

Wright, of Spangle, W. T. He was on his way to Harrisburg to hold a meeting. He reports the cause prospering in Eastern W. T. We were glad to form the acquaintance of Bro. Wright, and are fully convinced that he is a *big* preacher in more than *one* sense.

A BUSINESS RELIGION.

James tells us of a religion that is pure and undefiled, which clearly implies that there may be other religions which are impure and defiled. We are to understand then that there is but one true religion while there may be many false ones. We are to understand furthermore that the religion of which James speaks is emphatically a *business* religion, one that enters into and becomes a part of the real life of every man and woman under its influence. It is not a religion that can be put on and off to suit the fancy or convenience of the professor. It is not a religion that can be worn one day and laid aside for the revelings, hypocrisies and sins of the next. It is not a religion that makes a saint one day and a devil the next. It is not a religion of piety on the first day of the week in the Lord's house, and a sham, a hypocrite, an extortioner or a thief the other six. It is not a religion that talks one way and acts another. It is not a religion that is a friend to your face and a bitter foe behind your back. It is not a religion that seeks your friendship in order to cut off your head. It is not a religion that pulls down others in order to build up self. It is not a religion that acts from policy, or that seemingly dons the Christian robe for the sake of filthy lucre. But on the other hand it is a religion that seeks the good of others. It is a religion that visits the orphans and the widow in their affliction and keeps itself unspotted from the world. It is a religion that carries a cup of cold water to a disciple of Christ in the name of a disciple. It is a religion that feeds the hungry, clothes the naked, prays by the bedside of the sick, strengthens the weak knees and comforts the broken hearts. In short, it is a religion that elevates the mind, changes the heart, establishes the will, centres the purposes, purifies the conscience and controls the whole cause of life, at all times, in all places and under all circumstances. This is the religion that benefits the human race, and saves

the soul. This and this only is the religion that enters the workshop, gives direction to the farm, deals out justice over the counter, and controls the nation's commerce. This is the religion that Jesus came to this world to make known to us, and that gave direction and purpose to all he said and did for the world. When men and women, many of whom are nominal Christians, are brought wholly under the influence of this religion, there will be a reformation all along the line. We believe that business would take on a new dress, the present tendency of so-called fashionable society would be changed and the nations of the earth would be revolutionized. We as profoundly believe as we are conscious of our existence that the ground trouble with all Christendom is the direct antagonism between the religion of the New Testament and the practical business features of life. It is not because most professing Christians do not know what honesty consists in and have a feeble desire to do the right thing, but it is because they wish to succeed in *business*, and in order to do this they adopt the established business principles of the day and hence in the conflict of sharp competition they sacrifice their religion in order to make a success in their worldly pursuits. From the world's point of view the religion of Christ is not a *practical* thing, and hence to that class of Christians under worldly influence, it becomes nothing save a mere profession. And so it is that in almost every department of business and professional life religion in theory is one thing and religion in the practical and business relations of life is quite a different thing. If any one thinks these things are not true, let him enter the secret chambers of the business or professional man. Let him analyze his thoughts and closely observe his actions and he will soon be convinced of the truthfulness of what we write. We think the time has come that papers and preachers should lay the ax at the root of the evil, and we hope the day is not far distant when the distinction between the Church of Christ and the kingdom of this world will be drawn in broader lines and deeper colors than ever before.

MAN AND EVOLUTION.

Since the day of the scientific debut of Charles Darwin much has been said and written on the sub-

ject of man as a result of evolution. That Darwin was a scholar and a great man in other respects is not questioned. He has furnished the scientific world with many interesting facts, and has stimulated the spirit of investigation that we hope will yet result in greater victory for truth and a strengthening of the Bible facts. It is a great mistake to denounce Mr. Darwin as an ignoramus. His trouble did not consist in his inability to accumulate facts, but rather in his lack of skill in handling these facts. He could lay down his premises, but failed in the forethought and logical discrimination necessary to draw the legitimate conclusions. His theory was far in advance of his discoveries, and he allowed it to get the better of him. He was not satisfied to speculate, but unlike the true scientist he carried this method entirely too far. Out of his mere speculations and unwarranted conclusions he attempted to build a bridge to connect his store house of facts with his theory. But over this bridge no one has ever scientifically or logically traveled. We accept his facts, but his conclusions we are compelled to reject. Just at this point the following extract from an editorial on "Man's Primitive Condition" in the *Christian at Work* will be of service. It says:

The question is to be settled only by a careful examination of facts. Evidence as to original condition to be decisive must be looked for in man's original home. For evolutionists concede the unity of the race, and ethnologists have fixed his original habitat on the plateaux of Central Asia. There, if anywhere, the records of his primitive state are to be found. Thus far there has been produced no proof of a stone age, prior to all others, as existing either at the original centre or in the countries adjacent. The oldest remains discovered in the valleys of the Euphrates and the Nile, in India or China, tell of an advanced civilization rather than savagery. The relics relied upon to demonstrate the condition of primitive man are gathered from the scenes of his migration, and are confined to Western Europe. Even there is found nothing to betoken a half-man and half-brute condition. The earliest crania, as the Engis and Neanderthal skulls, Huxley concedes denote no inferiority of mental capacity. The smaller of the two had a brain measurement nearly double that of the highest of the apes. Existing savages, as well as the oldest remains of man, give no shadow of evidence that there has ever existed a connecting link between men and brutes.

This is the voice of science on the question, and its true province is to rest with the facts. It is only as this theory of evolution bears on the Bible statements that we have to do with it; and every Egyptian mummy and human skull which has been discovered, every city that has been unearthed, and indeed every additional discovery that has been made in the land of man's primitive existence has only gone to confirm the Scripture statement, that in the beginning God made man out of the dust of the earth, that the Bible is a revelation of God from first to last and that the Darwinian theory of man's origin remains only as a bubble on the great ocean of thought to be tossed and burst by the mighty waves of biblical knowledge and scientific truth.

BEGINNING ARIGHT.

We once heard of a little girl who became very impatient because her cloak did not fit. There was something wrong with it, and the little girl was unable to see just what it was. When her mother was called to her assistance it was found that the trouble was with the buttoning. She had made the little mistake of beginning with the wrong button and hence they were all wrong from top to bottom. This simple incident afforded the mother an opportunity of teaching the child a moral and Scriptural lesson. It was shown that one bad act though seemingly innocent within itself would often lead to greater ones, and hence the chain of evil deeds may be extended indefinitely. One sinful act may require a falsehood to hide it, and this in turn will demand a general hypocritical course of conduct to cover up the whole thing. It would seem that evil deeds are so linked together in the very nature of things that he who makes the fatal mistake in starting wrong finds himself so hurried away to ruin that he has hardly time and strength of purpose to recover himself from his downward course. This principle not only hold good with little things, but is equally applicable to the graver ones in the church work, and indeed in all the practical relations of the Christian life. On the other hand, he who is so fortunate as to start aright will find it a much easier matter to continue on the even course of his way. It will not be necessary for