

THE Present Truth.

"Sanctify them through thy truth: thy word is truth."—St. John 17: 17.

VOL. 5.

LONDON, THURSDAY, DECEMBER 5, 1889.

No. 25.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48, Paternoster Row, London, E.C.

THE HUNGER OF THE HEART.

GOD sends us bitter, all our sins
Embittering; yet so kindly sends,
The path that bitterness begins
In sweetness ends.

And lo! before us in the way
We view the fountains and the palms,
And drink, and pitch our tents, and stay,
Singing sweet psalms.

—Selected.

General Articles.

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

GOD'S ESTIMATE OF CHARACTER.

BY MRS. E. G. WHITE.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

WHEN the law of God is written in the heart, it will be shown in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imagination and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God.

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths, as did the Jewish nation; but failing to practise the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are round about, but not within, the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day.

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth: "Be ye clean that bear the vessels of the Lord." The Lord required not only a well-proportioned mind and symmetrical body of the Jews who ministered in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvellous light. The same Bible that contains the privileges of God's people and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the Divine picture whether he has credentials from Heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow-men.

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but in his practices resemble a fallen fiend. God will

have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted; defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power.

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot or stain of character in one who stands in defence of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross; but, instead of injuring, it can only bring forth the gold of character purer than before the trial.

God would not permit Balaam to curse Israel; but Satan compassed their overthrow. Balak, by the advice of Balaam, laid the snare. Israel would have resisted their enemies in battle bravely, and come off conquerors; but when they were invited to idolatrous feasts, and indulgence in wine had clouded their minds, they did not resist temptation. And the sin of the Hebrews brought destruction upon them, as warfare with the nations and the enchantments of Balaam could not do. Their covering and protection were removed from them. They became separated from God, and he turned to be their enemy. The anger of the Lord was

kindled against Israel, and his judgments fell upon them. The plague immediately broke out, and those who were most guilty were its victims. They realized that "the wages of sin is death."

The very same Satan is now working to the same end, to weaken and destroy the people of God as they are on the borders of the heavenly Canaan. He knows his time is short, and with his subtle temptations he will work with tremendous power to ensnare them upon their weak points of character. Those who have dishonoured their minds and affections by placing them where God's Word forbids, will not scruple to dishonour God by various species of idolatry, and they will be left to their vile affections. It is necessary to guard the thoughts, to fence the soul about with the injunctions of God's holy Word, and to guard constantly against being betrayed into sin.

There is to be a people fitted up for translation to Heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work of preparation for this event will go on with all who will co-operate with Jesus in his efforts in their behalf. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that we may become intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential, but such a knowledge of even the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practise it also. Many will be purged out from the number of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying them, and cleansing from all earthliness and sensuality in the most private life. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid.

It is only through Christ that his people can resist temptation, and become men and women of high and holy purpose, of noble integrity, who will not be swayed from truth, right, and justice. The Christian must be much in prayer. Prayer takes hold upon Omnipotence, and gains us the victory. It was thus that Enoch walked with God. And those who thus make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to his image.

It is for service you are here;

Not for a throne.

You have been called, you know, to suffer and to work.

And not to gossip and to dose.—*Kempis*.

ARE THERE NO CHANGES?—NO. 1.

"KNOWLEDGE shall be increased." Dan. 12:4. "The wise shall understand." Verse 10. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Luke 21:25. "All things continue as they were from the beginning of the creation." "Where is the promise of his coming?" 2 Pet. 3:4.

These several texts all have their application at the same time. The two from Daniel apply at "the time of the end," a short period just before the close of this state of human probation. It is called by Nahum, "The day of His preparation." The words quoted from the Lord Jesus are followed by the words, "And then shall they see the Son of man coming in a cloud with power and great glory." And those from Peter are expressly located "in the last days." Sceptics tell us of contradictions in the Bible. It is true that the scoffers of the last days were to contradict, and do contradict, the inspired utterances of prophets and of Jesus Christ. While they foretell an increase of knowledge and other signs portending the end of the age, the scoffers say, "Where is the sign of his coming?" "All things continue as they were."

In the time of the end there is to be an increase of knowledge. Let this be understood in a general sense, as applying to all sorts of knowledge, and it is truly verified in these our days; therefore, we have reached the time of its fulfilment. But it is reasonable to apply it especially to the theme of prophecy, which Daniel was told was "closed up and sealed till the time of the end." At the time of the end these sealed words will be unsealed, and the consequence will be an increase of knowledge of these prophecies, and the wise will understand it; but "none of the wicked shall understand." They scoff on, acknowledging no signs and claiming that there is no change.

The time of the end consists of the days which follow the close of the papal persecution. Dan. 11:35. "And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end." The saints have ceased to fall; the days have come for knowledge to be increased on that which was sealed up, and for the wise to understand it. The prophecies of Daniel and of Revelation are clearly opened as never before, and the great and important truths which are revealed in them are being proclaimed. But many, when they hear these things, will go to their commentaries and expositions written one, two, or three hundred years ago, and perhaps prefer these expositions to the clearer light of the present day. Such persons ignore the revealed fact that these prophecies were sealed up till near the end of time, and that the knowledge

of them would be opened to the last generation of men. Going back to past centuries for light on these things is going away from the promised light and approaching the dark ages of the past in search of that knowledge which, according to the prophecy, was reserved for the last days.

The word of God has not failed, and cannot. If we are in "the time of the end," the last days, light upon the prophecies is increasing. On the other hand, the flood of light on the prophecies, poured out in the present generation, is proof positive that we are in the last days, the period to which they were closed up, and in which they were to be unsealed.

Do all things continue as they were in this respect? or, has the promise of God been verified by increasing knowledge? And have there been no signs of Christ's coming in the natural world?—in the heavens above, and in the earth and elements? Said Jesus, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Have not these predictions been verified? In 1780, the sun and moon were supernaturally darkened, according to the words of Christ in Matt. 24:29. In 1833, the stars of heaven fell as there foretold, and as described in Rev. 6:13. Following these events, the nations have been in perplexity, foreboding the evils of war and under the excitement of immense preparations for the coming event; not knowing what it will be, but fearing the worst. And, together with these things, do we not see unprecedented "distress of nations" with famines and pestilences? The elements are in commotion. Great and destructive earthquakes are becoming exceedingly frequent. These rock the earth and ocean, raising tremendous tidal waves, so that "the sea and the waves roaring" are poured in upon the land, deluging cities and destroying their inhabitants. And terrific storms and tornadoes abound, pouring out floods of water to drown the people, or sweeping them and their habitations away by cyclones and hurricanes. In this respect all things do not continue as they were within the memory of those of fifty or sixty years of age.

What do these things mean? They conspire to remind us "that the kingdom of God is nigh at hand." Believers in Jesus believe his promises, and, as the consequence, they "look up," and lift up their heads, knowing that their "redemption draweth nigh." The Lord

will soon come, according to his plighted word. Reader, are you prepared for the event? If not, Get ready, get ready!

R. F. COTTRELL.

THE SPIRIT OF GOD IN HEATHEN COUNTRIES.

SOME of the readers of the *Review* have perhaps heard of four Indians who, having heard of the "white man's God," walked the entire distance from Oregon to St. Louis, Missouri, [over 1,500 miles,] to obtain his "Book of Heaven," and how they were disappointed, the Roman Catholics to whom they applied refusing to let them have it. Two of them died in New Orleans from the fatigue of their long journey; the other two, homesick and disappointed, prepared to return to Oregon. General Clarke, who was in command of the military post at St. Louis, made them a banquet, and bade them Godspeed on their journey. One of the Indians was called upon to respond. He did so in the following touching words, which, although eloquent as we get them, are said to have lost much of their force in translation:—

"I came to you over the trail of many moons from the setting sun. You were the friend of my fathers, who have gone the long way. I came with an eye partly open for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail, to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them; yet the Book is not among them. When I tell my poor, blind people after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go out on the long path to other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

Before reaching home, a third Indian died. The tribe was embittered, and

gave up all hope of help from the white man's God. Missionaries were afterward sent to them, but they received no welcome, and were compelled to devote their efforts to other tribes, among whom a successful mission was established. Some doubt being entertained respecting the matter of the tribe first mentioned making a request for the Bible, inquiry was made of Gen. Clarke. He replied: "It is true; that was the only object of their visit, and it failed."—*M. L. H., in Review and Herald.*

THE GREAT LISBON EARTHQUAKE.

LISBON, the Portuguese capital, is eighteen miles from the ocean, and is built on a succession of hills rising from the quays of the Tagus in the form of an amphitheatre. New Town, built along the river, is the most beautiful part of the city, and is said to be "crowded with palaces." Besides several royal palaces, Lisbon contains a great variety of churches, convents, and other fine public and private buildings. On the pleasant western hillside are many residences of foreigners with their thrifty gardens and vineyards. Altogether, the city presents a very imposing appearance, and the view from the river is wonderfully picturesque.

On November 1, 1755, this city was visited by a calamity whose magnitude has seldom been equalled in the annals of history. It was a holy day, and the churches and convents were full of people. Suddenly a sound as of subterranean thunder was heard. The sea retired, and returned in a mighty wave that swept the entire coast, rising at Cadiz, Spain, to a height of sixty feet. And a violent shock threw down the greater part of the city. The scene that followed was beyond description. "Mothers forgot their children, and ran about loaded with crucifixes and images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

Sir Charles Lyell states that several mountains, some of them among the largest in Portugal, were "impetuously shaken, as it were from their very foundations." In some cases they were opened at their summits, which were split and rent, and huge masses of earth thrown down into the valleys. A new marble quay had just been built at an enormous expense. A large number of persons collected here to escape the falling ruins; but the quay suddenly sunk, carrying down with it a great number of boats and small vessels anchored near, all full of people. No bodies, or fragments of these wrecks, ever rose to the surface, and the water where they were swallowed up has been found to be one hundred fathoms deep.

The earthquake was undulatory in motion; and, starting in Lisbon, travelled at

the rate of twenty miles a minute, extending over a tract of country estimated at from 3,500,000 to 4,000,000 square miles. Sears, in his "Wonders of the World," thus describes its extent:—

"In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangier, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north, it extended to Norway and Sweden, Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements."

St. Ubes, a seaport twenty miles south of Lisbon, and a village of eight or ten thousand inhabitants near Morocco, were swallowed up, and the earth closed over them. It is estimated that in all not less than 60,000 persons lost their lives that fatal day.

Such was the earthquake at Lisbon; no doubt the "great earthquake" mentioned in Rev. 6:12, and associated, in the sublime language of the Apocalypse, with the darkening of the sun and the falling of the stars, events which herald the approach of the day of God.

E. J. BURNHAM.

CONFESSION.

PROPOSITION I.—*The object of confession is to secure pardon, or justification.*

God requires it as a means to this end. 1 John 1:9. There can be no genuine reformation without it.

PROP. II.—*All valid confession must necessarily embrace a full purpose to abandon the practice of all known sin, henceforth and for ever.*

Certainly no one could believe for a moment that a confession would be valid, that is, meet the mind of God, if the confessor retained a purpose to continue the practice of any sin whatsoever. Indeed, heart-felt confession is not at all compatible with such purpose.

PROP. III.—*All valid confession must embrace the SPIRIT of restitution, and the WORK of restitution to the extent of ability.*

Many repentant sinners find in the category of sins to be confessed, some sins of defrauding their fellow-men. They will, if truly penitent, have the spirit of restitution, which will be revealed in the work of restitution to the extent of their ability. If they have not the ability, as is frequently the case, undoubtedly God will accept the will for the deed, and abundantly pardon. But as all pardon is conditional, the Lord might give his child the ability at a subsequent date from pardon, and require the restitution.

PROP. IV.—*All sins known to the in-*

dividual must be confessed to God in order to forgiveness.

All sin is against God, or is a transgression of his law, hence must be confessed to him. Some sins should be confessed to our fellow-men also. But no confession of sin to man *alone* is valid, as such confession does not cover the entire ground of the wrong. God is sinned against, and must be confessed to.

PROP. V.—*Secret sins, known only to God and the individual, and not against another person, should be confessed to God only.*

Why should they go farther, or be known farther? As before stated, the object of confession is to secure pardon. Our fellow-men cannot forgive our secret sins not against them, if they should try; then why should they know them? Some say the open confession of secret sins to fellow mortals brings humiliation. This we do not believe; but suppose it were so, where are we required to confess our sins in order to secure humility? Is not this changing the object of confession? Some say that to confess *known* sin is not humiliating. Then it is never humiliating to confess to God; for all sin is known to him, and is recorded, before confessed. Our neighbour knows we have wronged him. We know he is tried with us. Now, because he thus knows and feels, is there no humility on our part in making the proper confession? Absurd to say there is not? But, after all, is there not a mistake as to the thing received by open confession of secret sins to our fellow-men? Is it not *degradation* instead of humiliation that is received?

Furthermore, it would seem preferable if we were going to make confession of secret sins to fellow-mortals, to make such confession to a Catholic priest rather than to a Protestant minister. You ask, Why?—Well, the Catholic priest is under the most solemn obligation to keep such confessions profoundly secret, whereas the Protestant minister, not thus bound, is very liable to publish your confessions to others, and thus make a bad matter worse.

H. A. ST. JOHN.

THE MIDLING MAN.

"FROM what you have said, John, it seems you think yourself a pretty fair kind of a man."

"Well, Mr. F——, I will tell you my opinion about that exactly. I don't think I ever did much that was bad, nor can I say that I ever did a great deal of good. I think you may call me a *middling man*."

"That is your opinion, John. But don't you think that everything that exists must have a cause from which it sprung?"

"Certainly I do, Mr. F——, for old John is not so void of sense as not to know that."

"Well, John, what do you suppose causes a man to be good?"

"God, of course, sir."

"And what do you think causes a man to be bad?"

"The Devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a *middling man*?"

"W-e-ll, I supp-o-s-e ——"

"John, I perceive you have got fast there. You say God is the cause of a good man, and Satan the cause of a bad man; but you say you are neither—you are middling. Doubtless, John, you must have a cause that made you what you are. But as there is no middle being between God and Satan, and only the two revealed causes of good and evil in man, then I am at an exceeding great loss to know what has been the great moral cause that made you middling."

"Why, sir, I have heard a great many folks like me say that they were middling; that is, neither good nor bad; but really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet I assure you, sir, I do not think I should be called a bad old man."

"John, did you ever see a middling gold sovereign? Or did you ever see a middling bank note?"

"No, never, Mr. F——; they are always either good or bad. But I have known some bad ones to pass for good ones."

"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and he judges according to a perfect standard. To be accepted of him, we must be perfectly fitted for his approval. He cannot adopt middling men and call them good. You must either be righteous or unrighteous—either saint or sinner. A 'middling' man has no existence in God's sight. So, friend John, I want you to think seriously on this matter; you 'cannot serve two masters.' At this moment you are either serving God or Satan. You cannot be a middling man. You can have no middling cause, no middling life, no middling death, and no middling destiny!"

Reader, as I have said to John, so I say to you. You are at this moment either good or bad—righteous or unrighteous—in God's sight. You cannot be middling. You are either a child of God or a servant of the wicked one; you are pardoned or unpardoned; you are either a subject of God's grace or you are under his condemnation. If you consider this whole subject aright, as an inevitable conclusion you will be brought to say that while you read this, you are either fit for Heaven or fit for hell. If righteous, you will go where the righteous are; if unrighteous, you will go where the wicked are. There is no middling being; therefore there can be no middle place for that which does not exist.—*Selected.*

AT MIDNIGHT.

Der Herr bricht ein, um Mitternacht.

THE Lord shall come in dead of night,
When all is stillness round;
How happy they whose lamps are bright,
Who hail the trumpet's sound!

How blind and dead the world appears,
How deep her slumbers are;
Still dreaming that the day she fears
Is distant and afar.

Who spends his day in holy toil,
His talent used aright,
That he may haste with heavenly spoil
To meet his Lord that night?

Are ye arousing from their sleep
The saints who dare to rest,
And calling every one to keep
A watch more true and blest?

Wake up my heart and soul anew,
Let sleep no moment claim;
But hourly watch as if ye knew
This night the Master came.

—Count Zinzendorf.

BEING DECEIVED.

"TAKE heed that no man deceive you," and similar expressions are of very common recurrence in the teachings of the New Testament. And these warnings seem to become intensified in their admonitory nature as the sacred teachers spoke or wrote of the last days. Surely these admonitions would not have been given, had there been no occasion for them; and as we are undoubtedly living near the close of the dispensation, we shall do well to take heed that we be not deceived.

The most successful and dangerous deceptions come from an unexpected quarter. They do not come labelled in their true character, but wearing the garb of truth. And that which adds to their dangerous character is that they are attended with a good show of truth. A scheme that was purely fictitious would not be likely to impose itself on very many people, but the cruel nature of the deception is concealed by the velvety mufflers of some popular and apparent truths. Truth is not deceptive, error is always so; but truths mixed with error form the most dangerous compounds to deceive the human race. To distinguish closely and wisely between the two, and to choose one and reject the other, has become in our day a work requiring greater sagacity than human intellect produces, and greater moral strength than many possess.

But the necessary help is not unattainable by any one who wishes truly to know the truth and do it. Every principle should be tried by God's infallible Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Prejudice, however, often closes the mind to a candid investigation of the truth. It was said of those of Berea that "these were more noble than those in Thessalonica, in that they received the word with all readiness of

mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11. Prejudice and the fear of being deceived lead many to close their eyes to the truth, while the spirit of candid investigation is as "noble" now as ever it was.

"Prove all things; hold fast that which is good." Those who refuse to do this are the most liable to become the victims of their own gullibility. The man whose eyes are blinded by bigotry and prejudice is already under the spell of a dangerous deception. For "the path of the just is as a shining light, that shineth more and more unto the perfect day." Jesus bids his disciples to "walk in the light," not simply to stand where their fathers and forefathers have stood for generations past. God leads his people onward and upward, both in their experiences and knowledge. Hence those who refuse to advance beyond the limits of what their fathers knew and believed, are being deceived in their self-complacency. While they are comforting themselves on the light which Luther, Wesley, Whitefield, and other great reformers have enjoyed because they walked in the advancing light of God's truth, these are being left in darkness, because they refuse to advance in knowledge. God always blesses those who seek to know the truth, and who receive it in the love of it. And in this our day, when knowledge increases and investigation is free and unrestrained, and an educated intelligence is the portion of every individual who chooses it, there is no need that any one should be led astray. The Spirit of God still leads "into all truth." And "If any man will do his will, he shall know of the doctrine." The Word of God, both the written Word and the living Word in Christ, should be our guide. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. There is no danger of being deceived to those who press toward God and the light. There is danger in the rear. Let us press on.

GEO. C. TENNEY.

MINORITIES.

"THESE miserable minorities!" Such remarks as the above are never made by thoughtful and good people. Minorities are generally in the right, especially at first on all great moral questions, and majorities are in the wrong. There is generally more of brains and conscience in the few than in the many.

"Vox populi vox Dei" is a pagan and a Pelagian lie. It would be nearer the truth if written "Vox populi vox Diaboli."

Read Bible history. The voice of the majority defied God's judgment flood, demanded a king, contrary to the will of God, and even clamoured for the crucifixion of the Son of God!

Every evil wrong has been sanctioned

by the voice of the people, and every good and right thing condemned. Minorities have had to stand and suffer for truth and righteousness all along the ages, and so it will be until the end.

Was the voice of the French atheistic mob that cried, "We must have no monarch in Heaven if we would have none on earth," the voice of God?

Is the popular voice that annually sanctions gigantic evils like the rum traffic, the voice of God?

No, no; let no cowardly poltroon despise minorities, and flatter himself that he is always or usually on the Lord's side with the selfish and thoughtless majority.

Young men, you can do nothing nobler than to espouse some unpopular and righteous cause, and give your lips to it with a heroic minority. Earth's minorities make Heaven's majorities.

"What is a minority? The chosen heroes of the earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

"You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the *past* to deposit them in the golden urn of a nation's history.

"Minority! if a man stand up for the right, though the right be on the scaffold, while the wrong sit in the seat of government; if he stand for the right, though he eat with the right and truth a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that whatever the right and truth are, there are always troops of beautiful, tall angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

"If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him."—*E. P. Marvin.*

GOOD WORKS IN THEIR RIGHT PLACE.

WHATEVER men may say or believe, God cannot banish his demand for perfect goodness in His creatures without ceasing to be good and worthy of supremacy. History and philosophy say men cannot change themselves, and every man who earnestly tries to do it for himself cries 'I cannot.' Paul put the relation of conduct and faith in a scientific form. He did not say men were

saved by but *for* good works. He did not attach less importance to conduct than many who talked most about it, but he put it in its right place in the history of salvation. Paul regarded conduct as the result and *evidence* of salvation, not as the instrument or cause of salvation. That was a common sense truth which all could understand. We are saved by works not our own, but by God's works for us in Christ: not by our good works, but for them. The Church of God is God's workshop.—*Rev. Vincent Tymm.*

THE WAY IT ALWAYS WORKS.

SOME one has pertinently remarked that "the reason why many people have no interest in missions is because they invest no money in them." This reminds one of the story of the little Belfast chimney-sweep, who had somehow been induced to put two pennies into a mission-box. One afternoon he was met going along the street in better clothes and cleaner than usual.

"Halloa! what's up? Where are you going?" said his friend.

"Oh, to a missionary meeting."

"And what in the world is that for?"

"Why," said the little sweep, "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on."

Precisely so. If people can only be prevailed upon to give, no matter if the motives are not the very highest, and the amount at first is small, they will come to feel a desire to know what the money is doing, and the more they learn, the more they will give. This is a business that will stand the closest investigation, and richly repay the amplest research.—*Gospel in all Lands.*

ONE BOOK.

IF we loved the Bible more, studied it more, we would be more powerful preachers. It is the Sword of the Spirit. If we would be skilful in it, we must practise the use of it more. We do not hesitate to say if preachers were cut off from all other books and studied the Bible with great avidity and singleness of heart, the effect of preaching would be augmented a thousand-fold. To many preachers the Bible is the strangest book in their library. William Jones, the great Welsh preacher, when asked by Dr. Bunting what books he had read, replied, "I have read the Bible." "But," said Dr. Bunting, "have you read nothing else?" "Oh, yes," he said, "the Bible Dictionary," meaning the concordance. He had read the Bible and concordance, and I presume he knew them from cover to cover. But what a preacher this man was! His sermons glowed with poetic imagery, kindled at the altar of prayer, and the learned and ignorant crowded to hear him by thousands.—*Selected.*

"FOR your sake He became poor."

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.

HIS WAY.

God lets us go on our way alone
Till we are homesick and distressed,
And humbly then come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness,
Yet at our feeblest, faintest knock
He waits to bless.

He lets us faint in far-off lands,
And feed on husks and feel the smart,
Till we come home with empty hands
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing—
Tho' last and least. —Selected.

STANLEY.

[THE recently published letters from Stanley give much information for which the public has been anxiously waiting. The return journey to meet Emin Pasha the second time was accompanied by terrible hardships, and the explorer's party came very near absolute starvation. Before reaching the Albert Nyanza, word was received that the Pasha's officers and troops had rebelled, and Mr. Stanley's Relief Expedition was only just in time to accomplish its purpose. Emin reluctantly consented to leave the posts which he had held so bravely, but now in the hands of the rebels and the advancing Mahdists, and the two travellers are now well on their way to the East Coast, having reached, as Mr. Stanley says, "the districts of blessed civilization." The following historical sketch of the explorer's life is interesting:—]

THE name of Stanley is a proud one in English history. Its banners have charged on many a well-fought field, it has won high laurels in the realms of literature and government. Yet when this name is mentioned to-day, all minds turn to him to whom God has, through strange leadings, assigned so prominent a part in the deliverance of Africa from its thralldom.

It is now well known that his original name was John Rowlands, and that his parents had so little means that he was sent when three years old to the poor-house at St. Asaph to be brought up, whence at the age of thirteen he was turned loose on the world to shift for himself. He was born near Denbigh, Wales, in 1840, the very year that Livingstone, aged twenty-three, first entered Africa as a missionary. When about fourteen, he found his way to New Orleans from Liverpool as cabin boy of a sailing vessel, and there a kindly merchant named Stanley, little knowing what he did, adopted him. But Mr. Stanley died before Henry came of age, leaving no will, and the lad was again thrown on his own resources.

On the breaking out of the rebellion in the United States in 1861, young Stanley went into the Confederate army. He was taken prisoner by the Federal forces, and, being allowed his liberty, he

volunteered in the Federal navy, being already fond of seafaring and adventure. In course of time he was promoted to be acting ensign on the ironclad *Ticonderoga*. When the war was over, his love of adventure led him to travel, and he went to Asia Minor, saw many strange countries, wrote letters to the American newspapers, and even then was making for himself a name and fame. Returning to the United States, he was sent by Mr. Bennett, of the *New York Herald*, to Abyssinia in 1868, a war having broken out between the British and the king of that country. There Stanley got his first taste of African adventure.

In the autumn of 1869, the world was beginning to wonder whether Dr. Livingstone, the devoted Christian missionary and African explorer, were alive or dead. More than twenty months had passed since his last letter was written, and the world began to believe he had died in the heart of the Dark Continent. James Gordon Bennett, the editor of the *New York Herald*, was at this time in Paris, and telegraphed Stanley to meet him there, which, with his customary promptitude, he immediately did. On his arrival, he was confronted with the startling and wholly unexpected question, "Will you go to Africa and find Livingstone?" After a moment's reflection he answered, "I will," and the agreement was at once concluded.

The 21st of March, 1871, found Stanley at Zanzibar, with a caravan of 192 followers, ready for the great expedition. On the 24th of October at Ujiji, on the shores of Lake Tanganyika, he first met the famous missionary who was so powerfully to influence all of his after life. They remained together till March 14, 1872, the younger man drinking in the spirit of the elder, and becoming, as he often declares, converted by him. The Rev. David Charters, of the Congo Mission, reported Stanley saying, "If Dr. Livingstone were alive to-day, I would take all the honours, all the praise that men have showered upon me, I would lay them at his feet and say, 'Here you are, old man; they are all yours!'"

Two years later, in the spring of 1874, when the remains of Livingstone were carried back to England in one of the Queen's ships, for burial in Westminster Abbey, Stanley was one of those who bore him to his grave. It was then, he tells us, that he vowed he would clear up the mystery of the Dark Continent, find the real course of the great river, or, if God should so will, be the next martyr to the cause of geographical science.

The outlet of Lake Tanganyika was as yet undiscovered; the secret sources of the Nile were unknown, and even the then famous Victoria Nyanza was only imperfectly sketched on the maps. Discussing such matters one day with the editor of the London *Daily Telegraph*, Stanley was asked whether he could

settle these questions if commissioned to go to Africa. He said, "While I live, there will be something done. If I survive the time required to perform the work, all shall be done." The proprietor of the *Telegraph* cabled Bennett, asking if he would join the new expedition. "Yes, Bennett" was the answer speedily flashed back under the sea, and the thing was determined. Stanley left England in August, 1874, attended by only three white men, and at Zanzibar the party was increased by porters and others, mostly Arabs and blacks, to the number of 224 persons, some of the men taking their wives with them; and on the 13th of November the column boldly advanced into the heart of the Dark Continent, having for its twofold object to explore the great Nile lakes, and, striking the great Lualaba where Livingstone left it, to follow wherever it might lead. It has been rightly called "an undertaking which, for grandeur of conception, and for sagacity, vigour, and completeness of execution, must ever rank among the marches of the greatest generals, and the triumphs of the greatest discoverers of history." August 9, 1877, Stanley emerged at the Congo's mouth, and "a new world had been discovered by a new Columbus in a canoe."

On his return to England, he found an embassy from the king of the Belgians, who had been planning an expedition to open up the Congo country to trade, and who wanted Stanley to take command. With great reluctance he undertook the management of the International Association, as the new organization was called, and returned to Africa in 1879, where he remained nearly six years, hard at work, doing more than any other man to found the Congo Free State south of the great bend of the Congo River, having an area of 1,508,000 square miles, and a population of probably fifty millions. In obtaining the concessions of over 400 native chiefs, not one shot was fired. It was a grand victory over barbarism without the guilt of bloodshed that too often has stained such triumphs.

While Stanley was in this country, during the winter of 1886-7, he was called back to Europe once more to take command of an African expedition, the one for the rescue of Emin Pasha. June 28, with 389 officers and men, Stanley left Yambungo, below Falls Station, not far from the mouth of the Aruwihimi, and marched east at the rate of ten or twelve miles a day, amid great opposition from the natives and terrible sufferings due to the nature of the country, which consisted of gloomy and almost impenetrable forests. When they reached Ibwiri, 126 miles from the Albert Nyanza, November 12, the party had become reduced, by desertion and death, to 174, and the most of those that survived were mere skeletons. Here, finding food and rest, they started on again November 24, and in another week had emerged from the deadly forest which came so

near to swallowing them all up. Dec. 13 they sighted the Nyanza, and soon were encamped upon its banks; but Emin was not there, as they had hoped he might be. They were too weak to march to Wadelai, his capital, far to the north; the natives would not let them have a boat; Stanley's conscience would not permit him to seize one by force; there were no trees of sufficient size to make one, and his own boat had been left 190 miles in the rear, at Kilinga Longa, through the inability of the men to bring it. So there was nothing to do but go back for the boat. This was done, and in spite of Stanley's severe illness, which required a month's careful nursing, the force, or what was left of it, was back again in the vicinity of the lake by the last of April. Here they were rejoiced to find a note awaiting them from Emin, to whom rumours of their arrival had penetrated, and who begged them to tarry till he could make further communications. April 29, Emin himself arrived in his steamer, and great was the rejoicing. The two heroes remained together until May 25, when Stanley, rested and reinforced, started back to Fort Bodo, where he had left men and supplies. From this he pushed still farther back, hoping to meet the other half of the expedition under Major Bartelott. But alas, the Major had been shot, and the rear column, thoroughly demoralized, had gone to pieces, believing that Stanley himself was dead, as had been reported. Stanley, though sorely disappointed and crippled by these untoward events, determined to go back again to the Nyanza by a shorter route and again unite with Emin. And now the news comes to the waiting world that the two heroes are returning in company to the realms of civilization. And soon the wonderful story, some premonitions of which have already reached us, will be unfolded.—*Gospel in All Lands.*

TEMPERANCE IN SOUTH AFRICA.

A LATE copy of the *Cape Mercury*, published at King William's Town, Cape of Good Hope, contains an interesting narration showing the progress of the temperance reformation among the natives of that colony. It appears, according to the *Inter-Ocean*, that the people of Chief Siwani's tribe were the first to agitate for the removal of the canteens (sutling houses licensed to sell liquors) from their locations. In this they were successful, and it was found by experience that the restrictions placed upon the traffic, though falling short of total prohibition, were highly advantageous to the tribe.

It was recently reported among them that the Government, as a revenue measure, was about to abrogate the restrictions placed upon the traffic within the proclaimed areas. This caused much excitement among them, and was the occasion of the assemblage of a large meeting of Siwani's people, June 22, in

front of the court-house in the town, to represent their views to the magistrate, and through him to the Government.

That orderly meeting of dusky natives, but recently emancipated from the thralldom of barbarism, eloquently pleading for the protection of their homes from the destroying influence of the drink, which is the curse of civilized man, formed a scene of pathetic interest to all who feel the pulse-beat of philanthropic sentiment. If the Government does not heed such earnest appeals as were there made, then the white people who rule the colony should first of all be made the subjects of future missionary labours.

An old chief, named Mabope, was first to speak. They asked the Government to take the liquor from their homes, and it had done so. He trusted it would now listen to their plea, and not bring it back again. He wanted liquor kept as far away from the black people as possible. Sevise, a son of Siwani, said they looked to the Government for protection. They were all agreed as to the good that had followed since the canteens had been closed, and they did not want the white man's liquor brought near their locations again. He was not speaking, he said, as a total abstainer, but he spoke for the good of his people.

The statement of Mema, son of a principal councillor, was to the effect that the women, as well as the men, were addicted to the drink habit. "When the canteens were among them," he said, "their wives spent all their time at them, and they had no wives." If the wives of white people should fall into like habits of dissipation, the men would speedily organize W. C. T. U. societies for the suppression of the evil. The dark-coloured sisters, however, turned the tables on the men when they were given opportunity to speak. Nopodi, wife of a notable, said the women were losing their husbands, and being ill treated through drink; but since the canteens had been closed they had been happier, and had become prosperous and contented. Another woman bore testimony to the evil effects of drink, and concluded by saying that she "had almost become tired of being thrashed when the canteens were near them." That sort of experience would make even a white woman "almost tired!" A number of women spoke to about the same effect.

Mr. Dick, the local magistrate, closed the conference by saying that he would present the matter to the Government, and that he believed it would be a good day for the natives when strong drink could no longer be sold to the black man. This was greeted by signs of earnest approval by the assemblage. Altogether, the incident may be noted as an indication that the tidal wave of temperance is reaching all shores.—*Sel.*

"THERE are many whose tongues might govern multitudes, if they could govern their tongues."—*Prentice.*

FAMILY DEVOTIONS.

THERE is no duty enjoined on the Christian which carries in its performance a more potent influence for good than that of family devotion. Not only is the actual participant benefited, but there is a solemnity attending family worship when properly conducted that extends to all who may compose the family circle, causing them to pause and reflect upon the goodness and mercy of God.

Especially is this the case with unconverted children. "All the duties of religion," says Dr. Dwight, "are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place."

We believe it to be the duty of every parent who professes to love God to see that family devotions are kept up. Says the psalmist, "Evening, and morning, and at noon will I pray, and cry aloud; and He shall hear my voice." The prayers of Cornelius came up before God for a memorial, and God highly favoured him for his faithfulness in calling upon him with all his house, by sending a special message telling him what he ought to do. May not God remember us also by our prayers, and send the truth into the hearts of our children and friends?

Especially should the mother pray with and for the children. Next to the Divine efficiency, her influence is all-pervading, and most powerful. The characters she traces upon the heart of her child are deep and indelible, as though written with a pen of steel. She may have passed away, yet they remember her prayers. Her influence is still powerful to enforce those early lessons, and mould the mind into durable form. "One thing," said a young man converted from infidelity, in relating his experience, "I could never get over; that was, the pious example and conversation of my mother. I had fortified myself against the truth by the aid of Hume and Voltaire; yet whenever I thought of my mother, I had the secret conviction, which nothing could remove, that there was a reality in religion."

There is a latent power connected with the devotions at the family altar which will reveal itself at some time. Though the family may have been broken up and scattered, yet as the memories of home throng the mind, the morning and evening prayer circles will be lived over again, and early impressions for good will be revived, which may result in true penitence and reform. Then let every family have its altar of prayer.

J. O. CORLISS.

"FOLDED hands never win conquests."

THE PRESENT TRUTH.

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

LONDON, DECEMBER 5, 1889.

EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

EDUCATIONAL INTERESTS IN SOUTH AFRICA.

TO EDUCATE the mind of the youth, to train it so that its inclination will be to twine round those things that are heavenward in their trend, is the nicest work that has ever been committed to mankind. God has offered no grander opportunity to those who would be his servants and labourers in his vineyard, than to go into a foreign country, there to educate the young, and instil into their minds pure and sound principles, which will fit them not only for the practical duties of life, but for a place of radiant brightness in the kingdom of God.

Here is a wide door of usefulness. It is sowing for eternity, planting seeds that will blossom in the earth made new. We are in the world for the benefit of humanity, and it would be Pharisaism of the worst kind to fail to learn from others, even if they are not of the same faith and profession as ourselves. "God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea shore." A heart that could not only take in one great object, but one capable of considering a countless number of small things, which, when put together, only form one grand whole. He not only spake 3,000 proverbs, composed 3,003 songs, but "he spake also of the trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of the beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4:29-33. The bee gathers sweetness from every flower; and so the Christian in the work of God should gather rays of light which are shining through other agencies of the Master's own choosing, and who though not connected with their own special work are nevertheless acting a part in the great plan of redemption. Our interest in the school work has been greatly revived since we have visited some of the schools in South Africa, and learned of their history and practical workings. The noble men and women who are engaged in this work are reaping a harvest of souls for the garner of the Lord.

In South Africa, on account of the heterogeneous population, educational institutions are divided into three main systems. The first of these are schools for the education of the Europeans, English, French, Dutch, and others, to

fit them for teaching, or other employments of usefulness, at their homes and elsewhere. In these schools are found not only the daughters of missionaries, but also of other foreigners come hither for different purposes. To a narrative of the history and workings of this class of schools the greater part of our article will be devoted.

The second of the systems comprises schools to meet the wants of the children of the mixed coloured races, those who are civilized and converted, or nominally converted to Christianity, and who are employed by the whites, as domestic servants or farm labourers.

Thirdly, mission schools, carried on in connection with the missions themselves, for the benefit of the aborigines, Kaffirs, Basutos, etc.

Such are the classes of schools required, and to a great extent in present operation. The nature of the work is such as to call forth every talent capable of being woven into the art of teaching, and every useful method that can be adopted; and as there is no one system or method of teaching that could possibly be made to suit all classes, we may expect to find those in use quite numerous.

It is estimated that in South Africa there are 400 mission schools, and the majority of them are said to be in a prosperous condition. Besides these, the statistics also show that there are thirty-four special training schools for mission work.

As has already been stated, we desire to speak of the first mentioned class of schools, and in particular of those erected for the education of young ladies. During the last fifteen years, eleven such schools have been opened, eight of them in Cape Colony, two in the Transvaal, and one in the Orange Free State. A few of these have been abandoned, on account of inefficiency on the part of the teachers, hard times among the farmers, and a general financial depression. Some are still in their infancy, whilst others have increased in size and efficiency, and bear the marks of God's special blessing. They have a practical object in view, not only to enable the young to acquire an education that will fit them to instruct others, but also to train those desirous of being missionaries among the heathen. To accomplish this, they find it necessary to carry on a somewhat different line of work from that followed in the common public schools. The fruit of these most important and useful efforts is not seen immediately; it requires time for the seed to germinate and grow. Nearly all of these institutions are boarding schools to accommodate those coming from the farming districts, although there is a large attendance of day students.

Most prominent among these educa-

tional institutions is the Huguenot Seminary, in Wellington, a country place forty miles from Cape Town, surrounded by the Drakenstien and Pearl mountains, the peaks of which are capped with snow during the greater part of the year. A healthful breeze from these hills imparts to the atmosphere an invigorating freshness; and the town, nestling in the midst of luxuriant foliage, is truly "beautiful for situation." This seminary was designed more for the benefit of the whole country, whilst the others, to a greater extent, possess only a local interest. For intelligence the students compare favourably with those in English or American schools. At the present time there are 120 boarders, and 130 day scholars. Ten of the teachers are American, four are from Germany and England, and three are colonial. Here it is only in justice to state that those in authority at both the Government and Church schools are ladies and gentlemen of refinement and true Christian courtesy. Every attention is paid to visitors wishing to acquaint themselves with the institutions and their methods of work. In all these schools thus far visited, two features are specially prominent, (1) the sexes do not attend the same school; (2) we could see no trace of the original, or native coloured races in these schools; all the students are of European or English descent. There are mission schools for the others.

The following is a brief history of the Huguenot Seminary at Wellington: In the latter part of the seventeenth century, three hundred of the devoted refugees of the Huguenots came to settle in Cape Colony,—the land of the vine and the fig, the orange and the pomegranate, of luscious fruits and flowers; of sunshine, and deep blue skies, and clear crystal atmosphere; of small rivers, ceasing their flow in summer, poor harbours, and a dry climate. It was in the year 1806 that this colony came into the hands of the English. In 1872 Mr. Andrew Murray, pastor of the Dutch Reformed Church at Wellington, read the life of Mary Lyon, and became inspired with a desire for an institution for the daughters of his nationality, similar to the Mount Holyoke Seminary in Massachusetts. "This is just what we need for our own daughters and the daughters of our people," wrote Mr. Murray. Accordingly, he corresponded with the Mount Holyoke Seminary, asking that one who had graduated there might be sent to establish a similar institution in Cape Colony. During this time much prayer was offered in the colony that God would give them a Christian school, where their daughters might be educated in the fear of the Lord. Most of the people having settled on large tracts of land, the houses were frequently not less than six, ten, or eight miles apart. It was therefore impossible to have country

schools. Previous to this time, families would select almost anyone for a teacher, rather than have their children grow up in ignorance. But it was soon found that untrained instructors left an undesirable mould on the minds of the pupils, the ancient adage proving true, that "the stream can rise no higher than the fountain." They longed for educated Christian teachers. Those who sent their children away to fashionable boarding schools were often much dissatisfied when they would return unfitted for the plain, quiet duties of home. They had not been educated in the practical duties of life. They not only prayed God to send them a Christian teacher, but they published in their papers a special request for prayer, that the Lord would search out the one whom he would choose for this work, and would incline her heart to come and enter upon it. Learning of this desire, Miss Ferguson, who is now Principal, and president of their missionary society (and one to whom we are largely indebted for the facts herein stated), and Miss Bliss, felt an inward impression that there lay their calling. Before he received letters informing him that God had stirred up the minds of two to willingly come to this place as teachers, Dr. Murray had in faith forwarded the passage money for a teacher. When the word reached Africa that two teachers had responded to the call, a little company gathered about the open letter, and lifted up their voices in prayer and thanksgiving to Him who had given double what they had asked. In September, 1873, the two teachers arrived at Cape Town.

(Concluded in our next.)

REASON, INSPIRATION, AND TRUE RELIGION.

THE province of reason and inspiration in the work of genuine religion is well worth considering. The importance of the former is not always realized. When the prophet Isaiah was reproving the children of Israel for their sins and lack of religion, he said, "Come now, and let us reason together." Isa. 1:18. It is the province of reason to weigh; to consider; to examine closely with the understanding; to draw conclusions from premises; to ascertain the value of proofs offered; to give the proper weight to facts and arguments presented, in order that conclusions consistent with truth may be attained, and error detected. The possession of the faculty of reason is one of the main features which distinguish a man from a brute. We would never for a moment think of addressing religious considerations to the animal creation. There have been some trained horses, dogs, and other animals which exhibited marked intelligence. But never was one heard of which could appreciate

religious knowledge. They could not weigh such considerations. Appeals to them of this character would be utterly unavailing. But mankind can, by use of their reason when so disposed, understandingly consider such intelligence, and survey with interest eternal and spiritual themes. The prophet recognizes this fact, and appeals to the people to use their reason in viewing the considerations involved in their course of life. Man has an intellectual and spiritual nature. They should ever be mutually and closely interwoven, blended, and united in all religious experience. We are furnished with abundance of evidence that the intellect alone is not sufficient to guide a man safely in obtaining the highest good. The moral and spiritual nature must be enlisted. When these are enlightened by the truths of inspiration and the Spirit of God, then a man can go safely and surely.

There are many men of intellect who are great rascals. The most selfish, unprincipled men are often shrewd, bright, and keen, intellectually. Satan himself is, doubtless, a being of vast intellect. But, on the other hand, we cannot ignore the intellect,—the reasoning power,—and rely upon the spiritual nature alone. It would be difficult to tell which course would result most deplorably, to ignore the reason or the spiritual nature. Both would result disastrously in the end. They are designed ever to be united, blended in their work. The sceptic, however, sees little use for the one; the fanatic, for the other. The vain reasonings of the one, and the lack of good sense of the other, only demonstrate the truthfulness of our position. Paul speaks on the one hand of the insufficiency of "worldly wisdom." It is but "foolishness" with God, and wholly unable to find him out, grasp or comprehend his plans. On the other hand, he presents the folly of a "zeal of God, but not according to knowledge." Neither will answer.

The religious nature of men has been terribly abused and outraged. We cannot question that every false religion has made use of the religious faculty as certainly as true religion has. Man uses his *veneration* as really when worshipping Jove or Baal as when worshipping Jehovah; when bowing before the virgin as when bowing before Christ. The faculty of *religious belief* or *faith* may be as truly called into requisition in behalf of Buddha as in behalf of Jesus; and the *hope* of attaining *nirvana*, i. e., absorption into the body of Deity, or extinction of being, may be as real as our blessed hope of everlasting bliss in the presence of God. And who can doubt that the *conscience* is greatly troubled at one's sins when such acts of self-abnegation are performed as the Hindoos and others do, involving the

greatest pain and the loss of life itself? When mothers give their children to the destructive embraces of Moloch or cast them into the Ganges, we cannot question the *sincerity* of their acts. *Benevolence* has been as fully exercised in behalf of idol shrines and grand cathedrals for popery as ever it has been for Christ. These faculties—reverence, faith, veneration, conscientiousness, and benevolence—are those we see in the service of God, and a mere glance convinces any one that their *perverted* use has been oftener displayed than their *legitimate* use. And an *intensity* of devotion has as often been shown in wrong directions as in right ones. The millions of lives of Mohammedans and Catholics sacrificed in the crusades over the possession of the holy sepulchre; the countless lives given in behalf of wars of persecution and to sustain slavery and other terrible evils; the sacrifices of ascetics, recluses, hermits, and monks, of all that we would call of value in life, to carry out their perverted views of religion; the compassing of sea and land by Jesuit priests and others, to sustain false systems of religion,—all are illustrations of an *intense false devotion*, and a misuse of the religious faculties.

Mohammedanism presents as many strange excesses in the name of religion and prostitutions of everything sensible, as any system of so-called Christianity. Its dervishes correspond in a measure to monkery in Catholicism. They have an immense influence with the masses, so great that even the Sultan himself can scarcely control them. The dancing and howling dervishes compose their greatest number. Persons perform the most menial and unpleasant offices for a period of years, in order to gain a membership among them. Their worship is an exhibition of the most astonishing fanaticism. In it is a mixture of dancing, whirling, shouting, and howling till they become frenzied and often insensible. Well-authenticated facts, stated by reliable travellers, seem too much for credence. One traveller says: "By looking at a stop-watch, I ascertained that they turned [round] sixty-four times a minute. After spinning round for about five minutes, at a signal from the high-priest both music and dancers suddenly stopped, but recommenced in a few seconds. The third time they kept it up for nine minutes and three-quarters. My brain was swimming, too, so much so that I could hardly count their evolutions. The fourth and last time they whirled for five minutes and three-quarters, thus making in all 1,504 turns in twenty-three and one-half minutes." (See McClintock and Strong, Art. "Dervishes.")

The perversion of the religious faculties has been seen associated with Protestant-

ism as truly as with other forms of religion; but not to the same degree, owing to the fact that it seeks to conform to reason and inspiration. In just the degree that it does this, is it saved from fanaticism. But there has been no lack of exhibitions of wild excitement, foolish zeal, and fanatical extremes manifested here and there, even in connection with movements mostly reasonable and genuine. In times of great religious interest, weak minds lose their balance, unless guarded by wise instruction, and a healthful, sensible influence is kept uppermost. In "revivals," as they are called, where strong appeals are made to the feeling, there have been numerous instances of persons losing their minds, and even becoming permanently insane. Even in connection with the great advent movement, a movement founded on Scripture, and taught by appeals to the understanding and judgment, some became unbalanced. But the present truth concerning the last message corrected largely, at least, these follies, wherever it was received. It ever appeals to the Holy Scriptures and the understanding. Hence fanaticism, which largely grows from feeling and excitement, has found little congenial soil in it.

What a strange scene the history of past ages has presented when we view the realm of religious thought!—what vagaries, what extremes, what follies, what crimes, what perversions of all true religion! Verily, an enemy hath done this. Satan has stepped into this field, and made terrible havoc. But God has ever had a truth in the world,—pure, lovely, reasonable, elevating, benevolent, sensible, in harmony with the highest reason. The inspired Word presents the light of truth, to invigorate the understanding and correct its waywardness. Yet even in this realm the reason must have place. An idiot cannot be benefited even by inspiration, and a fanatic will claim to be taking the Word for his guide, and deceive other enthusiasts by his fanciful notions of the Scripture itself. We must use common sense in religious things as well as in other things, or we are liable to go astray. When the Lord says, "Come now, and let us reason together," he would have us use our reason in religious things most certainly. Reason and inspiration must be interdependent. When true prophets spoke, there must have been a difference between their appearance, their sentiments, their course of action, etc., and the statements and actions of false prophets. Our Saviour says: "Beware of false prophets. . . . Ye shall know them by their fruits." Here the reason must be called into play, to weigh and thoroughly consider the nature and character of those fruits and the evidence of genuineness, in order to arrive at just conclusions. But when

the evidence is convincing, that God is speaking through the prophet, then the reason must accept the light imparted as a guidance to duty.

The Scriptures have been thoroughly proved for past ages as well as by present experience, to be genuine revelations from God. When we can be certain that we have their true meaning, they must be regarded as authoritative. But reason is constantly necessary in their study and investigation, in order to arrive at their real meaning, lest we take foolish and false views of their teachings. The instruction they give, and the blessing of the Holy Spirit which inspired them, also resting upon us, enlarges, purifies, strengthens, and spiritualizes the understanding, and thus prepares us to drink deeper and deeper draughts of true spiritual experience; to know more and more of God, and be more and more conformable to Christ. May we all thus grow in grace and in the knowledge of the truth.

G. I. B.

ONE LITTLE SIN.

"ONE leak will sink a ship, and one sin will bar us out of Heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret scepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is perhaps the only obliquity in an otherwise consistent Christian life. Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favourite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord will reject them for one little sin; that they had given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that he will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the Judgment with that one sin alone upon you? Do you suppose you can retain that one sin and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out.

The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you perhaps often sing:—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Yet you make a mental reservation in behalf of some little idol which you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue? No; there comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may retain that sin. You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows? You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of Heaven. It may have been a tiny seed at first; but you cherished it, and cherished, it would grow; and growing, its nature was to choke, root out, and cover all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why? Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So through the avenue of one little sin, the sinner becomes as full of iniquity as though he had for ever wallowed in its foulest depths.

One little sin cherished keeps open an avenue between yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such a state as to alarm you with undeniable tokens of danger, it

will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve him with a perfect heart, and follow him fully; or you may as well not follow him at all. U. S.

HOLIDAY GIFTS.

THE holiday season is at hand, and old and young are studying what they can bestow upon their friends as a token of remembrance. The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honour to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause.

God is not honoured by the practice of bestowing costly presents upon a few favourites because it is the custom. These favourites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of pounds are needlessly spent every year on Christmas gifts. Thus much is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honour a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends to the neglect of our best Friend,—the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the question, "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts.

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury. Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in Heaven a precious record of self-denial for Christ's sake?

Our children have learned to regard Christmas as a day of rejoicing, and we should find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure-seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow-men, to sustaining the work which Christ came to do.

Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents.

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us, as he has promised: "I will open you the windows of Heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And though it may have cost self-denial and sacrifice on our part, the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.—Mrs. E. G. White.

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.

COUNT ZINZENDORF AND THE SABBATH.

THE earnest zeal with which the Moravians have prosecuted their work, has furnished many lessons in missionary enterprise during the last two centuries. "The Moravian doctrine," says Goethe, "had something magical, in that it appeared to continue, or rather to perpetuate, the condition of those first times [i. e., the apostolic times]. It connected its origin with them, and had never perished, but had only wound its way through the world by unnoticed shoots and tendrils, until a single germ took root under the protection of a pious and eminent man, once more to expand wide over the world."

This man was Count Zinzendorf, who, in 1722, gave many of the persecuted Moravians a place of refuge on his estates in Saxony, and afterwards became their patron and reorganizer. Missionaries were

sent to foreign lands, and through Count Zinzendorf's personal influence, he obtained from the English Parliament an act authorizing the establishment of Moravian missions in America. "Although his own conduct," says Southey, "was more uniformly discreet than that of any other founder of a Christian community," the jealousy of the Government, and the indiscretion of others, led to his being banished from Saxony. The following year, however, Frederick William I. of Prussia caused him to be ordained a bishop. Some defects in the early writings of the Moravians were corrected, and the influence of their work in promoting practical godliness was widely felt.

In 1742 Zinzendorf visited America, and established congregations in Bethlehem and Nazareth, Pennsylvania. Speaking of his life there, one of his biographers, M. Bovet, mentions some interesting facts. We take the extract from our French contemporary, *Les Signes des Temps* :—

In June, after the closing of the seventh synod, Zinzendorf went to Bethlehem. New recruits of one hundred and twenty brethren had just arrived from Europe. The Count then gave to this colony a regular organization, nearly the same as that of the Moravian communities of Germany. This American community had, nevertheless, some institutions which were particular to itself; for instance, the celebration of the seventh day of the week as a day of rest. Zinzendorf had always as much as possible celebrated the Sabbath by abstaining himself from labour on that day, and devoting it to prayer. It was also that day that he used to choose in preference for the agapæ. That which in his own eyes was the particular value of the Saturday, was not the Mosaic commandment (for in this case he would have believed himself to be obliged to conform to other prescriptions of the Old Testament); it was the blessing placed upon this day by the Lord after the work of creation. Nevertheless, he differed from the English and American Sabbatarians in celebrating with the Christian church the first day of the week, as being the one of the resurrection of Christ.

In a word, he did not pretend to impose upon anyone his opinion and his way relative to the rest of the seventh day. On the contrary, seeing the inconvenience that a respite of two consecutive days would bring to the men who were obliged to live by the work of their hands, he did not hesitate to express himself in the community of Bethlehem, declaring that every one was free to act in the matter as they liked. But for himself he continued all his life to celebrate the Saturday and the Sunday, with all his family. All this did not shelter him from the rigours of the American Puritanism. One Sunday evening, when he was occupied with his daughter, composing some hymns, the justice of the peace entered and summoned them in the name of the King, forbidding them to continue to write. The next day they were obliged to appear before the court for this offence, and in spite of their defence were condemned to pay a fine of six shillings each, as profaners of the Sabbath " [Sunday]."

In considering the history of these various early religious movements which have striven to pattern after the primitive faith and practice, as well as piety, it is significant to note the frequent occasion we have to record how such service led to the keeping of the Lord's Sabbath.

This is not surprising, as, removing from anyone the influence of the practice of the larger part of the Christian world since the Roman apostasy, leaving but the Gospels or the Book of Acts (to say nothing of the teachings of all Holy Scripture), as a guide to the primitive faith and Christian service, and the individual would as surely follow the example of Christ and the apostles, and all the early church in the keeping of the seventh-day Sabbath, as he would their example of obedience to any other of the Divine requirements. It is not surprising that, with his early training and the example of the religious world, Count Zinzendorf should also have recognized the Sunday. Not so great light was then shining in the world as to the origin of its observance; nor had that "time of the end" been reached 150 years ago which the angel told Daniel was to bring to the wise an understanding of those prophecies relative to the works of the man of sin in seeking "to change times and laws" of the Most High. He walked in the light he had, which is all the Lord requires of each generation. But our prayer must be: "O send out thy light and thy truth: let them lead me." W. A. S.

THE SIGNS OF CHRIST'S COMING.

How LITTLE does the Christian world to-day comprehend the impressive and significant character of those visible events which stand forth as signs to this generation, of the second coming of Christ. The darkened sun and moon of May 19, 1780, and the falling stars of Nov. 13, 1833, are events to which men are wont to refer familiarly in writing and conversation, but as we may well infer, with no adequate sense of their true nature. The natural effect of distance in detracting from the significance of an event, joins with the incapacity of the finite mind in giving us to-day a view immeasurably short of the reality of these occurrences, which, wonderful in themselves as any phenomena of nature which history has recorded, borrow a supernatural grandeur from their office as harbingers of the greater event to come.

There has come to our notice a testimony from the venerable Mr. Clarkson, agricultural editor of the *Des Moines Register*, which in this connection is worthy of repetition. Mr. Clarkson is one of the few persons now living who witnessed the awe-inspiring sight of that November evening in 1833, and he is very justly indignant at seeing those celestial fire-works subjected to an unfavourable comparison with the humanly gotten-up pyrotechnics of modern times. We quote his words:—

The agricultural editor of the *Register* was out alone with a team and load of lumber all night on that never-to-be-forgotten night; and

he cannot now consent to hear of human fire-works being superior to that most grand and sublime spectacle ever before or since beheld by man. Immense meteors, mingled together with smaller shooting stars, fell like snowflakes, and produced phosphorescent lines along their course. Intermingled with these, large fire balls, some larger than the moon, fell or shot in the arc of a circle of thirty or forty degrees. These left behind them luminous trains, which remained in view several minutes and sometimes half an hour or more. Some of these luminous bodies, whatever they were, remained stationary for a considerable time, irregular in form, emitting brilliant streams of light. There was no moon, but starlight, and as the whole firmament was lit up and descending in fiery torrents, everything was on a grander scale than man may ever aspire to imitate. . . . This display extended all over North and South America and the West India Islands. Patent fire-works were no nearer this wonderful phenomenon than a lightning-bug is equal to the sun. The display lasted from about ten o'clock on the evening of the 13th until it was obscured by the light of the sun on the morning of the 14th of November, 1833.

A single star heralded the advent of the babe who veiled divinity in human form; millions of stars herald the coming of the King of kings. Eye-witnesses alone of this marvellous display of super-mundane forces can fully comprehend the sensations of awe which befit the contemplation of this event, or of that earlier portent of parallel significance, when the mid-day sun hung rayless in the heavens before the terrified gaze of the New England colonists. What a testimony do these bear to the awful character of the event which they fore-shadow, and what occasion of awe-struck contemplation do they furnish us, as we await the day when "He that shall come will come and will not tarry"!—*L. A. S. in Review and Herald.*

SUNDAY-LAW AGITATION IN AUSTRALIA.

THE controversy over this question is assuming large proportions in our colonies, especially so in Melbourne. On one side, the friends of the institution are vigorously defending the grounds already gained, and vehemently resisting the slightest innovations of those who claim greater liberties on that day. They are calling for even stricter measures—the abandonment of the few trains which are now run on the railways, the double bolting and barring of the doors of museums and libraries, and the burial of the Sunday-newspaper project under laws and penalties so formidable as to strike terror to the heart of any who should attempt to unearth it again.

On the other hand, a large portion of the community clamour loudly against this restriction of their rights, and demand that libraries shall be opened, and that increased facilities shall be provided for reaching places of suburban rest and amusement on Sunday. This party claim that the real object of the Sunday party is to compel people to attend church. They contend that Sunday is the most

favourable day for reading for the working men; and that while those who wish to go to church should have the privilege of doing so, those who prefer another mode of entertainment should have their privileges secured them. This camp is divided in its sentiments. The followers of the blatant and foul-mouthed infidel decry all restraint, and shame decency itself; while a large portion require only for themselves the exercise of those rights which in their minds are compatible with freedom and enlightenment.

As for us, we must remain to a great extent aloof from the strife. We are not in sympathy with the blasphemous infidel, to whom the name of morality is but an occasion for venting his vileness. We do believe in the sanctity of the Sabbath, and in its perpetually binding obligation. But we have no regard for the claims of a day which has no sanction in sacred example or precept, whose support consists wholly in that which it may gather from human hands, while it leads men to ignore and trample under foot God's holy day—the day he blessed and sanctified at creation. We do not believe in religious institutions being upheld and enforced upon men by civil penalties. We have no kind of faith in a union of church and state, or in the state trying to do the work of the Gospel by compelling men to be religious. Such a course always has resulted, and always will result, in producing gilded hypocrites, who wield the sword of vengeance against their fellow-men in the name of religious zeal, while it makes Christians of none.—*Bible Echo.*

The Missionary.

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

TO THE SOWERS.

YE who think the truth ye sow,
Lost beneath the winter snow,
Doubt not time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust,
Is the God of mind less just?

Workers on the barren soil,
Yours may seem a thankless toil,
Sick at heart with hope deferred,
Listen to the cheering word.
Now the faithful sower grieves,
Soon he'll bind his golden sheaves.

Reap we not the mighty thought,
Once by ancient sages taught,
Though it withered in the blight
Of the long medieval night?
Now the harvest we behold,
Lo! it bears a thousand fold.

—From the German.

TWENTY-EIGHTH ANNUAL CONFERENCE.

ADDITIONAL NOTES.

OWING to the amount of business on hand, the time of the meeting of the General Conference was extended two days, closing November 5. The increase in our denomina-

tional work made necessary a provision for additional agencies for carrying on the cause, and to this end a committee was appointed to revise the Constitution and By-laws. As adopted, the new Constitution appears to be very complete and satisfactory. A large committee was appointed by the Conference to consider the question of consolidating all of our denominational publishing associations under one general management or corporation. The committee was empowered to act in the matter.

The report of the Recording Secretary of the Conference showed the numerical standing for 1889 to be as follows: Number of ministers, 228; licentiates, 179; churches, 972; church members, 28,324. This indicates a gain of seventy-one churches and 2,212 members during the year.

The following officers of the General Conference were elected for the ensuing year: For President, O. A. Olsen; Recording Secretary, D. T. Jones; Corresponding Secretary, W. H. Edwards; Home Mission Secretary, L. C. Chadwick; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsey. An Executive Committee of nine was also elected.

It was voted that the next regular session of the General Conference should be held in the spring of 1891. With the twentieth meeting of this session, the Conference was brought to a close, and the general direction of the work was left in the hands of the Executive Committee. Before dismissing, the President said: "I would express my gratitude to God for his kindness and favour and blessing with us during this session of the General Conference; and as we separate, may we carry the spirit of the message with us. I desire that the Committee may have a large share in your prayers. We are carrying great responsibilities, and we need the special help of God. We thank you for your help and your favour the past year. It is our earnest desire to seek God, and to walk in all his counsel; and by your help we shall have the help of God with us in the future work."

HEALTH AND TEMPERANCE ASSOCIATION.

The annual meetings of this Association were held in connection with the Conference. The President, Dr. J. H. Kellogg, spoke of the growth of the Association, now numbering about 20,000 members. Reports of health and temperance work in various fields were made by delegates. Dr. Kellogg outlined the work of a proposed school for the training of health and temperance workers. The officers for the year were elected as follows: For President, J. H. Kellogg, M.D.; Vice-Presidents, D. A. Robinson, London; L. R. Conradi, Hamburg; I. J. Hankins, Cape Town; M. C. Israel, New Zealand; E. G. Olsen, Copenhagen; L. Johnson, Christiania; O. Johnson, Amot, Sweden; G. C. Tenney, Melbourne; H. P. Holser, Basle, Switzerland; L. McCoy, Battle Creek, Mich.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

Although the field of this newly organized Association, which held several meetings during the Conference session, is but a national one, its work will be of international interest. For many years there has been a growing demand on the part of a certain class of religionists in the United States, to have certain tenets of religious faith—specially Sunday observance—enforced by civil authority. To offer a consistent opposition to such religious legislation is the object of this Association, as appears from the following Declaration of Principles:—

We believe in the Religion taught by Jesus Christ.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honourable means to prevent

religious legislation by the civil government, that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

These are manly and Christian declarations, and we shall expect to hear that the Association is doing good service in a work which, from reports of spiteful persecutions for conscience' sake which reach us from some of the States, we think stands in need of doughty champions.

ARGENTINE REPUBLIC.

SEVERAL years ago a company of French people in this South American republic began the observance of the Sabbath, having received the light of truth by reading the *Les Signes des Temps*, our French contemporary. From a letter just received by the Secretary of the International Tract Society, we learn that they are still rejoicing and growing in the truth. They meet some opposition, the bitterest coming from their Baptist brethren, with whom they were formerly associated. The Catholics do not trouble them much, as they themselves are not very strict in the observance of Sunday. "We place ourselves under the care of God," they write, "who has promised to care for those who keep his commandments. God cannot fail to keep us. It is now four years that we have kept the Sabbath, and we work on Sunday as on other days, without any anxiety as to what the world says. If any ask us why we work on Sunday, we say to them, 'Because God has commanded it.'" The brethren are all farmers; and the agriculture of the country consists in the cultivation of wheat, flax, and corn. They greatly desire that a labourer may be sent to them to devote his time to advancing the truths which they have received. Although they are not numerous, they promise to supply all the wants of such a one. Their daily prayer to God is, that labourers may be sent into that vast field. The Secretary of the International Society adds: "From a recent report we learn that a party of thirteen, speaking the Spanish language, who embraced the truth in Algeria, Africa, has lately removed to the Argentine Republic, so that at the present time there are two companies keeping the Sabbath in that country. It is a cause of much joy that the truths of the Third Angel's Message are thus carried to this portion of the great harvest field; but we must not expect that these few people will be able to carry on the work alone. They look to us for assistance, and they should not be disappointed." The Argentine Republic had in 1886 a population of about 3,100,000. Buenos Ayres, the capital, has a population of 434,000, and is a thriving business town. According to the *Gospel in all Lands*, it has more daily papers than London or New York. Education is compulsory, and there are thirty colleges and normal schools, and 2,726 public schools in the Republic. It is encouraging to know that even a small beginning has been made toward bringing the truth before this people, and we may confidently expect to see it take great strides forward in the next few years.

THE HAMBURG MISSION.

SLOW at first, yet steadily, the truth progressed in this part of the field, until Nov. 9 we could, with the blessing of God, establish our first church in Northern Germany, and the largest in the Empire. Some four years ago a brother commenced to keep the Sabbath, just by reading a pamphlet written against us. He closed his eyes in rest just the day before we organized the church. About the same time a brother near the Danish border was also convinced of the Sabbath by reading some of our publications, which a Danish family left, when they emigrated to America. He came over a hundred miles to be baptized and join this church.

For six weeks previous to the organization of the church, we had meetings in which we

considered all the principal points of our faith. As we could not baptize publicly, this being forbidden, we procured a fine bath house in the most beautiful part of the city, and here I buried twelve willing souls on Sabbath morning. One candidate was a lady about seventy years old. In the afternoon these, with three others, who had never belonged to any of our churches, and ten others who had, united together, thus forming the Hamburg Seventh-day Adventist church, with twenty-five members. Besides these we have five good names on the covenant, and with the grown youth there are now about twenty-five new Sabbath-keepers here. Yet we have not given a course of lectures thus far.

Our readings are well attended and new ones are becoming interested. Sister Ohm has good success in the Bible work. We have six colporteurs at work in the city, and over 1,000 orders have been taken, and most of them delivered. The pastors begin to warn and it hinders some, yet our colporteurs stick faithfully to their work. In the country we have five more canvassers, and they do quite well. The best are able to make but their living, but we find that the publications do a good work. In Southern Germany we have four sisters at work, and they have found now the third person, who through our publications alone, embraced the truth in this field.

A young man who intended to become a Lutheran missionary, left his place, gave us £2 10s. toward the expenses of our baptism, and now after visiting his friends in Central Germany, has commenced to canvass here. We have started our daily instructions again and soon hope to see two dozen instead of one of workers here. Our Tract Society numbers now thirty members, and we take seventy-five *Herolds*. In all, our Mission uses over 400 journals, and only the day of Judgment will show how far the truth has gone from here.

We have also good news from the field. Bro. Erzenberger and Böttcher are holding at present a course of lectures at Barmen, a city of some 125,000 souls, and report good interest. Bro. Laubhan has baptized several near Saratow, and will labour in Southern Russia this winter. Bro. Klein had to send his passport to Western Russia to the border to get his goods, and weeks must pass before he can get it again; and he has to remain at home during that time. A brother who gave to another Russian a little tract in that language has barely escaped imprisonment.

L. R. CONRADI,

Hamburg, Nov. 15, 1889.

COLPORTEUR WORK IN SCANDINAVIA.

REPORTS from Stockholm, Sweden, state that the colporteurs are active and of good courage in the work of selling our publications to the people. Eighteen labourers had thus worked all the time during the three months reported for. They have visited twenty-seven different cities, and sold about £320 worth of publications. In several towns, people have begun to keep the Sabbath as the immediate result of this work, and in some places the colporteurs have found those who have been doing so for years, having seen by reading the Bible and our publications that this was the will of God. In Norway seven colporteurs are actively engaged, having laboured in four cities.

THE MISSIONARY SHIP.

IT was voted by the Conference to purchase at once a ship to be used in the missionary enterprise in the South Pacific. An interesting account of a visit to Pitcairn Island was given by the brother who visited this island three years ago, leaving all of the inhabitants believers in our faith. Probably the first mission of this ship will be to visit Pitcairn with a minister. The brethren there have long been anxiously awaiting baptism and organization.

The Sabbath-school.

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

LESSON 101.—THE DEATH OF MOSES.

"THEN the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head; and fell flat on his face."

Then the angel talked with him, and told him that he would have been killed if the ass had not turned aside. The angel said, "I went out to withstand thee, because thy way is perverse before me." He plainly told Balaam that he was doing wrong; yet Balaam said, "If it displease thee, I will get me back again." By this, the angel saw that Balaam still wanted his own way; so he said, "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak."

When Balaam had come to Balak, the king had cattle killed and offerings made; and Balaam tried to curse Israel, but every time he tried to curse, the Lord put a blessing in his mouth. This made Balak very angry. Balaam finally gave the king to understand that the only way to bring a curse upon the people of the Lord was to get them to sin against him. So the women of Moab invited the men of Israel to a feast. The Bible says, "They called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods." For this, the Lord brought a plague upon the people that had sinned, and about twenty-four thousand of them died.

Then there was war with the Midianites. Many of them were slain, and their cities were destroyed. Among others, Balaam fell by the sword.

The time had now come for the Lord to lead his people into the land of Canaan; but because Moses had sinned, he was not to be allowed to go into the land. So the Lord told him that he must die. And Moses called the people together, and gave them good advice, telling them what good things the Lord had done for them, and repeating the laws he had given them.

Then he went up into a mountain, and when he had looked over the land of Canaan, he died; and the Lord buried him in a valley; but no man has ever known the place of his grave, to this day.

1. How was Balaam finally convinced that he had been harsh and cruel towards his faithful beast? Num. 22: 31.

2. What did Balaam do when he saw the angel?

3. Who then talked with Balaam?

4. What did the angel say? Verses 32, 33.

5. Do you think this was plainly telling him that he had done wrong?

6. What did Balaam say? Verse 34.

7. Do you think he ought to have said *if*, after he had been so plainly told?

8. What did Balaam show by speaking in this way?

9. When the angel saw that he wanted to have his own way, what did he say to him? Verse 35.

10. When Balaam came to Balak, what did the king have done? Verse 40.

11. What did the Lord put into the mouth of Balaam every time he tried to curse Israel?

12. How did this make Balak feel? Chap. 24: 10.

13. What did Balaam finally make Balak understand?

14. What did the women of Moab then do?

15. What does the Bible say about this? Num. 25: 2.

16. How were the men of Israel punished for doing in this way? Verse 9.

17. How many died by the plague?

18. What war then followed? Num. 31: 7.

19. What did the Israelites do to these people in this war? Verse 8.

20. Who, among others, was slain?

21. What time has now come?

22. Would the Lord allow Moses to go into the land of Canaan? Chap. 27: 12, 18.

23. Why was Moses not allowed to go into the land? Verse 14.

24. Tell where and how it was that Moses sinned.

25. What did the Lord tell Moses?

26. What did Moses then do?

27. What did he tell the people when they had come together?

28. What did he repeat to them?

29. What did he give them?

30. Where did he then go?

31. What was he permitted to do before he died? Deut. 34: 1-4.

32. Who buried Moses? Verse 6.

33. Where did he bury him?

34. Has any man ever known the place of his grave?

LESSON 102—REVIEW OF LESSONS 99-101.

1. How did the Israelites come to have war with the Amorites? Num. 21: 21-23.

2. Who was king of the Amorites?

3. What did he lose in the war?

4. With whom did the Israelites next have war?

5. Who was Og?

6. How may we form some idea of his great size?

7. How large was his bedstead?

8. Where did he come out to meet the men of Israel?

9. What success did the Lord give his people over this mighty giant?

10. How many cities were taken from Og? Deut. 3: 4.

11. How were all these cities fenced? Verse 5.

12. What did they take besides these fenced cities? Verse 5.

13. In what region were these cities and unwallied towns? Verse 4.

14. To what place did the Israelites then return? Num. 22: 1.

15. What did the king of Moab think when he saw the Israelites return?

16. How did he try to bring evil upon them?

17. What did the Lord say to Balaam about going up to curse the Israelites?

18. How did Balaam come to ask the Lord a second time about this?

19. Why did Balaam feel so anxious to go on this errand?

20. Why did the Lord tell him to go?

21. What trouble did he have on the way?

22. Who first talked with Balaam?

23. Who talked with him afterward?

24. How did Balaam show that he still wanted his own way?

25. What did the angel tell him to do?

26. How was Balaam prevented from cursing Israel?

27. How was evil finally brought upon them?

28. Who gave council that the Israelites should be brought into trouble in this way?

29. How were the Midianites punished? Num. 31: 7, 8.

30. When the time had come for the Israelites to go into the land of Canaan, what did the Lord tell Moses to do?

31. What sin prevented Moses from going into the land of Canaan?

32. Describe the meeting that Moses had with the people before he went up into the mountain.

33. What did the Lord show Moses from the top of the mountain?

34. Tell how and where Moses was buried.

Interesting Items.

—It is estimated that there are 80,000 Swedes in New York City, and not one of them is a saloon-keeper.

—Dr. Talmage speaks of the state of affairs in New York as "a corrupt legislature, a rotten judiciary, and a whiskey ring."

—Out of the total extent of the British Isles, which may be taken at nearly 77,780,000 acres, we cultivate 61.7 per cent.

—The Japanese Temperance Society at Hawaii, which is only fifteen months old, numbers 1,700 out of the 8,000 Japanese residents.

—The Grand Vizier of Bokhara is dead. Originally he was a Persian slave, and was sold by the Turcomans to the Bokharan Ameer for eighty roubles.

—The Anti-Slavery Conference is still in session in Brussels. The King has telegraphed to Mr. Stanley, inviting him to come to Brussels as soon as possible.

—Much interest is felt as to whether the immense stores of ivory which Emin Pasha is known to have collected at Wadelai, his capital, have been saved.

—There has been another terrible flood in China. A river overflowed its banks for a distance of 100 miles, drowning 1,000 persons, and rendering 15,000 more homeless and starving.

—Mr. Baker, a well-known authority, says that a wooden bridge built 230 years ago, in Thibet, is the true prototype of the crowning achievement in the way of railway bridge building—the Forth Bridge.

—The town of Lynn, Massachusetts, has been almost entirely laid in ashes. No fewer than 154 blocks of buildings were burned, the loss being estimated at two millions sterling. The homeless people took refuge in churches.

—A nephew of the late Pope Pius Nono is bringing an action against the present Pope for the recovery of some millions sterling, which his uncle had deposited in a bank in London, and which is now in the possession of Leo XIII.

—State control of public-houses has been accomplished in Hungary. The State owns 10,000 public-houses, which it has acquired by buying out vested interests. Already a large number of these taverns have been closed and reopened as schools.

—The Brazilian Revolution affrighted the Sultan. When he heard the news he instantly ordered that a large sum should be distributed among his Nubian and Albanian Guards, and orders have since been given to pay up all the arrears due to the troops in Crete.

—A Rome correspondent says that another Papal delegate is about to be sent to Ireland to inquire into the political and religious condition of the country. The correspondent adds that the belief prevails that England will appoint a duly accredited and permanent Minister to the Vatican.

—A fire in Boston, Massachusetts, destroyed an acre and three-quarters of buildings. Between two and three hundred commercial establishments were amongst those burned out. The loss is placed at a million sterling. The cause of the fire is to be attributed to the breaking of an electric light wire.

—An extraordinary epidemic has been raging in St. Petersburg. It is not fatal, and lasts in most cases only a few days. From the Emperor and Empress and two of their children, through all classes down to the lowest, no one escapes. In St. Petersburg 40,000 cases are medically authenticated. In consequence of this the city is said to be in a singular state of melancholy and depression. The disease is spreading, and has made its appearance in Moscow, and also in Siberia.

LIST OF PUBLICATIONS.

Any of the books, pamphlets or tracts named in this column can be obtained by addressing PACIFIC PRESS PUBLISHING Co., 451, Holloway Road, N.; or, 48, Paternoster Row, London, E.C., inclosing price.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 6d.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s

BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

One penny each.—Coming of the Lord. Perfection of the Ten Commandments. Thoughts for the Candid Which Day do You Keep, and Why? Can We Know? Is the End near? Is Man Immortal? Why not Found Out Before? An Appeal on Immortality. The Law and the Gospel. What the Gospel Abrogated. Bible Facts about the Sabbath. Sunday not the Sabbath. The Christian Sabbath.

Three half-pence each.—The Old Moral Code not Revised. The Sanctuary of the Bible. The Judgment. The Two Laws. God's Memorial. Seven Reasons for Sunday-Keeping Examined. The Definite Seventh Day. Departing and Being with Christ. Rich Man and Lazarus. Eihu on the Sabbath. First Message of Revelation 14. The Law and the Gospel.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

Two pence each.—Who Changed the Sabbath? Spirit of Prophecy. Signs of the Times. Millennium. Second Message of Revelation 14. Infidel Cavils Considered.

"PROPHETIC LIGHTS"

Is the title of a new book just issued by the PACIFIC PRESS PUBLISHING COMPANY and placed before the public. It is a handsome little volume of 200 pages, beautifully illustrated.

—BY—

DR. E. J. WAGGONER.

The name of the book indicates its character and the subjects upon which it treats. To the Student of Bible Prophecy this work will be found an invaluable aid, and to the general reader a source of much instruction and information.

"PROPHETIC LIGHTS" has been issued in litho-paper covers, and also handsomely bound in cloth. Price—cloth, 4s; paper covers, 3s.

See address at end of page.

FATHERS

OF THE

CATHOLIC CHURCH.

BY E. J. WAGGONER.

HISTORY REPEATS ITSELF,

Because human nature is the same in all ages of the world. Hence, he who would know how to avoid error in the future, must know how errors have developed in the past. The "Fathers of the Catholic Church" shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, which was largely responsible for the immorality of that time, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity to accommodate the heathen element, developed the Papacy, which was simply a new phase of paganism. It shows that by the time of Constantine every phase of the Papacy was fully developed, and was only waiting for supreme power.

Cloth extra, substantially bound, contains 392 pages, and will be sent post-paid for 4s. 6d. See address at end of page.

A VALUABLE MEDICAL BOOK

FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

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

CHOICE PRESCRIPTIONS,

—BY—

J. H. KELLOGG, M.D.,

Superintendent of the largest Medical and Surgical Sanitarium in the World.

The work consists of 120 pages, and is embellished with a coloured frontispiece and six beautifully coloured plates, besides many illustrative cuts of the Throat and Nasal Cavity in health and disease. This little book costs only 1s. 6d. and is having a large sale. See address at end of page.

ANALYSIS

—OF—

SACRED CHRONOLOGY.

BY S. BLISS.

TOGETHER WITH

THE PEOPLING OF THE EARTH.

—BY—

A. T. JONES.

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time.

"The Peopling of the Earth" is a series of historical notes on the tenth chapter of Genesis. It gives an outline of the origin and descent of all the principal nations of the earth—the Greeks, the Romans, the Scotch, the Irish, the Welsh, the English, the Germans, the Scandinavians, the Russians, the Chinese, etc., etc. It forms an excellent introduction to universal history.

This little book is just the thing for Bible students everywhere—in college, in Sabbath-school, and in the home. Bound in cloth, 300 pages, price, post-paid, 4s.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

From Creation to the present Time. In Two Parts—Biblical and Secular,

By the late JOHN NEVINS ANDREWS,

Of Basle, Switzerland.

The leading subject of the day is THE SABBATH QUESTION. From the pulpit and the press, in social circles and legislative halls, the great demand of the hour is that the Sabbath be more strictly observed. The above work thoroughly discusses the Sabbatic Institution in its various phases. This volume is

A MINE OF INFORMATION

on the Sabbath question. It treats the subject from the Biblical and Historical stand-point. All the passages of Scripture in both Old and New Testaments which have any bearing on the subject are carefully and critically examined. The various steps by which the change from the Seventh to the First Day was made, and the final Sabbath reform, are considered in detail. The work also presents

THE COMPLETE TESTIMONY OF THE FATHERS

in reference to the Seventh and First Day of the week, and the comparative merits of the two days are clearly shown.

A copious index enables the reader to find any passage of Scripture or statement of any historian quoted.

This important volume is the result of ten years' hard labour and historical research. Bound in cloth, 528 pages, post free, 5s.

Address, for Catalogue of Publications, PACIFIC PRESS PUBLISHING Co., 451, Holloway Road N.; or, 48, Paternoster Row, London, E. C.

THE PRESENT TRUTH.

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

LONDON, DECEMBER 5, 1889.

CONTENTS.

The Hunger of the Heart, (Poetry), <i>Sel.</i>	386
God's Estimate of Character, Mrs. E. G. WHITE,	386
Are there no Changes?—No. 1, R. F. COTTELL,	387
The Spirit of God in Heathen Countries, M. L. H.,	387
The Great Lisbon Earthquake, B. J. BURNHAM,	387
Confession, H. A. ST. JOHN,	387
The Middling Man, <i>Sel.</i> ,	388
At Midnight (Poetry), Count Zinzendorf,	388
Being Deceived, G. C. TENNEY,	388
Minorities, E. P. MARVIN,	389
Good Works in their Right Place, Rev. Vincent Tynms,	389
The Way It always Works, Gospel in all Lands,	389
One Book, <i>Sel.</i> ,	389
His Way (Poetry), <i>Sel.</i> ,	390
Stanley, <i>Sel.</i> ,	390
Temperance in South Africa, <i>Sel.</i> ,	391
Family Devotions, J. O. COLLIS,	391
Educational Interests in South Africa,	392
Reason, Inspiration, and True Religion, G. I. B.,	393
One Little Sin, v. s.,	394
Holiday Gifts, Mrs. E. G. White,	395
Count Zinzendorf and the Sabbath, w. a. s.,	395
The Signs of Christ's Coming, L. A. S.,	396
Sunday-Law Agitation in Australia, Bible Echo,	396
To the Sowers (Poetry), <i>Sel.</i> ,	396
Twenty-Eighth Annual Conference,	396
Argentine Republic,	397
The Hamburg Mission,	397
Colporteur Work in Scandinavia,	397
The Missionary Ship,	397
Sabbath-school Lessons, 101 and 102,	398
Interesting Items,	398
Editorial Notes, etc.,	400

"FEAR thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

A TIMELY article in this week's number is that entitled, "Holiday Gifts," on page 395. To those who put in practice the spirit of that article we can with certainty guarantee that "the approval of conscience and the blessing of Heaven will make this holiday season one of the happiest they have ever experienced."

THE proposal made in the Bohemian Diet last week, to place a tablet in memory of John Huss in the Museum of Prague, was acrimoniously attacked by the Clerical party, and a tumultuous scene in the Diet followed. The encouraging result is, that the attacks have called forth a counter demonstration in the shape of a subscription which has been opened for the erection of a colossal statue of the Reformer. The Jews built the sepulchres of the prophets whom their fathers slew, but the spirit of Roman Catholicism allows no repentance of its evil deeds.

THE unchristian spirit of the Greek Church in Russia, is shown in the growing intolerance manifested in the expulsion and persecution of Jews and Christian dissenting bodies. It is believed that more than 40,000 Jews have been expelled from Russia in the last eighteen months. They receive orders to leave within a fixed time, generally a month, and then they must go. The tide of emigration is flowing westward. During the year closing on the 30th Sept., 27,000 Jewish immigrants arrived in New York. The Government of the Argentine Republic have encouraged Jewish immigration, and increasingly large numbers are going to South America.

"THE whole world seems to be undergoing a period of what Sir Robert Rawlinson would term exceptional meteorology," says an evening paper, recapitulating some of the disasters by wind, flood, drought, etc., which have swept over this time-worn earth of ours during the last two years. We feel more keenly the catastrophes in the West, such as the flood at Johnstown, and yet figures of the loss of life in the thickly populated East by these disasters, dwarf even that record of fatality. We have received from the office of our International Tract Society in Hong Kong, China, a copy of the *Japan Gazette*, giving details of the inundation in Japan a few months ago. In four districts inundated, nearly ten thousand lives were lost, and over twenty thousand people were left destitute. The Saviour distinctly referred to the increase in frequency of such calamities as a sign of the end of time and the second advent, and in them we can see "fire, and hail; snow, and vapour; stormy wind fulfilling His word."

WHEN slavery was abolished in Brazil, the act was followed by the Papal benediction. We remarked that another step toward freedom was contemplated which the Pope could hardly regard with satisfaction. A leading Brazilian statesman then said that now that the slaves were freed, the next thing would be to free the land from the intellectual and spiritual bondage of Romanism. Whether they have acted wisely or rightly may be open to question, but there is evidence that the deposed Emperor, who was beloved by his subjects generally, owes his deposition to the intrusiveness of Romanism in the affairs of Brazilian government. It is said that the Princess, who would have succeeded Dom Pedro, has been doing her utmost to play the power into the hands of the ecclesiastics, and the people have had a sufficient taste of the blighting influence of Romish ecclesiasticism. Unfortunate indeed is the Throne of a free people, that allows its interests to become linked with those of a power whose ultimate aim, all history shows, is to turn freemen into slaves.

WE notice in some of our contemporaries the announcement of the death of Mr. J. Crossett, described as an "independent missionary," in China. Mr. Crossett was well known as a friend of the Sabbath cause, and had become greatly interested in this question, and that of the second advent. He had written some letters descriptive of the people of the Chinese frontier, and was much interested in finding a tribe of the Mongols who religiously observed the seventh day of the week. Of his devoted life, the *Freeman* says:—

"He was, perhaps, more like John Howard than any of the great missionaries, for he devoted himself to works of charity, to relieving the poorest of the Chinese. At Peking he opened a refuge for the poor, and there he ministered to the needs of destitute beggars. Governors of prisons allowed him to take their sick prisoners to his refuge, and to nurse and care for them. Mr. Crossett won the confidence of officials. He was ever welcome, and what could be was cheerfully done to assist him in his works of mercy. Innkeepers would take no pay from him. Anyone would entertain him. His aim was to reproduce the life of Christ. He died on ship board in a passage from Shanghai to Tientsin on June 21. Who will do likewise? He was known as 'the Christian Buddha,' and has doubtless prepared the way in many a district for missionaries of the Cross."

THE golden rule is, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. Christians or professed Christians would never have persecuted a single soul if they had regarded the above words of our Saviour. It does not refer to Christians alone, but to "men" of whatever race or religion. The Jews are men, the heathen are men, and infidels are men. If we, because we are Christians, have the right to persecute or prosecute the infidel on account of his non-belief, we acknowledge by that that he would have just the same right to persecute or prosecute us if he had the power. We do more. We acknowledge that it is his duty thus to persecute us for religion's sake. If we persecute others, we say to others, persecute us when you have the opportunity. The golden rule would have saved the persecutions of the Dark Ages; no Christian now will ever give countenance to any legislation tending to oppress a single soul for his religious belief, or non-belief. Sunday laws and the golden rule of Christ are absolutely incompatible. —*Signs of the Times.*

GOD "inhabiteh eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire six thousand years of earth's existence is but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. 90:4. Therefore the apostle concludes that "the Lord is not slack concerning his promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace which men allow for the payment of a promissory note. It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfilment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28. —*From "Prophetic Lights: Testimony of the Centuries."*

A PREACHING service is held by the Seventh-day Adventists of North London in the Athenæum, Camden Road, N., every Saturday at 11 A.M., and Sunday at 7 P.M.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED FORTNIGHTLY.

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

Subscription price: One year, post free, 3s.

Make Orders and Cheques payable to "PRESENT TRUTH."

Address, THE PRESENT TRUTH, Paternoster Chambers, 48, Paternoster Row, London, E. C.

Send for Catalogue of Publications.

PUBLISHED by S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, E. C. and printed by the Pacific Press Publishing Co., 451, Holloway Road, London, N.