

# THE Present Truth.

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

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## THE PRESENT TRUTH.

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—FOR—

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### EARLY REFORMERS.

SO BITTER had been the war waged upon the Bible, that at times there were very few copies in existence; but God had not suffered His Word to be wholly destroyed. Its truths were not to be for ever hidden. He could as easily unchain the words of life as he could open

they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved to arise and assert their liberty.

Except among the Waldenses, the Word of God had for ages been locked

up in languages known only to the learned; but the time had come for the Scriptures to be translated, and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.

In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. He was the progenitor of the Puritans; his era was an oasis in the desert.

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. He was educated in the civil and the canon law, and sought to become acquainted with every branch of knowledge. In his after-labours the value of this early discipline

was apparent. While he could wield the sword of the Spirit, he was acquainted also with the practice of the schools. This combination of accomplishments won for him the respect of all parties. His followers saw with satisfaction that their teacher was foremost amongst the sages and doctors of his time. The Lord saw fit to intrust the

### THE PURE WORD.

(Ps. cxix. 140.)

"Thy Word is very pure;"  
As springs among the hills,  
Where the soft rain distills,  
And sinks to caverns low,  
And thence in overflow  
Glides down the valleys green  
To gladden all the scene,  
And give the cattle drink  
Beside the water brink,  
So is the Word, a blessed fountain,  
That floweth from Thy holy moun-  
tain.

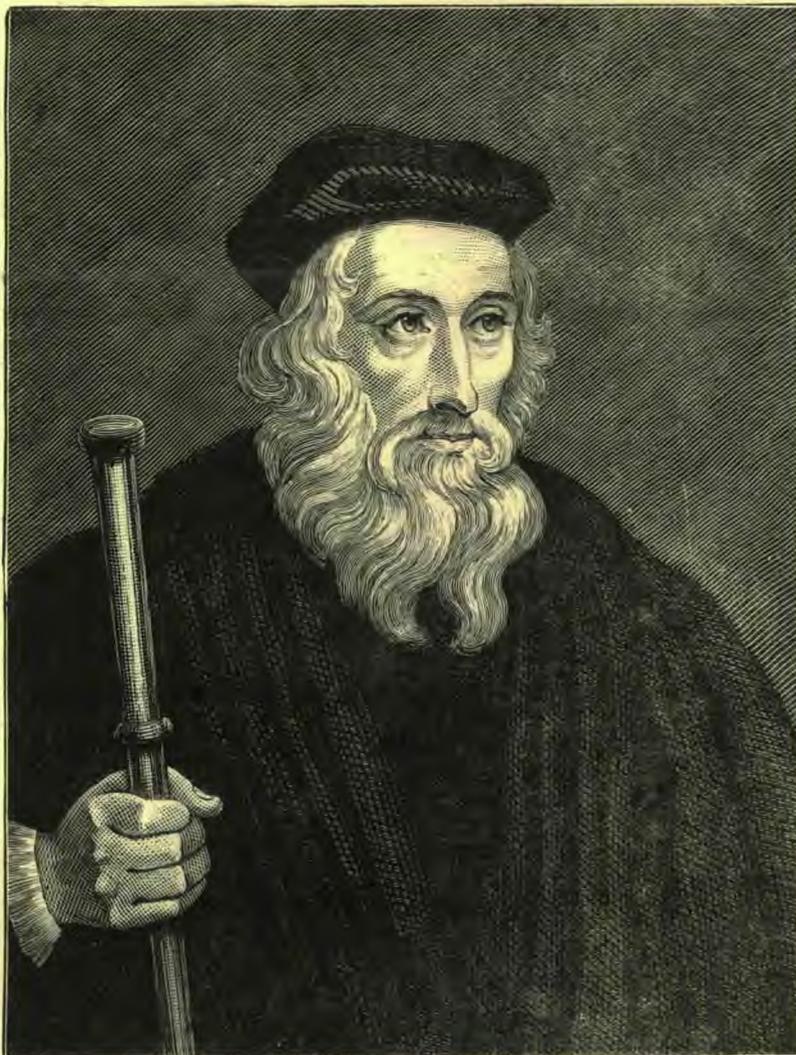
"Thy Word is very pure;"  
As crystals in the light  
Transparent to the sight  
Seem touched with living hues;  
As when the diamond dew  
Gives beauty to the morn  
First in the azure born,  
Thy Word reveals Thy love  
In beauty from above;  
And we sit in the radiance tender  
Till earth is bathed in holy splen-  
dour.

"Thy Word is very pure;"  
'Tis sold unmixed with dross,  
With gain in every loss;  
It holds the healer's art  
For every troubled heart,  
Till pain is driven hence  
With health to soul and sense;  
Thy servant loves it well,  
Let him the rapture tell;  
The spring flows on, a boundless  
river,  
From Thee, O Lord, the royal giver.  
—Selected

When a sudden sorrow  
Comes like cloud and night,  
Wait for God to-morrow,  
All will then be bright.  
Only wait and trust Him  
Just a little while,  
After evening tear drops  
Shall come the morning smile.  
—F. R. Havergal

DISCOURAGEMENT is a sort of  
shadow of despair.

Man of the world! Bad as we who  
are called Christians are, and none  
can know that badness as we do our-  
selves, your world would be worse if  
we were not in it.—Dr. John Hall.



JOHN WYCLIFFE.

WHEN temporal advantages are annexed to any religious profession, they will be sure to call in all those who have no religion at all: knaves will embrace it for the sake of interest, fools will follow it for the sake of fashion; and, when once it is in such hands, Omnipotence itself can never preserve its purity.—*Jenyn.*

prison doors and unbolt iron gates to set his servants free. In the different countries of Europe, men were moved by the Spirit of God to search for the truth as for hidden treasure. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light, at any cost to themselves. Though

work of reform to one whose intellectual ability would give character and dignity to his labours. This silenced the voice of contempt, and prevented the adversaries of truth from attempting to put discredit upon his cause by ridiculing the ignorance of the advocate.

When Wycliffe had mastered the learning of the schools, he entered upon the study of the Scriptures. Every subject to which he turned his attention he was accustomed to investigate very thoroughly, and he pursued the same course with the Bible. Heretofore he had felt a great want, which neither his scholastic studies nor the teachings of the church could satisfy. In the Scriptures he

found that which he had before sought in vain. Here he saw the plan of salvation revealed, and Christ set forth as the only advocate for man. He saw that Rome had forsaken the Biblical paths for human traditions. He gave himself to the service of Christ, and determined to proclaim the truths which he had discovered.

He commenced with great prudence, but as he discerned more clearly the errors of the papacy, he taught more earnestly the doctrine of faith. His knowledge of theology, his penetrating mind, the purity of his life, and his unbending courage and integrity, won for him general confidence and esteem. He was an able and earnest teacher, and an eloquent preacher, and his daily life was a demonstration of the truths he preached. He accused the clergy of having banished the Holy Scriptures, and demanded that the authority of the Bible should be re-established in the church. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view in these discussions; but the papist leaders trembled with rage when they perceived that this reformer was gaining an influence greater than their own.

Wycliffe was a clear thinker and a keen detector of error, and he struck boldly against many of the abuses sanctioned by the authority of Rome. Thus he brought upon himself the enmity of the pope and his supporters. Repeated attempts were made to condemn and execute him for heresy; but God had given him favour with princes, who stood in his defence. While chaplain for the king, he

had taken a bold stand against the payment of the tribute claimed by the pope from the English monarch, and had declared the papal assumption of authority over secular rulers to be contrary to both reason and revelation. A few years later, he ably defended the rights of the English crown against the encroach-



LUDGARSHALL CHURCH.

THE SCENE OF WYCLIFFE'S MINISTRATIONS, 1368-1374.

ments of the Romish power. The people and the nobility of England sided with him, and his enemies could accomplish nothing against him. Upon one occasion, when he was brought to trial before a synod of bishops, the people surrounded the building where the synod met, and, rushing in, stood between him and all harm.

About this time, strife was caused in the church by the conflicting claims of



LUTTERWORTH CHURCH.

THE SCENE OF WYCLIFFE'S MINISTRATIONS, 1374-1384.

two rival popes. Each professed infallibility, and demanded obedience. Each called upon the faithful to assist him to make war upon the other, enforcing his demand by terrible anathemas against his adversaries, and promises of rewards in Heaven to his supporters. This occurrence greatly weakened the power of

the papacy, and saved Wycliffe from further persecution.

God had preserved his servant for more important labours. Wycliffe, like his Master, preached the gospel to the poor. As a professor of theology, he presented the truth to the students under his instruction, and received the title of "The Gospel Doctor." In his parish he addressed the people as a friend and pastor.

But the greatest work of his life was the translation of the Scriptures into the English language. This was the first complete English translation ever made. The art of printing being still unknown, it was only by slow and wearisome labour that copies of the work could be multiplied; yet this was done, and the people of England received the Bible in their own tongue. Thus the light of God's Word began to shed its bright beams athwart the darkness. A divine hand was preparing the way for the Great Reformation.

The appeal to men's reason aroused them from their passive submission to papal dogmas. The Scriptures were received with favour by the higher classes, who alone in that age possessed a knowledge of letters. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. Many priests joined him in circulating the Bible and in preaching the gospel; and so great was the effect of these labours and of Wycliffe's writings, that the new faith was accepted by nearly one-half of the people of England. The kingdom of darkness trembled. Mendicant friars, who swarmed in England, listened in anger and amazement to his

bold, eloquent utterances. The hatred of Rome was kindled to greater intensity, and again she plotted to silence the Reformer's voice. But the Lord covered with His shield the messenger of truth. The efforts of his enemies to stop his work and to destroy his life were alike unsuccessful, and in his sixty-first year he died in peace in the very service of

the altar. The doctrines which had been taught by Wycliffe continued for a time to spread; but soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide and standard. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour

their suffering cries into the ear of the Lord of Sabaoth. The hunted reformers found shelter as best they could among the lower classes, preaching in secret places, and hiding away even in dens and caves. Many bore fearless witness to the truth in massive dungeons and Lollard towers.

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. More than forty years after his death, his bones were disinterred and publicly burned, and the ashes were thrown into a neighbouring brook. "The brook," says an old writer, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." Little did his enemies realize the significance of their malicious act.

MRS. E. G. WHITE.

HOW SHALL WE REGARD THE WORD?

"ALL Scripture is given by inspiration of God." The last five words of this declaration of Paul are represented by only one word in the Greek, *theopneustos*, which literally means, "God-breathed." All scripture is therefore God-breathed. Our minds are, by a natural transition, carried back to the scripture which declares that God breathed into Adam the breath of life, and he became a living soul. Just so with the Scripture, the breath or inspiration of God causes it to live. Paul declares that "the Word of God is quick [alive] and powerful." Heb. iv. 12. The testimony of the Saviour is, "The words that I speak unto you, they are spirit and they are life." That is, they are clothed with Divine power and life,—life that has power to reproduce or "beget" more life. Not that there is any mystical power or charm in the mere letter press, but as Christ explains, "It is the Spirit that quickeneth." The Word was the direct product of the Spirit. "Holy men of God wrote as they were moved by the Holy Ghost." They expressed not their own mind and feelings, but were the instruments that expressed the mind of God. The writing is just as much the word of God as though man had no connection with it. So true is this that we can overlook the instrument and view the whole as coming direct from God to us personally. This is the way in which the writers of the New Testament seem to regard it. They do not tell us what Jeremiah thought or what Isaiah wrote, or what David's idea was, but they tell us what God "spake by the mouth of His holy prophets" (Luke i. 70), or what "David said by the Holy Ghost," or "well spake the Holy Ghost by Esaias," and in some cases they drop the man entirely, simply saying, "The Holy Ghost saith." Heb.

iii. 7; x. 15. And this is the only way to regard the Word of God if it is to have any power over our hearts. It is the Lord speaking to us. When the soul is in sacred communion with Him; when one draws near to Him by prayer; when His promises are being pleaded for forgiveness of sin or for strength in trial; then it is that the presence of man is neither recognized nor wanted. Paul, David, Isaiah, John, and all the rest silently retire and leave Jehovah as the sole Author and Promiser.

In these last days many views are advanced in regard to the inspiration of the Bible. Some say one thing, some another. Some deny that any of it is inspired, others say that some portions are but some are not, and still others declare that one part is more inspired than the other, and appoint themselves a committee of one to decide which part that is. In fact people may be divided into two great classes.

1. Those who put the Bible above everything.

2. Those who put something above the Bible.

The first class believe in it as the word of God, and treat it as Christ and His apostles treated it. They are conscious of its power, and realize that "the Scripture cannot be broken," and so, have respect unto every "jot and tittle." They go so far as to say with Agur that "every word of God is pure," yea, "as silver tried in a furnace of earth, purified seven times." Ps. xii. 6.

The second class virtually say that they, although human and erring, are entitled to sit in judgment upon the Scripture. Thus they place their own judgment and wisdom, or something else above it. The Jews put their Targums and traditions of the elders. The Romanists and Ritualists put their church and tradition. The philosophers and scientists put human reason. Mystics put their religious experience. Fanatics put their feelings, and call them "the Spirit." Swedenborgians, Mormons, Shakers, put new revelations. All put something, or else accept it as the sole rule of their life and man of their counsel.

Reader, let us regard the Word as supreme. Let us with little Samuel say, "Speak, Lord, for Thy servant heareth." FRANCIS HOPE.

OUR INFLUENCE.

ASIDE from the real power there is attending the presentation of the Word of God, there is nothing that has such weight in attracting the honest in heart to the Saviour as our personal influence.

How often have we gone to the Lord, asking that we might have a right influence with the people we labour for, and that the Word may be so presented as to impress the truth home to the heart. And again, how often have we wished for the return of past opportunities, thinking that we would have our influ-

ence better; but would our influence be better unless we were better ourselves? Of what does our influence consist? Is it an appearance that we put on for the occasion, something that is good one day, and bad the next?—No, indeed. We may talk good and even act well, yet that unseen, unconscious power, which every individual possesses, and which we call "influence," will at all times be exactly what we in reality are.

Webster says of our influence that it is a "hidden power." This seems to be the idea that Moses had of it, as applied to the presence of the Spirit of God attending him in his dealings with the children of Israel. In Ex. xxxiii. 15-17, we find Moses praying as follows: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth."

If the indwelling of the Spirit, or presence, of God was that by which the people of God anciently should be separated from those with whom they associated, and that by which the world would know that they had found grace in the sight of God, why is it not the same to-day?

We either gather with Christ, or we scatter abroad. If we scatter, it is because we are possessed of a different spirit from that of Heaven. If we gather, it is only because the presence of God goes with us, and working through us, manifests the Saviour to the world. But inasmuch as "the kingdom of God cometh not with observation [*margin*, outward show]" (Luke xvii. 20), it is useless to try to fix up an influence that we may put on as we go among the people; but the rather, let us seek God as Moses did, that His presence may go with us continually, then believing that He fulfils His promise to us. "Lo, I am with you alway" (all the days), go in peace, knowing that our influence is just what God would have it to be.

When with humiliation before God and real living faith in Him, we come to know that our bodies are the temple of the Holy Ghost, and that the Spirit of God dwells in us (1 Cor. iii. 16, 17; vi. 19, 20), we will no longer worry and have misgivings about our influence, but will realize that if He is with us, our influence is so great that we become either a savour of life unto life or of death unto death unto all we meet. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" 2 Cor. ii. 14-16.

OTHO C. GODSMARK.

## TOO BUSY TO PRAY.

JESUS appears to have devoted Himself specially to prayer at times when His life was unusually full of work and excitement. His was a very busy life, there were nearly always "many coming and going" about Him. Sometimes, however, there was such a congestion of thronging objects that He had scarcely time to eat. But even then He found time to pray. Indeed, these appear to have been with Him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of Him; and great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed."

Many in our day know what this congestion of occupations is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying. Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that, if he allowed himself to become hurried, he could not do all he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*James Stalker.*

## WORTH WAITING FOR.

THE tools for Christian service are often strangely put into the hands that use them. When Robert Moffat and his fellow-missionaries went out to Africa, a barrier blocked their path. The Colonial Government refused them permission to enter Namagualand. It was mistakenly supposed that a mission settlement in the interior would be a focus of disorder, and in perpetual danger of destruction. Reasoning beat against the obstinacy of the official mind in vain. There was nothing for him but to wait. Moffat was ill-pleased; but he went to live with a Dutch farmer at Stellenbosch, thirty-six miles only from Cape Town, and with the energy that belonged to his character he gave himself to the study of the Dutch language. It was hardly then in his original programme, but he could not remain idle. And he soon found that the thorough knowledge he acquired had been well worth waiting for. The grievous obstacle was, after all, an advantage. A day came when the young missionary had to conduct delicate and difficult negotiations with the Boers. Opportunities came for speaking of his Master to the Dutch settlers. He would have been a man without tools if he had

not adequately known their tongue. He had occasion many times to thank God for that first fruitful check to his zeal. There is encouragement in the fact for hindered workers. In other instances after-gains may be made to accrue from temporary difficulties. Find new tools in the trying seasons of thwarted progress.—*Selected.*

## THE PLAN OF SALVATION.

Oh, how great is this theme: The salvation of man!  
There is no one but God could conceive such a plan.  
Wondrous plan, to contemplate the death of His Son,  
The commander of Heaven, the infinite One;  
For a race that was fallen, degraded by sin,  
That a life, and a throne, and a crown, man might win;  
A broad plan, that could offer salvation to all,  
Without money or price from the great or the small;  
For this boon is the gift of a King, great and high,  
Which no merit can earn and no money could buy.  
But although this great gift is so free, yet each one  
Must accept it himself, at the hand of God's Son;  
For tho' man fell by free right of choosing, yet still  
God in saving, will never ignore man's free will.  
The Lord saves as a king might in favour extend  
A kind offer of help to the need of a friend;  
Not at all as a prince flings a gift to the clutch  
Of some perishing beggar his hand would not touch.  
Oh, I love to contemplate God's wisdom and grace,  
In thus forming a plan for redeeming the race,  
And I ween thro' eternity's years, redeemed man,  
Still in rapture, will dwell on this wonderful plan.  
JENNIE OWEN.

## FEAR OF GOD.

It is written in the Talmud that a certain rabbi being on his death-bed, his disciples came to receive his blessing. Among his last words to them were: "I pray that you may fear God as you fear man." They, in surprise, asked if they were not to fear God more than they feared man. The old rabbi replied that he would be well content if, by their actions, they proved that they feared Him as much. "Should you purpose to do a deed wicked or unseemly," said he, "you are careful to avoid being seen by any human eye. Show the same anxiety not to be seen doing that which is wrong by the eye of God, who sees everything, everywhere, and always." Alike in good deeds and in evil, in the moment of overflowing joy, and in the hour of distress and extremity, we are all too prone to forget this great fact of God seeing us. It should be brought to mind not simply by the wicked as a warning, and by the despairing as a comfort, but by the busy Christian as an encouragement and a stimulus in every work and service.—*Selected.*

A PURE heart at the end of life, and a lowly mission well accomplished, are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.

## FAITHFULNESS UNTO DEATH FOR CHRIST'S SAKE.

WHEN the illustrious martyr, Jerome of Prague, was led to the place of execution, he quitted his garments of his own accord, and throwing himself on his knees, kissed the stake to which he was to be fastened. He was immediately bound, chained and naked as he was, with wet cords. Large pieces of wood were piled around him, intermixed with straw. The fire being kindled, he began a hymn which he continued to sing, notwithstanding the flame and smoke. As the executioner was about to apply the fire to that part of the pile which was behind him, for fear he should see it, "Advance," said he to him, "and kindle the fire before me! If I had feared it, I should not have come hither, as I could readily have avoided it." Addressing the assembled crowd in the German language, after he had sung a hymn, he said, "My beloved children, as I have sung, so, and no otherwise, do I believe. But the cause for which I now die is this, that I could not agree with the council in affirming that Master Huss was justly condemned by them. For I had truly known him as a genuine preacher of the gospel of Jesus Christ." When the fire was kindled, he repeated the prayer in a loud voice, "Into Thy hands, O God, I commit my spirit." Afterwards, amid the torture of the flames, he said, in the Bohemian language, "Lord God, have pity on me; forgive me my sins, for Thou knowest I have sincerely loved Thy truth." His lips appeared amidst the flames as if moving in prayer, when his voice could no longer be heard.—*Waddington's "Congregational History."*

## SALVATION WITHIN THE REACH OF ALL.

*Dying for Water.*—A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up, then!" was answered. "You are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up!"—*Sel.*

LET every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith.*

## 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.

### THE BRIGHT SIDE.

THERE is many a rest in the road of life,  
If we only would stop to take it,  
And many a tone from the better land,  
If the querulous heart would wake it!  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the wintry storm prevaileth.

Better to hope though the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep through  
When the ominous clouds are rifted;  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jewelled crown,  
Or the miser's hoarded treasure.  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame heaven for the tangled ends.  
And sit, and grieve, and wonder.

—Mrs. M. A. Kidder.

### A TENDER BIRTHDAY LETTER.

THE Quaker poet, John Greenleaf Whittier, celebrated his eighty-fourth birthday, December 17. Among the congratulations which the event elicited, the most interesting is a characteristic letter from Oliver Wendell Holmes, of which the following is a copy:—

"My Dear Whittier.—I congratulate you on having climbed another glacier and crossed another crevasse in your ascent of the white summit which already begins to see the morning twilight of the coming century. A life so well filled as yours has been cannot be too long for your fellow men and women. In their affections you are secure, whether you are with them here, or near them in some higher life than theirs. I hope your years have not become a burden, so that you are tired of living. At our age we must live chiefly in the past. Happy is he who has a past like yours to look back upon. It is one of the felicitous incidents—I will not say accidents—of my life that the lapse of time has brought us very near together, so that I frequently find myself honoured by seeing my name mentioned in near connection with you now. We are lonely, very lonely, in these last years. The image which I have used before this in writing to you recurs once more to my thoughts.

"We were on deck together as we began the voyage of life two generations ago. The life of a whole generation

passed and found us in the cabin with a goodly company of coevals. Then the craft which held us began going to pieces, until a few of us were left on the raft pieced together of its fragments. And now the raft has at last parted, and you and I are left clinging to the solitary spar, which is all that still remains afloat of the sunken vessel.

"I have just been looking over the head-stones in Mr. Griswold's cemetery entitled 'The Poets and Poetry of America.' In that venerable receptacle just completing its half century of existence, for the date of the edition before me is 1842, I find the name of John Greenleaf Whittier and Oliver Wendell Holmes next each other, in their due order, as they should be. All around are the names of the dead—too often of forgotten dead. Three names I see there are still among those of the living. Mr. John Osborn Sargent, who makes Horace his own by faithful study and ours by scholarly translation; Isaac McLellan, who was writing in 1830, and whose last work is dated 1886, and Christopher P. Cranch, whose poetical gift has too rarely found expression. Of these many dead you are the most venerated, revered, and beloved survivor, of these few living the most honoured representative. Long may it be before you leave a world where your influence has been so beneficent, where your example has been such inspiration, where you are so truly loved, and where your presence is a perpetual benefaction. Always affectionately yours,—*Oliver Wendell Holmes.*

### MATCH MAKING.

A WRITER in *Chambers' Journal*, in an interesting contribution to the current monthly number, traces the enormous development of the match trade during the last half-century, but he deals especially with the production of foreign factories. The oldest and, it is said, the largest match manufactory in the world is in Sweden. Matches were made there long before the old roughly-trimmed splinter of wood, tipped with sulphur, was discarded with the tinder boxes for which they were used. In twenty-five years the export trade of Sweden in modern matches increased to 1,000 million boxes a year. Some of the machines for making the matches which we use in these days make 200 revolutions a minute each, and turn out about two millions and a-half of matches daily, or 821 millions annually. Rather more than five matches per head for the whole population are used daily in the United States. In France 200,000,000 of matches are used daily. Strange to say, the quality in many cases is so bad that the State "intends to resume the manufacture," and computes that the profits will produce a revenue of £200,000. Altogether there are in Europe about 50,000 factories, and they yearly produce matches valued at £10,000,000 sterling.

### VERY BENEVOLENT.

MRS. A. was a church member; she thought herself very benevolent; she gave to almost every cause. We shall see how benevolent she was. She gave twenty-five shillings for a pocket-handkerchief, and having two shillings left after the purchase, dropped it in the box for "Foreign Missions." She gave eight pounds for a crape shawl, and eight shillings the same day for "Domestic Missions;" she gave two pounds for a pair of ear-rings, and one shilling to the "Tract Society;" sixty pounds she expended on a fashionable party when her daughter Amelia "came out," and ten pounds went towards repairing the church and paying the pastor. Her elegant cut-velvet hat cost three pounds—she paid two shillings about the same time towards a new Sunday-school library. She gave twelve shillings for Eliza Anne's senseless wax doll, and four shillings towards educating a young immortal in Africa. Which weighed the heaviest in her heart, Christ or the fashionable world? Will God be satisfied with the *driblets* which chance to remain in the Christian's purse, after every elegant taste has been satisfied, and that, too, when a heathen world is perishing?—*Sel.*

### HOW TO MAKE LIFE HAPPY.

TAKE time; it is no use to fume or fret, or do as the angry housekeeper, who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken and the door is still unlocked.

The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Sel.*

### GENUINE REPENTANCE.

THE post on Christmas Eve brought to a lady in Bath a singular case of restitution of stolen money. Many years ago the lady in question was making purchases at a shop, when she missed her purse. Inquiries failed to trace its whereabouts, and the owner reconciled herself to her loss. In the lapse of years the incident faded from her memory, but it has now been revived in an agreeable manner by the receipt of a letter, evidently written by a person in humble life, enclosing a postal note for 10s. The

note read as follows: "In 1855, when you were Miss —, you lost your purse. With sorrow and shame I confess I took it. I believe there was £2 in it. It is my great wish to repay it, and enclose the first 10s. Give me time, and I hope to pay you all, and I humbly ask for forgiveness. I have confessed this great sin to God, and know He has forgiven me. That is why I wish to pay you all, as you must think it strange to receive this letter after so many years.—*The News.*"

#### ERSKINE AND THE BLACKSMITH.

THE REV. RALPH ERSKINE, on a certain occasion, paid a visit to his brother Ebenezer, at Abernethy. "Oh, man!" said the latter: "but ye come in a gude time. I have a diet of examination to-day, an' ye maun tak' it, as I hae matters o' life an' death to settle at Perth." "With all my heart," quoth Ralph. "Noo, my Billy," said Ebenezer; "ye'll find a' my folk easy to examine, but ane, an' him, I reckon, ye had better no meddle wi'. He has our auld fashions way o' answerin' ae question by putting anither, an' maybe he'll affront ye." "Affront me!" quoth the indignant theologian; "do ye think he can foil me wi' me ain natural tools?" "Aweel," said his brother: "Ise gi' ye fair warning, ye had better no ca' him up." The recusant was one Walter Simpson, the parish blacksmith. The gifted Ralph, indignant to the last degree at the bare idea of such an illiterate clown chopping divinity with him, determined to gravel him at once with a grand leading unanswerable question. Accordingly, after putting a variety of simple preliminary interrogatories to the minor clod-hoppers, he all at once, with a loud voice, called "Walter Simpson." "Here, sir," says Walter: "are ye wantin' me?" "Attention sir! Now, Walter, can you tell me how long Adam stood in a state of innocence?" "Ay," cried Walter; "till he got a wife! But can ye tell me sir, hoo lang he stood *aifter*?" "Sit down," said the discomforted divine.

#### LETTER OF THE LATE MR. DICKENS.

SIR JOHN BENNETT sends the following hitherto unpublished letter written to him by Mr. Dickens: "My dear Sir—Since my hall clock was sent to your establishment to be cleaned it has gone (as, indeed, it always has) perfectly well, but has struck the hours with great reluctance; and, after enduring internal agonies of a most distressing nature, it has now ceased striking altogether. Though a happy release for the clock, this is not convenient to the household. If you can send down any confidential person with whom the clock can confer, I think it may have something on its works that it would be glad to make a clean breast of.—Faithfully yours, Charles Dickens,—Gad's Hill Place, Higham by Rochester, Kent, Monday

night, fourteenth September, 1863,—John Bennett, Esq." Sir John Bennett replied, giving good hope of the clock's perfect restoration.—*Sel.*

#### IDLENESS AND TEMPTATION.

LEISURE misused—an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think—these are the main temptations to evil. Fill up that empty void, employ these vacant hours, occupy these listless hands; the evil will depart, because it has no place to enter in, because it is conquered by God. The best antidote against evil of all kinds, against the evil thoughts that haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.—*Dean Stanley.*

#### MANNERS.

LACK of refinement in one's manner or incivility in one's ordinary personal address ought to be a matter of regret to the person whose daily life displays such a defect. But it is by no means uncommon for men and women to think, or to pretend they think, that rudeness of manner and neglect of the courtesies of life are evidence of a strong character, and that a coarse and uncivil habit of speech is an admirable proof that the speaker is a "plain, blunt person," who is above shams and pretences. Nevertheless, while rudeness may exist along with strength of character and integrity, it is always a blemish to them, and never a help.—*Sel.*

#### CONFIDENCE IN YOUNG MEN.

I HAVE great confidence in young men who believe in themselves, and are accustomed to rely on their own resources from an early period. When a resolute young fellow steps up to the great bully, the World, and takes him boldly by the beard, he is often surprised to find it come off in his hand, and that it was only tied on to scare away the timid adventurers.—*O. W. Holmes.*

PERSONS who are always cheerful and good-humoured are very useful in this world; they maintain peace and happiness, and spread a thankful temper, among all who live around them.

THE love which does not lead to labour will soon die out; and the thankfulness which does not embody itself in sacrifices is already changing to ingratitude.

## Health and Temperance.

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

#### FRESH AIR.

Do you wish to be healthy?—  
Then keep the home sweet;  
As soon as you're up,  
Shake each blanket and sheet.

Leave the beds to get fresh  
On the close-crowded floor;  
Let the wind sweep right through—  
Open window and door.

The bad air will rush out  
As the good air comes in,  
Just as goodness is stronger  
And better than sin.

Do this; it's soon done,  
In the fresh morning air;  
It will lighten your labour,  
And lessen your care.

You are weary—no wonder,  
There's weight and there's gloom  
Hanging heavily round  
In each overfull room.

Be sure all the trouble  
Is profit and gain,  
For there's headache and heartache  
And fever and pain.

Hovering round, settling down  
In the closeness and heat,  
Let the wind sweep right through  
Till the air's fresh and sweet.

And more cheerful you'll feel  
Through the toil of the day;  
More refreshed you'll awake  
When the night's passed away.—*Sel.*

#### DECLARATION OF INDEPENDENCE.

LADY HENRY SOMERSET, the President of the British Woman's Temperance Association, has been making a tour through the United States recently. In November, she attended a Convention of the World's Woman's Christian Temperance Union at Boston, Massachusetts. The Convention was held in Faneuil Hall, the so-called "Cradle of Liberty." From that historic platform, where in earlier days strong men had eloquently set forth the questions of freedom from English rule, and later had pictured with burning words the awful curse of the slave traffic, Lady Somerset said:—

"Standing in this historic hall I am reminded of the time when America declared her independence. She did well. The mother heart looks for the time when the child shall go out into the great world and live an independent life.

"But mothers, like nations, are often blind to the wisdom of this universal law, but yet to-day it seems to me a still greater, nobler independence must be declared. We need to-day to federate, regardless of nationality, one great army in the war of independence that shall free all lands from the curse resting upon them, brought to them too often by our civilization, taken to them with our Christianity. I cannot find words to express the deep feelings of love and heartfelt admiration with which I regard the splendid work America has done in this direction.

"The courage and the faith of the womanhood of the land, who have been able to look right away from their own immediate needs and present surroundings to the great horizon of the world beyond, sending forth noble women, strong in the power of the Almighty, claiming the promise with unhesitating faith, which shall surely be fulfilled: 'Ask of Me, and I will give the heathen for thine heritage, and the utmost parts of the earth for thy possession.'

"I am sometimes weighed down with thought of the awful responsibility for which England will have to answer in this matter of her drink traffic, but above all with the terrible load of responsibility which lies at her door, with regard to India's opium curse.

"Within the last few months I have obtained possession of a copy of one of the government licensing forms, setting out the duties of the opium-seller and trade to my country's lasting shame.

"I find that not only do we not attempt to restrain the sale of this deadly drug, but we fine the licensed sellers of the dens if they have not sold a given amount during the time for which they hold their license. And this State-protected, Government-sanctioned iniquity is carried on by a nation who sends missionaries to preach the Gospel of Jesus Christ to the very places where they are wrecking the bodies and souls of thousands and tens of thousands of human beings every day they hold sway over them.

"We are beginning, in these days, to understand something of the solidarity of labour, but thank God we are having a still greater lesson, and we are also beginning to understand something of the solidarity of humanity. The wretched barriers which have been built up between nation and class and creed are being broken down, and following the blood-stained banner of the Cross we are ready now to go forth from every land and say that these things shall not be."

EMINENT MEN ON SMOKING.

DR. LYMAN ABBOTT, successor of Henry Ward Beecher, says:—

"From such study as I have been able to give to the matter, I am not able to discover any physical or moral argument for smoking. The arguments appear to be all on the other side. While the evils of alcohol are vastly greater than the evils of tobacco, on the other hand it appears to me easier to construct an argument in favour of the moderate use of alcohol than in favour of the moderate use of tobacco.

"The physical evils that result from the tobacco habit are notorious. The moral evils appear to me also serious.

"Whatever may be the imagined benefit of smoking to overworked men (and women—if it is a sedative, who need it more than the wives and mothers?), it is by substantially uni-

versal consent an injury to the young. And yet not only the young men in our stores and colleges, but the boys in their teens are inveterate smokers.

"The minister should teach by his life; he should set an example which he is willing his congregation should follow; he should walk in the paths in which he desires that the boys and young men who look up to him should walk. As I personally do not wish to see the boys in my Sunday-schools, nor the young men in my church and congregations smoking, I do not propose to set them the example of the smokers. . . . There is certainly an incongruity in a smoking clergyman preaching a sermon on crucifying the lusts of the flesh or denying ourselves for the sake of our neighbours."

Rev. Newman Hall, of London, tells us that he "began to smoke at eight years of age and left off the same day. The cane cut from the hedge made me sick, and all my experience since has made me more sick of what I regard a dirty, costly, tyrannical, and unhealthy habit. Excuse may be made for some elderly or afflicted smokers, but the practice should be especially avoided by ministers. There are in every church some who will be pained by such an example, some who may be injured by following it. Smokers are liable to become slaves to the habit, so that its indulgence gets to be a necessity of life. They are uncomfortable without it; they become reckless of the comfort of others; they must smoke in the street, in the car, in the house, in the bedroom. It often leads to drinking, wastes time and costs money which is needed for better objects."

William R. Alger, the celebrated Unitarian clergyman and author, says:—

"No clergyman ought to smoke, because smoking is a vice. It is a vice, because it is master of labour, time, attention, and health. I believe that intoxicating liquor and tobacco are the two chief enemies of the human race. It seems, therefore, as clear as the sun in heaven that no clergyman can be held guiltless who does not set a personal example in opposition to them both."

Says the venerable Dr. Jas. McCosh:—

"Smoking will be put down when young ladies declare that they will not look with favour on a young man who smokes, and when congregations declare that they will not take a minister who smokes."

William Hayes Ward, editor of the *Independent*, thus expresses himself:—

"I can give no opinion based on experience of the effects of smoking, as the practice has always seemed to me filthy and useless, and, therefore, indulgence in it simply sensual. I think the practice inexcusable, except in the case of those who have begun it in an idiotic or vicious youth, and whose system is so saturated with the poison that they fear they will, through the shock the change would give the brain, revert into

idiocy should they cease taking in the usual supply of nicotine."

Says Samuel Francis Smith, the author of "America":—

"I am glad to bear my testimony against the evil practice of the use of tobacco by ministers of the gospel. They are often called to visit in the chambers of the sick, whose sensitive frames are pained and disgusted by the ill-savoured odours carried in the breath or in the clothing of visitors. Intimate conversations of sympathy with the afflicted, or of advice to the troubled and inquirers—all alike demanding proximity—will often be unwholesome and distressing, not to say impossible."

THE Bishop of Dover in a recent speech showed how fearfully the liquor habit upsets Christian training and influence. "I have tried," said he, "to trace the personal histories of 100 of the children who within the last few years passed through my school. Of twenty-three I find no trace at all, and of the remaining seventy-seven only two were attending church regularly, and thirty-nine were confirmed drunkards."

"TELL me," said a gentleman to a wretched looking man who had once moved in good society, "where it was you first took the first step in this downward course?" "At my father's table," replied the unhappy man. "Before, as a youth, I went to business, I had learned to love drink. The first drop I ever tasted was handed to me by my loving but now broken-hearted mother."

THE Zurich Society for combating the Alcohol Habit has circulated an appeal on the Continent, pointing out the dangers which menace the future of Europe through the use of intoxicants, and calling upon people to show their patriotism by becoming abstainers.

DR. B. W. RICHARDSON, when first studying the subject of alcohol, inquired of the prison doctors what evil effects they observed from the sudden and total disuse of alcohol. One word sufficed for the answer—"None."

A WITNESS before the Labour Commission stated that there were 80,000 barmaids in England and Wales, the majority working over 100 hours a week, and, in some cases, amid disgraceful surroundings.

UNFERMENTED wine has been used at the Communion service at the Metropolitan Tabernacle for several years. Mr. Spurgeon signed the abstinence pledge in 1866.

THE skin of a boiled egg is said to be a good remedy for a boil. Carefully peel it, wet, and apply to the boil. It draws out the matter, and relieves soreness.

## THE PRESENT TRUTH.

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

LONDON, JANUARY 28, 1892.

## THE POWER OF CHRIST.

ONE of the most intensely interesting occasions for the disciples of the Master, was when He, their Saviour and Lord, "was taken up and a cloud received Him out of their sight." He had given "many infallible proofs" of His resurrection, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 3. Before His death He had instructed them concerning His return to the Father. That knowledge had brought grief and sadness to their troubled hearts. But He did not leave them without hope: "Let not your heart 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."

Absorbed with the idea of the immediate establishment of His kingdom, they were poorly prepared to grasp all the truth He tried to set before them. They thought that the right was His to reign as king; they desired that He should be king, and they were ready to give Him the homage of loving hearts. But a little later we see their King a helpless victim on Calvary's cross, and their hopes dying within them. But now the scene has changed. The bands of death have been broken, and He that was dead is alive again, and is once more with them. They hear His own sweet voice; they listen to the gracious words that fall from His lips; and by His resurrection they were begotten "again unto a lively hope." 1 Pet. i. 3. He bade them go into all the world and preach the gospel to every creature, but how little did they comprehend the meaning of all that! "Lord, wilt thou at this time," said they, "restore again the kingdom to Israel?" Acts i. 6. "Ye shall receive power," said He, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

In this commission He entrusted to them, and through them to us, a mighty work to be accomplished—a work beyond the power of man to perform. He bade them go; the command was imperative; but, thanks be to His dear name, before the command was the promise of power to perform it. "Ye shall receive power" and then you can "be witnesses unto Me." Acts i. 8. St. Matthew presents

the same thought and in precisely the same order. "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Why were they to go? Because He had commanded it. How were they to fulfil this high and holy commission, and do this work which was beyond man's power to perform? The answer is found in this, that He had promised to be with them till the end, and He who made the promise possessed all power, and had said, "Ye shall receive power" and "ye shall be witnesses unto Me." "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."

Shortly before this He bade them tarry "in the city of Jerusalem until ye be endued with power from on high." But now what a spectacle is this! He, their great Leader in whom they trusted, is "taken up" and a cloud receives "Him out of their sight," and they—they so poor and weak and erring—are left to carry on the mightiest work ever committed to mortals. I do not wonder that those disciples tarried in Jerusalem, and prayed till the day of Pentecost came; for just in proportion as they felt that the command to do the work was imperative, so must they have realized that Divine power would be a necessity. And when in response to their prayers and their faith, that power came and they rehearsed before the people the recent scenes of Calvary, and presented in its simplicity the Gospel of Christ, the effect of that power was seen in the conversion of three thousand souls on that same day. And the same power which existed then exists still, and awaits the demands of the people of God to-day. Personal consciousness on our part that without Him we can do nothing, and a self-surrender to His will, is the pathway that leads to success in the work assigned us; and the result will be the salvation of souls, and glory and honour to His name who has promised to endue His servants with power from on high. D. A. R.

## WHAT IS THE GOSPEL?

THIS question is answered in few words by the apostle Paul, in Rom. i. 16, 17: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." But, although the question is answered in so few words, the answer comprehends so much that it will take all eternity to unfold the depth of its meaning.

The above text sets forth two points for

our consideration: 1. Salvation from sin; and, 2. The power of God exerted to accomplish that salvation. We will briefly consider them in order.

The apostle says that the gospel is the power of God unto salvation, because therein the righteousness of God is revealed. This shows that it is the revelation of the righteousness of God, that brings salvation. That salvation has reference solely to sin, is shown in the fact that it is the revelation of the righteousness of God that saves. Now, since unrighteousness is sin (1 John v. 17), and sin is the transgression of the law (1 John iii. 4), it is evident that righteousness is obedience to the law of God. The following texts also show it: "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. i. 21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

Since sin is the transgression of the law, it is evident that to save one from sin, or from the transgression of the law, is the same thing as making and keeping him obedient to the law. Therefore the gospel is the revelation of the power of God to work righteousness in men—to manifest righteousness in their lives. The gospel, therefore, proclaims God's perfect law, and contemplates nothing less than perfect obedience to it. Let it not be overlooked that it requires no less a power than the power of God, to exhibit righteous acts in the lives of men. Man's power is wholly inadequate. This is easily seen when we recognize what the righteousness is, that is to be revealed in the life. The text says that it is "the righteousness of God." The righteousness of God is set forth in His law. Isa. li. 6, 7. Now who can do the righteousness of God? That is, who can do acts that are as righteous as those that God does?—Evidently only God Himself. The law of God sets forth God's way. Ps. cxix. 1, 2. But the Lord says, "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. lv. 9. Therefore man's effort to keep the commandments of God must fall as far short as the earth is lower than the heavens.

Man is fallen; the work of the gospel is to raise him to a place at the right hand of God. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of God's commandments. Every one knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lifts, the more he presses downward. So with all of a

man's efforts to make himself what God's law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." Isa. lxiv. 6. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See Mark vii. 21-23. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that God requires, proposes to do the best he can to thwart God's plan. Many do this ignorantly, but the result is the same. It was because the Jews were ignorant of God's righteousness that they went about to establish their own righteousness. Rom. x. 1-3. Whoever realizes the infinite depth and height and breadth of the character of God, which is summed up in His law, will readily see that nothing short of the power of God can produce that character in man. Only God Himself can do the works of God. For a man to assume that he himself is able to do God's righteous works, is to make himself equal with God; and that is the very "mystery of iniquity" itself.

The work of the gospel, then, is to put God's righteous works in the place of man's unrighteousness. It is to work in man the works of God, and to cause him to think the thoughts of God. It is to save him from all unrighteousness, to deliver him from "this present evil world," to redeem him from all iniquity; this is the result; by what means is it to be accomplished?—By the power of God. We must know, then, what that power is, and how it is applied.

Immediately following the statement that the gospel is the power of God unto salvation, the apostle tells us how we may know the power. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. i. 20. That is, God's power is seen in the things that He has made. Creation reveals the power of God, for His power is creative power. The fact that God creates is that which distinguishes Him as the one true God. The psalmist says: "For the Lord [Jehovah] is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [nothing]: but the Lord made the heavens." Ps. xcvi. 4, 5.

Again we read: "The Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath estab-

lished the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." Jer. x. 10-13.

Ps. xxxiii. 6, 9, tells us how the Lord made the heavens and the earth: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." It was made *by His word*. When God speaks, the very thing itself exists in the words which describe or name the thing. Thus it is that He "callesh those things which be not as though they were." Rom. iv. 17. If man should call a thing that is not as though it were, it would be a lie; but not so when God so speaks, for His very word causes it to be. When He speaks the word, there the thing is. "He spake, and it was."

The same word that creates also upholds. In Heb. i. 3 we read that Christ, who created all things, upholds all things "by the word of His power." Also the apostle Peter tells us that "there were heavens from of old, and an earth compacted out of water and amidst [through, margin,] water, by the word of God: by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, *by the same word* have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Pet. iii. 5-7, Revised Version. The creative power of the word of God is seen in the preservation of the earth and the heavenly bodies, and in the growth of all plants. To the same effect are the words of the Lord by the prophet Isaiah: "To whom, then, will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. xl. 25, 26.

The reason why this is so is found in the fact that the word of God is living; being the breath of God, it has the incorruptible nature of God, so that its power never diminishes. The fortieth chapter of Isaiah is wholly devoted to showing the power of God, a sample of which we have just quoted. The word by which all these things are upheld is thus spoken of in verses 7, 8: "The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but *the word of our God shall stand for ever.*" The apostle Peter quotes these words, and adds: "*This is the word*

*which by the gospel is preached unto you.*" 1 Pet. i. 25.

Thus we are brought around again to the statement that the gospel is the power of God unto salvation. But the power of God is shown in creating and upholding the earth; therefore the gospel is the creative power of God exercised for the salvation of man from sin. So the apostle says: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17, 18. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. The work of redemption is the work of producing a new creation—new men, new heavens, and new earth—by the same word that created all things in the beginning.

What greater encouragement can God give us than this, namely, that the power that works in us that which is well-pleasing in the sight of the Lord, is the power that made the heavens and the earth, and which upholds them! Need there be any discouragement? To carry out this thought, as set forth in the Scriptures, would require a volume; but we will read a few texts that will set us on the track of contemplating God's power in creation, and rejoicing in it.

The psalmist says: "God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." Ps. lxii. 11, 12. Here we see the mercy of God coupled with His power. Now read through the whole of the fortieth chapter of Isaiah, and as you read the description of God's wonderful power, bear in mind the first verse: "Comfort ye, comfort ye My people, saith your God." And then at the close read: "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." By what power?—By the power that created the earth from nothing, and which preserves it. What is the comfort of God's people?—It is the knowledge that their God is mighty in power, even to creating and upholding the universe.

Read also Col. i. 9-18, and note how redemption and the creation of all the universe are linked together. We have redemption through the blood of Christ, because "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.

And He is the head of the body, the church." Surely the church ought to be strong, when it is connected with so powerful a head. It is only as men through unbelief become disconnected with the head, that they are weak.

Verse 11, of the passage above referred to, reads thus: "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." In the revision this is more literally rendered thus: "Strengthened [margin, *made powerful*] with all power, according to the might of His glory." Now read Ps. xix. 1: "The heavens declare the glory of God; and the firmament showeth His handiwork." That is, the heavens declare the power of the glory of God, by which we are strengthened in the conflict with sin and Satan.

Now turn to Ps. cxl. 2-4, and read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion." Yes, the Lord is gracious and compassionate according to the power exhibited in the works of His hands. "He that trusteth in the Lord, mercy shall compass him about." And that mercy is equal to the power that made the heavens and the earth. Yea, it is that power; for God Himself, the mighty God, is love.

But what shall we say more? Time would fail us to recount the power and the mercy of God. When we meditate on the law of God, as we are exhorted to do day and night, and find therein such wondrous things that our soul faints at the thought that all that righteousness must be exhibited in our lives, let us also lift up our eyes to the heavens, and look upon the earth beneath, and then with rejoicing say: "Our help is in the name of the Lord, who made heaven and earth." Ps. cxxiv. 8. Yea, let all who suffer according to the will of God, "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Pet. iv. 19. Remember that He who upholds all things by the word of His power, is "able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy." Jude 24.

"Beneath His watchful eye  
His saints securely dwell;  
That hand which bears all nature up  
Shall guard His children well."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. iii. 20, 21. Surely, "happy is that people, whose God is Jehovah."

E. J. W.

#### THE CHRISTIAN'S TRIUMPH.

It is related in the early history of England, that after the long and bloody wars between the Romans and the Britons, in which the latter were finally conquered and subjugated, the Romans, owing to the decay and threatened collapse of their once strong empire, were obliged to withdraw their legions and leave the Britons to govern and defend themselves. This they had once been anxious to do, but now when the Picts and the Scots attacked them on the north by land, and the Saxons attacked them by sea, in their distress the Britons sent a letter to Rome imploring the help of their old enemies. They felt that the only hope of victory over their new foes, was in surrender and submission to the Romans.

The Christian's only hope of victory is in complete surrender and submission to God. God has never been our enemy, but we have been His enemies. But He has now reconciled us unto Himself. "For if when we were enemies, we were reconciled to God by the death of His Son" (Rom. v. 10), "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled." Col. i. 21. The apostle Paul, in Rom. vi. 13, says: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." It is our God-given right to yield to God or to refuse to do so, but after the surrender is made, we are to be as passive in the hands of God as is the tool in the hands of the workman. "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Isa. x. 15. If the tool is perfectly submissive and pliable in the hands of a perfect workman, a perfect work must be wrought. If we are entirely submitted to God, perfectly passive in His hands, He will accomplish in us, and for us, and by us a perfect work. The less we do, the greater and more perfect will be the work accomplished. Are we not admonished to work out our "own salvation with fear and trembling"? True, but why and how? "For it is God that worketh in you both to will and to do of His good pleasure." Phil. ii. 12, 13. Truly "in quietness and confidence shall be your strength." Isa. xxx. 15. "When we are weak, then are we strong." That is to say, weakness is our strength, and a complete surrender is a complete victory. Apparent victory is often a defeat, and that which seems to be a defeat is often a victory. The man who is able, if such a man be living, to utterly destroy an evil habit in his own strength, congratulates and praises him-

self instead of God, and is thus more firmly bound to self, which is "earthly, sensual, devilish," an enemy of God, which must at last suffer an eternal defeat. But he who conquers and glories only in the cross of Christ, has bound himself to the "Rock of Ages," against which the proud waves will ever dash in vain.

But did not Jacob have power in his wrestling, and thus prevail. Hosea xii. 3, 4. When Jacob had wrestled till break of day without prevailing, the angel, who is also spoken of as God (Gen. xxxii. 30), touched the hollow of Jacob's thigh, and immediately it was out of joint. And then when Jacob, rendered utterly helpless, fell on the neck of the Angel, and in keenest anguish, clung to Him and said: "I will not let Thee go unless Thou bless me," it was then that his heavenly antagonist declared that he had power with God and had prevailed. His helplessness was his strength and His victory.

When Jesus hung in agony on the cross, all the host of demons shouted in hellish joy, and Satan's earthly agents hissed their scoffing triumph over Him, who was apparently defeated in His efforts to rescue fallen man. But that which seemed the greatest triumph of the great rebellion against the government of God was, in fact, its crowning defeat, for here even on the shameful cross "He spoiled principalities and powers, and made a show of them openly, triumphing over them in it." Col. ii. 15.

He had been "made in the likeness of sinful flesh" (Rom. viii. 3), had been "tempted in all points like as we are, yet without sin" (Heb. iv. 15), and is thus "able to succour them that are tempted." Heb. ii. 18. He was always faithful. Heb. iii. 1. "This is the victory that overcometh the world, even our faith." 1 John v. 4. Because faith places Christ in the heart. Eph. iii. 16, 17. It makes Him our shield. Eph. vi. 16; Ps. lxxxiv. 9, 11. Every temptation, every power of darkness is a conquered enemy. He who has Christ, has with him One who was always a victor. In fact, he who has Christ has in him the victory. So that faith is the victory, and he who takes Christ as his shield, swings the victory in the face of the enemy, and shouts the victory, even before the battle is fought.

Thanks be unto God that He has not called us to struggle only to yield in defeat and ruin at last, but He ever calls us to sure and glorious triumph in His name. And this triumph may be ours to-day, yea, each day, each moment, now and eternally. Each labourer for God, each soldier under the banner of the cross, may say that, as I labour "striving according to His power which worketh in me mightily," "I can do all things through Christ which strengtheneth me." Col. i. 29; Phil. iv. 13. And though

he may be weak, yes, utterly helpless, even alone in the world, and his enemies many and strong, he may say in the language of Holy Writ, "But thanks be unto God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

Not a victory then and a defeat now, but "thanks be unto God which *always* causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." 2 Cor. ii. 14. Not almost a triumph, which falls short a trifle of complete success, "Nay, in all these things we are *more than conquerors* through Him that loved us." Rom. viii. 37. J. S. W.

GOD'S WORD A LIGHT.

THERE are various theories regarding the nature and propagation of light, none of which are entirely satisfactory, from the fact that light is one of those occult things, the source and power of which is enshrouded in mystery. And yet it is one of the few things without which no life, either animal or vegetable, could long survive. It was, in fact, the first thing produced by the fiat of the Almighty preparatory to the creation of the worlds and their living appurtenances. As light is, therefore, one of the productions of God's word, the same as other parts of His vast creation, the nature of its propagation, as well as the theory of its origin, is likely to ever remain as much a mystery to the world of science as the formation and growth of vegetation.

But while we do not know all about the operation of light, we do know that God's word produced it; therefore light must be one of the inherent elements of His word. This being true, the reception of that word in any person's mind is sure to enlighten it with understanding (Ps. cxix. 130), and so make plain to him the way in which he should go. Thus the psalmist exclaims, "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105.

Mere words, such as those uttered by mortals, have no inherent power. Even the words of an earthly monarch, like the arbitrary Czar of Russia, must be backed up by a power outside of the words spoken, in order for them to have force. The reason for this is that all words partake of the nature of their author, and as man is of himself only a puny creature, subject to every vicissitude, even to death itself, his words can be but passive expressions, unless some power beyond them is exercised to put them in force.

Not so with God's words, however. Without the aid of any visible co-operation, they take hold upon the life of any and every one who receives them in sincerity, to restrain from wrong of every description. The person who has before been grossly corrupt in morals, becomes pure, and seeks only the good of all about

him. In short, he becomes just what inspiration represents him to be,—a "new creature." 2 Cor. v. 17. Old things are gone; his whole course in life is changed, and that, too, without the aid of any outward constraint.

This seems foolishness to the worldly-wise man. He cannot understand it from the position of human wisdom. And it is a mystery, too, to many who profess to know God. But it is clearly understood by those who have experienced the working of the power which comes alone through the reception of the Word of God in faith. They know that the light with which the chambers of their hitherto benighted souls have been illuminated, is a *living* power. And as all words partake of the nature of their author, God's words must have life as well as light in them. They must also have creative power. These three attributes, too, must be so nearly of the same character as to at least work in conjunction, if not to be identical in their work. And if, in our investigation of the matter, we should find them to be one in every way, but bearing the different names simply to convey to the mind the fulness and completeness of God's word and power, we ought indeed to be grateful for the privilege granted us of partaking of the benefits of these, which is to receive in exchange for our vile natures the "Divine nature" of Him who has thus "called us to glory and virtue." 2 Peter i. 3, 4.

In the beginning light was caused to shine out of darkness, simply by the word of God. The same God has "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. No knowledge of the glory of God could be had by mortals, except that light from God should shine into the heart. Thus the Saviour said, "No man can come to Me, except the Father which hath sent Me draw him." John vi. 44. But Christ was God manifest in the flesh, and through Him the light from God shines into hearts open to receive it. "In Him was life; and *the life was the light of men.*" John i. 4. His life, then, must be received into man, and be adopted as his life, in order for him to receive a knowledge of God. It is impossible for this life to be in us, and be manifested to others through us, only in one way, and that is by always bearing about in us "the dying of the Lord Jesus." When this is done, and self is thus consumed, then the life also of Christ will be seen in "our mortal flesh." 2 Cor. iv. 10, 11.

But when the life of Christ controls our bodies, it is because the old man has died, and a new man has been created by the power of God, and taken his place. "If any man be in Christ he is a new creature ["creation," R.V.]" 2 Cor. v. 17. But we have already seen that the

Word of God has inherent power to produce this very result. "The Word of God is quick [living], and powerful [energetic]." Heb. iv. 12. Thus we see that the Word of God not only has life, but also energy, or creative power. It is also light. Then the light of God's Word is also life and power, because Christ is the light (John i. 9) to everyone who follows on to know Him, and that light is life eternal (John viii. 12). J. O. C.

EDUCATION AND RELIGION.

BOTH education and religion are promoters of civilization, and just in proportion as these things receive attention from the State, just in that proportion will the State advance in civilization; but there is a difference of opinion in regard to the manner in which the State should bestow its attention upon these things. Some have thought that because compulsory education has been so satisfactory, that compulsory religion would produce equally good results. Others have maintained that "religion is not in the purview of human government, and that a connection between them is injurious to both."

With these two opinions, how shall we decide the question as to whether religion shall be enforced by civil law? Some have reasoned that if education can be enforced by law against the will of the individual, why may not religious practices be enforced in the same way?

We think the fallacy of this reasoning can be shown by a few simple comparisons; and that it can be clearly demonstrated that "religion is essentially distinct from government and exempt from its cognizance." In making these comparisons we shall use the term "education" in its generally accepted significance; viz., that of mental training.

Education has to do with mental development.

Religion has to do with spiritual development.

Education deals with the mind.

Religion deals with the heart.

Education improves a man in this world.

Religion saves a man from sin in this world, and from death in the world to come.

Education can be enforced upon any one.

Religion depends entirely upon the will of the individual.

Education may be possessed by any one, regardless of his religious faith.

Religion can be possessed by those only who have been "born again."

Education is wrought by the hand of man.

Religion is wrought by the power of God.

Education is a natural work.

Religion is a miraculous work.

## The Watch Tower.

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

### A NATION IN MOURNING.

ON Thursday the 14th. inst., the painful news came announcing the death of His Royal Highness, Albert Victor Christian Edward, Duke of Clarence and Avondale, and Earl of Athlone, L.G., K.P., eldest son of Their Royal Highnesses, The Prince and Princess of Wales, and grandson of Her Majesty the Queen. That which has added the greater poignancy to the national grief, is the fact that His late Royal Highness was to be married next month to Princess May of Teck, and extensive preparations had already been made for the marriage festivities. Contracting a severe cold while attending the funeral of the late Prince Hohenlohe, His Royal Highness Prince Albert Victor was stricken down with influenza, but only a few short days had passed ere death had done its work, the Prince passing away on Thursday morning about nine o'clock, January 14, in the twenty-ninth year of his age.

This removal of the Duke of Clarence by death makes his only brother, Prince George, heir to the Crown, next after his father, the Prince of Wales. Next in the chain of succession comes the Duchess of Fife. Had Prince George succumbed to typhoid fever, which threatened his life only a few weeks ago, the Duchess of Fife would now be heiress to the British Crown. The expressions of sympathy that have poured in from all parts of Her Majesty's dominion are truly pathetic, indicating that the grief is indeed a national one. The funeral was held on Wednesday, the 20th inst., and the remains of the late Prince were conveyed to its last resting place in the Albert Memorial Chapel at Windsor. D. A. R.

### ROMAN CATHOLIC INTOLERANCE.

MANY Protestants try to make themselves believe that Roman Catholicism is not what it was in the past; that its spirit of persecution has largely gone, and that the Romish church would not to-day, if she could, put men to the rack and to the torture, but in this they are simply deceiving themselves, and such are really unworthy the name of Protestants. The fact is that Romish intolerance is just as great as it ever was, but of course present circumstances are not so favourable for its manifestation. The following from the *St. James' Chronicle*, of Dec. 24, gives a case in point:—

The authorities in Vienna, at the instance of the Public Prosecutor, have ordered the building used by the Methodists in that city for public worship to be closed, and have inhibited the Rev. F. Roesch, their pastor, from

preaching. This action is based on the charge that in one of the articles of their belief the Methodists denounce "the sacrifices of masses as blasphemous fables and dangerous deceits": this being held to be an insult to one of the religions recognized by the State. The words are to be found in the Article numbered XX. in the Methodist book, which is No. XXXI. of the Articles of Religion of the Church of England. Yet English Prayer-books circulate without let or hindrance in Austria. This action against the Methodists must interest all Protestant communities, and might lead to the inhibition of the English Episcopal clergy in Vienna. The matter has been laid before the President of the Conference in England, and an appeal will be lodged with the Governor of Lower Austria against the decree of the magistrates.

This course of the authorities in Vienna is only in keeping with the demands of the Romish Church. Pope Innocent III. decreed that—

The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not they shall be anathema.

In part 2, chapter 2, of the "Directory for the Inquisitors," we find the following:—

A heretic merits the pains of fire. By the gospel, the canons, civil law, and customs, heretics must be burned. . . . All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities. . . . Heretics must be sought after and be corrected or exterminated.

Only a few years since a Catholic paper in America, published under the supervision of Archbishop Kendrick, contained the following:—

We confess that the Roman Catholic church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her forces to secure their annihilation. When the Catholics shall here be in possession of a considerable majority,—which will certainly be the case by and by, although the time may be long deferred,—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters.

Were it not for the amazing blindness of much of the so-called Protestantism of to-day, the outlook for the future would be brighter than it is. Men are needed who are not afraid to vindicate the right, and who will meet the aggressions of "the man of sin," not with threats of fire and fagot, and pains and penalties, but with the pure unadulterated gospel of Jesus Christ. A Protestantism is needed that is vigorous, bold, scriptural, whose strength is not in secular powers and human agencies, but in the arm of the Lord God of Hosts. D. A. R.

### NOT A CHRISTIAN NATION.

IT would be difficult to use language in a looser way than by calling this "a Christian Nation." In all the Nation there is not a single town, nor a village even, in which the people are all Christians. A single family in which all are Christians is seldom found; and individual Christians are not abundant. We do not say these things to find fault; we are simply stating the facts in the case, as every person knows who looks at things as they are. Let any person anywhere in the land honestly ask himself the question, and honestly answer it, How many of my immediate neighbours and acquaintances actually show in the works of a godly life that they are real, consistent Christians? In the face of facts as they are, the answer only can be, Very few. How many are really separate from the world, and conformed to the will of Christ?

Take even the churches themselves, and everybody knows, and the churches themselves confess, that many of their members will not bear the test of the precepts of Christ. Many of them love the opera or the circus more than they love the prayer-meetings; and the excursion more than the services of the church; and the newspaper more than the sermon; and pleasure more than God; and the world more than Christ. Then, while it is thus with the Church, where is the sense of calling the *Nation* Christian? and while the Church is nearly half full of worldlings, what is the use of talking about this being a Christian Nation? The trouble is that they put upon the term "Christian" a construction so loose that there is scarcely any discernible distinction between many of those who bear it and those who do not, and then spread the term over the whole mass, and thus they have a "Christian" Nation. But so long as the term "Christian" means what the Word of God means—so long as it means strict conformity to the precepts of Christ—just so long it will be that this is not, and cannot be, a Christian Nation, except by each individual's becoming a Christian by an abiding, working faith in Christ.

A. T. J.

### THE PROPER SPHERE OF CIVIL GOVERNMENT.

THERE is no part of the law of God which can be enforced as such, by civil government. For instance, it is within the physical power, though not within the proper sphere of government, to compel its citizens to refrain from ordinary labour on Sunday, or on any other day of the week that it may see fit, but it is not within the power of any government to compel its citizens to obey the fourth commandment. That commandment says,

"Remember the Sabbath day to keep it holy;" and simply resting from labour is by no means all that is required in that commandment. According to Isa. lviii. 13, true Sabbath keeping is not only to refrain from labour on the Sabbath, but to "call the Sabbath a delight, the holy of the Lord, honourable." And this, civil government can not compel; therefore, it is impossible for civil government to enforce the fourth commandment; neither can civil government enforce any other commandment as the law of God. Take, for example, the sixth. The Saviour said that he that hated his brother is a murderer. A man may manifest all the hatred of which he is capable, and may even express that hatred, and yet the civil law cannot lay hold on him as a murderer. True, if he makes threats, that is, if he declares his intentions to use violence, the law can place him under bonds to keep the peace. It may be demonstrated as fully as human testimony can demonstrate anything, that his heart is full of hatred, and yet no one would say that the civil law ought to touch him. Still, in the sight of God the man is a murderer. The seventh commandment furnishes another illustration, which need not be dwelt upon, as all are familiar with the teachings of the Saviour on that point. And this is sufficient to show that civil government cannot enforce the law of God.—*American Sentinel*.

**THE AUSTRIAN EMPEROR AND THE VATICAN.**

IN consequence of the active intervention of the Cardinal Archbishop of Vienna, we understand that the Pope has consented to certain proposals whereby the Emperor of Austria may visit the King of Italy at the Quirinal without giving offence to the Vatican. The Emperor, who is considered the most orthodox of Roman Catholic Sovereigns, and is devoted to the cause of the Pope, has been wishful to recognize the adherence of Italy to the Triple Alliance by a visit to King Humbert. But the Italian Bishop, who professes to live in captivity in Rome, has hitherto stood in the way. He claims to be superior to all Kings and Emperors, and if Francis Joseph had gone to the Quirinal he would have found the doors of the Vatican closed against him. Now, however, we are informed that the influence and arguments of the Archbishop of Vienna have satisfied the Pope that the Emperor is the only Sovereign willing to intercede in his behalf, and that the interests of the Papacy require that every encouragement should be given to the Emperor to increase his influence with Italy by friendly intercourse with King Humbert. The visit, however, is not expected to take place until next autumn.—*English Churchman*.

**THE GREED FOR GAIN.**

THE greed and grind of capital is illustrated by a money-lender in Boston who had collected in fifteen months, by the power of a chattel mortgage, \$40 in interest on a \$10 loan, and would have turned the family into the street had not a policeman assumed the debt; and the selfish, thoughtless extravagance of capital was shown in a banquet which took place in New York recently, when twenty-six plates were laid which cost \$150 a plate, while many were starving in that very city. The heaped-up treasures of the last days will, ere long, eat as doth a canker into the souls of those who withhold from the poor his right. See James v. 1-6. M. C. W.

**Progress of the Cause.**

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

**WORKING FOR GOD.**

"Oh! it is hard to work for God,  
To rise and take His part  
Upon this battle-field of earth,  
And not sometimes lose heart.

He hides Himself so wondrously,  
As though there were no God;  
He is least seen when all the powers  
Of ill are most abroad.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible.

Workman of God! Oh! lose not heart,  
But learn what God is like;  
And in the darkest battle-field  
Thou shalt know where to strike.

For right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

**THE TRUE MISSIONARY SPIRIT.**

THE true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of His followers have laboured earnestly and unselfishly in the cause of human salvation; but no man's labour can bear comparison with the self-denial, the sacrifice, the benevolence of our Exemplar.

The love which Christ has evinced for us is without a parallel. How earnestly he laboured! How often was He alone in fervent prayer, on the mountain side or in the retirement of the garden, pouring out His supplications with strong crying and tears. How perseveringly He urged His petitions in behalf of sinners! How cold our love, how feeble our interest, when compared with the love and interest manifested by our Saviour! Jesus gave Himself to redeem our race; and yet how ready are we to excuse ourselves from giving all that we have for Jesus. Our Saviour submitted to wearing labour, ignominy, and suffering. He was repulsed, mocked, derided, while engaged in the great work which He came to earth to do.

Do you inquire, What model shall we copy? I do not point you to great and good men, but to the world's Redeemer. If we would have the true missionary spirit, we must be imbued with the love of Christ; we must look to the Author and Finisher of our faith, study His character, cultivate His spirit of

meechness and humility, and walk in His footsteps.

Many suppose that the missionary spirit, the qualification for missionary work, is a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christ-like. No man liveth to himself, and "if any man have not the Spirit of Christ, he is none of His." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit that actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's Word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing.

There is work for every one of us in the vineyard of the Lord. We are not to seek that position which will yield us the most enjoyment or the greatest gain. True religion is free from selfishness. The missionary spirit is a spirit of personal sacrifice. We are to work anywhere and everywhere, to the utmost of our ability, for the cause of our Master.—*Selected*.

**GERMANY.**

WRITING of the work in Germany and Russia, Eld. Conradi says, "Thus far the cause has prospered in a remarkable manner. In four years two churches have grown into eighteen, and forty Sabbath-keepers into six hundred. What may we not expect if these six hundred Sabbath-keepers are fully set to work, all the available talent trained and made use of, and our literature printed in all these tongues and sent broadcast? Only the Lord foresees the future of these fields and the importance of this mission, and the best evidence is the remarkable manner in which He is going before us, and opening the way in every direction.

The church in Hamburg has just had four added to its membership, and others are beginning to observe the Sabbath. The Sunday night meetings are better attended than ever before. I can say to the praise of God, that the outlook was never better than at present. I never found it easier to present the truth than now. Harmony prevails in the church, and good courage among its members."

**SWEDEN.**

A REPORT from this field says, "The work has been onward during the summer. In Boras, a church has been organized, and another at Grängesberget. Several have been baptized at Karkstad, while at Orebro, a meeting-house was dedicated. Our canvassers are of good courage. Some are having marked success with the subscription method, which was introduced at the school in Christiania last summer."

**NEW BRUNSWICK.**

A GOOD interest is reported at Monckton, where meetings have been held for some weeks. Several have already embraced the truth, while many others confess that it is truth. One evening after meeting, seven men, six of whom were not of our faith, pledged themselves to pay the rent on the hall for one year, if it could be had. Soon after this, the preacher received a letter signed by about twenty of the citizens of this city, speaking of himself and wife in very appreciative terms, and expressing gratitude to God for the light of truth brought to them.

## MEXICO AND THE BAY ISLANDS.

ELDER L. C. CHADWICK spent the time from October 16 to November 5, in the republic of Mexico, visiting different places to learn how best to plan to begin work in that country. He was cordially received by ministers of other denominations, and found many good openings for starting our work there, as soon as publications can be prepared in the Spanish language. He went from there to Havana, Cuba, where he spent three days. This place he found to be an important factor in the Spanish fields for missionary work. Writing later from Ruatan, Bay Islands, he says, "I have now been away from home eight weeks, and they have been very busy weeks indeed. These fields which I am to visit have been visited first by publications and correspondence, and I find Sabbath-keepers who need instruction, and many others hungry for the truth. Bro. Hutchins and wife have joined me here to remain, and as there are fourteen to eighteen reliable Sabbath-keepers here, we hope to form a small organization before I leave the last of the month. I have been kindly received, have preached four times in the Baptist church."

## UNITED STATES.

RECENTLY labourers have been sent out to Australia, South Africa, England, South America, and the Bay Islands. All these movements have been made in response to earnest calls, and show how the Lord is opening the way. Encouraging reports are being received from the week of prayer. Many write that it has been by far the best season they ever enjoyed. The donations to foreign missions have also, in almost every case, been much increased above those of last year.

INDIANA.—Meetings were being held at Indianapolis, with steadily increasing congregations. The local paper, with a circulation of above 25,000, publishes a sermon each week from these meetings. A number have recently united with the church there.

MISSOURI.—During meetings held with the church in St. Louis, seven united with them in church fellowship, while still others are interested. Our people are widely scattered over the city, and it is a hard matter to get a full attendance at night meetings, yet the meetings held have done the church good, and we praise God for the spirit of love and unity among them.

TEXAS.—A report of the meetings held at Hillsboro says, "Some have embraced the truth, and others are deeply interested, some of whom declared their intention to obey, but the cross was too heavy. A few of the leading citizens of the place have attended all our meetings, which has given character to our work."

CALIFORNIA.—A report from the Southern camp-meeting says, "There was a good spirit in the meetings from the first. The Spirit of the Lord came very near His servants, and the people seemed anxious to receive instruction. There was a large number of young people and children upon the ground. These had their meetings twice a day, and some marked cases of conversions were manifested. There was a very good outside attendance from the town and vicinity. Those who came gave good attention, and at the last meeting some of them spoke of the interest they had had in the meetings. There are several Bible-workers at work in the town, who will follow up the interest."

DEFINITE work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it's nursing in a hospital or hemming a handkerchief.—*Elizabeth M. Sewell.*

"THEY that sow in tears shall reap in joy."  
—*Bible.*

## Interesting Items.

—A gold mine is said to have been discovered at Barmouth.

—The discovery of a new coalfield is reported from Northamptonshire.

—The swordbearer of the Corporation of Worcester has just died. He was 7ft. 6in. in height.

—Alterations in the ventilators of the House of Commons have been carried out at a cost of £5,000.

—A patent has been taken out in America for a telephone, which will transmit whispers fully 500 miles.

—A man who entered a huge cave in America prospecting for silver lost his way, and was starved to death.

—The books published in the United Kingdom last year were 5,706, an average of sixteen volumes a day. Fiction heads the list.

—A Russian scientist attributes all our maladies to the fact that we wear clothes. He suggests a return to man's primitive state.

—There is a serious water-famine in the Broken Hill district of New South Wales, and rain-making experiments have been decided upon.

—A man undergoing eighteen months' imprisonment for embezzlement at Ashford, by the death of a relative has just come into £8,000.

—A miser worth £40,000 died of starvation on Christmas Day. His legatee has gone mad in consequence of coming into such unexpected wealth.

—A young lady of Ossendree, Holland, is described as a living doll. She is sixteen years old, her height being eighteen inches and weight seven pounds.

—The total number of letters posted in London during the Christmas holidays exceeded 38,000,000, more than half of which were for delivery in the metropolis.

—Reports from the famine districts of Madras are very serious. Fodder is so scarce that cattle have to be fed on leaves. There is also a great scarcity of water.

—A man entered a tigers' cage in Edinburgh to illustrate the docility of the animals, when one of them seized and so seriously injured his arm that it had to be amputated.

—A maiden lady, who was found dead in her house at Bath, apparently from starvation, had a hoard of £540.—A retired baker, worth £3,000, died from starvation at Lowestoft.

—A pre-historic canoe has been found in the bed of the Thames at Hampton Court. It was the scooped-out trunk of a tree, over thirty feet in length, and was in excellent preservation.

—A man, described as an Oxford graduate, who proclaimed himself an Anarchist, is charged with firing three revolver shots at the House of Commons to show his contempt for the Houses of Parliament.

—The Duke of Norfolk is heading a movement for the erection of a memorial of Cardinal Newman, and has asked for permission to place the monument in Oxford. The proposal is meeting with some local opposition.

—Another man has been drowned in one of the London docks owing to the fog, making over twenty such deaths in a fortnight. The Home Secretary is inquiring into the dangers arising from this unprotected death-trap.

—While excavating at the Tower of London, a leaden coffin was found, containing the body of a man in a perfect state of preservation, though it may have been buried for centuries. A cave dwelling was discovered near Chatham; also skeletons which belonged to pre-Roman times. One was that of a man fully seven feet in height. While excavating at King's-cross, the foundations of the cross erected in 1290, on the spot where Queen Eleanor's remains rested, were discovered.

—Three stamp-collectors are in custody in London upon whose premises millions of forged stamps are said to have been discovered, a large trade having been carried on in such articles.

—There has been a 'ghost' scare at Peterborough. A railway porter and his family occupied a house in which the most mysterious noises were heard. Invisible hands, it was declared, lifted the bed-clothes off sleeping inmates.

—Great progress has been made in the construction of the building for the World's Columbian Exhibition in Chicago, which will be ready for the exhibits in October next, seven months before the exhibition will be opened to the public.

—Rev. E. A. Stuart, the well-known Holloway vicar, met with a rather serious accident while playing "Father Christmas" for his children's Christmas-tree. A flowing white beard which he had donned for the occasion caught fire, scorching his face.

—The Queen's "tobacco pipe" is not to be abolished altogether. A new furnace will be erected, into which the worthless smuggled tobacco will be thrown. The best portions will be sent, as heretofore, to the convict prisons, principally for the use of criminal lunatics.

—An effort is being made to secure an alteration of the law relating to the four-mile radius for cab fares. The fare is sixpence for each mile as far as the radius, and a shilling for any distance beyond it. Years ago, when the radius was established, four miles from Charing-cross, in any direction, landed a person in the country.

—Several children have died of starvation in East London. One was the child of a Jew who had fled from Russia only to face terrible destitution in London. A master stated that out of 1,200 children attending a Board school 700 came without breakfast, and went home with very little prospect of getting either dinner or tea.

—There were 153 deaths in London last week from whooping-cough, and eighty-two from measles. The following towns had a higher mortality than London even, which was thirty-two per thousand: Wolverhampton thirty-five, Portsmouth and Liverpool each thirty-six, Brighton thirty-seven, and Newcastle-on-Tyne forty-three.

—Daisy Hopkins, who was locked up in the Cambridge Spinning House, has caused a writ to be served upon the pro-Proctor. She seeks to recover damages for assault, false imprisonment, and malicious prosecution. The trial will probably take place at Norwich, Mr. Fitzgerald, M.P., is prepared to bring in a Bill abolishing the University jurisdiction over citizens.

—Ladies may not like to believe it, but the fact is declared to be unimpeachable, that the bulk of the hair worn as wigs is not supplied by the 2,500 *coupeurs* who visit every corner of Europe to purchase the flowing locks of the peasants, but by the Continental rag-pickers, who carry on a great trade in the combings which are picked up every morning in the dustbins of the great towns.

—A schoolmaster in Holloway sued the father of a pupil for school fees. It was alleged that the boy left because he was severely caned on the hand. The Judge said caning took place in all the public schools. Mr. Gladstone and Lord Salisbury were well caned, and it did them good. He made an order for the payment of a certain sum with costs.

—The mummy of a high-born lady, named Ta-Ta-Amen, who lived under the Pharaohs 2,400 years ago, was sold by auction in London, and fetched £33. A scarab, with which an Egyptian king killed 102 lions, sold for £12. A pair of gold bracelets taken from a mummy realized £11. At an autograph sale a letter written by Lord Byron went for £6; and one from Dickens to Macready, intimating the completion of "Pickwick," found a purchaser at £5 12s. 6d.

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

LONDON, JANUARY 28, 1892.

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WE are receiving many encouraging words from our readers relative to THE PRESENT TRUTH, which show that it is being highly appreciated. It gives us much satisfaction to note that the demand for it is increasing.

WE are very glad to inform our readers that on account of a new postal regulation, THE PRESENT TRUTH can be posted anywhere outside of the United Kingdom at the same rate of postage, ½d. per copy, as is required here in the Kingdom.

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OUR general agent, Mr. Ellery Robinson, is just now in the city of Bath, working in the interests of this paper. The local newsagents there are taking a lively interest in the matter, and the result is that several thousand copies more than usual are called for of the current number, for the "Queen City of the West."

THE management of this paper has now made arrangements with Mr. Ellery Robinson to act as a general agent for us in the United Kingdom. He will devote his time to the work of increasing the subscription list by securing the co-operation of agents, newsdealers and others. Arrangements that indi-

viduals may make with Mr. Robinson will meet our approval, and the public may rest assured that he is our authorized agent. His address is 451, Holloway Road, London, N.

A PREACHING service is held every Saturday morning at eleven o'clock at the Athenæum, on Camden-road, London, N.; also on each Sunday evening at seven o'clock. The public are cordially invited to attend.

MR. SPURGEON says that "the law of God is a Divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its Divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue."

NO OTHER book is such a mirror, both of man and of God. Here we see our own countenance and are humbled. Here we see the countenance of God and are comforted. Here we behold the human heart, with its unbelief, its selfish and carnal thoughts, its tendency to hypocrisy, to seek rest in mere shadows. In reading Scripture we feel in the presence of Him, unto whose eyes all things are naked and open.—*Adolph Saphir.*

"IF the doctrine of the atonement," says the Rev. Andrew Fuller, "leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated: and the very design of the atonement is to repair the honour of the law. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the Law-giver have taken upon Himself the disgrace of having enacted it."

THE religious observance of the weekly Sabbath is as distinctly taught in the Scriptures as any truth which the word of God contains. Some suppose the Sabbath was peculiarly Jewish, and was designed for the Jews only, but our Lord declares that "the Sabbath was made for man" (Mark ii. 27), and it is therefore a God-given right to all men. Its proper observance is a religious act. This observance cannot be enforced by any human authority, for it is not within the province of human authority to enforce religious observances. And, further, if men were compelled by law to observe the Sabbath, such compulsory observance would not be religious in the true sense of that term, for religion is a voluntary thing.

IT has just been stated that out of a population of 23,500, only 7,950 persons in Folkestone regularly attend places of worship on the Sabbath. Of these, it is estimated that 4,250 attend the Church of England, and the other 3,700 the Nonconformist churches.

"THE German Reichstag has up to the present received 6,314 petitions with 1,081,000 signatures in favour of the return of the Jesuits, and 15,136 petitions, with 1,125,000 signatures, against the movement for recalling them. The Catholics form a third of the population of the Empire." So says the *Catholic Times*.

THE estimated value of the Public Estate in New South Wales is £170,224,000, of which £95,000,000 consists of public lands still unsold, and yearly increasing in value as population spreads and the colony develops. The public debt of the colony at the end of 1890 was £46,921,079, the interest on which was £1,885,704. As the community scarcely exceeds one million persons, these figures sound enormous.

A ROME correspondent of the *London Daily News* says in that paper of the 20th inst., that "Relations between Germany and the Holy See are just now of an especially cordial character, owing to the personal influence of the Emperor. His gift of 60,000 marks towards the Catholic Church of St. Sebastian in Berlin, as well as the unusual pomp with which he received the oath of Monsignor Stablewski, the new Archbishop of Posen, has very much contributed to the satisfaction felt at the Vatican. This feeling, however, has been still further increased by the laws lately proposed on popular education, as they are regarded as being most favourable to Roman Catholic interests, so much so that hardly any alterations will be proposed by the Deputies of the Centre. All the Clerical papers are unanimous in extolling the conduct of the Emperor, and in expressing their satisfaction with the proposed new laws. A report has been current that before long the Prussian Legation at the Holy See will be raised to the rank of an Embassy, but this requires confirmation, and is probably only the result of the great satisfaction felt at the Vatican at the progress of affairs in Berlin."

WE gladly insert the following note received from Admiral Sir F. Leopold McClintock: "The Royal Alfred Aged Merchant Seamen's Institution, with an average income of £6,000, provides a home or a pension, as far as means allow. Since its foundation in 1867, it has thus helped 1,040 poor old seamen, who, else, must have ended life in the dreaded workhouse; 230 are now competing for twenty vacancies; these men spend their lives in arduous service at sea, and in trying climates; whereas, we, safe at home, while winter tempests rage around us, enjoy at ease the produce of distant lands, the fruit of toil and danger endured by our sailors. On the simplest table stand much that we consume, purchased by the labour of 360,000 British seamen, too often at the cost of life and limb. What are we doing for our worn-out seamen? Funds very urgently needed. W. E. Denny, Secretary, 58, Fenchurch-street, E.C."

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