

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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DIVINE AWARD.

I THANK thee, gracious Lord,
For the divine award
Of strength that helps me up the heavy heights
Of mortal sorrow, where, through tears forlorn,
My eyes get glimpses of the authentic lights
Of love's eternal morn.

For thereby do I trust
That our afflictions spring not from the dust,
And that they are not sent
In arbitrary chastisement,
Nor as avengers to put out the light,
And let our souls loose in some damned night
That holds the balance of Thy glory just;
But rather, that as lessons they are meant,
And as the fire tempers the iron, so
Are we refined by woe.

—Alice Cary.

General Articles.

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

A LESSON FOR THE TIMES.

BY MRS. E. G. WHITE.

THERE is but one standard of right in the world, and that is God's standard. We are all virtually under equal obligations to meet that high standard; and God holds us alike responsible to him. Society may set up artificial differences and regulations, but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal with that of the angels, while they erect a standard of quite a different character for themselves.

Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the ways of the world. But should young ladies follow such a course of dissipation they would be utterly and

forever disgraced in the eyes of the whole world.

But it is urged, "Oh, young men must sow their wild oats." This is a terrible fallacy. It should be borne in mind that "whatsoever a man soweth, that shall he also reap." Young men who have plunged into dissipation are already reaping what they have sown. They do not have to wait for mature years to come before they realize that they must pay the penalty for every violation of the moral law. Every day we see instances of young men who are debilitated in body and mind, whose morals are debased, and who are prematurely dying because they have transgressed nature's laws, and fallen victims to the temptations which the fashions of the world hold out to them.

The law of nature is the law of God; and the penalty of its transgression is visited alike upon men and women. It is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached, and how much is written concerning the mother's responsibility; while the father is apparently relieved from all the burden. We would appeal to fathers, in the hope of arousing them to a sense of their God-given responsibility in regard to their children. We would say, guard yourselves from cherishing any pernicious habit, which, by its influence, might have a direct or indirect tendency to weaken the moral susceptibilities of your children.

While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently, by his own example, may be opening the door of temptation to his children. His indulgence in wine and tobacco, and other sinful practices, lessen the hideousness of sin in their eyes. In keeping with this immoral course, is the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man; that it was only for the government of the Israelites; or that it was abrogated at the death of Christ. Intelligent youth are not long in comprehending that where there is no law there is no transgression. The whole fear of breaking the commandments of God grows weaker in their minds, until the moral percep-

tions, which have been carefully trained by the mother, grow to be in harmony with the father's sentiments.

If men strictly and conscientiously kept the law of God, there would be no drunkards, no tobacco inebriates, no distress, penury and crime. Liquor saloons would be closed for want of patronage, and nine-tenths of all the misery existing in the world would come to an end. Young men would walk forth with erect and noble forms, free and elastic step, clear eye, and healthy complexions.

When ministers, from their pulpits, make loyalty to the law of God disreputable; when they join with the world in making it unpopular; when these teachers of the people indulge in the social glass, and the defiling narcotic, tobacco—what depth of vice may not be expected from the youth of this generation? The newspaper records of the day, with their annals of crime, murders, and suicides, give the answer, and point out the terrible dangers of the time.

The signs exist to-day which prophecy predicted would characterize the state of society just prior to the second coming of Christ. You have heard much in regard to the authority and sanctity of the law of ten commandments. God is the author of that law, which is the foundation of his government in Heaven and on earth. All enlightened nations have based their laws upon this grand foundation of all law; yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in these holy statutes.

Many ministers preach Christ from the pulpit, and then do not hesitate to benumb their senses by wine tippling, or even indulging in brandy and other liquors. The Christian standard says, "Touch not; taste not; handle not;" and the laws of our physical being repeat the solemn injunction with emphasis. It is the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example.

The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its

natural state, or after it has been converted into a fermented and intoxicating wine. We maintain that the former is the only symbol properly representing the sacred blood of Christ, and a symbol established by himself; and we urge that the latter should never be placed upon the Lord's table.

It has been declared by some that Christ favoured the moderate use of fermented wine, in witness whereof they refer to his miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of his life. He was the angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to discern between the common and the sacred, to do justice to the fatherless and the widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor.

He who appeared to the wife of Manoah, and told her that she should bear a son, and described his character for strength, and charged her to drink no wine or strong drink, for the child should be a Nazarite from his birth; He who appeared to Zacharias, and gave him directions regarding the unborn John, charging him that the child should drink no wine or strong drink, was not one who would make intoxicating wine and give it to the people on a wedding occasion. The wine which Christ manufactured from water by a miracle of his power, was the pure juice of the grape. And the object of the Saviour, in this miracle, was to bring the perverted taste of the governor of the feast to a healthy condition, by inducing him to acknowledge that this wine was superior in quality to any he had before tasted.

There are those in our day, who, in order to excuse their own sins, follow the example of the Jews, and charge Christ with being a Sabbath-breaker and wine-bibber, notwithstanding he declared that he kept his Father's commandments, and his whole life was an example of self-denial. Had he been a wine-bibber he could not have been a perfect offering, and the virtue of his blood would have been of no avail. But this charge, as well as the former, is best refuted by the character and teachings of Christ himself.

The Christian church is pronounced to be the salt of the earth, the light of the world. Can we apply this to the churches of to-day, many of whose members are using, not only the defiling narcotic, tobacco, but intoxicating wine, and spirituous liquors, and are placing the wine-cup to their neighbour's lips? The church of Christ should be a school in

which the inexperienced youth should be educated to control their appetites from a moral and religious standpoint. They should here be taught how unsafe it is to tamper with temptation, to dally with sin; that there is no such thing as becoming a moderate and temperate drinker; that the path of the tippler is ever downward. They should be exhorted to "look not upon the wine when it is red," which "at the last biteth like a serpent and stingeth like an adder."

DO NOT BE TURNED ASIDE.

ANY man who undertakes to fight the devil will probably soon have opportunity to suspend active operations, and stand on his own defence, and prove, if he can, that he himself is not a heretic, an impostor, a liar, a vagabond, or a thief; and by the time he has traced out and confuted one of these false accusations, there may easily be half a dozen more demanding his immediate attention, provided he can thus be turned aside from doing his proper work, and provided others can thus be deterred from assisting him to do it.

If a man rebukes flagrant wrongs and exposes hidden iniquities in political or religious circles, he need not think to escape unscathed. He may expect to have his motives misrepresented, his reputation smirched, and his character assailed, by parties who thus seek to divert the public mind from the real issues in dispute, conceal the wrongs which have been done and are complained of, confuse the minds of honest people, leaving wrong-doers to escape with their plunder with flying colours, while those who have been wronged at the beginning are slandered at the end, and robbed of their reputations as well as of their rights. When the whole matter has passed by, the Christian man is liable to awake to the consciousness that he has been gulled and fooled, and that the entire affair was a feint on the part of the enemy to draw a servant of God away from his proper and personal work, and hinder his accomplishing that which the Lord has set him to do. Just as a bird will creep through the grass as if broken-winged and helpless, inducing persons to follow her, that she may lead them away from her nest; so the great adversary when he sees a man doing work for God, and fighting against existing evils, will contrive some plan by which to lead him off from the work in which he is engaged, and induce him to fool away his time in denying slanders, refuting falsehoods, and kicking into prominence little men whose only way of securing public attention is by assailing others in whose acts the public seem to take an interest.

There are plenty of people who do little themselves, but are quite unwilling that others should do that which they themselves cannot or will not undertake. And there are persons, who, when re-

buked for their own misdeeds and wrong doings, instead of correcting their faults, abuse the people who point them out; as if that were a remedy for flagrant wrongs and acts of glaring injustice. Such things are too common to cause surprise, and any man who has won the ill-will of the devil, may expect to be assailed by rumours, insinuations, falsehoods, slanders, accusations of dishonesty, heresy, and everything else which a busy devil can invent for Christians who are not busy to disseminate; and things which have their origin in malice, envy, self-interest, or Phariseism, may be used with great effect by the adversary to mislead the honest, deceive the good, and hinder men who are engaged in the work of the Lord. Bad men will concoct falsehoods, and good men will believe them. Earnest workers will endure them until they seem unbearable, and then if they leave their appointed work to attend to them, by the time one lie is exploded Satan has another ready, and starts some new Jack o'lantern for the servant of God to chase.

Christian man, keep at your work. Gashmu will lie; Sanballat will hinder; Demas will forsake; Alexander the coppersmith, will do what evil he can; and men whose craft is in danger will cry, "Great is Diana of Ephesus;" but do you keep steadily at your work. Build the walls of Jerusalem. Work the work of God. Preach the gospel of the kingdom, and when the devil and all his lies and liars are cast into the lake of fire, and the Master speaks in your ear the welcome word "Well done," you will have no more trouble with the devil's side issues, and will have no occasion to defend your character, prove your honesty, or demonstrate your orthodoxy.—*The Armoury.*

ETERNAL TORMENT.

THE doctrine of eternal torment is a popular one. It is clung to with intense satisfaction, as if it were something lovely and to be desired. Yet the sad fact remains that it is wholly against the teachings of Scripture, and that it has done more to alienate men from Christ than any other teaching of man. Place the doctrine of predestination and this one together, and Satan himself could not show the character of God in a more dreadful and repulsive light. However, it matters not how a doctrine appears to man, the question is, does the Bible teach it? It certainly does not this one. True, it teaches that the wicked will be destroyed by fire; but what the question turns on is, does the process of destroying continue throughout eternity? are the wicked ever suffering? Let us examine some of the strongest texts that seem to uphold this idea.

First. Christ tells the wicked to depart into "everlasting fire." Matt. 25: 41. The conclusion is drawn that they burn for ever. Compare this text with Jude 7. Here we are told that Sodom

and Gomorrah "suffered the vengeance of eternal fire." But is that fire burning now? No; it went out as soon as the destruction was complete. Then eternal fire does not always mean that it is always burning. It is called "eternal" because eternal in its effect. Turning to 2 Pet. 2:16, we find that this fire burned those cities into "ashes"; then of course it had nothing more to burn. It is just so with the wicked. They are also reduced to "ashes" (Mal. 4:3), and as a matter of course the fire goes out, not having anything further on which to feed.

But, says some one, Christ says "the fire is not quenched" (Mark 9:44), therefore it will never go out. That does not follow. A house takes fire, the firemen struggle desperately to overcome the flames, but have to give up in discouragement. They say "the fire is unquenchable." Do they mean it will burn for ever? No; they mean that they cannot put it out. That is what Christ meant; the wicked should go into a fire that could not be put out, but it would devour them. God uses this same language in regard to Jerusalem. He said that if they continued to violate the Sabbath, he would "kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. This was literally fulfilled when Nebuchadnezzar came against Jerusalem and destroyed it. 2 Chron. 36:19-21. Of course this fire went out as soon it had devoured the palaces. It was said to be unquenchable because men could not put it out. It will be just so with the fire that destroys the wicked.

Again, the argument is brought forward: The Bible says "the smoke of their torment ascendeth up for ever and ever." Rev. 14:11. And the question is asked, "Does not that mean endless misery?" This all depends on the meaning of "for ever." We have not space here to explain that fully, but an illustration will serve as well. In the old dispensation, if a servant refused to leave his master or to go free the seventh year, his master was to bring him to the judges and bore his ear through with an awl, "and he [the servant] shall serve him for ever." Ex. 21:5, 6. No one would claim from this that the servant would live throughout all eternity. Then why do so in the other case? The "for ever" accommodates itself to that to which it refers. In the one case it simply means the servant shall serve his master as long as he exists; in the other case it means the smoke of their torment ascendeth up as long as they exist.

Now let us look a moment at the other side. In John 3:16 we read that all who believe in Christ shall not perish. David says plainly "the wicked shall perish." Psa. 37:20. This is the definition of perish given by Webster: "To be destroyed, to go to destruction, to come to nothing, to be blotted from existence." Then those who don't believe

on Christ will be blotted out of existence. The Bible shows this plainly. It says of the wicked:—

- They shall "die." Eze. 18:4.
 They shall be "destroyed." Psa. 145:20.
 They shall be "burned." Heb. 6:8.
 They shall be "burned up." Matt. 3:12.
 They shall be "slain." Psa. 62:3.
 They shall be "cut off." Psa. 37:9.
 They shall "consume away." Psa. 37:20.
 They shall be "devoured." Rev. 20:9.
 They shall be "silent in darkness." 1 Sam. 2:9.
 They shall be "rooted up." Prov. 2:22.
 They shall be "blotted out." Psa. 69:28.
 They shall "not be." Psa. 37:10.
 They shall come to an "end." Psa. 37:38.
 They shall be "no more." Psa. 104:35.
 They shall be as "nothing." Jer. 10:24.
 They shall be as "nought." Isa. 41:12.
 "They shall be as though they had not been." Obad. 16.

If they are to be found after this, then perhaps the doctrine of eternal torment is true.

FRANK HOPE.

REIGNING WITH CHRIST.

IN Rev. 20:4, a company is brought to view, the members of which are said to *reign* with Christ a thousand years. There has existed considerable perplexity in the minds of some, to know how and where to apply this scripture.

"To reign is to rule," says one. Now, if the company here introduced rule with Christ a thousand years, over whom can they rule but the nations of the unsaved here on the earth? for if those who are thus ruling are the resurrected righteous, as the text implies, then their reigning, or ruling, must be over the nations still unsaved. From this method of reasoning it will be seen that much, in fact, depends upon the real meaning of the word "reign" as there used. It will not for a moment be denied that the word does have the signification of *ruling* or *guiding* as a king. But is that the exclusive use of the word? One of the functions of any king is to decide between right and wrong in the cases of his subjects, and to punish the wrong. If he does not do this in person, his ministers do it for him, and in his name. This was especially so regarded in ancient times among the kings of Israel.

God's own order of government for that people after they were settled in Canaan, was that of judges. These usually united the two dignities of prophet and judge. As a prophet, the ruler received his orders for governing the people direct from Heaven, and administered the government as a servant of God, invested with the prerogative to

decide, or adjust, all cases that came up for settlement. Thus in the days of Samuel, the people said to him: "Behold, thou art old, and thy sons walk not in thy ways: now make us a *king* to judge us like all the nations." 1 Sam. 8:5; read also verse 20. Again, in the case of Absalom: "Oh that I were *made judge* in the land, that every man which hath any suit or cause might come unto me, and I would do him justice." 2 Sam. 15:4. Once more, Solomon, when receiving the kingdom, prayed: "Give therefore thy servant an understanding heart to *judge thy people*, that I may discern between good and bad: for who is able to *judge* this thy so great a people?"

It will be seen from the above quotations that the idea of judging is so closely associated with reigning that the two words were used synonymously by Bible writers. In fact, the text alluded to in Revelation says of those reigning ones: "And *judgment* was given unto them." Verse 4. In verse 6, however, it is sometimes objected that these privileged ones are said to be "priests," and that the work of priests was invariably to present offerings and make atonement for sinners. It is true that was one of the duties of a priest in the old dispensation, but it was not the only one. Whoever will carefully read the book of Leviticus, cannot fail to see that a great part of the priestly work before the nation of Israel had kings over them, was to pass judgment on the thousands of cases that were constantly coming before them for adjustment.

In the case of a man suspected of having the leprosy, he must appear before the priest to have a judicial decision as to whether or not he was unfit to be in society. Leviticus 14. Before a man could be stoned to death for any offence, the priest must render such a decision after an investigation of the case. If difficulty arose between two about property, they must take the matter before the priest for arbitration, and abide his decision. See Deut. 17:8-13. This system was recognized by our Saviour when he was here on earth. In the case of healing the leper, Jesus said to him: "Go thy way, show thyself to the priest." Matt. 8:4. This leper had been denied the society of the world by the word of the priest, because of his leprosy. Now should he attempt to return to society without first seeing the priest, and getting a release from the restriction placed on him, he would be counted unfit to live.

The apostle also refers to the Levitical system, in 2 Cor. 3:6-8. He speaks of himself as being a minister of the new testament (covenant), which did not require him to minister death to the offender, as did those who ministered in the old dispensation. There the priests were ministers of judgment; here ministers point the sinner to Christ, and leave him in his hand to be dealt with according to his deserts in the last day.

The language of the New Testament employs largely the symbols and figures of the Old Testament, to elucidate the work of Christ. As it was in the government of God over the Israelites, so it will be when God again separates his Israel from the people of earth. There he made men priests of God, to point the sinner forward to Christ, and also employed them to execute justice on the incorrigible. Here men become priests as soon as they enter the service of God. "But ye are a chosen generation, a royal priesthood." 1 Pet. 2:9. Also in verse 5 it is said: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." All God's people in this dispensation are priests, and as such are supposed to point sinners to salvation. But as it was in the type, so it will be in the antitype; those who are finally found incorrigible, will have judgment pronounced upon them by those who have been of the royal priesthood on earth, and are then transferred to the courts of the King above. Thus they are represented as *reigning* with Christ a thousand years between the two resurrections, and the system ordained of God in his government of Israel, is made to reflect itself through the language of the inspired penman, as that which will be the antitype of the ancient priestly work.

J. O. CORLISS.

IS GOD PARTICULAR?

SOME people think the Lord is not very particular that they should do exactly what he says. The reason why they think so must be that they are not particular, and they therefore conclude that God is not, and that it makes no difference whether they do just what he says, or make some slight variations which seem to them to be just as well.

But the Lord charged his people anciently, saying, "In all things that I have said unto you be circumspect." Ex. 23:13. And the Lord himself has given example of exactness in his dealing with his people, from which we should learn to be very exact in paying our debts, whether it be debts to our fellow-men, or the tenth to God, which he justly claims as his.

He claimed the first-born of all Israel as his, because of the fact that he spared their first-born when he slew the first-born of the Egyptians. But when he took the Levites to do the service of the sanctuary instead of all the first-born of Israel, and caused them to be numbered, and also all the first-born of Israel, of the Levites there were found to be 22,000, and of the first-born of Israel, 22,273. This was very nearly equal, only 273 difference in so large a number. We might have said that that was near enough anyhow. But the Lord did not think so. He required that five shekels apiece of this odd number be paid into the treasury for the benefit of his priests. Num. 3:39-51.

This example should teach us to be very exact to "render . . . to all their dues;" to be upright in our deal toward God and men; and to realize the importance of being circumspect in our obedience—careful to do just what he has commanded, knowing that a substitute will never be acceptable in his sight. "In vain do they worship me, teaching for doctrine the commandments of men."

R. F. COTTRELL.

SHALL WE BE THERE?

WHO'LL enter through the pearly gates,
Where everlasting joy awaits
The ransomed of the Lord?
For them all tears are wiped away;
For them shall shine an endless day—
Eternal their reward.

No finite mind can grasp the thought,
The bliss with which that life is fraught
No mortal tongue expresses,—
A life for ever free from sin;
Nor pain, nor death can enter in,
Nor ever joy be less.

How could we bear the pain and strife,
And all the ills of this sad life
Of toil and misery,
But for the hope one day to rest,—
One day to stand among the blest,—
And live eternally!

O shall we walk those streets of gold?
Shall we those jasper walls behold?
In that all-glorious land?
Victorious over death and sin,
Shall we that crown of glory win,
And sing among that band?

Redeemed from earth with Jesus' blood,
A vast uncounted multitude
Arrayed in robes of white?
By living fountains we shall stray,
Our tears for ever wiped away,
For ever God our light.

Yes, "whosoever will," may there
The water freely take, and share
The glories of the blest;
And all who love the Saviour here,
Who long to see their Lord appear,
May enter into rest.

E. J. JOHNSON.

"BREAD FROM MY HOME."

THE *Swiss Almanack* tells of a young French soldier who lay as if dying in a hospital at Geneva. Far away in his native village in Brittany, was an old father over seventy, a mother and a sister. As he lay there one day, he told a comrade that he would dearly like to see his old father once more. A letter was written to the family, and his father started at once. Arrived at Geneva, after many difficulties, he hastened to his son, who expressed the satisfaction he felt in seeing him before he died. "Ah, no!" said the old man, "you must not die. Courage, lad! I have brought money, and will buy everything you need." But the youth protested that he had everything he needed now, and that all sorts of things were brought to tempt his appetite, but he could not touch them. The poor father was quite discouraged at the weary and wasted boy, and feared he had only come to take his dead one home. Then, all at once, it occurred to him to draw from his knapsack one of the common loaves of rye bread, such as are eaten by the peasants of Brittany.

"Here, my son, take this, it was made by your mother!"

The sick lad turned his heavy eyes, and stretched out his hand greedily, crying, "Give it to me, father; *I am hungry!*" As he ate his eyes lighted up, the blood came back to his face, and large tears rolled down his cheeks, as he said, "*It's so good! so good!—the bread from my home!*" From that time he began to recover, and fifteen days later was able to start on the homeward journey. All the way he repeated: "When shall I get there, where I may always eat from our good black bread, made by my mother?"

Are there not among the soldiers of the Lord some who in this far and foreign land are wounded, and weary, and faint and helpless. Nothing that earth affords can satisfy or refresh them. They feel an inward hungering and thirsting and longing for which earth has no remedy. How many of the Lord's dear children are thus fainting and despondent? Oh, that they knew that the true remedy for all their weakness is the bread of God, which comes down from Heaven, and which if a man eat he shall never hunger. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." O hungry soul, lay hold on the heavenly bread. Search the living word, and look to the living Christ. So shall your strength be renewed, so shall the faintness and the weariness and infirmity of your life give place to strength and vigour and courage; and your cry shall be, "Evermore give us this bread," and your longings shall go forth for the time when you shall sit at the Father's table, and hunger no more, neither thirst any more, but shall know by glad experience how blessed "are they that shall eat bread in the kingdom of God."—*Common People.*

CHRISTIANITY AND BUDDHISM.

COMPARISONS have frequently been made between the spread of Buddhism and the spread of Christianity in China, and arguments drawn therefrom to prove that Buddhism is peculiarly adapted to the Chinese character and mode of thought, while Christianity is something entirely foreign, and is not likely to prevail. Such arguments and inferences are unfair and illogical in the extreme. In studying the history of the introduction of Buddhism into China, we are forcibly struck with one fact, and that is the slow progress it made. Coming as it did under imperial patronage, propagated by scores and hundreds, and later on by thousands of missionaries, it was three hundred years before it gained a general recognition, and double that period before it could be considered in any wide sense a popular religion; and when it did come it was in so modified a form that in many important points it could scarcely be recognized as the same

religion that had spread to Ceylon and Burmah. It appropriated much that seemed at variance with its own system. It adopted idols already worshipped, and gave them a place in its pantheon. It not only countenanced the worship of ancestors, but adopted the system *in toto*, setting up shrines in every monastery to the founders and abbots in succession.

Yet, notwithstanding these concessions and modifications, it was more than three centuries before it prevailed. Where, then, is the force of the argument that would by such comparisons prove Christianity a failure? We might contrast the two systems, and show that rather than give them a modified or impure Christianity we would give them none at all. We might show that where Buddhism panders to and encourages false systems already existing, Christianity maintains an attitude of uncompromising hostility, and ask that under such different circumstances at least double the time should be allowed for Christianity to prevail; but we simply ask that an equal time be allowed to each, —nay! let Christianity have one century where Buddhism has three, and we will abide by the results.

Another comparison between Buddhism and Christianity has been suggested. On the last day of the year A.D. 68 the first Hindoo missionary arrived in the capital of China, coming, as was believed, in answer to a vision from Heaven. He saw the Emperor,—an honour reserved only for the highest officials,—was entertained in the office of the White Horse,—so called because the embassy that escorted him had ridden all the way from Cabul on white horses,—and was installed as spiritual guide and instructor to the ruler of that great empire. Thirteen years previous to that event two missionaries, in answer to a Divine call, crossed the dividing waters and entered, the first Christian teachers to the continent of Europe.

Contrast the reception of Paul and Silas with that of the Buddhist teacher in China as they were whipped and imprisoned in the city of Philippi; contrast the results of their missions. Buddhism has covered China with temples and monasteries, overrun the land with an ignorant and indolent priesthood, and enslaved the people by a host of delusions and superstitions; while Christianity in the same period has covered Europe and America with churches, schools, hospitals, and charitable institutions of every kind, and has been the constant friend and patron of learning and all intellectual progress. These two systems have met in China, and it becomes the mission of Christianity to repair the desolations of Buddhism and give to the people the sympathy and relief they long for, but vainly seek, from creatures of their imagination.—*Rev. C. B. Henry, in "The Cross and the Dragon."*

A DEFERRED JUDGMENT DAY.

THE popular theory of a judgment at death is untenable in view of the fact that the good or evil of a man's life has by no means expended itself at the hour of his death. As the "bard of Avon" has it, "The evil that men do lives after them;" and this is equally true of good influences, which, like the eddying circles from a pebble dropped into the water, may extend to the outermost boundaries of the sea of time.

A writer in the *Watchman*, in describing his emotions at coming unexpectedly upon the house in Paris in which Voltaire died, gives expression to this idea, in language which we would be glad to believe his pulpit utterances do not contradict on funeral occasions. Referring to the noted infidel's death, he says:—

"Would that his influence had died in that house, and that my eye here in Paris or somewhere else might rest upon some monumental edifice on which should be inscribed, 'Died in this house;' but no, it will live to the end of time; and so, for Voltaire, as well as for all who have lived and wrought good or evil, the judgment day has been deferred till the whole of the world's work is done."

A better reason for a deferred judgment day could not well be given. While the ultimate doom of every man is fixed at the close of his probation, the enormity of his guilt or the beneficent influence of his goodness can never be measured until the light of eternity exhibits its full results. Hence a judgment the decisions of which shall render "to every man according to his work."

WM. C. GAGE.

WAIT.

I SAW the proprietor of a large garden stand at his fence and call over a poor neighbour.

"Would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then, bring your basket."

The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile, quiet and hopeful. At length he reappeared with a well-replenished basket, saying, "I have made you wait a good while; but, you know, the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all, "What shall I give thee? What shall I do for thee? Ask and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! How long!"

At last he comes to me—how richly laden! And kindly chides my impatience, saying, "Have I made you wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold! Fruits more rich than I had asked for; and I pour out my heart's thanks to my generous Benefactor, and grieve that I distrusted him; and I carry away my burden with joy, and find that the longer he makes me wait, the more he gives.—*Home Circle.*

MOSES AND CHRIST.

FAITH in Moses and faith in Christ go together. The Bible in its entirety is the word of God, and as such is vital to our faith. On the inspiration of the Scriptures rests the deity of Christ and all the truths of Christianity. There are some who want to take the Old Testament from the New and are even asking whether it is wise to give the Old Testament to the heathen. How can you separate the two? Place the New Testament in the hands of the heathen and let them begin at the first verse. "Jesus, the son of David." Who's David? Read on. "The son of Abraham." Who's Abraham? we never heard or read about him. What a hopeless muddle you get into at the very start! And then as to the references and quotations, what are you going to do about them? But I want to introduce you to the supreme witness, and if this does not settle it, it ought to do. While men are squabbling over the Old Testament, and trying to tear it to pieces, there is one, the Lord Jesus Christ, who testifies to the truth of its statements. You will hardly charge him with lack of mental ability, will you? What does he say? "If ye believe not Moses ye will not believe me." There are some who give Christ the direct lie by saying Moses did not write the Pentateuch, but he, the wisdom of God, had no doubt about it. He placed himself by Moses, and with him stands or falls.—*Rev. A. G. Brown.*

SELF-RIGHTEOUSNESS.

"It was ever my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practical virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to note the faults of thy brethren.'"—*Selected*

It is but a minute,
And then it is gone;
But put something in it,
And that will live on.

And thus made immortal,
Thy moments shall be
The arch of a portal
Of triumph for thee.

Home and Temperance.

"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.

HEART AND TONGUE.

ONE Mr. Tongue, of much renown,
Who lived at large in Tattletown,
Was mischief full, and wicked, too,
As all could tell if Tongue they knew.

The statute brought, the charge was plain,
That Tongue was full of deadly bane.
Tongue then was seized, to court was brought,
Pleading himself the impending suit:

"'Tis neighbour Heart," said Mr. Tongue,
"Who leads me into so much wrong.
I should be good, as neighbours are—
As Mr. Nose, or Eye, or Ear,

"If neighbour Heart, who lives below,
Were changed by grace, or made anew.
'Tis very hard to bear the wrong
Of neighbour Heart," said Mr. Tongue.

The plea was sound of Mr. Tongue,
Jurors and judge said all as one;
While neighbour Heart is all so wrong,
No good, they said, could come from Tongue.

The court decide, as the best good
To renovate the neighbourhood,
That Mr. Heart *must be renewed*,
Or never Tongue can be subdued.

—Selected.

EDITH'S OBJECT LESSON.

EDITH had just come in from walking; and, as usual, she had a book under her arm. For if Edith's walks did not lead her near the library building, they were apt to turn in the direction of some acquaintance or schoolmate who was ready to lend a "perfectly splendid" book.

She hastily put off her wrappings, and was soon cosily nestled in an easy chair, and so deeply interested in the new volume that she never noticed grandma's entrance, much less thought to offer her the comfortable seat; so deeply interested that she gave no heed to her mother's request to put on little Fred his rubbers and mittens, until the request was twice repeated; and then, I am sorry to say, Edith closed her book, and went with very bad grace and a decided frown on her brow to attend to the little brother.

And all through the evening, instead of adding anything to the social enjoyment of the family, Edith sat apart, her pretty head bowed over the book in her hand. Uncle Will was visiting at the house, and had noticed how very much reading his young niece seemed to accomplish. At first, he was pleased; for Uncle Will was very fond of books, and thought Edith was developing a good literary taste.

But when he talked with her about standard works of history and fiction, he was surprised to find how very little she knew of any of his favourites. He was not long surprised when he began to examine some of the many volumes which Edith brought home with such frequency, among her school books, borrowed from other girls, or loaned from the library.

The "Bride of the Wreck," "Ghost of Raven's Hall," or "Last Heir of Merton," were not exactly the kind of reading Uncle Will thought best fitted to foster a fine, pure taste, or make a young mind and heart stronger and better.

He said nothing yet to Edith; but he thought a good deal of his bright, pretty niece, and his eyes were often fixed thoughtfully upon her, as she pored over her books, or sat dreamily gazing into the fire when the shadows grew too thick to see the pages filled with such unreal but fascinating tales.

Uncle Will was perhaps a little graver than usual this particular evening, after Edith was so ungracious in performing simple duties.

"Have you any special engagement after school to-morrow?" he asked, when Edith bade him good-night.

She looked up brightly, for Uncle Will so frequently had a nice treat on hand.

"No, sir; only to take back Fanny Merle's book, and get one Ellen Winton promised to lend me."

"I will send back the borrowed book, and the other can wait, I am sure. I want you to go to the museum with me."

"Oh, thank you, Uncle Will! That is so very nice."

Edith was all ready at the appointed hour. She had been to the museum before,—yes, many times; but going with Uncle Will was quite different from going with any one else. He had a way of telling about the beautiful pictures and statuary and various curiosities, that made them seem something more than mere canvas and paint, and marble or bronze.

And so to-day they went slowly from one department to another, looking at the wonderful, beautiful objects, and Uncle Will talked pleasantly about many things, and answered Edith's questions clearly and patiently.

At last they paused before a case full of many strange things.

"Look, Uncle Will," said Edith; "what is this piece of gray-looking stone with these funny marks upon it?"

"Cannot you tell? Look closely," said Uncle Will.

"I don't think it is writing of any kind," said Edith, peering into the case. "They look like—yes, I am sure they must be *bird-tracks* of some kind. But so large!"

"They are bird-tracks, my dear. The foot-marks of some great fowl that lived ages ago, when the stone you see was a soft, miry mass, on which these claw-prints were easily impressed."

"How very strange," said Edith, "to think that a bird living so long ago should have left tracks behind that we can see to-day."

"Very strange," said Uncle Will, smiling. "But these are only a few of the many wonderful tracks of past ages written on the rocks. Did you ever think, Edith, that all of us—especially young folks like you—are making prints

which, like these bird-tracks, may last long after us?"

"Why, how, Uncle Will?" asked Edith.

"I told you this rock was once a soft substance, into which these great claws easily sank. As ages passed by, the mire hardened until that foot-print was a part of the rock, never to be effaced."

"Young people's minds and hearts are very much like the soft mass; and the thoughts they think, the persons they associate with, the books they read, are all doing something toward making foot-prints. If evil, impure images walk often through the young mind and heart with wrong, untrue ideas about life and its duties,—these things will surely leave their ugly prints growing firmer and firmer, deeper and deeper, until they can never be effaced. And so again, good, sweet, loving thoughts and endeavours will as surely leave their marks, too. Then ought we not to be very careful about the marks we are making as we go through life? careful about things that may seem very trivial in our daily lives; and I know of nothing which may leave deeper marks of good or evil on young hearts than the books they read."

Edith's face had flushed deeply, and she listened to her uncle with her eyes fixed upon the strange, uncouth marks before her.

Although she was overfond of foolish, unprofitable books, Edith was a bright, sensible girl, and knew directly, from the beginning of her uncle's talk, why he had brought her to the museum, and to this particular case.

She felt ashamed; but, as they left the museum, she looked up bravely, and said, with just a little tremble in her voice:—

"Uncle Will, I know what you mean, and I will try to be making better foot-prints."—Mrs. Lucy Randolph Fleming.

A "HUNGER-STRIKE."

ONE of the most extraordinary strikes on record, even in these days of strikes, was entered upon in July, 1882, by Russian political prisoners in Kara. Some having made an attempt to escape, all privileges were taken away from political prisoners, and they were crowded into narrow cells, without room for locomotion, and with no occupation for either minds or bodies. Their position soon became unbearable, and the means to which they resorted in their desperation is thus described by Mr. Kennan in the *Century*:—

No other reply was made to their petitions and remonstrances than a threat from Khalturin that if they did not keep quiet they would be flogged. With a view to intimidating them Khalturin even sent a surgeon to make a physical examination of one political, for the avowed purpose of ascertaining whether his state of health was such that he could be flogged without en-

dangerous his life. This was the last straw. The wretched state criminals, deprived of exercise, living under "dungeon conditions," poisoned by air laden with the stench of excrement-buckets, and finally threatened with the whip when they complained, could endure no more. They resolved to make that last desperate protest against cruelty which is known in Russian prisons as a "golodóvka," or "hunger-strike." They sent a notification to Major Khalturin that their life had finally become unendurable, that they preferred death to such an existence, and that they should refuse to take food until they either perished or forced the Government to treat them with more humanity.

No attention was paid to their notification, but from that moment not a mouthful of the food that was set into their cells was touched. As day after day passed the stillness of death gradually settled down upon the prison. The starving convicts, too weak and apathetic even to talk to one another, lay in rows, like dead men, upon the plank sleeping-platforms, and the only sounds to be heard in the building were the footsteps of the sentries, and now and then the incoherent mutterings of the insane. On the fifth day of the "golodóvka" Major Khalturin, convinced that the hunger-strike was serious, came to the prison and asked the convicts to state definitely upon what terms they would discontinue their protest. They replied that the conditions of their life were unbearable, and that they should continue their self-starvation until the excrement-buckets were taken out of their cells, until they were permitted to have books and to exercise daily in the open air, until they were allowed to direct the expenditure of their money for better food and better clothing than were furnished by the Government, and until he (Khalturin) gave them a solemn assurance that none of them should be flogged. The commandant told them that the talk about flogging was nonsense; that there had never been any serious intention of resorting to the whip, and that, if they could end their strike, he would see what could be done to improve the material conditions of their life.

Not being able to get any positive assurances that their demands would be complied with, the prisoners continued the "golodóvka." On the tenth day the state of affairs had become alarming. All of the starving men were in the last stages of physical prostration, and some of them seemed to be near death. Count Dmitri Tolstoi, the Minister of the Interior, who had been apprised of the situation, telegraphed the commandant to keep a "skórboi leest," or "hospital sheet," setting forth the symptoms and condition of the strikers, and to inform him promptly of any marked change. Every day thereafter a feldsher, or hospital steward, went through the cells taking the pulse and the temperature of the starving men.

On the thirteenth day of the "golodóvka" Major Khalturin sent word to the wives of all political convicts living at the Lower Diggings that they might have an interview with their husbands—the first in more than two months—if they would try to persuade them to begin taking food. They gladly assented, of course, to this condition, and were admitted to the prison. At the same time Khalturin went himself to the starving men and assured them, on his honour, that if they would end the hunger-strike he would do everything in his power to satisfy their demands. The entreaties of the wretched, heart-broken women and the promises of the commandant finally broke down the resolution of the politicals, and on the thirteenth day the first and most obstinate hunger-strike in the history of the Kara political prison came to an end.

SEEING AND HEARING.

DR. URBANSCHITSCH, of Vienna, has for some time past been engaged in a series of experiments on the mutual action of the sense organs, and the results he has obtained are most curious. The senses of sight and hearing were shown by these experiments to be to some extent dependent on each other. Coloured plates were placed at a distance where the colours could scarcely be distinguished, but on the production of various sounds the colours were more readily recognized, the colours becoming the more distinct the higher the pitch of the same. Printed matter could also be read in a dimly lighted room much better if the ears were simultaneously employed in receiving sounds than in complete silence. In like manner the activity of the eyes aid in the recognition of sounds. The ticking of a watch was found to be more easily heard in the light with the eyes open than in the dark with the eyes closed. Various colours of light were found to vary in their effects upon the auditory organs, red and green strengthening and the blue and green weakening them. In the case of taste and smell corresponding effects were observed. Light in general, and particularly red and green, heightens their sensitiveness, while blue and yellow, and still more darkness, reduce it. If a person is exposed to red and green light he can taste, not merely with the anterior edges of the tongue, but with its whole surface.—*Christian Globe*.

ALCOHOL ON THE CONTINENT.

It is a general belief that there is little of drunkenness on the Continent, and casual visitors undoubtedly see but little to alter this belief. But facts are coming to light which show that drunkenness is far more common than is supposed. The Anti-Alcohol Congress at Paris has come to an end. One of many saddening facts it brought out is that there has been an increase of five thousand dram shops in

Paris since 1880, when the number was 24,000. The consumption of alcohol has been trebled in thirty years, and as much as 36,000,000 gallons have been manufactured out of potatoes for the French market. The average yearly consumption per adult man is over twelve quarts. We are glad to know that women and children have not yet learned to tipple in these gin-shops. Between 1875 and 1885 the consumption of alcohol has doubled. Strangely enough the consumption is least in the wine-producing countries of the South. It is most deplorable to find that drunkenness among children is on the increase. In Austria this is particularly noticeable, many cases of nervous diseases being traceable to the use of alcohol. The Congress resolved that the Governments of the world should be asked to impose a prohibitive duty on alcohol, and exempt from duty tea, coffee, and other ingredients for Temperance drinks.—*Christian Commonwealth*.

MODERATE DRINKING AND BLINDNESS.

A NEWSPAPER correspondent recently asked an eminent oculist, "What are the causes of blindness, doctor?"

"Whisky often causes incurable blindness," was the reply. "The steady drinking of this spirit causes a disease called *amblyopia potatorum*, and it is the moderate drinker who becomes the victim of this disease, the man who takes his three or four glasses a day right along. The man who goes on a spree is not the man who will suffer, because he generally throws it all up again, but the respectable moderate drinker who never takes too much or oversteps the boundary line of decency, but goes around half full all the time, exposes himself to the risk of losing his eyesight, which in this case is incurable. Tobacco used to excess produces the same condition, but it is very difficult to differentiate the two, as the smoker generally drinks more or less. Another cause of blindness is the moderate and steady use of quinine. This has, to my own knowledge, produced absolute incurable blindness in three cases, and in one case death preceded by total blindness."

ANCIENT BOOKS.

IN Job's time, it was the custom to write on lead, and the Norseman authors wrote all their books on beechwood, or "bog," from which our word *book* is derived. Cleanthes, the philosopher, was so poor that he wrote his immortal work on shells, and there is to be seen at the Strozzi Palace, at Rome, a book made of marble, whose leaves are cut to marvellous thinness. The Koran was inscribed on the shoulder-blades of sheep; the Iliad and Odyssey of Homer, we are told, were first written upon serpents' intestines, and in characters of gold. The scroll was one hundred feet long.—*Selected*.

THE PRESENT TRUTH.

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

LONDON, SEPTEMBER 26, 1889.

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FROM LONDON TO THE CAPE.

WE left London on Friday, July 19, and reached the boat, *Norham Castle*, at Dartmouth, in the after part of the same day. We arrived at Lisbon on Monday morning. The boat anchored out a little way from the city and remained there throughout the day, so the passengers had an excellent opportunity of visiting the town and viewing places of interest.

What made the city of more than usual interest was its being the scene of the earthquake of Nov. 1, 1755, mentioned by the prophet in the sixth chapter of Revelation as preceding the notable dark day of May 19, 1780. "And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."

From the city of Lisbon we proceeded to Madeira, which is the principal island of a group by that name, which we reached on Wednesday, one week from the time when the steamer left the London docks. Funchal is the capital, and, as the boat lay anchored a short distance from the city, the natives, like a flock of sea-birds, surrounded the vessel, anxious for the passengers to throw over coins from a half-penny upward. Half a dozen or more would dive for these pieces of money, and the most expert would bring them up. Some would also dive from the boat which hung above the upper deck, a distance of forty or fifty feet.

From Madeira we had a rough passage, the wind being directly against us, and many found it necessary to remain in their berths, while others enjoyed the rocking of the boat as it tossed like a bubble upon the waves.

Among the passengers on board the ship we formed many pleasant acquaintances. There were many natives of South Africa returning home, quite a number of whom lived in Cape Town. Others were seeking their fortunes, expecting to find them in the gold mines of Johannesburg, which already has a population of 40,000. There was also a party of nine young men and women, Swedish missionaries *en route* for Zululand, who expected to learn the language after finding their field of labour. We formed a pleasant acquaintance with them, and could but admire the spirit of consecration and sacrifice they manifested in giving themselves to so noble a work. One of them was a youth only fourteen years

of age. When sea-sickness did not prevent, they held daily meetings in the steerage, where they sailed. A constant effort was put forth on the part of some to learn English. In short, they manifested a spirit daily to prepare themselves for the work to which they had given their lives; for from them we learned that they never expected to return, but that others would soon join them.

We had an opportunity of experiencing that which, to voyagers who suffer from sea-sickness, is most important, that is, kind care and attention when ill. And this kind attention was not confined to any one class of passengers, but the second cabin and the steerage, as well as the first, received considerate care. The captain made frequent visits to both second class and steerage passengers, and would suggest things that would add to their comfort. The chief stewards, and others in responsible positions, were not unmindful of the wants of the passengers, and would inquire after those who were ill, and see that everything which the ship afforded was provided for them; and these favours were not left in the hands of under stewards to be dealt out according to the fees received, but were given out without partiality, and all seemed anxious to do their best to relieve those suffering on account of the rough passage. After more than forty thousand miles of sailing on both the Pacific and the Atlantic, it is but an act of justice to the officers of the *Norham Castle* to state that we have never seen kinder attention shown to those who did not feel able to take care of themselves. So marked was this, that it was a subject of discussion on the boat, and it was the testimony of those who had travelled on other boats of this line that this was not peculiar to the *Norham Castle*. Judging from what we saw and experienced, we can heartily recommend the Castle line to any of our friends desiring to reach any port touched by its boats. A piano is provided for use of the second cabin passengers, and they have access to the library of the saloon. The rooms for the third class were on the same deck as the first and second, and were lighted by gas, well ventilated, and with a large port-hole in each, which was kept open when the sea would admit of it.

We arrived at Cape Town one day late, having been on the water three full weeks from the day we left Dartmouth. With our field glass, we spied our friends on the dock, who met us with a warm welcome that was appreciated. We felt that we had reached home among them. We were also much pleased to form new acquaintances of those whose hearts had been united by the solemn truth that pertains to this time. The truth of God has ever bound the hearts of God's people in the closest sympathy. No tie is

so sacred, no affection so pure as that which is sanctified by the truth revealed in our Lord and Saviour Jesus Christ. Said our Saviour, "In the world ye will have tribulation, but in me ye shall have peace. Ye are not of the world, therefore the world hateth you." Trials and difficulties we will have to meet all through the journey of life, but the Spirit of Him who died on the cross for us, who left glory and came to this earth, is what unites the people of God; and this union will be appreciated more and more as we near the consummation of all things.

We remember with interest in our daily prayers our friends left in London, and others who are engaged in the work in the different parts of the world.

THE SABBATH BEFORE MAN'S FALL.

"THE Sabbath was made for man," were the words of Him who was its Lord. Jesus Christ, the Lord of the Sabbath, in this declaration makes no exceptions, singles out no class, and limits it to no particular people; but with all the authority he possessed he makes the clear, unequivocal statement that it was made for man, for the race, of whom "*the man*," as the original expresses it, was the representative head. Our Saviour knew for whom the Sabbath was made, because it was he who made it; for "all things were made by Him, and without him was not anything made that was made." John 1:3.

Since this Divine institution is universal in its nature, and was designed for all mankind, we should expect to find Inspiration introducing it at a time which would synchronize with the creation of man, for whom it was made. Such is actually the case. The first chapter of Genesis tersely presents to us the Creator's work, so far as this world is concerned, during the first six days of time. We there learn that on the sixth day man was created in the image of God. Verse 27. The formation of man seems to have been the crowning act in the six days' work of creation. At the command of her Author the earth comes forth, and with consummate skill and almighty power she is covered with vegetable and animal life. Last, but not least, man is created, innocent, upright, and God-like, "a little lower than the angels." In order that man might keep fresh in his mind the eternal power and Godhead of his Creator, and be able in a measure to understand by the things that are made the invisible things of God "from the creation of the world" (Rom. 1:20), the Lord gave to him a memorial that would in a most eminent sense serve such a purpose. Such a memorial is the Sabbath of the Lord our God. Upon the seventh day of that first weekly cycle God rested or sabbatized, thus making that day his

rest day. Gen. 2:2. After he had rested upon that first seventh day of time, and the day was past, he placed his blessing upon it; nor does he stop with this, for after blessing the day he sanctified it, or set it apart to a holy or religious use. God's rest day thus blessed and sanctified was given to Adam in his unfallen state.

Its weekly observance brought to mind the fact that the true God was the One who created the heavens and the earth. The reason for its observance is thus stated in the commandment: "For in six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

The second chapter of Genesis and the fourth commandment present to us the successive steps taken in making the Sabbath what it is, a sacred, holy day.

1. A Divine Being rests upon the day.
2. He blesses it. 3. He sanctifies it, or sets it apart for a holy or religious use. We search in vain the Scriptures of truth for a record showing that any one of these steps have ever been taken in reference to the first day of the week. The word of God nowhere calls the Sunday, or the first day of the week, the Sabbath or Lord's day, nor does it apply any sacred title to it whatsoever. Neither is there any scriptural evidence that the original blessing and sanctification of the seventh day have ever been removed by Him who blessed and sanctified it at the close of creation week.

After man had fallen and had lost his Eden home, he was instructed to offer sacrifices, and through types and shadows show his faith in the Crucified One. Connected with the typical and shadowy system which was introduced after man's fall there were several ceremonial sabbaths, occurring annually. When the cross of Christ was reached all these shadows which pointed to it then ceased, and the annual sabbaths were done away. Col. 2:16, 17. The weekly Sabbath was made before man's fall, before the shadows were introduced, and therefore could not be a shadow. It is given to man, as a relic of Eden, a memorial of the work of creation, and when redemption shall be completed and the saints of God shall enter upon their eternal inheritance in the earth made new, then will the Sabbath of the Lord our God be observed from week to week, for ever and ever. Isa. 66:22, 23.

R.

THE SEVEN CHURCHES. NO 5.

THYATIRA, THE FOURTH.

"AND to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and

thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto each one of you according to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say: I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father; and I will give him the morning-star. He that hath an ear, let him hear what the Spirit saith to the churches." Rev. 2:18-29, Revised Version.

The Son of God, whose piercing, burning gaze, like the flame of fire, whose feet had trodden the fulness of affliction and tribulation, addresses Thyatira, the "daughter's city," or "sacrifice of contrition." The period covered by the Thyatira state of the church began in 538 A.D., when the bishop of Rome became "head over all the churches and corrector of heretics," and the suffering of the people of God began. It was the great tribulation of the people of God such as never had been before or would be again. Matt. 24:21. It was designed to purify the church, and also to manifest the evil result of following the ways of man instead of the ways of God. The sacrifice of the church was the sacrifice of contrition for having departed from God. Sorrowing and repenting was the church, but God remembered her works, her love, her faith, her patient endurance. Her children loved not their lives to the death, and millions witnessed to the trust of God and their faith in Christ by their blood. If the correct meaning of Thyatira be "daughter's city," it may refer to Babylon, "that great city, which reigneth over the kings of the earth." Rev. 17:18. In this city of confusion God's people were scattered. It was the great antitypical Babylonian captivity, when the people of God hung their harps on the willow, and mourned for better days. It was the world's midnight, the triumph of the papacy. But little light shone out

from the dense moral darkness which enshrouded Church and State. Yet there were a few who had light. In monastic cell, in cloistered abbey, in caves of the mountain, in the deep recesses of the untrodden forest, there were copies of the "lamp of life," the word of God, which were read with deep devotion by hooded monk, by cowed priest, by Alpine peasant, by devout Waldensian, and Albigensian. Many yielded not one jot or tittle of faith. They were obedient to all the commandments of God. And from many a mountain fastness ascended the prayer of faith, the fervent exhortation, the devout reading of the sacred Scriptures, the psalm of praise on the sacred day of God, the seventh-day Sabbath.

Others in the open mart of the world stumbled in the moral darkness, and suffered the antitypical Jezebel, the harlot Rome, to lead them from the pure word of God. Their children were sprinkled; the commandments of men were exalted to a level with the precepts of God. Their children grew up more blinded still, and many departed entirely from the faith. Many who retained the faith in some measure still drank of the wine of Babylon's fornication, unlawful connection with the world. The fruits of this were manifest in the Reformation, where many of the reformed churches were united with the State, forgetting him who said, "My kingdom is not of this world."

God would have been merciful to Rome. Judgments, by war, famine, and pestilence came upon her; but she repented not. At last the great "mystery of iniquity" was revealed in all its innate wickedness, and, deserted by its paramour, the State, its power was broken. God manifested himself to his people in his judgments against her; the days of tribulation were shortened. The burden borne by the faithful had been enough, he would put upon them none other than that of the overcoming of sin.

"Hold fast till I come." It is his second coming here brought to view. The Babylonian church, as a whole, was cast off, when the churches of the Reformation arose; but the system, the profession, remained, and in some countries almost universal, and in many supreme. There still remained faithful hearts, seeking for light in darkness, walking in all they had, in her fold. This would continue till the final and last call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. This call immediately precedes the second coming of Christ.

The overcomers, the ones who have borne for Christ through all the furnace heat—beaten, crushed, trodden down, put to death by the nations of earth—are to be exalted with Christ to have power over

the nations. They will sit in judgment on their persecutors, and, not with heat of vengeance, but with mind divinely illuminated, they will meet out to the oppressors their portion. 1 Cor. 6:2; Rev. 20:4. How appropriate to the martyred millions! But this promise is to all, "this honour have all his saints." Psa. 149. To those who hold fast till Christ comes, the morning-star is promised. The morning-star, or day-star, heralds the day. It is the brightest of all the orbs of night. Christ is the Sun of Righteousness, and his literal coming brings the day long foretold, which "knows no noon nor night." The day-star, then, must denote the special light which God will grant to his people who are steadfast in the light already received. It is the special communion with him, the special outpouring of his Spirit upon his church, when the earth will be lightened with glory (Rev. 18:1-4), when prophecy will no longer be needed (2 Pet. 1:19), the latter rain (James 5:7, 8).

The promises are for all. "He that hath an ear, let him hear what the Spirit saith unto the churches." Fellow-pilgrim, tired and persecuted, be not weary, hold fast till His coming. Be patient, brethren, unto the coming of the Lord; for it is drawing nigh. Christian, art thou seeking for light, desiring to know God's will? Study his word, walk in the light already received, and the light of God's countenance shall shine on thee, the day-star will arise in thine heart, and the promises will be fulfilled in thee. Forsake everything not founded on the word of God, built on the Rock.

M. C. W.

OUR MISSION AND WORK.

Our message is the proclamation of the Third Angel's Message of Rev. 14, with its associated messages, and its kindred truths. The friends of this message have every reason for encouragement, and every inducement to put on new zeal and energy in the work.

While there are yet some specifications to be fulfilled, it may be said that time has already demonstrated the correctness of our position. The truths we have to present, as all Bible truths always have been, are unpopular; yet they have made progress. The cause has met the most persistent and bitter opposition; yet there has been an increase of strength. The arguments and applications involved in our positions have been subjected to the severest criticism; yet they have grown brighter and clearer. We are not obliged to depend upon the sensational, or the occurrence of some startling event, to keep up our own interest, or that of others, in the work. Broad principles lie at the foundation of it. Prophetic fulfillments, covering mighty empires and long

generations, sustain the last superstructure, which is completing the prophetic edifice. Events now all point in one direction; and that is, to the completion of what remains to be fulfilled. If we are not correct, and what we expect is not about to transpire, then all prospects must be reversed, and the general tendency of events be made to turn in another direction. But this is not to be. We are soon to realize our hope.

There are no lines of prophecy upon which the light does not seem to be shining with sufficient clearness. Every specification finds its place; and harmony and unity appear from beginning to end.

If, for instance, upon such prophecies as the three messages of Rev. 14, especially the third, which is the last religious movement before the coming of Christ upon the great white cloud, there was doubt and uncertainty, so much so that we could not make it a burden of our work, though proclaiming the coming of Christ at hand, well might we lose confidence in our position, and lose our ardour in the work.

If upon such prophecies as that of the two-horned beast of Rev. 13, the last symbol introduced before the saints stand redeemed on Mount Zion, we found no place to make a consistent application, we might again cherish strong misgivings in regard to our position.

If upon the subject of the sanctuary we were obliged to look to the land of Palestine or the earth, as the sanctuary, without a particle of scripture for making such an application, and no reason to be assigned for it, we could not with much confidence urge our views upon the people.

If we were observing the first day of the week as the Sabbath, and finding in the Bible no time when, nor event by which, that day was made a day of rest, and no law, example, or instruction for its observance, we should appeal to one learned doctor, and he should give us one reason for it, and another, another, and a third should overthrow the other two, and a hundred voices were raised, but all in contradiction and confusion, how could we with any assurance attempt to teach the people, or with any heart engage in the work?

But how different is it with us on all these and many other subjects! We can give the third message its place. It is rightly connected with the messages that go before, and the coming of Christ that follows after. We can give an intelligent explanation of all the symbols contained therein. It is the burden of our work; and we can consistently declare that the great white cloud bearing down to earth the Divine Reaper, is soon to appear.

On the subject of the sanctuary, we are enabled to rest with peculiar delight.

Viewed in the light of the testimony of the Bible, the only light we know of for Bible subjects, it is all bright and glorious. It throws light on the types, light on the antitype, light on the plan of salvation, light on the present position of Christ, light on the prophecies, light on our past experience, light on the future, light everywhere. Thanks be unto God for the clear truth on the important subject of the sanctuary.

We come to the law of God and the Sabbath, and still find ourselves on firm ground. So long as we keep to the Sabbath of the Bible, we can tell when it was instituted, and why; we can point to the acts that gave it existence, and the law that enforces it; we can tell when it begins and ends all over the earth, and how it should be observed; we can point to blessings for its observance, and judgments for its violation; we can show the immutability and perpetuity of the law which guards it, and point to illustrious examples of its observance, in the New Testament as well as in the Old. There is no uncertainty, doubt, or obscurity upon the question; and those who defend this Sabbath, all bear this testimony and urge the same arguments in its support. The first day of the week lacks all these, and its supporters are in confusion. As in the case of the false witnesses brought against Christ, their testimony agrees not one with the other.

Our mission is thus shown to be specific and well defined. On these great truths Christendom is either asleep or apostate, and as a consequence the world lies in darkness and wickedness. The true light must shine before the end. "At eventide it shall be light." The Lord will have a people at his coming who have thrown off all antichristian and papal errors and corruptions. It would not be to the honour of his name or providence to have a people at his coming ignorant of the requirements of his law, which is the expression of his will. Much less can they expect to meet their Lord in peace who are living in rebellion against that law. "Not every one," says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Hence in the last message, "the commandments of God, and the faith of Jesus," are set forth as the standard by which the remnant are to regulate their lives. In no other way can a people be made ready, prepared for the Lord.

Such has been our work from the beginning. We have never been obliged to change our base or our aims. "On this line" the campaign is to go through. And the progress already made calls for gratitude of heart. The well established offices of publication in different parts of the world, the many works issued in dif-

ferent languages, the various missions in successful operation, that powerful agency for both the physical and spiritual good of men—the health institutions, the good results of the educational enterprise, the increased interest in the missionary work, all show that this message is soon to be what the prophecy declares it, a world-wide message, and that the close of its mission is at hand.

It bears the same relation to the second coming of Christ that the work of John the Baptist bore to the first. It is to go forth in the spirit and power of Elijah. Some of this power has been seen. Let us seek for more. With the Lord God of Elijah to help us, we can accomplish the work that is given us to do.

U. S.

THE GRACE OF PATIENCE.

THERE are many scriptures which highly commend the grace of patience, and exalt it to a position of the greatest eminence. Perhaps no other grace is spoken of more highly. The exercise of it produces the most important results. Saith the Scriptures, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. Surely if the work which patience will accomplish in us, if fully exemplified, will make us "perfect and entire," so we shall have need of nothing more, it certainly cannot well be over-estimated. But to have this "perfect work" of patience, we must clearly understand what it is. Webster defines it as, "1. The quality of being patient; the suffering of afflictions, pain, toil, calamity, provocation, or other evil, with a calm, unruffled temper; endurance without murmuring or fretfulness. 2. The act or quality of waiting long for justice or expected good without discontent. 3. Constancy in labour or exertion; perseverance." He defines "patient" as "bearing; enduring; suffering with weakness and submission; sustaining pains, trials, or the like without repining, murmuring, or fretfulness; bearing up with equanimity against that which is calculated to trouble, to distress, to depress, etc.; calmly submissive; constant in pursuit or exertion; persevering; calmly diligent."

These definitions are very clear, and forcibly express the meaning of this term. Patience, then, implies perfect self-possession,—the command of one's own spirit. It must be evident that the thoroughly patient man is the conqueror of circumstances; he has the mastery of himself; whatever evil may attack him which would have a natural tendency to throw him off his balance,—unpleasant feelings, moods, temper, distressing circumstances, unjust treatment, and criticism, abuse, injustice from friend or foe,—

not only cannot swerve him from his course, but cannot ruffle his spirit. He possesses an inward power to triumph over the evil within and without. He is the greatest of conquerors. He has conquered himself. "He that ruleth his spirit" is better "than he that taketh a city." Prov. 16:32. He never desponds, never weakens in his integrity, never becomes petulant, fretful, peevish, angry, or morose. In the midst of distressing afflictions, he has the power of self-possession, so that he can as calmly view the actions and motives of others as though in the height of prosperity. His feelings are not disturbed so that he cannot weigh all matters justly. All this victory is implied in Christian patience.

Is it any wonder that one who possesses this grace in its fulness is "perfect and entire, wanting nothing"? He has reached the highest state attainable in human life. But in saying this, do we not exalt it above other graces which inspiration places at the very height of excellence, such as faith and love?—Not necessarily. The fact is that the grace of patience cannot be obtained without the constant exercise and exemplification of both these, as well as other most valuable graces. Patience combines many of these. It is a composite grace. No person can develop true Christian patience by human power alone. Its root is love, a plant of heavenly origin. That love is drawn to the soul by living faith in God. Patience is a manifestation of trust and confidence in God and his promises, and faith is an ingredient always in them.

G. I. B.

(To be continued.)

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.

DRIFTING INTO THE BREAKERS.

A RECENTLY published "Guide to the Churches of London" shows that Ritualism is making rapid progress within the Established Church. During the past six years the number of Metropolitan churches has increased from 828 to 1,016. Altar vestments are now the rule in fifty-nine churches, as against thirty-seven six years ago. Altar lights are to be seen burning in 119 churches, as against sixty-four in 1883. The number adopting the "Eastward Position" has, during the same period, grown from 304 to 369.

Protestants in the Establishment who are alarmed at the spread of sacerdotalism in their midst can draw little encouragement from the attitude of their ecclesiastical leaders. The proposal for an Anglican monastic order, which was favourably received in the last meeting of the Lower House of Convocation, has, it

is said, been approved in guarded terms by the Archbishop of Canterbury and the Bishops of Lincoln, Southwell, Chester, Ely, Salisbury, and Gloucester and Bristol, and details of the scheme are being actively arranged for presentation at the next meeting of Convocation. The first unfavourable judgment given was by the Bishop of Manchester, who wrote: "I do not think that monastic orders are in accordance with the spirit of the Church of England."

The bitterness of the strife between the two divisions in the Church of England has been greatly intensified by the prosecution of the Bishop of Lincoln, and wishing to effect a reconciliation, Dr. Perowne, Dean of Peterborough, proposed a plan of compromise, which has been discussed in the *Record*. The plan does not at all commend itself to the Protestant party, as it is urged that it surrenders everything that the Ritualists claim. The Dean's argument is that the Ritualist is in the Church, and to try to force him out would be to run the risk of disestablishment; therefore he is to be tolerated, and the Rubric is to be so revised as to make legal all and even more than Ritualists claim, providing that such practices may be followed, but not requiring that they shall be. Writing in the *Record*, "An Old Soldier," generally supposed to be the Bishop of Liverpool, sums up his argument as follows:—

"At the rate we are going the Established Church will not last long. But I, for one, will never consent to purchase a continuance of her existence by the sacrifice of truth. Union and peace may both be bought too dear. Rather than take a step backward and get behind the Reformation, I would give up the union of Church and State, and even endowments."

There can be no question that the Protestant party would gain by such a step as the writer sees in the possible future of the Church of England. Sacerdotalism thrives under Establishments, but they are not at all favourable to the expansive development and spirit of Protestant truth. The present menacing attitude of the contending parties is a striking demonstration of the futility of legal enactments to bring men into a unity of faith.

W. A. S.

TWO SERVIAN REGULATIONS.

A FEW weeks ago a Servian newspaper correspondent reported that the sale of the Bible had been prohibited in Belgrade, and it was expected that the regulation would apply to all Servia. Since reading the report we have been watching to see what wicked thing this restless Government would do next, as a country that prohibits the Bible in these days gives sad evidence of national degeneracy. Whether the law referred to in the following quotation has been passed since the above interdiction does not appear,

but it is in every way worthy to be immediately associated with it. The London *Graphic* says:—

"Rigid Sabbatarians ought to go to Servia. The Metropolitan Michael has succeeded in getting a law passed, by which every kind of business is strictly prohibited on Sundays, and on all holy days of the Orthodox Church. Thus trade is stopped on 180 days in the year, and a tradesman recently caught infringing the law by selling a pennyworth of rice on a Church holiday was fined £4."

This means 180 days of enforced idleness for men who have no religious regard for the festivals of the Orthodox Church, as of course if such a regard existed they would not need to be thus compelled to be religious. It is said that the devil always finds some work for idle hands to do, and under these circumstances it is not difficult to understand the state of intrigue and unrest which has brought Servia into such prominence of late. The law is at least consistent in placing all of the church festivals, Sunday included, on the same basis, where they properly belong.

W. A. S.

FALSE WARNINGS.

THE great event of the second advent of Christ is frequently dealt with in the Scriptures, and its approximate time, its nature, and the events connected with it are clearly revealed, as also the special message of warning which was to go forth to prepare men for that day. Endeavouring to counteract this work of warning, the Scriptures show that the enemy would, on the one hand, raise up "in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

On the other hand, those who believe in that coming, the Saviour declared, would be in danger of being deceived by the false cries which would be raised. When it was said that he was in the desert they were to go not forth. If any should say, as do Spiritualists, that he is in the secret chambers, in the seance, they are to believe it not. At the present time there are some having a confused idea of the nature and object of the second advent, who are declaring that it is at Jerusalem that the event is to take place, and thither all of the Israel of God who would not be destroyed must go to meet the Lord. But the Saviour said: "If any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not." False Christs and false prophets were to arise, to deceive, if it were possible, even the elect.

However, the only ones who seem inclined to demonstrate their belief in the propriety of going to Jerusalem are the Romanists, and that with quite a different object in view. The Rev. J. Zeller, writing from Palestine says:—

"The Roman Catholics make it no secret that they are determined to conquer Palestine.

Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, "*Dieu le veut*."

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." And when he comes he will not find the elect congregated at Jerusalem; for "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

W. A. S.

The Missionary.

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

THANKSGIVING TIMES.

From low-bending fields and the orchards,
Nature has poured forth her gold;
Glory and wealth beyond measure,
Decking earth like an Eden of old.

Soon will the reapers be resting,
With sickles and scythes laid away;
Full are the barns to o'erflowing,
Plenty and peace reign to-day.

Joyful the scenes at the homesteads,
Glad reunions of heart and of hand,
Meetings and greetings of dear ones,
Missed but not lost from love's band.

Sweet is the scent of the meadows,
Rosy the fruit, and most fair,
Yet sweeter by far is the incense
Of love and thanksgiving and prayer.

Then let us be working and praying,
For soon will that great reaping come
When angels the ripe sheaves will gather,
And call to the glad harvest home.
Wellingborough. GEO. HAWKINS.

SWITZERLAND.

THE last number of our German paper published in Basle, the *Herold der Wahrheit*, contains an interesting report of the camp-meeting held at Bienne, Switzerland, August 27 to September 3. This was the second camp-meeting held by the Central European Conference, the first being held last year at Tramelan with encouraging results. Three large meeting tents and sixteen family tents were pitched this year on a plot of wooded land, just on the border of the ancient Roman town of Bienne, a pleasant location for a camp-meeting. Two of the large pavilions on either side of the encampment served as meeting tents for the French and German brethren, and the third pavilion in the centre was used as a dining hall. From 250 to 300 of our French and German brethren were in attendance at the meeting. Of these about 100 were comfortably lodged in the tents on the grounds, and the remainder found accommodations with the brethren, or with friends in the town.

All in attendance received many spiritual blessings. There was a good attendance of the citizens of Bienne at the meetings, and in this way many for the first time were made acquainted with our faith and work. Several of these were so impressed with the truth that they resolved henceforth to keep the Sabbath of the Lord. Brethren Onradi, Erzenberger, and Comte did most of the preaching. A number who had been delaying and hesitating fully gave their hearts to God, and desired to follow the Lord in baptism. Bro. Erzenberger administered this ordinance to sixteen souls, amongst the candidates being one sister sixty-

nine years of age. On the following morning, the last day of the meeting, Bro. Jacob Klein, who is soon to go to his difficult field of labour in Russia, was ordained to the work of the ministry. The Spirit of God witnessed to the ordination, and there were few dry eyes in the congregation. As he goes to join the workers in Russia, the prayers of the brethren follow him.

The general meetings of the Central European Tract Society, and Sabbath-school Association were also held in connection with the camp-meeting. The report of the former shows a membership of 268, and the summary of labour performed shows that the society is active in its work. The camp-meeting cannot fail to be a source of great encouragement to our friends in Central Europe, and will contribute largely to the strength of the cause of truth in that field.

SWEDEN.

A BROTHER visiting some of the churches in Sweden furnishes an encouraging report. Two weeks were spent with the company in Gefle. Special meetings were held on the Sabbath and during the week. All seemed encouraged and strengthened to press forward. On the last Sabbath, two were baptized. Four meetings were held in a large hall, and were well attended, and a good interest was manifested. A week was spent at Karlskrona, where meetings were held every day and several on Sabbath and Sunday. Eight were baptized, and a church was organized which now numbers sixteen members. The company here manifested a true missionary spirit in trying to advance the cause of truth in that city. At Langbanshyttan the company consists mainly of those engaged in agricultural pursuits, and the members are much scattered. They were visited during haying time, when the people were so busy, and working so late in the evening that meetings could not begin until about ten o'clock, and then it would be nearly twelve before the meetings closed; yet it was so light that no lamps were necessary. The people were much interested, and many came long distances after their day's work to attend the meetings. Four in Grangesberg, who had begun to keep the Sabbath through reading, were visited. They were found familiar with all points of the faith, and united with the church in Stockholm until a sufficient number embrace the truth in their own place to call for the organization of a church. The cause in Stockholm has prospered. Seventeen have been baptized and joined the church there. There is a good interest on the part of the public, and meetings are well attended. Quite a large company meet together on the Sabbath. The colporteurs in Sweden, Norway, and Denmark are doing well in their efforts to get our publications in the hands of the people, and the cause throughout Scandinavia is moving forward.

IN THE UNITED STATES.

[CONDENSED from reports received since our last number:—]

MICHIGAN.—Report from the camp-meeting at Kalamazoo states that a profitable meeting was enjoyed by the large number of our brethren in attendance. At the close of the meeting twenty-one were baptized. The week following another camp-meeting was begun in Saginaw, a city about 200 miles distant from the former place, and an early report states that the prospects are that the attendance will be larger than at the other two Michigan camp-meetings.

MISSOURI.—A course of meetings in Fordland, continuing two weeks, has resulted in ten individuals signing the covenant. Others are favourably impressed, and it is hoped that they will yet decide on the side of truth.

NEW YORK.—Forty-three discourses were preached at Springville, attended by the blessing of God. Although some who admitted the

truth and who were expected to take their stand with it could not make the sacrifice, the labourers were made [to] rejoice by seeing eleven sign the covenant to "keep the commandments of God and the faith of Jesus," and others have begun to keep the Sabbath who did not feel quite ready to sign the covenant.

NEW HAMPSHIRE.—Thirty-eight discourses had been preached in a tent-meeting at Nashua. At first the attendance was not large, on account of the prejudice. But, as the labourers kept praying and working, the interest steadily increased until the tent was well filled. Some have already decided to obey the truth, and others are trembling in the balance. The daily newspapers give reports of the meetings, which have been of material assistance in getting the attention of the people.

WASHINGTON TERRITORY.—Meetings were held in Aberdeen, a milling town, where the attendance was very small, but little attention being paid to religious matters in the place. However, four adults decided to keep the Sabbath, and endeavour to prepare for the coming of the Lord. Two youths also signed the covenant. A Sabbath-school of fifteen was organized, and also a tract society, and it is hoped that a church will soon be formed. After a special meeting with the Seattle church, during which the brethren felt that the Lord came specially near to them, fifteen were baptized. At the close of another meeting at Beaverton, twenty-six went forward in baptism.

BRITISH COLUMBIA.—Meetings have been commenced in Victoria, a field which has not before been entered by our ministers. A fair interest has been awakened, and some have already signed the covenant to obey the truth.

PROVINCE OF QUEBEC.

[From *Review and Herald*.]

I AM still having an excellent time in visiting my old friends and talking the truth to them. This is a privilege that I have long desired, and I enjoy it much. I am greatly encouraged by the good reception with which I have met at every point. My old school-mates and professors all seem to rejoice in the prosperity of the work in which we are engaged, though they differ with us on a few points. I thank God that not a few are embracing the scriptural views on the coming of Christ, and the doctrine of immortality through Christ. Since last reporting, I have visited at four other points, and on one occasion I had the privilege of addressing a large audience on the signs of the coming of Christ.

A minister writes me, among other things, as follows: "As to the question, Which is the true Sabbath? there can be no doubt that if we are to go by the word of God and history, it is the seventh day; and Baptists ought all to be Seventh-day Baptists, in order to be faithful to all God's commandments." Thank God for such a frank admission! Remember the French cause in your prayers.

D. T. BOURDEAU.

FLORENCE, ONTARIO, CANADA.

In company with Brn. Richardson and Wellman, I commenced meetings in this place July 12. At first our meetings were not as well attended as we expected they would be, but after the first two weeks the prejudice began to break away, and our congregations have increased up to the present. We are now in the midst of the Sabbath question and the people are much exercised. Fourteen have decided to obey, and more than a score are just at the turning point. Some are waiting to hear what their ministers have to say, but do not get any help from them. The Spirit of God is convicting, and we have every reason to expect a good harvest of souls.

J. H. DURLAND.

The Sabbath-school.

"And thou shalt teach them diligently."—Deut. 6: 7.

LESSON 91.—THE COURT AND ITS VESSELS.

AROUND the tabernacle there was a yard, called a *court*. This court was shut in by a curtain about nine feet high. The curtain was held up by posts, or pillars, made of brass, and by cords and pins, that held the pillars upright. On the east end, in front of the tabernacle, there was a place where the curtains were wrought in beautiful figures, something like the vail of the tabernacle. This was called the gate of the court. Between the gate and the tabernacle there stood two holy vessels,—the altar of burnt-offering, and the laver. The laver was for the priests to wash their hands in; and the altar of burnt-offering was like a large box, with a grate on the top of it, where they burnt the fat and sometimes the flesh of the animals that they offered to God as sacrifices. The laver was made all of brass, and the altar, of boards covered over with brass.

It took a long time to build all these things, and the Israelites staid near Mount Sinai almost a year. Just a year from the time they started from Egypt, they kept the passover, as the Lord had commanded them. After this, they took down their tents, and journeyed on toward the land of Canaan.

A cloud rested on the tabernacle all the time by day, and a pillar of fire by night; and when it was the mind of the Lord that the people should travel, he caused the cloud to rise from the tabernacle, and move forward in the direction he wished them to go.

When it was time to journey, the priests covered up the holy vessels, just leaving the handles sticking out; and then the Levites, who were appointed to wait on the priests, came in and carried the vessels away on their shoulders.

The Lord appointed Aaron and his sons to be priests, and their brethren of the tribe of Levi were to help them in their work about the tabernacle.

When the holy vessels were taken out, the Levites took down the tabernacle and the walls of the court, and packed them upon waggons drawn by oxen. The ark of the Lord went forward; then came the priests and the Levites; and after them, all the vast host of the children of Israel, one tribe after another, in order.

1. What was the yard around the tabernacle called? Ex. 38: 9, etc.
2. How was the court shut in?
3. How was this curtain held up?
4. Of what were these pillars made? Ex. 27: 10, etc.
5. What held the pillars upright?
6. Describe the gate of the court. Ex. 38: 18.
7. On which side of the court was it?
8. What stood between the gate and the tabernacle? Chap. 30: 18.
9. For what was the laver made?
10. What was the altar of burnt offering? Chap. 38: 1-7.
11. How was it used?
12. Of what was the laver made?
13. How was the altar made?
14. How long did the Israelites stay near Mount Sinai?
15. Why did they stay there so long?

16. What did they do just a year from the time that they left Egypt? Num. 9: 5.

17. After keeping the passover, what did they do? Chap. 10: 12.

18. What rested on the tabernacle by day? Chap. 9: 16.

19. What rested on it by night?

20. How did the Lord show when he wished the people to journey?

21. How did they know which way to go?

22. What did the priests do with the holy vessels when it was time to journey? Num. 4: 5, etc.

23. What did the Levites then do?

24. Which of the tribe of Levi were to be priests?

25. What were the other men of the tribe to do?

26. What was done with the tabernacle after the holy vessels were taken out?

27. What went first when the people journeyed?

28. In what order did the people follow?

LESSON 92.—MURMURINGS.

WHEN they had gone three days' journey, the people began to complain, and the Lord was displeased, and sent a fire into the camp to consume them. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

Then the people wept, and said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes. Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also was displeased."

The Lord wanted the people to see that what they wanted was not good for them; so he sent them quails, more than they could gather. Then the people ate so much flesh that it made them sick, and very many of them died. This should teach us that the Lord knows very much better than we do, what is best for us to eat.

At Hazeroth, Aaron, the brother of Moses, and Miriam his sister, became jealous of Moses, and talked against him. They thought that Moses had too much honour, since the Lord had spoken by them as well as by him. This displeased God very much, and he caused Miriam to become leprous, white as snow. Now the leprosy was a disease that no one could cure; so this was a terrible thing, for if she should not be healed, she would be a loathsome object for the rest of her life. But Moses prayed for her, and the Lord healed her; yet he said that she must be kept out of the camp seven days, and all the camp of Israel had to wait for her.

1. What did the people do after they had journeyed three days? Num. 11: 1.
2. How did the Lord punish them for this?
3. What did the people do when the fire began to burn among them? Verse 2.
4. How was the fire quenched?
5. What did the people next want? Verse 4.
6. How did they act about it?
7. What did they say? Repeat verses 5, 6.
8. What did the Lord send them? Verse 31.
9. Why did he do this?
10. How did they learn this lesson?

11. What should this teach us?
12. What wicked thing did Miriam and Aaron do at Hazeroth? Chap. 12:1, etc.
13. What did they think about the way Moses was treated?
14. How did the Lord regard this?
15. How did he show that he was displeased? Verses 4-10.
16. What kind of disease was the leprosy?
17. If Miriam could not be cured, what would she become for the rest of her life?
18. How was Miriam healed?
19. What did the Lord say must be done with her? Verse 15.
20. What inconvenience did this make the Israelites?—*Bible Lessons for Little Ones.*

Bible Readings.

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

ELIJAH THE PROPHET.

1. BEFORE the day of the Lord, who was to be sent to the world?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

2. In whom was this prophecy partially fulfilled?

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come." Matt. 11:13, 14. Elias is the Greek form of the Hebrew word Elijah.

3. What objection was raised by the scribes to Christ's mission?

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?" Matt. 17:10.

4. What answer was made to this?

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Verses 11-13.

5. What was John's testimony of himself?

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." John 1:21.

6. How is this apparent discrepancy explained?

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

7. When was this spirit and power to be manifested?

Before "the great and 'dreadful' day of the Lord." See answer to question 1.

8. What else was to take place before that "terrible" day.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31.

9. Was that day still future in Peter's time?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." 2 Pet. 3:10.

10. What did the spirit of Elijah lead him to do?

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21.

NOTE.—The Israelites had at that time forsaken God, and turned to worship Baal. In this

they had departed from God's commandments, and the work of Elijah was to brave their anger, by crying out against their worship of Baal, and appealing to them to return to the commandments of God.

11. After boldly declaring the truth, what was Elijah compelled to do?

"Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba." 1 Kings 19:2, 3.

12. What charge was brought against Elijah?

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17.

13. How did Elijah feel?

"And said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." 1 Kings 19:4.

14. What did the Lord do for Elijah?

"Behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2:11.

15. What will the last message before the Lord comes demand of the faithful?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

NOTE.—It will be seen that this message is a counterpart of that proclaimed by Elijah, inasmuch as it calls for people to decide between the worship of the beast and the worship of God. This will call for those who have the boldness to cry out against the practices of the people, and appeal them to return to God by keeping his commandments.

16. How will the remnant church be generally regarded for thus keeping God's commandments?

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

17. How far may we expect this persecution to be carried against those who will not yield to the power of the beast?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

18. If faithful, what will be done for these persecuted ones?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

NOTE.—The song of Moses was the song of the Israelites when delivered at the Red Sea, from the power of their persecutors, the Egyptians. This triumph did not resemble the usual triumphs of nation over nation. This was an individual deliverance, whose commemoration all could join in singing. So it will be in the final triumph; the persecutors will feel the vengeance of God, and his people will be saved alive to rejoice in their wonderful deliverance through the interposition of the Lord Jesus Christ.

19. God sent a chariot for Elijah. What are the chariots of God like?

"The chariots of God are twenty thousand, even thousands of angels." Psa. 68:17.

20. How will the Lord gather his faithful ones in the last great struggle?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.—From "Bible Readings for the Home Circle."

Interesting Items.

—There are forty-nine Jewish synagogues in New York city.

—There are three million men who follow the sea for a living.

—The total number of periodicals published in Europe amounts to 20,000.

—It is said that the Mormons are about to colonize a part of the Canadian North-West.

—Of the seven hundred physicians practicing in San Francisco, fifty-six are women.

—Scarlet fever is on the increase in London. Last week there were 1,270 cases under treatment.

—In the Madras Presidency the drink revenue amounts to between £800,000 and £900,000.

—Forty-six years ago the annual consumption of tobacco in this country was 14 ozs. per head; now it is 1½ lbs.

—The wedding of the Crown Prince of Greece and the Princess Sophie of Prussia is now fixed for the 29th prox.

—Orders have been issued by the Ministry of War at Constantinople for 100,000 repeating rifles, to be ready within one month.

—Iceland, with a population of 70,000, is entirely Protestant, and has no theatre, no police, no prison; and not even a Justice of the Peace.

—The dram-shops of Paris have increased since 1880 from 24,000 to 29,000, and in the past thirty years the consumption of alcohol has been trebled.

—The Irish population decreased last year by 55,000. The annual report—which was made up to the middle of last year—gives the total population at 4,777,534.

—In 1878 there was ninety times as much iron as steel used in steam-ship building; in 1887 there was more than eight times as much steel as iron used for the same purpose.

—Winter threatens early in Germany—so it does in Austria. Snow has already fallen so heavily in the Giant Mountains that it was eight inches deep in some places last Sunday.

—The consumption of strong liquors reached in St. Petersburg in one year more than 34,875,000 gallons. On the average every inhabitant of the Empire consumes nine gallons a year.

—The blind Prince of Monaco, died last week. It is said that his son who succeeds him does not approve of the gambling evils at Monte Carlo which have made the place famous, and will put a stop to them.

—A large Atlantic liner during one crossing is said to require as part of its provisions, 20,000 lbs. of meat, 2,000 lbs. of fresh fish, 10,000 eggs, 1,000 head of poultry, 360 tins of sardines, and six tons of potatoes.

—Of the 4,200 kinds of flowers which grow in Europe, only 420, or 10 per cent., are odiferous. The commonest flowers are the white ones, of which there are 1,194 kinds. Less than one-fifth of these are fragrant.

—26,000 inhabitants of Samoa are nominal Christians. There are about 200 Christian schools with 8,000 scholars. They are considered the finest appearing race in the Polynesian Islands. The sale of intoxicating liquors is absolutely forbidden.

—At Colchester, a boy was charged with driving a horse which was in an almost dying state. An inspector explained that the animal was going to a man at Ipswich who exported horseflesh to Antwerp, where it was made into extract of beef.

—A census of the illiterates in the various countries of the world places the three Slavic States of Roumania, Servia, and Russia at the head of the list, with about 80 per cent. of the population unable to read and write. In England the percentage is 13.

—Mr. Arnold Morley has had, sorely against his will, to give up smoking, owing to the injury it was doing his eyes.

—A terrible storm raged last week on the American Atlantic coast; thirty-seven vessels were driven ashore in Delaware breakwater, six sunk in the bay, and thirty-five drifted seaward, probably being also lost. If so, over 200 lives have been lost in that single fleet.

OBITUARY.

KENDALL.—Died, in Kettering, July 10, 1889, Lewis Kendall, son of William and Maria Kendall, aged 6 years and 4 months. Lewis loved the truth, and was particularly earnest and devoted in the Sabbath-school. Those who knew him best feel assured that he sleeps in Christ. If father and mother and brothers and sisters who are left prove faithful and true to God and the truth, they will meet the lost one in a little while where death will be no more. Remarks at the funeral by the writer from Rev. 21:4.

"Sleep on, dear boy, and take thy rest,
Till Christ shall bid thee rise;
Then from the tomb shalt thou come forth
And meet him in the skies."

D. A. R.

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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, SEPTEMBER 26, 1889.

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"Go THROUGH, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. . . Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with him, and his work before him." Isa. 62: 10, 11.

In a recent sermon, a popular advocate of the "larger hope" said God would have us free from sin, "cost what it may; if it takes an eternity to clean us, we must be clean." But a greater than Dr. Macdonald will soon say: "He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly."

If our lives are filled with holy fragrance, if we honour God by having good thoughts toward others, and good deeds to bless others, it matters not whether we live in a cottage or a palace. Circumstances have but little to do with the experiences of the soul. It is the spirit cherished which gives colouring to all our actions. A man at peace with God and his fellow-men cannot be made miserable. Envy will not be in his heart. Evil surmising will find no room there; hatred cannot exist. The heart in harmony with God is lifted above the annoyances and trials of this life. But a heart where the peace of Christ is not, is unhappy, full of discontent; the person sees defects in everything, and he would bring discord into the most heavenly music. A life of selfishness is a life of evil. Passions kept warm and fierce by Satan's promptings, are a bitter fountain, ever sending forth bitter streams to poison the life of others.—*Mrs. E. G. White.*

In the course of a paper in the September *Contemporary Review*, treating on the position of women in the Church, Principal Donaldson, LL.D., of Scotland, makes an incidental remark regarding Sunday, the truthfulness of which any one can readily ascertain for himself if he does not wish to accept it on Principal Donaldson's authority. He says:—

"There is no command in the New Testament to keep the Sunday, or to stand or sit at singing, or to repeat the creed, or to keep Good Friday or Christmas, or to do a hundred other things about which Christians have wrangled with all earnestness."

Certainly there is no such command in the Old Testament, and we learn in the New that "where no law is, there is no transgression."

An international Congress of Spiritualists has recently closed in Paris. As was to be expected, the Congress declared its belief in the conscious existence in death. When, however, a Spanish and Italian delegate urged that a resolution should be carried merely acknowledging the existence of the Deity, the Congress strenuously objected. A Paris correspondent describes the general appearance of the many mediums who were present, and remarks that it is time that the notion that these dealers with spirits are all tricksters were discarded:—

"Nearly all of them were women, and their pale, haggard faces, their nervous excitement, and the strange expression of their eyes indicated a state of mind and body that is apt to lead to the madhouse. The extraordinary interest now being taken in Paris in all that concerns Spiritualism is a sign of the times that must be watched."

It is easy to cavil or find fault. It does not require a great mind. Men that have never read through, not to say studied, a single book of the Bible catch upon some text that does not agree with their worldly opinions, or which they do not understand, and then find fault, and raise captious objections, or question its truth, thinking perhaps that it is a sign of a great mind. As well might one who knows nothing of mathematics cavil at a rule in cube root, mensuration, or trigonometry. Knowledge in the word of God is progressive. There are simple rules revealing God's will to man, and man's duty to God. These can be understood by all, the ignorant and learned. He who follows what he knows to be right, will have more light revealed to him, and will have no desire to cavil. "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God." John 7: 17. This is an infallible test if we do God's will from the heart, and it can be done in no other way.—*Signs of the Times.*

THE *Missionary Annual* for 1889, just published, shows that during the past two years Roman Catholicism has gained many adherents. Their numbers have been increased in Europe by 118,553; in Asia 87,113; in America 486,861; and in Oceania 142,807. With the increase in numbers comes no decrease in intolerance. The writer of an article in the *Rock* on the progress of Romanism in Canada, "a progress which threatens national, social, and family life," says:—

"The Jesuits can no longer be regarded as but one religious society among many, for the majority of candidates for the priesthood in Canada are Jesuits, and they are rapidly sup-

planting the old race of Gallicans, or Liberal Catholics. 'Religious tolerance is,' they assert, 'a gross error, an insult to reason, a blasphemy, and an impiety.' In a catechism that has a large circulation it is taught that 'a Liberal Catholic is a wolf in sheep's clothing, and is not fit to receive absolution.' Speaking thus of members of their own Church, one cannot wonder that a recent pamphleteer, writing of Protestantism, said, 'It has no rights, it is a rebellion and a heresy,' and 'heresy is a crime which ought to be proceeded against by the civil power and the Inquisition.'"

TRUE to its principles, the Russian Orthodox Church still continues its endeavours to crush out dissent. A newspaper paragraph says:—

"Advices from St. Petersburg state that two more Lutheran clergymen have been imprisoned in the Baltic provinces of Russia. Indeed, the Government seem now to be proceeding there with even greater vigour than before. It is stated that several of the Lutheran clergymen who were exiled some time ago to the interior of Russia are, with their families, suffering from want of every kind. One of them was exiled only for encouraging his countrymen to remain true to the faith of their fathers."

Our prayers should ascend in behalf of those who thus suffer for their faith, and also in behalf of our own labourers and brethren in Southern Russia, that the work which the Lord has so signally blessed there may not be hindered in its progress. We are glad to see from the report of the annual meeting of the Central European Conference in Switzerland, which appears in our Missionary department, that another labourer will soon be preaching the message in Russia.

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