Spain and Portugal are at the present time.—*Echo*.

LET your spirit be always patient. Perhaps we fail oftenest here. When John and Charles Wesley were boys we are told that, while a neighbour was visiting their mother one day, Charles came in and asked a question, which Mrs. Wesley promptly answered. He went out again, but soon returned with substantially the same question, and this programme was repeated during the afternoon eight times. At last the astonished neighbour could contain herself no longer, and cried out: "Why, Mrs. Wesley, how could you say the same thing to that stupid boy eight times?" "Because seven times wasn't enough," calmly replied Mrs. Wesley. Her son didn't come back again to ask the question, and no doubt fully remembered the reply ever after. We deal with a multitude of short memories, and we all need to pray, "Tell me the story often, for I forget so soon."—*Interior*.

"LET patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Home.

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

RESURRECTION.

"We may sleep, but not for ever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn;
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.

"We may sleep, but not for ever,
In the lone and silent grave:
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In that bright eternal city,
Death can never, never come;
In His own good time He'll call us
From our rest to home, sweet home."

DEATH IN INDIA.

DEATH is a great enemy. How it makes our hearts ache to see our loved ones cold and silent in death! How empty the house seems, after they have been laid away in the grave! How could we bear it without Jesus, and without the precious promises in His word? His words alone bring comfort. His presence alone satisfies our longings and fills the aching void in our hearts. On Jesus only can we roll off the heavy burden.

But there are people in India who know nothing of Jesus, nothing of His word, and nothing of His power to help in such trying times. How much more sad death must be to them!

The false guide-books of the Hindus give them no comfort at all, and their gods cannot even hear them when they cry unto them.

When their friends die, they generally burn them instead of burying them. "After the body has been burned they think the parts all join together and go through a river of mire and blood. When it gets to the other side of the river it must walk over ground like fiery hot copper, and finally lie down in a place full of sharp spikes. Then comes the judgment, when all the good deeds and all the bad ones committed by the dead man are added up. If there are more bad deeds than good ones, he will have to be born again at once in a low animal; but if there are more good than bad, he goes to heaven for a little while, and then comes back to be born again into something else. So there is no end to their misery even in heaven; the best they can hope for is a little rest before they begin again."

They are taught, you see, that when their friends die they do not really die, but that they merely stop living in that body and go to live in some other body. If they are not very bad they think they will go into a nice animal—"a cow or sheep, or something of that kind; but if they are wicked, they go into such

creatures as mice, or rats, or flies; and this does not happen only once, but again and again, till the soul has done more good things than wicked ones. This is why the Hindus will not eat meat; they are afraid of turning out the souls of their friends into a worse animal." They do not dare to kill an ox, or cow, or monkey, or even a crow. "The crows are allowed to fly in and out of the houses just as they like, and to help themselves to anything that they want. Once a year the crows have a great feast, called 'Ancestors' Dinner,' when the people pray to their dead relations to come and eat the good things they have made ready for them."

"The Jains never eat or drink in the dark, for fear they might unconsciously swallow an insect, and thus cause pain to some departed human soul. Some Jains carry a broom to sweep the ground before they tread on it!"

A baker is sometimes seen before his shop feeding twenty or thirty yellow street dogs. "The priests have told him that the soul of his father has gone into the body of a dog, so he feeds all, that his father may be sure of something to eat."

"The soul has to pass out of one body into another no less than eight million four hundred thousand times before it is thought to be quite free from sin." "For all the wrong things they do or say they expect to be punished when their souls have gone into other bodies."

"If a man loses his caste when he is dying, his soul would go after his death into the body of a very low animal, perhaps a rat, and then it would not be able to get back into another man after the rat died, but into the animal that comes next above a rat; for they think that the soul must go in regular order through all the animals, rats and cats and dogs and donkeys, and all the rest, until it gets up to a cow; and then from a cow to a man, and then back again into another animal, according as it behaves itself in its different bodies; so that losing your caste before you die means that your soul will have to begin its journey all over again."

Many of the people in South India, you remember, worship demons, which they think are the spirits of very wicked men who have died. They live in fear of them all the time.

The Mohammedans think that "an angel is in every man's grave, waiting for him, and as soon as he is buried the angel tells him that two examiners are coming to him. They ask him whether he believes in God and in Mohammed; if he says, yes, then they comfort him; but if he says, no, they torment him."

"The soul does not go to heaven until the resurrection day; where it does go depends upon how good it has been; if the man was very holy, his soul will go to Paradise, to be with the prophets; if not quite good enough for that, it will go into a green bird, and live with the martyrs; if only a common sort of be-

liever, it will either stay near the grave, or with Adam, in what is called the lowest heaven, or in a well, until the trumpet sounds on the resurrection day. The souls of those who do not believe in Mohammed, have to bear terrible suffering all the time until the resurrection day.

"When that day comes, all the dead bodies will rise, and their souls will go into them, after which they all will go to sleep till judgment has been passed upon them.

"Then every one in turn has to walk over a tiny bridge, as fine as a hair, and sharp as a sword; the good people get over it very nicely, but the wicked ones tumble off and fall into hell, which is underneath. If they are Mohammedans, they will come out again some day, and go to heaven; but if not, they must stay there always."

"The Parsees suppose that there is a particular dog in the spirit world, that takes care of the souls of dead people, and keeps the evil spirits from hurting them, especially on the fourth day after death, when they are judged." For three days the spirit of the dead man is supposed to hover about the Tower of Silence, where he is left for the vultures to eat.

Oh, that these poor souls knew of the sweet peace and comfort found in our blessed Bible! Let us go to it ourselves in every time of trouble, then we may be able to comfort them which are in trouble and know not of Jesus, by the comfort wherewith we ourselves are comforted of God.

TWO LITTLE ORPHANS.

THEIR father bade them good-bye one sunshiny day last summer, and they saw him laid away in the silent tomb; and shortly after their loved mother also was buried beneath the green grass in the cemetery. Poor little orphans! what could they do without a father or a mother? To whom could they go with their troubles and heartaches? Who would comfort and care for them?

'Tis true they had a grandmother, but she had never been a kind or loving grandmother, and when they remembered that their home must be with her, their hearts seemed to sink within them with loneliness and dread. No wonder that a few hot tears trickled down their cheeks as they knelt by the graves of father and mother.

But they were not left alone, although they thought they were. Loving eyes watched over them, and a loving heart wept with them, even as it did at the grave of Lazarus. They had forgotten all about their heavenly Father. Many and many a time had they learned of Him at their mother's knee, and often had they read His precious promises in their own little Bibles. But somehow the hurry and the worry and the sorrow of the last few weeks had completely taken Him from their minds.

Suddenly a gentle voice seemed to whisper, "Fear not, for I am with thee," and the little sister sprang up and threw her arms around her brother's neck and cried, "O, brother mine, we are not alone, Jesus isn't dead, even if father and mother are! What silly children we have been to forget about our heavenly Father!"

And then they talked it all over together. They remembered now so well how their Bibles said that the Lord was "the helper of the fatherless," and "this God is our God for ever and ever, He will be our guide unto death." What a comfort it was to know that someone still cared for them! It did not seem half so lonely as it had before.

"And you know, Lily," said the little brother, as he glanced up at the sky and around at the beautiful trees and flowers, "you know God made the sun and moon and stars, and just everything, and takes care of every little sparrow, and if He is able to do that He surely can take care of little boys and girls. I'm not going to be afraid any more, are you?"

"No, Teddie, we won't be afraid any more, for I know that God will stay with us if we ask Him to."

And down they knelt on the soft grass and said, "Thank you, dear Jesus, for helping us to remember that you are not dead too. Please

come and stay with us—and help us, for You have said that You will be a helper to the fatherless, and father and mother are both dead, and we have nobody but You. Amen."

And Jesus heard them and did help them. He took away the dull heavy ache in their hearts, and gave them peace and rest in Him.

For a few moments they sat very still thinking, then Lily spoke out and said, "Teddy Jones, we have just lots to be thankful for. Think of those poor children in India that we learned about,

that don't know about the living God! What do you suppose they do when their friends die? Their idols cannot help them at all, and there is nothing in their sacred books to comfort them, and—"

"And—and they don't think their friends are really dead, but are going from one animal to another, or rushing round trying to hurt them. Ugh! I'm glad I don't live there," said Teddie.

"Father and mother would feel sad to see us in trouble, but now they do not know anything about pain or trouble, but they can just lie there and rest like we do when we lie down and sleep."

"Jesus Himself calls death a sleep. He says that those who love God and die are only 'asleep in Jesus.'"

"Oh, I forgot about that," answered Teddie, "it seems as though father and mother just went to sleep in the arms

of Jesus, as we used to go to sleep in their arms!"

"Yes, and by and by Jesus will call them and they will hear His voice and wake up, as we used to hear their voices and wake up when they called us in the morning. You can read it in the fifth chapter of John when you get home."

"I wonder how soon He'll wake them up," said Teddie.

"Oh, it will not be long, for He says He will do it when He comes, and He says His coming is very near."

"I do wonder, Lily, where we shall be when they wake up."

"I don't know," said Lily, "only I know we'll be with them, for Paul says in Thessalonians, 'For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-

angel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.'"

"Oh, I'm so glad," sighed Teddie, "do you suppose they'll look like they always did?"

"Yes, only mother won't look pale and ill, and father won't be a cripple, and they will be all shiny and bright like the Lord, for you remember He says He will 'change our vile body like unto His



THE LITTLE ORPHANS.

"I don't know," said Lily, "I almost wish I did live there, then I could tell them about Jesus, and read to them out of my Bible. The Bible makes it all so plain they could not help understanding it. That one verse in the ninth chapter of Ecclesiastes is enough to show them that people cannot hurt them after they are dead, for you know it says that 'the dead know not anything:' and that other one in Job says that after a man dies 'his sons come to honour, and he knoweth it not.'"

"Yes, and I'm glad of it," said Teddie.

glorious body,' and 'they shall shine as the stars for ever and ever.'"

"And won't they ever die again and leave us?"

"No, never, for 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.'"

"Well, where do you suppose we shall all live with the Lord?"

"We don't need to suppose at all, for Jesus has told us that, too. He says in Revelation that we shall live and reign with Him in heaven for a thousand years, and then we shall all come down, golden city and all, upon the earth; and we shall live here always."

"I should think it would be nicer to stay in heaven," said Teddie.

"It would be if the earth were to stay as it is now, but don't you remember that verse that mother used to read to us in Peter that says that this earth will be all melted with fire and made over new and be very, very beautiful, as it was when God first made it?"

"Oh, yes, I remember now," answered Teddie, "and all the animals will be so friendly that a little child can lead them, and there won't be any thorns on the rose bushes, nor weeds in the garden! I do wish that Jesus would make haste and come, Lily. Why don't He come right now?"

"He says in Peter that it's because He is not willing that any should perish. He is waiting for us to repent of our sins and get ready so we'll not be burned up when the earth is melted. He wants everybody to have a home on the new earth. But many do not even know about Him yet, and He wants us to send them word so that they can be ready too. You see only those have life who have Jesus, for life is hid in Jesus, the Bible says."

"Will all take Jesus and be saved?"

"No, many will not give up their own way and take Jesus, and they will have no one to protect them from the fires that melt the earth, but they will be burned up just like the 'fat of lambs,' or 'as stubble,' and 'into smoke shall they consume away,' until, as we read in Malachi, there is nothing left but 'ashes.' 'And they shall be as though they had not been.'"

"That is dreadful! I should think they would want Jesus. I wish I were a man, I'd be a missionary and tell people how good Jesus is, and then they could'n't help loving Him."

"Mother used to tell us that we did not need to wait till we were big to be missionaries. She said we could love Jesus and let Him use us everyday, wherever we were, in everything that we did; and that would help others to love Him. Who knows, perhaps God has put us in grandmother's home to help save her. If we let Jesus live in us we can be real loving, and kind, and helpful, no matter how cross she may be; and that will help her to love Jesus."

"That's just the thing!" said Teddie, "we'll send our pennies to the Indians, but we'll work right here where God has put us."

And the dear little orphans tripped back to grandmother's house hand in hand, with bright faces and hearts all aglow with the happy thought that the Lord was going to use them to hasten His coming.

LIFE IN THE HOME.

THE only way to make the world a better place to live in, is for each individual to make himself a better person to live with. How to live with others is therefore the great question for every human being. In its answer is involved the solution of the problems which vex the social philosophers, and to enable them to settle it is the prime object of Christianity.

If we begin with the application of the rule to simplest routine of daily existence, the extension of it into all the rules of life will become easier. The most trying place in which to start is the home, the family itself; and yet the home is the great school of manners and for the education of the heart. The very certainty of responsive family affection may easily develop disregard for the restraints and requirements of the wholesome rule. It is using a dangerous license that because this affection is natural, and is tolerant, forgiving and charitable, it cannot be abused; and that a carelessness in the treatment of others which would be intolerant and impossible elsewhere is permissible and defensible in the family circle.

If in the narrower relations of the family, of marriage and fraternity, people scrupulously and sensitively regard each other, they will acquire a habit which will enable them to live with all other people, however they may encounter them and wherever.—*The Baptist Layman*.

TRUST GOD.

THAT was how David won. When Goliath came out, with all his armour on, like a moving tower, and saw this bit of a lad coming to meet him with nothing but a sling, oh! how he cursed David and threatened what things he would do to him! But what did David say? Did he "cheek back" and say what he would do? No; David wasn't thinking of himself at all, he was thinking of God; for it is only God who can give us every good victory. So he quietly said, "I am come to thee in the name of the Lord of hosts."

That was the first time the Lord's name had been mentioned about this battle. The Philistines had been speaking about Goliath their champion, and the Israelites had been speaking about Goliath their enemy; only David spoke about the Lord! Ah, children, we never do our best till we remember the Lord, and put our trust in Him. The giant

had a spear, and a sword, and a great deal of armour, and David had only a sling and some pebbles. Yes, but David had the Lord with him, and the Lord can make a pebble do what the stoutest spear and sword in all the land cannot; and the giant was soon on his face in the dust, and David won the day.

Trust God, my child: trust God, and not your own strength: trust God, and not what others can do for you. You may not be clever, and you may not be great, but if you trust God everywhere and about everything you will win your battle and do the thing God wants you to do in the world. It isn't anything that is outside you that will ever help or protect you; it is only the Lord Jesus Christ, loved and kept in your own heart. You may have a beautiful Bible, and a beautiful church, and kind parents and great friends, and yet, if you haven't Jesus in the heart, and the love for what is true and good, by which alone we can be made strong, all these will be no better than Goliath's armour was to him, for you will still be weak in yourselves. The really strong man, or really strong woman, or boy or girl, is the one who is strong in the Lord. Wherever you are then, my lads and lasses, in the stormy day or the calm one, trust in the Lord—trust Him with all your heart, and dare to do what He wants you to do, and He will take care that you do it well.—*Rev. J. Reid Howatt, in Sunday Magazine*.

A LAME CONCLUSION.

A CORRESPONDENT of the *Lancet*, May 6th, describes a case of intravenous infusion of alcohol at St. Thomas Hospital. The patient was a young man of 29 suffering from strangulated right inguinal hernia. After a surgical operation, three pints of warm sterilised normal saline solution were infused, and in each pint there was one ounce of brandy. The writer adds: "Whether the man would have revived if he had had simply an infusion of normal saline solution, I do not know, but the presence of alcohol was, I am sure, most beneficial. The effect was remarkable. In ten minutes a good pulse could be felt at the wrist, the extremities were warm, the pupils and respiration normal, the voice strong, the face became red, and the patient so wide awake and excited, that a quarter of a grain of morphia was injected to secure quiet." Reaction set in, and again the saline infusion was tried with three ounces of brandy. The patient again "revived," but at seven next morning he suddenly died. The writer remarks: "I can strongly recommend others to adopt the plan of brandy infusion (25 per cent. alcohol) in emergencies and desperate cases."

The points to be noted are these:—(1) Confessed ignorance of the possible effect of the saline infusion without the brandy. (2) Extreme excitement which had to be allayed by morphia. (3) The

transitory nature of the revival. (4) Ultimate death. (5) The writer's conviction of the beneficial action of the alcohol; and his recommendation of it in similar cases. Is not this extraordinary? The symptoms plainly showed that the alcohol was using up the patient's reserve of strength; eliciting and not increasing strength, and the wise conclusion would be, not to repeat an experiment which failed; but to try the saline infusion without the brandy, when the unnatural excitement would certainly not be induced.—*Alliance News*.

DO WHAT YOU KNOW.

A BRAHMIN boy came to me one day and said, "Sir, I want to tell you about something which has been troubling me lately. We heard at prayers, not long ago, about its being no use to *hear* the truth without *doing* it, and that idea fastened itself in my mind. I was going home a day or two afterwards, and I saw a little pariah [outcast] boy in the road trying to get a bundle of sticks on to his shoulder. When I got near he called out to me and asked me to help him. I knew at once that I ought to, because I believe that we are all brothers, and must do to others as we would they should do unto us. So I looked up and down the road, and, as I did not see anybody coming, I was just going to help him when the old caste spirit rose in my mind, and I said to myself, 'Why should I defile myself by touching this pariah? I shall only have to purify myself when I get home, and what is he to me?' So I turned away and left him, and I have felt so ashamed of myself ever since. Will you pray for me that I may have strength to *do* what I *know* to be right?"—*Rev. C. W. A. Clarke, M.A.*

CRUEL WOMEN.

It is not unusual for women to denounce the inhumanities of sport. Their tender hearts revolt at the thought of taking pleasure in killing; but many of them are willing to encourage wholesale slaughter for the gratification of their love of ornament. This observation does not apply only to "society women" or "women of the world." It applies equally well to women of religious character, but of thoughtless conduct. It was observed, for example, at the annual meeting of the Christian Endeavour Societies, that nearly all of the girls and women in attendance had their hats and bonnets decorated with the feathers of innocent birds which had been wantonly slaughtered for the simple purpose of gratifying female vanity.

The extent to which this atrocious cruelty is carried is astonishing. The gun, the trap, and even electricity are used for the destruction of millions of birds of every sort whose feathers can be used by the milliner. M. Raspail writes that fifteen thousand five hundred small

birds, including nightingales, red throats, fly-catchers, warblers, and many other song birds, were caught in nets last summer, in two forests only, in the department of Meurthe and Moselle, and were killed in cold blood for the sake of their plumage. In that same province M. Raspail says that at least 1,200,000 little birds are destroyed in the same way and for the same purpose every year; and all the world over a like destruction is carried on in order to minister to the female love of ornament. It is not too much to say that the woman who wears a dead bird as an ornament, bears a mark of her own heartless or thoughtless inhumanity.—*Our Animal Friend (New York)*.

Interesting Items.

—Cholera is reported at Bussorah and Amarah, on the River Tigris.

—Another goldfield has been discovered in Burmah. It is said to extend over an area of 900 square miles.

—Sixty-four men were drowned while lighting the ship *Germania* during the recent cyclone in the Bay of Bengal.

It is estimated that from 40,000 to 50,000 slaves are yearly carried away captive from Zanzibar and neighbouring ports.

—In the Metropolis the shelters of the Salvation Army provide for upwards of 4,000 homeless men and women every night.

—The Russian Government has decided to suppress at an early date the Jewish Consistories in Livonia, Esthonia, and Courland.

—Under a new edict, Jews in Russia who are received into the Russian Church must take the Christian name of their godfathers.

—The Social Democrats in Germany have candidates in 356 out of 397 electoral districts, for the coming election. In Berlin there are sixty-nine socialist candidates.

—A report from Odessa states that no fewer than 15,000 prisoners, exclusive of women and children, are to be dispatched in 32 parties from the forwarding prisons at Moscow to Siberia via Nijni-Novgorod, Perm, and Tiumen.

—Afghanistan, it is said, has 6,000,000 people, and one missionary; Annam has 5,000,000 and only Roman Catholic missionaries; India has one missionary to 275,000 people; Persia one to 300,000; Thibet one to 2,000,000.

—Professor Garner, who went to Africa to study monkey language, claims that he has already written down a vocabulary of nearly 200 monkey words, and that there are not more than twenty or thirty words more in the monkey language.

—An untamed swallow which had its nest in a farm near Roubaix was lately caught and taken in a cage to Paris, where it was released. It returned to its nest in 90 minutes, having accomplished a distance of 250 kilometres, or over two miles a minute.

—The Corinth Canal, which will be opened in a month, is about four miles in length, 71 feet wide, and 26 feet deep. It will materially reduce the length of voyages between Western Europe and the ports of the east coast of Greece, Turkey, and the Black Sea.

—The town in England best provided with places of worship is the ancient one of Rochdale, where there are 145 churches and chapels. Fifty belong to the Church of England and 95 to the Nonconformists. The Church of England accommodates 24,449, and the Nonconformists 61,850 persons in sittings.

—During the month of March there were eighteen cases of suicide and eighty-two attempts at suicide, in the German Army. No other comment is needed as to the condition of the army.

—Advices received by the British and Foreign Anti-Slavery Society from Morocco, show that there is no diminution in the slave trade in Morocco, batches of girls being frequently publicly sold in Tangier and other towns.

—One of the leaders of the Free Church of Scotland speaking in the General Assembly in Edinburgh, recently, said: "Instead of disestablishing the Church of Scotland, let us Free Kirk men strive for the fusion of all the Scottish Presbyterian Churches in one great National Church, tolerant, cultured, unchained by merely abstract dogmas."

—A St. Petersburg telegram states that a "scientific" expedition, consisting of a captain, a lieutenant, eight soldiers, and three volunteers, will depart about the middle of this month on a journey of exploration through several provinces of the Chinese Empire. It is undoubtedly in the interest of the "science" of extending Russian territory.

—A dispatch of May 29, says: "Enormous tracts of country are now submerged in Tennessee, Louisiana, and Mississippi. The inhabitants of the lowlands have been driven from their homes, and many people had been for days on the verge of starvation before assistance could reach them. Thousands of cattle and sheep have perished, and great damage has been done to property. The rivers are still rising."

—An interesting test of a new system of lighthouse signals was recently made off New Haven, Connecticut. By an ingenious combination of the usual lighthouse lenses and light, together with a system of shutters, the lighthouse keeper is able to throw any number agreed upon to represent a given harbour to great distances in a horizontal plane. A reference to a "port book" shows the master of a vessel his location beyond doubt.

—The Pope has granted the private request made by Cardinal Vaughan, Archbishop of Westminster, when in Rome, asking that St. Peter might be made the Patron Saint of England. A solemn ceremony, placing England under the protection of St. Peter, will take place at the Oratory, Brompton, in the beginning of July. Of course Peter being dead, is perfectly unconscious of this bit of nonsense; but taking the Romish supposition that he is still alive, think of the presumption of the Pope in assuming that Peter is subject to his orders, and will meekly assume the oversight of any country the Pope may allot to him.

—One of the counsel for the Chinese Government in the recent case brought in the Supreme Court of the United States, to test the constitutionality of the Geary Chinese Exclusion Act, says that the ultimatum of the Chinese Government has already been sent to Washington. He says that "it informs the Government of the United States that if the provisions of the Geary Law are carried out, all diplomatic and commercial relations between the two countries will come to an end, and the American citizens now in China will be asked to quit the country." This is no more than might be expected.

—Hardly a week passes without some Lutheran pastor being imprisoned or removed from office for alleged offences against the Russian Church. Stundists and other Nonconformists also continue to be persecuted in the interior of Russia. The *Volksko Vjestnik* states that a few days ago a Molokan, or evangelical dissenter, named Stephen Generaloff, was sentenced by the Kazan District Court, for "heresy" and proselytising, to the loss of all civil rights, confiscation of property, and to banishment to the Province of Transcaucasia. If the principle of State religion be correct, then all this persecution is justified. Russia is simply acting consistently with the idea that religion is an affair of the State.

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THE PRESENT TRUTH.

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

LONDON, JUNE 15, 1893.

AFTER the next number, the PRESENT TRUTH will be published weekly, instead of fortnightly, as heretofore. We are sure that this change will give satisfaction to all who have been receiving its visits regularly.

IN this number of the PRESENT TRUTH we have called attention to the boycott which some zealous religionists, both in the Old World and in the New, have called for against the World's Fair at Chicago, because it is open on Sunday. In the next number, if the Lord will, we shall compare this with a few boycotts of ancient times.

THE warden of the Central Prison at Toronto says in his report to the Ontario Government that "of 25,000 children brought to Canada by Miss Macpherson, Dr. Barnardo, Mr. Quarrier, and others, from Great Britain, only three per cent. have lapsed into crime." When we remember from what these children are rescued, this report speaks volumes for the value of the training given them.

IN a recent interview, Mr. Moody made the following statement in connection with the account of his work in Great Britain:—

"The Nonconformists are not flourishing. They have not been faithfully preaching the Word, and are being crowded to the wall. Unitarianism has crept in, and growth and prosperity have dropped out. The influence of the Established Church is overshadowing. Men of wealth and ambition go into it, because it means position and honour."

It is reported that the recent harsh measures against the Stundists in Russia have in several places had the desired effect, that of bringing them back into the Russian Church. Great popular rejoicings are alleged to have taken place at Kanev, where 130 Stundists, including several leaders, have recanted. That is the rejoicing of a political party that has gained a number of voters from the opposition, and not at all like the rejoicing that there is in Heaven over one sinner that repenteth.

"AND be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. xii. 2. This is true nonconformity. The only thing to which a man is not to conform, is the world. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James i. 27. Christ

said of His disciples, "They are not of the world, even as I am not of the world." John xvii. 16. He was the great Nonconformist. No one need feel ashamed to be one with Him.

A MUCH more sensible contest than that which took place last winter between Berlin and Vienna, has just been concluded. Then horses were ridden to death by unfeeling cavalry officers; this time it was a walking competition. Fifteen men made the trip, two of whom being known as vegetarians, were the cause of much sport to their companions. Nevertheless they kept on their way, subsisting on bread and apples, and drinking only water, with the result that they arrived at the journey's end so far ahead of their flesh-eating fellows that there was really no competition. And yet people think that it is necessary to eat flesh in order to have strength.

WHEN a crime has been committed, such as murder, theft, adultery, etc., the first thought of the natural man is of disgust or contempt towards the culprit, and a more or less clearly defined feeling of satisfaction with himself for being free from such vices. But the enlightened man will take a far different view. He will realise that those crimes are the natural product of the human heart; "for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark vii. 21, 22. Therefore instead of a feeling of self-satisfaction, he will have a feeling of humility, knowing that what he sees is but a manifestation of the nature that is in him. In every criminal the Christian will see himself, and will be led to trust more fully in the Saviour for deliverance from the evil nature which is common to all men.

THE *Echo*, referring to Dr. B. W. Richardson's proposal that sheep, calves, and pigs be slaughtered by electricity, or else that they be rendered insensible to the knife by means of a mixture of chloroform and coal gas, says: "But is not the whole thing, from beginning to end, from inception to execution, a huge mistake? The system of breeding animals to slaughter them—and to slaughter them to eat them—grew out of barbarism, and will pass away with barbarism, as sure as cannibalism was first condemned, and then abandoned. In proportion as men and women are cultured, refined, elevated, the slaughter-house will be avoided." We agree with the sentiment, although we do not believe the slaughter of animals for food will ever cease in this present world. On the contrary the slaughter of animals will increase, and, in the same proportion, human life will be lightly regarded.

THE Congregational ministers of Boston (U. S. A.) and vicinity, have adopted the following resolution: "That consistency requires that all those who have conscientiously opposed the opening of the World's Fair on the Lord's Day, should refuse to patronise the exhibition so long as Sunday opening continues."

Consistency requires nothing of the kind. If it did, it would also require them never to patronise the railways; it would require them never to travel on a steamboat; it would lead them never to ride on a tramcar. Least of all does consistency require them to seek to injure the Fair by inducing others to stay away. Not only does consistency not demand the boycott, but Christianity positively forbids it.

THE *Congregationalist* (Boston, U.S.A.) notes the greatly increased circulation of Sunday newspapers, and complains that they go throughout the country, "invading every town and competing with the churches of every, even the smallest community." This discloses the secret of the desire to suppress the Sunday newspaper, together with all Sunday labour and amusement. It competes with the churches, therefore it must be suppressed by law. But suppose that everything which is a competitor of the church were suppressed, what would be the use of the existence of the church? Its only object is to hold forth the word of light and life in the darkness of the world. Darkness is always opposed to light, but it is the business of light to dispel the darkness. What would be thought of the proprietors of an electric light establishment, who should beg to have darkness done away with, so that their light might have a fair chance? One of the worst features of the churchly clamour for religious legislation is the fact that it indicates diminishing vitality on the part of the churches. They want the State to do their work for them. But although "the church" as an institution loses all its power, it still remains a fact that the Gospel is the power of God unto salvation to every one that believeth.

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