

# The Present Truth.



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# THE Present Truth

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

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## THE PRESENT TRUTH.

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—FOR—

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### “TOWARDS THE SUN-RISING.”

“They journeyed . . . towards the sun-rising.”  
Num. 21: 11.

We journey towards the sun-rising;  
Our faces catch the glow  
Of sunlight peaks and rosy heights,  
Like Alpine walls of snow;  
And o'er the battlements of light  
Ring out celestial strains;  
We echo back those tender songs  
In broken, sweet refrains.

We journey towards the sun-rising,  
Nor marvel if we seem,  
Amid a land of strangers,  
As those who inly dream.  
Our mouths are filled with singing,  
For ransomed ones are we,  
And we are bidden to a land  
Where we shall aye be free.

We journey towards the sun-rising,  
And never pilgrim band  
Had such high hopes and visions,  
Or destinies as grand,  
The vision of our God hath set  
Its seal on heart and brow,  
And naught on earth can lure us back,—  
No fetters bind us now!

—Clara Thwaites.

## General Articles.

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

### A HAPPY NEW YEAR.

BY MRS. E. G. WHITE.

“I COME, I come, the glad New Year!  
O welcome me to your friendship dear;  
O give me room by the social hearth,  
Where the holy joys of home have birth;  
Let me come with love that shall ne'er grow cold,  
As comes a friend that is prized of old;  
Let me whisper of help from the Lord above  
To the toiling heart in its work of love,  
And point to the peace and bliss of heaven,  
The crown to the faithful mother given,  
Shining with jewels for ever fair,  
She won to Christ by her holy care.”

Another year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and

mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God?

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults, to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the Word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. The father may give his sons a capital of more worth than gold or lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow men, and reverence and love for God.

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right.

By their neglect to exercise proper restraint, many parents are creating great unhappiness for their children. The youth who are left to constantly seek for pleasure in amusement or selfish gratification are not happy, and never can be happy while following this course. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let them see that the peace of Christ is ruling in your heart, and that His love pervades your life. Practical religion is the need of the present hour. You cannot teach this to

your children unless you possess it yourselves.

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them?

Children, you greet your father and mother with a “Happy New Year,” but will you make it a happy year to them? It is in your power to do this. Your conduct, more than everything besides, will make a happy or an unhappy year for your parents. You may cause their hearts to throb with joy or pain. What ever dishonours your Saviour, whatever causes a stain upon your character, brings anxiety and distress to the heart of godly parents. You cannot give them a happy new year if you live only for self-gratification.

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, “I wish you a happy new year,” and then in a few moments speak impatient, fretful words. How many children are ever ready to dispute about trifles, unwilling to make the smallest sacrifice for others. To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace nor joy. Will you not come with penitence and humility to Jesus, that He may cleanse you from the impurity of sin, and fit you for His heavenly kingdom? All who do this will have the happiest new year that they ever experienced. It will bring joy in heaven and joy on earth.

Many have been seeking some rare gift to bestow upon their friends. Will you not, children, bring to Jesus the gift which he prizes above all others—the gift of your heart? While others at the holiday season adorn themselves to please the eye of their friends, will you not seek the adorning which heaven values—the ornament of a meek and

quiet spirit? If we bring to God the first gift, the value of every other is enhanced; for love makes it not merely a passing compliment, but a precious offering. From the softened heart in which the peace of Christ abides, will flow forth sincere wishes, kindly words and deeds, and worthy, appropriate offerings.

Many are the gifts and greetings that have been exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When it is over, many feel a sense of relief. They have discharged their duty in bestowing presents, and smiles, and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, fault-finding, recrimination, and careless neglect of the dear ones of the household. Oh, such a new year is one that angels will be grieved and ashamed to register! It is anything but happy. Friends and relatives bestow a gift of sorrow, a burden of unkindness, that crushes out hope, and makes the grave look desirable.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, and benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave His precious life for us. Fathers and mothers, bring to Him your children, in the freshness and bloom of youth, and devote them to His service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give Him ourselves, a free-will offering. Let us do His will, live for His glory, and He will give us a happy new year.

#### THE THREE ADVENTS.

*PROPOSITION: We should discriminate between the different comings of Christ; else we shall misplace events predicted by the prophets, and pervert the doctrine of Christ's second coming.*

The first literal coming of Christ to our earth is past. It occurred when He was made flesh,—was manifested on our earth to dwell among men, live their example, and die their sacrifice. The second literal coming of Christ to our earth is soon to take place. It will be personal, visible, in the clouds of heaven, with all the holy angels, with power and great glory. "This same Jesus, which is taken up from you into heaven," says the Bible, "shall so come in like manner as ye have seen Him go into heaven."

Acts 1:11. "While they [the disciples] beheld, He was taken up; and a cloud received Him out of their sight." Verse 9. "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. "And they [all the tribes of the earth] shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "Whosoever therefore shall be ashamed of Me and of My words, in this adulterous and sinful generation, of Him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

This time Christ does not come as the babe born in the manger, to hunger and thirst, and to labour with His hands; to teach the way of salvation amid most trying circumstances; to be tempted and persecuted; to be despised, betrayed, and rejected of men; to wear a crown of thorns, to be mocked and spit upon, and to suffer, groan, and die under the heavy burden of the sins of the world; but He comes as "King of kings and Lord of lords;" He comes "clothed in a vesture dipped in blood," indicating the salvation that He brings to His saints and the destruction to His enemies (Isa. 63:1-4); He comes with "His head and His hairs" "as white as snow," "and His eyes as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace," and having "on His head many crowns" (Rev. 1:14, 15; 19:11-16); He comes to raise the righteous dead and change the righteous living, and take them with Him to heaven.

Before leaving His disciples, Christ said unto them, "In My Father's house are many mansions: if it were not so, I would have told you. . . . And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Read also chap. 13:36. And Paul, speaking on the same subject, says, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. Read also Isa. 25:9. And the beloved apostle, taking a view of the saints saved in heaven, said, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God." Rev. 19:1.

When Christ comes the second time, he makes a speedy riddance of all the

wicked upon earth whom previous judgments have not destroyed (Rev. 19:21; Zeph. 1:14-18.); He completely empties the earth of its inhabitants, destroying the sinners thereof out of it, and taking the saints with Him to His Father's house above. Isa. 13:9, 6; 24:1-3; Jer. 25:33. Jeremiah, viewing the earth as it will be when this complete destruction of sinners shall have taken place, says, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

When Christ comes the third time (by which I mean His third literal coming to our earth), He does not come *after* His saints, but *with* His saints, who have been with Him in heaven a thousand years. Zechariah speaks of this coming of Christ when he says, "And the Lord my God shall come, and *all the saints with Him.*" Zech. 14:5, last clause. He then comes with the New Jerusalem, raises the wicked dead, to be assigned to the devouring flames of the final conflagration, with the devil and his angels, by Him whose just vengeance has lingered long, but who is mightier than the mightiest of earth and hell, and will surely fulfil every jot and tittle of what He has said concerning the punishment of those who would neither regard the principles of His righteous government, nor His merciful offers of salvation. At that time, Christ also renovates our earth, and fits it for His saints to occupy eternally. See Zech. 14:4, 5; Rev. 21:2-5; 20:4-9; 2 Pet. 3:7, 10-13; Matt. 25:41; 5:5; Dan. 7:27; 2:44; Isa. 35, etc.

D. T. BOURDEAU.

#### MORAL HEROISM.

THERE is a third and yet higher grade of that moral courage which leads men to face even the most overwhelming odds in daring, not only to refuse to *share* in evil, and not only to denounce it, but actively and fearlessly, and at cost of the extremest self-denial, to take part against it. It is most striking when whole nations have gone wrong. And it is a strange proof of the easy sophistication of conscience by universal wrong-doing that often in special matters whole nations do go wrong. . . . Few are the ages which have produced men heroic enough to face contumely, persecution, even death, by telling the world and the nominal Church that it sins and lies. But there have been some such men. Such a man was St. Telemachus, the Eastern monk, who by thrusting himself between the swords of the gladiators, and suffering himself to be stoned to death in the arena, achieved by his death

the abolition of the cruel and bloody games which, though they had been denounced by Seneca, and were hated by Marcus Aurelius, yet lingered on even under Christian Emperors to the reign of Honorius, at the end of the fourth century after Christ.

Such, again, was Luther, when, with his soul fired into indignation by the abominations of Rome, and the infamous impudence of Tetzel, he denounced Tetzel, stood up before Emperors, Princes, and Cardinals at Worms, and openly flung into the fire the Pope's bull at Wurtemberg—thus freeing the afflicted Church from the tyranny of the Babylonian woe, and of her

Who drank iniquity from cups of gold,  
Whose scarlet robe was stiff with earthly pomp,  
Whose names were many and all blasphemous.

Such, again, was Thomas Clarkson, when, on the summit of the Berkshire Hill, the young graduate sat down to think the matter out, and rose to consecrate his fortune and his life to the noble task which, after many a peril and disappointment, he lived to see accomplished—of extirpating the sin of slavery from a Christian land. Such was his worthy follower, William Lloyd Garrison, when, as a mere boy, living on bread and water in an inky garret, he devoted himself to, and accomplished, the mighty task of convincing 20,000,000 of his fellow-countrymen of their sin against God and man. Such, once more, was Father Mathew, when, in the hospital of Belfast, with the diseased and delirious victims of intemperance all around him, he vowed himself before God to the crusade against drink. Such, lastly, was the good Lord Shaftesbury, when, on Harrow-hill, shocked even as a boy with the heartless levity with which drunken undertakers performed a pauper's funeral, he felt the hands of invisible consecration laid upon his youthful head, and dedicated his life to the alleviation of human miseries and the redress of human wrongs.—*Archdeacon Farrar.*

THE SABBATH BEFORE MOSES.

In a work entitled, "The Mine Exploded: or Helps to the Reading of the Bible," a book of 382 pages, published by the American Sunday-school Union, at Philadelphia, in 1853, are found some interesting facts concerning the pre-Mosaic Sabbath. The authorities that stand committed for the correct theology of this little book, made its testimony on this subject of special interest. In a note following the title page, we find that the book was written by Benjamin Elliot Nichols, M.A., of Queen's College, Cambridge, England, and was originally published in London by the "Society for Promoting Christian Knowledge." In another note on the same page, we read:—

"No books are published by the American Sunday-school Union without the sanction of the Committee of Publi-

cation, consisting of fourteen members, from the following denominations of Christians; viz., Baptist, Methodist, Congregational, Episcopal, Presbyterian, Lutheran, and Reformed Dutch. Not more than three of the members can be of the same denomination, and no book can be published to which any member of the committee shall object."

Having satisfied ourselves as to the authority of this work, we shall now examine the testimony it bears in favour of the Sabbath as a recognized institution, before it was formally proclaimed with the other precepts of the law from Sinai. On page 161, under the heading, "The weekly Sabbath," we find the following questions with references to the verses quoted:—

"When was the Sabbath first appointed to man? Gen. 2:2, 3: 'And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.'

"Were the Jews reminded of the duty of its observance before the giving of the fourth commandment? and on what occasion? Ex. 16:22-26: 'And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day: for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none.'

"How were the Jews reminded of the antiquity of its institution in the fourth commandment? *Ans.*—By its being spoken of as an ESTABLISHED festival, and by the reference made to God's having hallowed the seventh day at the creation of the world."

In a foot-note cited from the last question, the author says:—

"The restoring and ascertaining the Sabbath was the first point of religion that was settled after the children of Israel came out of Egypt, as being of the greatest moment; and this in relation to the original institution, for the law at Mount Sinai was not then given."

This all has the genuine ring of sound doctrine, because it is supported by an abundance of testimony from the Scriptures and sound reason. We are glad to know that as late as 1853, the Baptist, Methodist, Presbyterian, Congregational,

and other influential religious bodies, through their representatives on the Committee of Publication of the American Sunday-school Union, bore such positive testimony to the origin of the Sabbath in Eden, and its binding obligation as a religious institution between that time and the date of its formal proclamation from Sinai. We should be glad to see the large and influential Protestant denominations of the present day, that are clamouring so loudly for Sunday laws, show to the people from pulpit and platform that the Sabbath of the fourth commandment—the seventh day of the week—was set apart by the Creator from the beginning, and made obligatory on the whole human family, and has continued so without change to the present day. They could find abundance of scripture to sustain this position, and the people once convinced by sound Bible argument, that the seventh day is the Sabbath, and that God requires all men to keep it holy, would need no civil laws, state or national, to compel them to do so.

D. T. JONES.

LIVING NEAR TO GOD.

THERE is an old hymn, coined in the mint of a soul often distressed to the point of hopeless despondency, and once sung oftener than it is now in our social meetings and in our great congregations, which begins:—

"Oh! for a closer walk with God!"

And has for one of its searching stanzas:—

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

The later and more familiar hymn in which we voice the same cry is:—

"Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me!  
Still all my song shall be  
Nearer, my God, to Thee,  
Nearer to Thee!"

It would be interesting to analyze these hymns in connection with the story of the writers, and see from what standpoint of differing experiences they came into the expression of a common desire. For at heart these hymns are not two but one. They utter one longing. They are the records of an identical desire to come into a deeper and more abiding intimacy with God; and they show a willingness—both of them alike—to pay whatever price may be necessary to secure this intimacy: "The dearest idol I have known"—"e'en though it be a cross." It is a desire to be cultivated and cherished—this of living near to God. There is comfort and strength and joy in it. Sorrows, calamities, losses, defeats, the hard stress and pressure of the world, never seem so sore when the soul has sure hiding in God, and there is the compensation of His blessed fellowship.—*Selected.*

## TIME.

"Redeeming the time." Eph. 5:16.

THE Greek word rendered "redeeming," signifies "to buy out of." But since the verb, of which we have this participial form, is here in the middle voice, it has a reflective sense, and means, therefore, that what is bought is for the buyer's own advantage. The common Greek word for time is *chronos*, hence we have *chronometer*, a time measurer; *chronology*, the science of dates or times; and the Books of *Chronicles* are so called, because they are the histories of times. But the word here translated time is not *chronos* but *kairon*, and *kairon* signifies not so much time as opportunity; its literal meaning is, "the proper time, or season for action." The force of the whole passage, therefore, is: "For your own advantage, make the most of every opportunity."

The rest of the verse, "*because the days are evil*," indicates the moral purpose and aim that should animate men who thus seize the opportunity, that is for their moral and religious—not their material and temporal—advantage. The word rendered "*evil*" means (in a passive sense) *sorrowful, calamitous*. Those were "calamitous" days, days of persecution and many trials. Hence Paul exhorts the Ephesians, while they had him as a teacher and possessed the means of hearing the Gospel, to seize the opportunity that yet remained (before they lost it) for their own advantage.—*Fire-side News*.

## BRIEF FACTS ABOUT BAPTISM.

It is a fact that no commands of Christ are more imperative than His commands respecting baptism.

It is a fact that the best scholars, living and dead, admit that the meaning of the word translated baptism is immersion.

It is a fact that the Greek Church does practise immersion, and has always done so.

It is a fact that immersion fills all the conditions of the New Testament baptism.

It is a fact that the New Testament teaches neither sprinkling nor pouring as baptism.

It is a fact that no one who has been immersed questions the validity of his baptism, while multitudes who have been poured or sprinkled do.

It is a fact that many who have been sprinkled are afterwards immersed.

It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.

It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, whilst the Pædo Baptists do not thus encourage investigation.

It is a fact that Baptist ministers and members are always willing to leave in-

quirers on this subject to the New Testament without note or comment.

It is a fact that in 1643, by a vote of one majority, the Westminster Assembly of Divines substituted sprinkling for immersion in the Church of England.

It is a fact that the New Testament knows nothing about infant baptism.

It is a fact that infant baptism supplants the scriptural requirements of believer's baptism.

It is a fact that the change of mode of baptism was made because of the dogma of baptismal regeneration.

It is a fact that there is as much scripture for infant communion as for infant baptism, and none for either.—*The Baptist*.

## SCIENCE AND THE SPADE.

ASSYRIA, Palestine, and Egypt are yielding their buried treasures to the magicians of civilization, and reporting facts of startling significance, to scientists, and religionists. The recent discovery of the palace of Amenophis III. of Babylon, with the great library of the period, consisting chiefly of cuneiform tablets, carries us back thirty-five hundred years, or one hundred years before the Exodus, when the Babylonian language was in the ascendant throughout the East, and the Babylonian power was supreme in the world. Preserved on clay tablets in the archives of the palace are the records of the wars of the great kings, with Babylonian names, dates, and other events that confirm the primitive history of the Pentateuch, so far as the Babylonians were related to Palestine, both before and after the Israelitish conquest. Professor Sayce completely surrenders to the archaeological evidence of Assyria in support of the credibility of the Old Testament in its historical revelations, and answers higher criticism and infidel science with the unimpeachable facts of history. He also is of the opinion that Palestine will reward the archaeologist with unexpected proofs of the accuracy of the Old Testament in underground libraries and in various symbolical and monumental resources that the future will appropriate, to the discomfiture of the critic and unbeliever. Already Egypt is yielding up her historical insides into the lap of the antiquarian, establishing that Rameses II. was the Pharaoh of the oppression, and that the route of the Israelites to the Red Sea, as detailed in the Bible, is exactly correct, with felicitous confirmation of all that it records regarding the stay of Israel in Egypt. It is a gratifying coincidence that just now, when the attempt is being made to discredit the history in the Old Testament, and to reduce some portions of it to myths, the antiquarian reopens the palace doors of Babylon, knocks at the gates of royal tombs in Egypt, uncovers the graves in Moab and Philistia, and exhumes the treasures of Phœnician glory from their long-forgotten hiding-places, to find

records that repeat in part the story of the patriarchs, and in a hundred ways confirm the genealogies, the wars, the customs, and laws of Israel from Abraham to Solomon. This is more than an illustration of literary enterprise; it is proof that the foundation of civilization standeth sure, and that the Divine history knows how to take care of itself. Archæology, the latest born of the sciences, is contributing quite as much to the education of the first principles of religion as any of the older sciences, with their boasted age and achievements.—*The Methodist Review*.

## THE PRAISE OF MEN.

"They loved the praise of men more than the praise of God." But what avails the praise of men? These men themselves must meet their Judge, and hear their doom, and stand condemned or acquitted in His presence. How light is the judgment of men; men who are ignorant of facts, illogical in reasoning, unsound in conclusions; how little weight can be attached to their decisions. And yet how many there are whose whole anxiety is, that they may win the applause and approval of men. If men reproach them, they are alarmed. If men applaud them, they are gratified.

Many persons seem more anxious to win the approval of other men, than they are to win the approval of their own hearts. They care less for the reproach of conscience which thunders within their breasts, than they do for the sneers or plaudits of men, who do not know them as they are, and who cannot understand their real nature.

It is a great thing for a man to have "always a conscience void of offence;" it is a glorious thing for a man to know that his ways *please God*; and it is a sad thing for one to have the approval of the world, while he has condemnation in his own heart, and the more solemn condemnation of the living God recorded against him on high.

Let us set ourselves right with God, however we may stand in the eyes of the world.—*Common People*.

## HOW TO BE MISERABLE.

THINK about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—*Charles Kingsley*.

AFFLICTION is not always of the nature of chastisement. It is sometimes for trial, and to give a manifestation of the power of faith to endure with patience the burden which is laid upon us.—*Dr. Alexander*.

## The Home.

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

### GOOD TEMPER.

THERE'S not a cheaper thing on earth,  
Nor yet one half so dear;  
'T is worth more than distinguished birth,  
Or thousand gain'd a year.  
It lends the boy a new delight,  
'T is virtue's firmest shield,  
And adds more beauty to the night  
Than all the stars may yield.

A charm to banish grief away,  
To snatch the brow from care;  
Turn tears to smiles, make dulness gay,  
Spreads gladness everywhere.  
And yet 'tis cheap as summer dew  
That gems the lily's breast;  
A talisman for love as true  
As ever man possess'd.

What may this wondrous spirit be,  
With power unheard before—  
This charm, this bright divinity?  
Good temper!—nothing more.  
Good temper!—'t is the choicest gift  
That woman homeward brings,  
And can the poorest peasant lift  
To bliss unknown to kings.

—Swain.

### LIGHTS ON THE GANGES.

AS THE time of the full moon in October or November draws near, thousands of Hindus gather on the banks of their sacred river, the Ganges, at fixed noted centres, or shrines, about fifty miles from each other, for the purpose of bathing in the holy water and worshipping the goddess of the river, thus washing away their sins. At each of the larger shrines there are seldom less than 200,000 people present, and the number often reaches 400,000.

It is well known that every Hindu looks toward the Ganges River as his last resting-place. And hence burning "ghats," for burning the dead, are found all along the banks of the stream, but especially at these sacred places. When the body is partially or entirely consumed, the remains are cast into the river. This is the orthodox system; but many poor people cast their dead, unburned, into the stream. Multitudes, however, of the Hindus reside a long distance from the Ganges, and are unable to burn their dead on its sacred banks. Hence the dead are burned at the places set apart for this purpose in each town or city, and some portions of the ashes or other remains are kept sacredly, and are usually conveyed to the river when they go to these annual gatherings—these great "melas"—in October or November. Is it strange that the Hindus love their holy river? Here they have carried their dead; here their defilement and sin have been, as they believe, often washed away; and here they hope for final rest.

During these "melas" at evening the people may be seen making little reed boats about one foot in diameter, placing

little earthen lamps on them, and pushing them out into the stream. On one boat there may be two of these little lights, on another four, and on another nine, perhaps having reference to the number of mourners represented. Attending one of the "melas," and seeing the people preparing and sending out these lights, until the river, thus lighted up, was grand to behold, I drew one of the religious priests one side, and asked him to explain to me the meaning of the lights. "The lights," said he, "are for the dead. Our departed ones, you know, are brought to this river; but after passing from the body, they are, we fear, in darkness. It is said that they have to pass through a dark valley in getting to the other side, and that the path over which they must walk is no wider than a man's hand, so that in this darkness they are in great danger. They say that lights placed on the sacred river in some way give light over into the beyond and aid the departed ones. Hence at these melas we Hindus place lights on the river, hoping thus to give light to the friends who have gone."

As I was watching these lights, I walked down to the water's edge and stood beside one of the "Faquirs" (religious mendicants), and noticed that, as people were about to place their lights on the water, they were presented to this holy man for his blessing. I stood for a little watching this strange, interesting scene, and then said to the priest, "Brother, what is this?"

He turned toward me in a friendly manner and said, "We are lighting the departed over the dark way."

"But what can lights on this river do for those who have gone?"

"You know, sir, that we bring our dead to this stream, and it is said that lights placed here will reach them in the dark beyond. Hence we always place these lights on this river."

As I stood watching the priest, I noticed that he often turned and worshipped a little flickering light in the shadow of the bank, and I finally said,

"Brother, what is this little light?"

"That is my light."

"But what are you doing with it?"

"I am worshipping it, sir."

"But, brother, why do you worship a little light like that?"

"O sir," said he, and as he spoke he stretched forth his hands and looked across the river away into the night with such a longing, hungry look—"O sir, it is all so dark, you know, on the other side, and we must all pass over, and we all want light. Hence while we are sending out the light for those who have gone, I am worshipping my little light, hoping that when my time comes to go, I may get a little light by the way."

As I stood there and looked with him away into the night, I seemed to see the millions in heathen darkness look-

ing with outstretched arms into the future, pitifully crying, "It is all so dark. We must all go over. We want light by the way." And I saw a new meaning in the words of Jesus, as He commenced His work for our world, crying, "I am come a light into the world." What a longing, sad cry of the human soul Jesus answered—the proclamation of light for the world!—*E. W. Parker, D.D.*

### WHERE DOES WOOD COME FROM?

If we were to take up a handful of soil and examine it under the microscope, we should probably find it to contain a number of fragments of wood, small broken pieces of the branches, or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it was nearly the same as wood in its composition. Perhaps, then, it may be said, the young plant obtains its wood from the earth in which it grows? The following experiment will show whether this conjecture is likely to be correct or not. Two hundred pounds of earth were dried in an oven, and afterwards put into a large earthen vessel; the earth was then moistened with rain-water, and a willow tree, weighing five pounds, was planted therein. During the space of five years the earth was carefully watered with rain-water or pure water. The willow grew and flourished, and, to prevent the earth being mixed with fresh earth, or dirt being blown upon it by the winds, it was covered with a metal plate full of very minute holes, which would exclude everything but air from getting access to the earth below it. After growing in the earth for five years, the tree was removed, and, on being weighed, was found to have gained one hundred and sixty-four pounds, as it now weighed one hundred and sixty-nine pounds. And this estimate did not include the weight of the leaves or dead branches which in five years fell from the tree. Now came the application of the test. Was all this obtained from the earth? It had not sensibly diminished; but, in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result,—the earth weighed only *two ounces* less than it did when the willow was first planted in it! yet the tree had gained *one hundred and sixty-four pounds*. Manifestly, then, the wood thus gained in this space of time was *not* obtained from the earth; we are therefore compelled to repeat our question, "Where does the wood come from?" We are left with only two alternatives; the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it was not due to the water; we are, consequently, unable to resist the perplexing and wonderful conclusion, it was derived from the *air*.

Can it be? Were those great ocean-spaces of wood, which are as old as Man's

introduction into Eden, and wave in their vast but solitary luxuriance over the fertile hills and plains of South America, were these all obtained from the thin air? Were the particles which unite to form our battle ships, Old England's walls of wood, ever borne the world about, not only on wings of air, but actually as air themselves? Was the firm table on which I write, the chair on which I rest, the solid floor on which I tread, and much of the house in which I dwell, once in a form which I could not as much as lay my finger on, or grasp in my hand? Wonderful truth! all this was air.—*Life of a Tree.*

#### "THEY SAY"; OR, THE TONGUE OF CALUMNY.

'Tis slander whose tongue outvenoms all the worms of the Nile;  
Rides on the posting winds, and doth belie  
All corners of the earth.—*Shakespeare.*

THERE is a Latin saying—*Satis calumniare; semper aliquid hæret*, which may be rendered in plain English—"Only throw plenty of mud; some of it is sure to stick." There are certain unknown and untraceable personages in the world who are called by the simple cognomen "They"; but these mysterious personages do an immense deal of mischief. *They say*—there is the evil; but who those mysterious personages "They" are, no one can ascertain. *They say* "that Mr. A. is a drunkard;" *They say* "that Mr. B. is insolvent;" *They say* "that Mrs. C. has left her husband and children and gone off with another man." And so all sorts of false reports are set on foot and propagated from one to another with "they say."

A certain poor man had a bitter enemy, who, to gratify his malice and hatred, set about a variety of calumnious reports concerning the said poor man, who took them so much to heart that he fell into a severe illness and was in danger of his life. The calumniator heard of this, and was struck with remorse. He, therefore, determined to visit him and ask his forgiveness. He found him as had been represented, dangerously ill. After having expressed his sorrow and repentance he earnestly begged for forgiveness.

"Well," said the sick man, "as a Christian I cannot refuse to forgive you; but as a proof of the sincerity of your repentance, I require that you shall fulfil two tasks which I shall prescribe to you."

"What are they?" asked the calumniator; "if it be at all possible to accomplish them I will not fail to do so."

"Well, then," replied the sick man, "the first is, that you shall take this pillow with you to the top of the church tower, and there open it and shake out all the feathers it contains to the winds."

"That," replied the other, "is very easy. I will at once fulfil the request." Accordingly he proceeded to the church tower, and having shaken out all the

feathers, soon returned with the empty pillow-case.

"Now," said the sick man, "go and gather up again all the feathers that were in the pillow."

"That," replied the calumniator, "is impossible. The wind has carried most of them far away, and has dispersed them in every direction. No man living can accomplish such a task."

"Well," said the sick man, "you see what you have done by your calumnious reports concerning me. You have set a machine in motion which you had no power to stop. Your calumnies have gone from mouth to mouth, and, like the dispersed feathers, have been carried far and near, and scattered in all directions. I forgive you, as I have before said; but let me exhort you never again to set in movement a power of evil which you will afterwards find it totally out of your own power to control."

Perhaps if individuals, before they propagate calumnious reports by beginning with "they say," would reflect a little on what they are doing, they would abstain from so giving the foot-ball of slander an additional onward kick.—*Home Words.*

#### EMPEROR AND CHANCELLOR.

ALTHOUGH his age and infirmities render it difficult, the great German Chancellor remains standing whenever he is received in audience by the young Emperor for the transaction of any state business. On the occasion of the first interview after his accession to the throne, Kaiser Wilhelm, mindful of the fact that he was indebted for his acquaintance with statecraft to the greatest living master thereof, and that he had been brought up, one might almost say, at the very feet of Bismarck, urged the old Prince to be seated while reading his report.

The Chancellor, however, absolutely refused to comply with the monarch's request in the matter. "Pardon me, sire," he remarked. "At the present moment I am not alone in the presence of my young King, who honours me with his friendship and confidence, but I am also in the presence of the representative of the principle of royalty, in transacting state affairs with whom no Prussian Minister can do otherwise than remain standing."

The Emperor remained silent for a moment, and then grasped both the Chancellor's hands, exclaiming as he did so, "You are quite right. Thus it has always been, and thus it shall remain." It is, however, due to the Kaiser to add that he invariably arises from his chair and remains standing whenever the old Prince is discussing affairs of state with him.—*Sel.*

#### SLANDER.

THE way to kill this cruel monster  
To me has been made known—  
Don't kick it to your neighbour's door,  
But let it die—alone. —*Sel.*

## Health and Temperance.

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

#### THE SPREAD OF LEPROSY.

SIR MORELL MACKENZIE'S article in the *Nineteenth Century* on "The Dreadful Revival of Leprosy" is calculated to excite a good deal of morbid interest in those who read it. This horrible disease, we are assured, is rapidly spreading, even in Europe. "It is impossible to estimate," according to the writer, "even approximately, the total number of lepers now dying by inches throughout the world, but it is certain they must be counted by millions. It cannot be comforting to the pride of England, 'the august mother of nations,' to reflect that a very large proportion of these wretched sufferers is to be found among her own subjects." This certainly is disquieting news. Naturally, the public mind will be inquiring, Is it correct? Sir Morell leaves little, if any, room for doubt on this point. He takes us from country to country, and presents us with substantiating statistics from unquestionable sources. Norway has, we are told, more lepers than any European country, and Portugal comes next in the black list. England is comparatively free from the disease, but the silver streak has not prevented it from entering our midst, nor will it check its spreading unless the greatest precautions are taken. Sir Morell Mackenzie confesses that the origin of leprosy is still undiscovered, and as a means of stamping it out he strenuously advocates segregation. That the disease is contagious he conclusively proves. This being the case, what are we to think of the proposal to establish a leper ward in connection with the London hospitals? Lepers by scores and hundreds would then be attracted to the metropolis, and, instead of Norway, England would, without doubt, be the most leprous kingdom in Europe. We hope the stupid proposal will never become an accomplished fact.—*Baptist.*

#### ESTHETIC CANNIBALS.

A VERY refined and cultured young lady was quite horrified the other day, when told by the writer that her British ancestors, who were conquered and civilized by the Romans were "cannibals." Her horror was intensified when the remark was made that the cannibalistic instincts of the Anglo-Saxon race still survive. Proof of the statement being called for, the fact was cited that the fair speaker herself might furnish an example of this ferocious instinct. All the proof necessary was the fact that she had just been confessing to a great liking for raw oysters taken fresh from the shell and eaten with a little vinegar and pepper. "But," she exclaimed in



defence, "the oyster is not an animal." "Certainly the oyster is an animal," we replied, "as every school girl ought to know in our days, and an animal that is well supplied with organs not so very much unlike those of our own bodies; nerves, muscles, stomach, and an enormous liver, which constitutes a large part of the entire animal."

If an oyster possessed the power of speech, we dare say some heart-rending shrieks would be uttered as the poor creature is torn from his shell. And if it were not paralyzed by the rude treatment to which it is subjected, no doubt that lively squirming would be witnessed when the biting vinegar and the blistering pepper are applied to the poor creature's tender flesh. Just think, imagine, if you can, how it must feel on its way down to the stomach, and what its sensations must be as it feels itself devoured piecemeal by the gastric juice. Thackeray once said at a dinner table, after he had swallowed an unusually large oyster, that he felt as though he had swallowed a baby. We have known young ladies whose nerves were so delicate that they could not see a mouse or a spider without going into hysterics, and declaring that they were nearly killed with fright, and we have known these very sensitive young women to swallow half a dozen live oysters without a single shiver or compunction of conscience. Eating oysters well disinfected by boiling is bad enough, but to swallow an oyster fresh from the sea, swarming with germs, and alive and wriggling, is to our taste inexpressibly repulsive.—*Good Health.*

#### MANUFACTURE OF INTOXICANTS.

If the capital and labour engaged in the manufacture of intoxicants, could be employed in the production of commodities which would be of service to man, not only would the wealth which is now worse than thrown away in the purchase of drink be turned into more legitimate channels, but the profits of manufacture would be more evenly distributed among the ranks of labour. Replying to the question, "How many men are employed in the manufacture of intoxicating drinks?" a contemporary says:—

"We do not know the aggregate number, but the proportion has been definitely ascertained. In a certain great distillery, 40,000 gallons of spirits are manufactured weekly, or 2,000,000 per annum. At 16s. per gallon, this would be over £1,500,000; the quantity of grain consumed is 800,000 bushels; the number of men employed is 150 only. If this £1,500,000 were spent on manufactured goods, it would give employment to at least 12,000 people."

These figures show that it requires the labour of but a few to produce that which consumes the profits of very many. And these profits, the loss of which leaves poverty and want on every hand, are pouring enormous wealth into the coffers

of a few capitalist investors in the brewing trades. Whether preferred from a moral or purely economic standpoint, the indictment of the drink traffic is unanswerable.

W. A. S.

#### "STRONG DRINK."

TO AN oft-repeated query regarding the signification of Deut. 14:26,—“And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink;”—it may be remarked that the word translated “wine” in this passage, is in the original *yayin*, which, according to Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented. The word that is translated “strong drink” in this text, is *shekar* or *shechar* in the original, and was a term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated “honey.” It usually refers to the juice of the palm-tree, or of its fruit, the date; and, like *yayin*, it included the unfermented as well as the fermented condition of the juice.

In view of the numerous injunctions found in the Bible against the use of intoxicating drinks, it is not reasonable to suppose that the Lord would compromise himself by giving permission to use those articles, as is claimed by some, from the text under consideration. As will be seen by the foregoing various significations of the words *yayin* and *shekar*, it is equally admissible to use them in speaking of un-intoxicating drinks as when referring to those that intoxicate. With these explanations, all is plain, and there is no occasion to claim the text under consideration as giving any permission to partake of intoxicating drinks. Let it be accepted in the light of reason, and according to the unvarying principles of God's teaching, and it fails to afford the lover of intoxicants any support for his argument. It is evident that the articles of drink referred to in the text must have been un-intoxicating, healthful, and invigorating; and the instruction there given may be accepted as God's permission for man to use the good things of this life in a manner beneficial to himself, and to the glory of his Creator.—*Gospel Sickle.*

#### BISHOP TAYLOR ON DRUGS.

BISHOP TAYLOR has had much difficulty with his self-supporting missionaries in Africa. He obliges them to eat the native food, and declines to import other articles of diet. Bishop Taylor attributes his own health to advice given to him in the early part of his ministry never to touch drugs. “I laid the impressive warning to heart,” says the Bishop, “and was a total abstainer from physic for fourteen years, till, in California, I had a breaking out of nettle-rash, and my wife, feeling uneasy, begged

me to take a dose of pills. More than twenty years elapsed after that before I took another dose. On coming to Africa, to relieve the fears of my friends I took quinine, which, as a veritable tonic, I have found to be of use occasionally. The good advice, I believe, was the means of adding many years to my life. It led me to checkmate the bad effects of chronic ailment, which I would not dignify by the name of sickness. By diligent attention to the laws of health, and being very careful about the quality and quantity of my diet, and avoiding stimulants, I have preserved my body from the effects of suffering, and thus added length and strength to my life.—*British Weekly.*

#### INDULGENCE OF APPETITE.

SATAN overcame our first parents, and cursed the race through appetite. Our churches labour on Sunday and prayer-meeting nights, to remove the curse, and other days allow the modern Adams and Eves to be similarly tempted. Christmas dinners come in for their share of unparalleled gluttony. A prominent paper, speaking of New Year's feasting, says: “We enter sincere protest against the gastronomic features of the day, when the prevailing practice degenerates into indulgence of which beasts are not guilty, for they never eat after they have appeased hunger.” Lord Shaftesbury, in a speech to the English people, asserted that there were over 100,000 preventable deaths in this country alone, all answerable to outraged law, and that it was ten thousand times more terrible than war.—*Gospel Sickle.*

THE consumption of food per head in Victoria is in excess of that in America and Europe, and yet the climate of Australia requires that a man should eat less. The increase of hepatic and nervous diseases in Australia is thought to be due largely to the amount of meat consumed by its inhabitants. Thus it seems that the cheapness of food has its cons as well as its pros.—*London Hospital.*

IN compliance with the expressed wish of the Swazi chief, the Transvaal Commission has issued a proclamation forbidding the sale of intoxicating liquors to the natives.

A YOUNG man at Bacup died from the action of cayenne pepper on a weak heart. His mother had given him a dose for a cold, containing a quantity of cayenne.

LORD SALISBURY detests smoke and smoking, and Mr. Gladstone neither smokes nor likes to be smoked.

THE Norwegian Parliament has voted a sum equal to £444 in aid of temperance work.

## THE PRESENT TRUTH.

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

LONDON, JANUARY 2, 1890.

## THE RETURN OF THE MESSIAH.

OVER eighteen centuries have passed since He who trod the shores of Galilee left our earth with the promise that He would come again in "like manner" as He went away. Before His crucifixion, He instituted a memorial of His death which He committed to His disciples, and through them to all His people for the ages that were to come. From St. Paul we learn that this memorial was designed to reach from the memorable event of Calvary to that of the second coming of the Son of God in the clouds of heaven.

After defining the nature of this sacred ordinance the apostle says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." 1 Cor. 11:26. He who by genuine conversion becomes connected with our Lord Jesus Christ, and understandingly celebrates this solemn rite, looks back with the eye of faith upon "our Passover," that was slain for us (1 Cor. 5:7), and thence forward "till He come." He came once, and by His life He showed man how to live. His was a life of faith, a life of prayer, a life devoted to the good of others, and of earnest consecration to the work which He was sent to perform.

Amazing is the spectacle! The Son of God, the Prince of Life, the Archangel, so humbles himself and takes man's nature that it becomes possible for Him before whom angels had bowed in adoration, to receive strength from one of these whose creation had been wrought by His own hand!

In that awful hour of our Saviour's agony, when He was about to drink to its dregs the bitter cup, an angel of God was sent to strengthen Him in response to His prayer to the Father for aid in that trying hour. Matt. 22:43. What a sublime spectacle of voluntary humiliation was this! He who was equal with the Father, by whose hand the worlds were framed, has so far laid aside His power and glory that we behold Him receiving from the hands of an ordinary angel the strength demanded for the work before Him. Through the death of the world's Redeemer, the reconciliation of man to his God was made possible. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. Our reconciliation to God is secured by the death of Jesus Christ, but we shall be saved by His life. He entered the dark domain, but He burst the bands of

death and came forth a mighty conqueror, the Prince of Life. He holds the Divine credentials authorizing Him to give eternal life to all who will truly believe on His name. He offers us the inestimable gift of eternal life. By living faith we can be possessors of that gift if we will; and although our "life is hid with Christ in God," yet "when Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4. Then will He give immortal life to the saints of God. Indeed, this is one of the grand objects of His return. The monster death entered our fair world through the medium of sin (Rom. 5:12), robbing man of life, and casting its dark shadow over the handiwork of God; but He who has brought life and immortality to light through the gospel, has broken the power of death over those for whom He died, and when He comes with power and great glory, then they "shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. He comes then to reward mankind (Matt. 16:27), and that reward will be to every man according to his works.

Thus the return of the Messiah will bring joy and gladness to the saints of God. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." At that time, when the heart of every child of God shall be filled with rapturous delight, and the opening heavens shall reveal to every eye the sublime scene of the coming of the Just One, many will exclaim, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

But while that event brings to the Christian the consummation of his hopes, to the wicked it will be a day of sadness and terror. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:11.

Once He came the lowly Nazarene, the man of sorrows, and suffered, the just for the unjust, that He might bring us to God. He is soon coming again, as the mighty King of kings, and Lord of lords, amid scenes of dazzling splendour and glory, far surpassing the grandest conception of the human mind, escorted by a retinue of the heavenly host, whose number shall equal all the angels of God. Who can picture the awful grandeur of that scene! Forward to it have been turned the eyes of patriarchs and prophets and apostles with longing anticipations. One of old exclaimed, "I shall see Him but not now,

I shall behold Him but not nigh." The patriarch Job amid his sorrow thus defined his hope: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Many have spoken in similar strains, and the Lord Jesus Himself, when He was about to leave His sorrowing disciples and go to His Father, said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And so, dear reader, may it be your lot and mine to be found in readiness for that event, and be among those who shall be "looking for that blessed hope;" for "unto them that look for Him shall He appear the second time without sin unto salvation."

D. A. R.

## WHY IT IS.

A MAN who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumblingly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For

centuries the Roman Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing, whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have, were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank; for where there is ignorance of the Bible, there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the darkest part of the night; and the darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do His will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men licence to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favour of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible,

not the Pope, could alone point out the way of life.

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-labourers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

E. J. W.

#### THE RETURN OF THE JEWS.

WE have received a letter from an esteemed correspondent who acknowledges that we have the truth on the nature of man, the observance of the seventh-day Sabbath, and baptism. The writer is trying to believe and obey God.

We are grateful for this, and will say in the words of Scripture, "Hold fast that thou hast." Truth is precious, and we cannot afford to lose any part of it, either through unbelief, prejudice, or rebellion. But our correspondent thinks that we hold very erroneous views concerning the reign of Christ, the inheritance of the saints, and the return of the Jews. Fault is also found with the view that the saints go to heaven, although absolute and irrefutable proof is given, showing that they are taken there at the second coming of Christ, when the earth is desolated. We have the promise of Christ that He would take them there, the statement of Paul that they are caught up to meet Christ in the air, and the positive statements of Revelation that they are there.

But to admit this and the desolation of the earth, overthrows the theory of the return of the Jews and the other theories connected with it. We hope no one will sacrifice truth to theory. Once more we will state our reasons why we do not believe that the Lord has any special work to do among the Jews in the Christian dispensation:—

1. Some of the promises to the Jewish nation were conditional. If that people were obedient, the promises would be fulfilled; otherwise, they would not. The

broad principles of these conditions are thus stated by the prophet:—

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10.

These words express the principle which covers God's dealings with nations, and they are spoken with direct reference to the Jewish people. But this is not the only testimony. Says the Lord in Deut. 8:19, 20:—

"And it shall be, if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

Certainly this is decisive to show that the promises to the literal seed of Jacob were based upon conditions. These conditions may not always be annexed to the promises, but that does not invalidate the principle. God's Word is a unit, and when He states positive conditions relative to certain promises and rewards in one place, they are implied in all other places. For example, Peter's "Repent, and be baptized" would not be sufficient considered by itself. Faith is also necessary. If no other conditions than the "Repent, and be baptized" were given, we could justly conclude that these were all the conditions necessary to be fulfilled, in order to be accepted of Christ. But other conditions are mentioned elsewhere, and they must be included in these above mentioned. Such conditions are representative of all other necessary conditions.

It is the same as regards prayer. "Ask, and ye shall receive," says one text. But the mere asking will not bring the blessing. We must not regard iniquity, must ask in faith, must ask with the whole heart, must ask according to God's will, must abide in Christ. To take any one text and its condition alone as sufficient, is "private interpretation."

The same principle holds good as regards God's dealings with Israel according to the flesh. We have no right to say that certain promises will certainly be fulfilled to the nation of Israel because conditions are not immediately connected with them, when such positive and explicit conditions concerning that very people are elsewhere stated. Jer 18:7-10, applies to Israel. This is conclusive on this point.

2. Some of the promises to Israel after the flesh were fulfilled in the return from the Babylonian captivity. See Ezra, Nehemiah, Haggai, and Zechariah.

3. The promises to Israel were, or were to be, fulfilled either under the old covenant or the new. Fulfilled under the old covenant, they are subject to the conditions of that covenant, and fulfilled under the new covenant, they are subject to the conditions of the new covenant. The old covenant made at Horeb had reference to Israel according to the flesh; the new covenant, while made with Israel, makes ample provision for all to come, not as nations, but as individuals. "Whosoever" is not limited to race and nation. It certainly is manifest, therefore, that to fulfil promises under old covenant provisions, when that covenant is no longer in force, would make null and void the new covenant which immediately followed, and which is in force when the promises are fulfilled.

4. The literal signification of "Israel" and its origin have an important bearing on this question. "Israel" is not the flesh. It denotes prevailing faith manifested in Jacob in his night-struggle at Peniel. "Jacob" was the fleshly name; it means "supplanter." "Israel" is the spiritual name; it means prince, or prevailer with God. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hath prevailed." Gen. 32:28. The origin of the name is therefore spiritual, and its primary meaning spiritual instead of natural. True, it is used interchangeably with Jacob thereafter, but its origin and meaning must not be lost sight of in taking into consideration the fulfilment of the promises made to the fathers.

5. The promises to Abraham, Isaac, and Israel have a deeper signification than appears on their surface. The promise to Abram concerning his seed, and God's covenant with him of the same import (Genesis 15) were fulfilled to Israel, as recorded in Neh. 9:7, 8. But the promises to Abraham (an acquired name), to Isaac (the child of promise), and to Israel (the prevailer by faith), have a much deeper and broader significance. They refer not to the literal seed, but to the spiritual seed. They come under the covenant to Abraham (Genesis 17) of which circumcision was the seal. And because God made that covenant with Abraham before he was circumcised, Paul shows that it was designed to teach salvation and equal title to the promises of Abraham of all who were of the faith of Abraham, whether Jew or Gentile, circumcised or uncircumcised. Rom. 4:9-12.

The apostle goes further and adds, that

if the promises were only to the fleshly seed, then faith is made void:—

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect." "Therefore *it is of faith*, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Verses 13, 14, 16.

Much more might be quoted on this point which confirms the position above taken; but is not this sufficient?

6. The prophetic blessings pronounced upon Jacob's sons in Genesis 49 are in perfect harmony with the ground taken above. To none of them do the predictions extend beyond the Israelitish nation and old covenant, save those concerning Judah. They were all fulfilled before the first advent; but the predictions and promises concerning Judah embrace eternity, and are the continuation of the Abrahamic promises. "Unto Him [Shiloh, of the seed of Judah according to the flesh] shall the gathering of the people [peoples (R.V.), of the nations of earth] be." See Luke 2:32; Acts 13:47, 48; 28:28; and others.

It may be objected to this that Jacob said that he would tell them what should befall them "in the last days," and that this refers to the last days of the world, or, at least, to the Christian dispensation. But in reply to this it may be said that (1) the phrase, "the last days," does not necessarily mean, in the original, even the days of the Christian dispensation, although sometimes the context and import of the prophecy, in which the phrase is found, requires that meaning. Upon this point we present the opinion of as judicious a critic as Dr. Albert Barnes. He says:—

"In the last days, *beahharith hayyamin*. In the *after* days; in the *futurity* of days; *i.e.* in time to come. This is an expression that often occurs in the Old Testament. It does not of itself refer to any *particular* period, and especially not, as our translation would seem to indicate, to the end of the world. The expression properly denotes *only future time* in general."

The italics are his. That the term refers to the Christian dispensation in some instances is no doubt true, but that is not its meaning. All of the predictions concerning Jacob's eleven sons were fulfilled in the Jewish dispensation.

(2) If it be insisted on that "the last days" means the time of Christ, then the promises are fulfilled in Judah. In either way this sublime prophecy is in harmony with the positions above taken.

We will consider this subject further in our next. M. C. W.

#### THE REVELATION.

THE translators of our common version of the Bible have given this book the title of "The Revelation of St. John the Divine." In this they contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ." Jesus Christ is the Revelator, not John. John is but the penman employed by Christ to write out this Revelation for the benefit of His church. But the matter of this book is traced back to a still higher source. It is not only the Revelation of Jesus Christ, but it is the Revelation which God gave unto Him. It comes, then, first, from the great fountain of all wisdom and truth, God the Father; by Him it was communicated to Jesus Christ, the Son; and Christ sent and signified it by His angel to His servant John.

The character of the book is expressed in one word, "Revelation." A revelation is something revealed, something clearly made known, not something hidden and concealed. Moses, in Deut. 29:29, tells us that "the secret things belong unto the Lord our God; but those things which *are revealed* belong unto us and to our children for ever." The very title of the book, then, is a sufficient refutation of the popular opinion of to-day, that this book is among the hidden mysteries of God, and cannot be understood. Were this the case, it should bear some such title as "The Mystery," or "The Hidden Book;" certainly not that of "The Revelation."

Its object is "to show unto His servants things which must shortly come to pass." His servants—who are they? Is there any limit? For whose benefit was the Revelation given? Was it given for any specified persons? for any particular churches? for any special period of time?—No; it is for all the church in all time, so long as any of the events therein predicted remain to be accomplished. It is for all those who can claim the appellation of "His servants," wherever or whenever they may live." U. S.

#### CHRIST'S KINGDOM NOT OF THIS WORLD.

THERE was a constant expectancy upon the part of Jesus' followers that He would take to Himself regal power, and reign as king. Human power was inseparably connected with their ideas of success; and this expectancy often found expression in queries which plainly show the shape their hopes had taken. But the Saviour did not encourage the idea of associating His work with the kingdoms of the world. Exactly the opposite. He taught the doctrines of brothership instead of lordship; He called His disciples "friends," not servants; He taught meekness instead of "the manly art of self-defence;" humility, instead of pomp and pride. He taught that it was better to suffer wrong

than to commit it; that it was better to be aggrieved than to be the aggressor; that mercy and forgiveness should prevail over justice, which was to be committed to Him who judgeth righteously.

These characteristics plainly mark both His teachings and His life from beginning to close. When Peter resorted to the sword, He rebuked his spirit, and substituted kindness. When James and John suggested that the argument of fire from heaven be used upon those Samaritans who would not receive Him, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56.

He held at His disposal "more than twelve legions of angels;" but He never invoked the physical constraint of one of them to defend His cause or enforce His creed.

"Learn of Me; for I am meek and lowly in heart," exclaims the great Author and Finisher of the Christian faith. It would have been well for the cause, and for its adherents since that time, had they fully comprehended the real spirit of the cause they profess, and possessed more of the spirit of its Master. But from that time until the present, men have sought to place the cause of Christ upon the support of civil power. Legislators and rulers have been petitioned and besought to take the interests and institutions of the church under the fostering wing of legal protection; and wherever this has been tried, the result has been most disastrous to pure and undefiled religion. The Saviour says, "My kingdom is not of this world." Nor is this world any part of Christ's kingdom. G. C. T.

## The Watch Tower.

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

### "A CONFEDERACY."

WE are hearing nowadays of many schemes of Church union. It is not proposed to bring this about by reconsidering the truth or falsity of points of difference, nor does the plan of union necessarily contemplate the entire removal of denominational lines; but rather the ignoring of the respective distinguishing beliefs for the united prosecution of certain lines of religious work. But it is not such a union as this that the Scriptures recognize. It is not a common enemy but a common faith that leads to a union in truth; and such a combination as is proposed would represent in the aggregate the suppression of so great an amount of truth, and such an abandonment of convictions, whether right or wrong, that the result could not

be other than a confederacy in which the Spirit of truth could not be the moving and directing power.

Evidences are not wanting to show that the bond of such a union will not exclude the Roman Catholic Church; indeed the great standard about which it is proposed to rally, bears the very image and superscription of Rome, and its recognition by Protestants, that Church declares, "is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church." Of course it will be included, and not only that, but the genius and spirit of Rome must, under the circumstances, predominate.

A by no means impossible situation in the near future has been sketched by the editor of the new *Review of Reviews*. Mr. Stead is sometimes called the "prophet of journalism," but no one will say he is not a keen observer of men and present-day movements, and probably the fact that a great part of the professedly Protestant world would be glad to see his predictions verified will speedily bring about the end concerning which he becomes enthusiastic. He has been in Rome interviewing the Vatican, and amongst other things he says:—

The Pope is for securing for the workman one rest-day in seven. The Pope is for shortening the hours of labour. I was very, very curious to know whether the Pope meant to do anything more than emit counsels of perfection on these subjects. I think if encouraged he will not stop there. He sent Cardinal Lavigerie round Europe to revive the new crusade against the slave trade in Africa. It is quite on the cards that he may send another Cardinal round the world preaching a still more popular crusade against hours of labour which leave the workman no time to live. Take the question of the six days working week. They told me that on this subject the Pope is extremely eager. I asked whether his eagerness would carry him far enough to summon an International Conference on the subject. I was assured that there was no conference the Pope would be more delighted to summon, and if he were well enough he would gladly preside over such an assembly, to which he would eagerly invite representatives of all Protestant sects and atheistic and revolutionary societies, so long as they would agree to co-operate in obtaining the great boon of one day's rest in seven. When that conference meets I hope I may be there. Even the Moderator of the Free Kirk would admit that when he was doing such work the stoutest Presbyterian might well follow the lead of the Pope of Rome.

That mystery of iniquity which had begun to work in the apostle Paul's day, was to continue its opposition to the truth until destroyed by the brightness of Christ's coming. The Scriptures very clearly define its latter work in opposing those two foundation principles of the religion of Christ, "the commandments of God and the faith of Jesus." It is because many Christians would, as sincerely as the writer of the above paragraph, follow the lead of the Pope of Rome in securing the enforcement of Sunday observance, that the Lord sends forth solemn warnings against paying just

such homage to the institutions of the Papacy in the last great conflict. Rev. 13 and 14.

Let no one say that this proposed legislation will prove but a harmless philanthropy. Many who are now interested in it will have, before the end, an opportunity to learn more of the real spirit of Rome which lurks in the Sunday law. Although, we can readily believe, they knew not by what spirit they were actuated, professed Christians, and professed Protestants, in other lands, have been using such laws to bring upon men who fear God, our brethren in the faith of Jesus, persecutions as bitter and unchristian as any that have stirred the blood of Protestants in this Kingdom as the reports have come in from the Baltic provinces and Bohemia during the last few weeks. An unholy alliance of retrograde Protestantism, unchanged and unchangeable Romanism, and "atheistic and revolutionary societies, so long as they would agree to co-operate," would be a fit combination to wage the warfare of Rev. 12:17. In that eighth of Isaiah, in which the prophet speaks of a time when Christians are looking for the coming of Christ, the Lord says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." The prophet indicates the true work for this time, "Bind up the testimony, seal the law among My disciples." Isa. 8:9-17. But the light of truth is shining, and to every faithful disciple of Christ, of whatever name or people, who may be ensnared within such a confederacy, will come that heavenly voice, saying, "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues." W. A. S.

### CURRENT LITERATURE.

THE past year has been one of unparalleled activity in the publishing world. The story of the achievements of the printing press to-day would have read like a fairy tale to the men of a few centuries ago; and as we see millions of copies of the Word of God being scattered in the dark places of the earth and at home, and the multitude of good books and literature in circulation, calculated to instruct the mind in the wonderful works of God in the natural and spiritual world, we can appreciate somewhat the Divine design in placing such a mighty power in the hands of men at a time when the world is to be speedily evangelized, and the faithful to be gathered out and made ready for Christ's coming. The printing press has perhaps been the most notable agency in bringing about that increase of knowledge which was to mark the time of the end.

Yet as we look again at the forces which have been developed, we see that

an enemy is making even greater use of them in sowing tares than are the children of the kingdom in sowing the good seed. Any one watching the world of books must often find himself wondering what is, and what is to be in the future, the mental pabulum of the mass of reading people. Publishers, whose business it is to supply the public demand, may be trusted for a tolerably correct reading of the signs of the times on the literary horizon. One of the largest book publishers in London lately said to an interviewer:—

This year has shown a great improvement, and so far as I can judge, we are going to have a good winter season, especially in fiction. I regard that department of literature as the most important of all, from the publisher's point of view. The public recognition of the value of good novels has grown enormously of late years. There was formerly a prejudice, which is fast disappearing, against fiction. It was left to women and boys, and serious men were shy of owning that they read novels. Of late, men of the calibre of Darwin and Gladstone have owned the charm of the novel, and it is recognized by everybody, not merely as a delightful recreation, but also as a great educational force.

Along with this we place a paragraph from a paper by Mr. Gattie, appearing in the *Fortnightly Review*:—

No fewer than 346,000 copies of "The Mystery of a Hansom Cab" have been sold in this country in the course of the last eighteen months, and 147,000 copies of "Madame Midas," another book of the same class and by the same author, in a twelvemonth; and the company which publishes them has, in the course of one year and a quarter, sold nearly 600,000 of these and other similar books, of which about one-third were disposed of by Messrs. Smith & Son. Scarcely less remarkable are the statistics made public not long since at Bristol, from which it appears that some 350,000 copies of "Called Back" have been sold, and that upward of a million shilling volumes of the kind have been issued during the last four or five years. When we reflect that the population of the United Kingdom is not much more than 35,000,000, the proportion of readers represented by the figures I have given is sufficiently astonishing. Unfortunately, there are no contemporary English novelists who have sufficient genius and hold upon the public to enable them to drive out the rabble of trash-mongers.

The writer expresses a current idea, that fiction must be opposed by fiction; whereas it is manifest that the only thing by which fiction may be successfully combated is truth. Religious fictions are now very popular. But when a writer tells the story of a fictitious young man who made shipwreck of his faith, and devoted his life to ministering to the temporal wants of the destitute, let it not be thought necessary to invent a "contrast;" rather let us point again to the story of the Cross, and the simple record of the Book of Acts, or even to the thrilling history of modern Missions. Does the world want to know the "history of a soul" in its inner conflicts? let us point to the Divine history in the seventh and eighth of Romans, and in the Psalms. The most talented and well-

meaning writer can only obscure the light which clusters about Calvary when he attempts to reflect it by means of the enemy's own instrument of fiction. Speaking of the introduction of fiction into religious controversy, President McCosh, of Princeton, has pointed out an end which may not be far off. "We may," he says, "have come to a time when the character of our young masters and misses will be determined more by tales than by fathers and mothers, ministers and teachers. Thoughtful men are inquiring what is to be the effect of all this on the formation of the character of the rising generation. . . . It looks as if in the near future the battle of religion and irreligion will be fought in fiction. . . . The end will be that our novel readers, of weak women and still weaker men, will not know what to believe."

W. A. S.

#### THE NEW GAMBLING MANIA.

WHEN Solomon said there is nothing new under the sun he certainly did not mean that there is absolutely nothing new, but that there is nothing new in the road which leads to ruin. He had gone down that road, and made such an experiment as no one could hope to make who would come after him, and consequently he says, "What can the man do that cometh after the king?" Nevertheless, we think it probable that Solomon did not take fully into account the inventive genius of the devil, or he would not have said there is nothing new in his devices; for since that time the devil has certainly invented new methods of decoying young men especially away from the path of rectitude. Just now we are cursed with a number of new things. We have the new theology, etc., but the last invention is the new gambling mania. Recently there has been strong protest made against the old style of gambling. Even the Church Congress thought it necessary to take notice of the prevailing gambling evil. The newspaper Press has also emphasized the fearful tendency to patronize the old places where gambling in the old style is conducted. But just now it seems that some of the newspapers have invented a new style of gambling, and this invention is used for the purpose of advertising their business. One popular periodical has resorted to the guess system and has found it admirable for the purpose of advertising. We have already called attention to this species of gambling, but wish now to emphasize its danger. Whoever will take the trouble to inquire will find that almost every household has been penetrated by this new mania. Even the young children have been sending their postcards guessing at the number suggested. Of course, the whole thing is purely a game of chance,

and though it costs but a halfpenny to take a share in this lottery, it is none the less a lottery scheme, and, if not discontinued, will as certainly lead to the gambling habit as that every cause produces its effect. In the name of public morality, and particularly in the interests of the rising generation, we earnestly protest against this new species of gambling, and hope that our friends will everywhere echo this protest until those who are guilty of propagating this evil shall be made to realize that the English people may suffer long, but after awhile they will make their protests felt.—*Christian Commonwealth*.

#### THE KEY TO ALL PROBLEMS.

IN the second volume, just issued, of the Autobiography of John G. Paton, Missionary to the New Hebrides, speaking of his tour through Ireland in 1884, he says, page 356: "No man, however dissevered from the party politics of the day, can see and live amongst the Irish of the North, without having forced on his soul the conviction that the Protestant faith and life, with its grit and backbone and self-dependence, has made them what they are. Romanism, on the other hand, with its blind faith and its peculiar type of life, has been, at least one, if not the main, degrading influence among the Irish of the South and West, who are naturally a warm-hearted and generous and gifted people. And let Christian churches, and our statesmen who love Christ, remember that no outward changes of Government or order, however good and defensible in themselves, can ever heal the miseries of the people, without a change of religion. Ireland needs the pure and true Gospel, proclaimed, taught, and received, in the South as it now is in the North; and no other gift that Britain can ever bestow will make up for the lack of Christ's Evangel. Jesus holds the key to all problems, in this as in every land."

So much from one who well knows what Popery is at home and in the South Seas!—*The Bulwark*.

#### THE CHURCH OF ROME.

IN every age she has shed blood; her thirst for it is not quenched; she would shed it now and establish again the Inquisition if she could. In all our reading we have never seen one penitent word or act, or read one expression of regret for her persecutions and innumerable martyrdoms in the past! Not one! And against no other on earth is there directed such awful denunciations, such vengeful threats, such exterminating judgments, by Almighty God, as against this murderous harlot!

Why, then, say antichrist has not come? Why scan the future to find

what lies in the past? Why burden and blacken the future with shadow that already for more than a thousand years has covered the world? It is settled, and is plain as evidence can make it, that no future apostasy or coming antichrist is needed to fulfil the Word of God.—*Messiah's Herald.*

## The Missionary.

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

### A NEW YEAR'S RESOLVE.

THROUGH the year that lies before us  
 May the world our colours see;  
 Faithful witnesses for Jesus  
 Let us more than ever be!  
 Always living in His presence,  
 Whilst at home, or when abroad;  
 That on us may be reflected  
 Golden glory from the Lord.

Willing workers for the Master,  
 Who so much for us hath done;  
 May we also each endeavour  
 Here to be till rest is won.  
 Opportunities are waiting,  
 Let us take them whilst we may;  
 Lest they slip from us, neglected,  
 And for ever pass away.

Constant watchers for His coming  
 Meanwhile may we daily be;  
 Whilst our hands for Him are busy,  
 May our hearts for Him be free!  
 May the thought of His appearing  
 Shed o'er life a sacred glow;  
 Gilding with a holy beauty  
 All our service here below!  
 —Charlotte Murray.

### LONDON SABBATH-SCHOOL.

THE members of the London Sabbath-school, with other friends, young and old, met on Christmas Eve for the usual exercises. With appropriate songs, Scripture and other recitations by the children, and addresses on the Sabbath-school and missionary work, a profitable and pleasant evening was spent. Bro. C. H. Jones, President of the International Sabbath-school Association, who has been spending a few weeks in London, spoke of the interest which the Sabbath-schools were taking in the general missionary work of the denomination. Instead of applying all holiday expenditures in making gifts to one another, about 80,000 members of our schools were probably meeting as those present, to bring their gifts to Jesus, to carry forward the message of present truth. Not only were Christmas donations thus made, but during the last three years the weekly Sabbath contributions, in excess of the running expenses of the schools, have been applied to helping the work in various special fields. With this object before the schools, the contributions are largely increasing, and during this time over £6,000 have been thus donated by the schools to the missionary work. A portion of the Christmas offerings, and the school contributions for the first six months of 1890, are to be applied on a missionary ship designed soon to be engaged in the service of the cause in the South Pacific. It was by the small donations of the many that a sum total was reached which was of material assistance in carrying on the work. Bro. D. A. Robinson gave a short address on the missionary field of the world, and the duty of each one to follow in the footsteps of the great Missionary, Jesus Christ. A map of the world and a diagram served to illustrate the progress of evangelization, and the relative size of the

various classes of religionists. After singing the song, "Give to the Lord," the Christmas offerings were collected, and the amount announced as £20 8s. 11½d. Returns have not yet been received from the other schools, but we hope the British S. S. Association has contributed its proportionate amount of Christmas gifts to the building of the missionary ship and the advancement of the cause of foreign missions.

### A LETTER FROM CHINA.

BRO. A. LARUE, agent of the International Tract Society of Hong Kong, China, writes the Secretary of the Society respecting a trip which he recently made to Japan. Leaving the work in Hong Kong in charge of an associate, he took about £20 worth of books, and visited briefly Yokohama and Kobé, the latter city being the greatest shipping port in Japan. Bro. LaRue thinks two good colporteurs should be engaged in the work here. He found favourable openings for the work in Yokohama, where he sold about £9 worth of books. A gentleman became convinced of the truth, and desires to know more of it. Being told that workers would soon be sent to labour there, he said he and his family would join them immediately. Kobé and Ozaka were also visited. After returning to Hong Kong, Bro. LaRue spent a month in a visit to Shanghai, about 1,000 miles up the coast. While on this trip he received about £21 for books and subscriptions to papers. The prospect is good for a great work being done in China and Japan, the fewness of labourers being the one difficulty which we hope to see removed in part at least.

### SOUTH AMERICA.

WE have received a letter from a correspondent in British Guiana, from which we quote: "It may interest you to know that one who is identified with the solemn and important doctrines which you advocate, and one who has with great interest followed you in the success which you have achieved, has removed to a new field. I must say that I long for your kind fortnightly visits even here. I would be pleased to have you send a club of papers here, with which I may introduce you. I have been here since August, and have found some who are interested in Bible study. A gentleman and his wife are prayerfully investigating, and I am endeavouring to introduce the truth throughout the coast." From Chili comes another letter from a missionary who is deeply interested in "Thoughts on Daniel and the Revelation," a copy of which had lately fallen into his hands. Our friends in South America will be glad to know that steps will soon be taken to enter that great field with organized and systematic labour.

### UNITED STATES.

FROM reports coming to hand during the last fortnight, we gather the following items:—

RHODE ISLAND.—By invitation of a few interested, a brother delivered a course of lectures in the little hamlet of Riverdale. Nearly the entire community attended the meetings. The report says: "Nine adults have begun the observance of the Bible Sabbath. These, with but one exception, were as brands plucked from the burning; they had never made a profession of religion. Most of them were profane men, and addicted to the use of that soul-destroying weed, tobacco, some having used it for more than a quarter of a century. These vile habits have been abandoned for the truth's sake, and the lips which a few days ago were uttering cursings and words of blasphemy, are now singing praises to God and to Jesus their Saviour. One of this company remarked yesterday, that the amount of money heretofore used for tobacco, should now go into the cause of God. Surely God has wrought a great work

among this people, and we feel to exclaim with one of old, 'This was the Lord's doing; it is marvellous in our eyes.' We have an organized Sabbath-school of fifteen members. There are others who will unite with them soon, illness now preventing them from meeting with this little band of new believers."

WEST VIRGINIA.—Many have been interested in the truth, and are now studying it, as the result of a series of meetings held in Wiseburg amidst much opposition from the rough element at times encountered in the South. Five persons, however, started anew in the service of God, and a Sabbath-school of twenty-three members was organized, others having before embraced the faith in this place. The brethren talk of building a house of worship.

MICHIGAN.—A number of brethren who had embraced the truth about eighteen months since were recently visited in Seville. They had been holding Sabbath services and a Sabbath-school. As they were hardly sufficient in number to form a church, they asked to be received into a neighbouring church, thus adding eight to the membership. Four candidates were baptized. Three converts are reported as baptized and received into another company of believers.

WASHINGTON.—A ten-weeks' series of meetings has just closed in this city. The labourers have found much to encourage them in the work. The attendance continued good throughout. Twenty-two persons have signed the covenant, and a number of others are keeping the Sabbath. Many books and other publications have been sold, and the interest awakened has opened a good field for the colporteurs. The church in Washington has been much encouraged by the effort. Thirteen converts had just been baptized, and several others were to follow in the ordinance the next Sabbath. A good hall has been secured for services on Sunday afternoons and evenings, and meetings will be continued for the special benefit and instruction of many interested ones who have not yet decided to obey. There are several good openings for a course of lectures in other parts of the city, but at present the lack of labourers prevents these being entered.

## Bible Readings.

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

### EVIDENCES OF ACCEPTANCE WITH GOD.

1. IN what way will God manifest Himself towards those who love Him?

"Jesus answered and said unto him, if a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

2. What relation is thus brought about between God and the one who loves Him?

"I will dwell in them, and walk in them; and I will be their God, and they shall be My people. . . . And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18.

3. Can such relation exist, and one not know it?

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John 14:17.

#### FIRST EVIDENCE.

4. What does the Lord give to every one who follows Him?

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Verse 27.

5. He says, "Not as the world giveth."

What does the world have to give those who have the Lord's peace?

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:23.

#### SECOND EVIDENCE.

6. How will a truly converted man feel toward the law?

"For I delight in the law of God after the inward man." Rom. 7:23.

7. What will the Lord do for him for thus regarding the law?

"But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:2, 3.

#### THIRD EVIDENCE.

8. What principle will control the true child of God?

"And He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Luke 10:27.

9. What relation does love hold to the law?

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13:10.

10. What assurance is given to those who love one another?

"If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John 4:12, 13.

#### FOURTH EVIDENCE.

11. How will God prove every one He loves?

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

12. How will such experience seem?

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

13. Why does the Lord chasten His children?

"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Verse 10.

#### FIFTH EVIDENCE.

14. What will be the experience of those who open the door of their hearts and let Jesus in?

"If any man hear My voice, and open the door, I will come in to him and will sup with him, and he with Me." Rev. 3:20.

15. What were the feelings of the two disciples who talked with Jesus on the way to Emmaus?

"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

SUMMARY: (1.) If one is accepted of God, he will have peace with God; (2.) Will delight in God's law; (3.) Will carry out the principles of love; (4.) Will be chastened betimes for his own advancement; (5.) Will at times talk with Jesus, and have his heart burn within him at the gracious interviews.—*Bible Readings for the Home Circle.*

NEVER brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for greater trials. Rather give thy whole self into God's hands, and so trust Him to take care of thee in all lesser things, as being His for His own sake, whose thou art.—*Sel.*

## Interesting Items.

—Pekin is to be lighted by electricity.

—The King of Greece is about to abdicate in favour of his son.

—Parliament will, in all probability, re-assemble on Tuesday, February 11.

—Seven million persons are employed in the cultivation of the vine in France.

—The number of fishermen always afloat round the British coast is about 120,000.

—The Empress of Brazil was attacked by the influenza, and died in Oporto, Dec. 28th.

—A little Brooklyn boy, only eleven years of age, died, recently, of drink, in the city hospital.

—A turtle said to be 100 years old, has been brought for the Queen from the Island of Ascension.

—Latest news from Emin Pasha are unfavourable, and grave fears for his life are entertained.

—The sale of weekly parts of the illustrated Bible published in Milan, Italy, has reached 90,000 copies.

—Immigrants are now arriving in the Argentine Republic from Southern Europe at the rate of 1,000 a day.

—A decree has been published in Brazil banishing the Royal family and withdrawing Dom Pedro's allowance.

—An English company have asked the French authorities for a concession to construct a bridge across the Channel.

—Sir Edward Watkin has received 400 designs for his colossal tower of steel in London, purposely intended to dwarf the Tour d'Eiffel.

—Experiments are being tried in Germany to make horse-shoes of paper; and in the United States paper twine has been used for binding corn.

—The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000.

—The remains of Mr. Robert Browning, brought from Venice for interment in Westminster Abbey, were deposited in the Abbey on Tuesday last.

—There is said to be a spot in Siberia, about thirty miles square, which to the depth of sixty feet, has been continuously frozen, for the last 100 years.

—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

—It is probable Mr. Stanley will not return to England till spring, as, when he has sufficiently recruited at Zanzibar, it is understood he will go to Egypt for a time.

—The amount of liquor imported into India last year was more than double what it was in 1884, and the manufacture of ales in India is more than double the quantity imported.

—Leather, paper, or wood may be firmly fastened to metal by a cement made by adding a teaspoonful of glycerine to a gill of glue. It can also be used for fastening labels on tins.

—A centenarian named Turner has just died in Hull, aged 104. Turner was pressed into the service of George III., and was with the army of Sir John Moore, which ended its campaign at Corunna.

—The coronation of King Menelik, of Abyssinia, has just taken place, the ceremonial being identical, so it is claimed, with that observed in the days of the Queen of Sheba, from whom he claims to be descended.

—In the New Hebrides there is a Babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries labouring on the group are all busy with the work of translation.

—The entire number of students in the German universities for the summer semester, was 29,491, distributed among the faculties as follows: Theology, 6,000; law, 6,835; medicine, 8,883; philosophy and natural sciences, 7,773.

—The first Malagasy who ever learned the alphabet died January, 1883, at the age of seventy-two. He had lived to see 50,000 of his countrymen taught to read, and over 20,000 profess their faith in Christ.—*Missionary Review.*

—In 1786 there were in Europe 37,000,000 Protestants, 40,000,000 of the Greek Church, and 80,000,000 Roman Catholics. In 1886 there were 85,000,000 Protestants, 83,000,000 of the Greek Church, and 154,000,000 Roman Catholics.

—In addition to the regular parochial priesthood of Spain, the country contains 221 monasteries with 4,000 inmates, and 1,100 nunneries with 25,000 sisters. About 200 new convents were established during the last twelve years.

—Reports from Brazil indicate that the overthrow of the Imperial Government has not been without some opposition; but as the present Government inspect all despatches to foreign countries, it is impossible to learn the exact situation.

—Owing to the action of agents of the Portuguese Government in South-east Africa, three British cruisers were ordered to proceed to Delagoa Bay, to protect British interests. Negotiations are now in progress between the two Governments.

—An eclipse of the sun, visible over nearly the whole of Africa took place on the 23d ult. Astronomers left England and America for South-West Africa where the eclipse could best be seen, in order to take photographs of the different phases of the eclipse.

—The British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone 29,000,000 of complete Bibles, nearly 32,000,000 of New Testaments, and 11,845,000 portions of the Bible, a total of 72,500,000 books.

—In the region of the mouth of the Rio de la Plata River, the Atlantic Ocean has been ascertained to be 40,236 feet, or eight and three-fourths miles in depth. This is its greatest known depth. The average depth of all the oceans is from 2,000 to 2,500 fathoms, or from 12,000 to 15,000 feet.

—Jersey Island is a small plot of land. If squared, it is 6½ miles each way. Yet this little island has a population of 60,000 human beings, and has over 12,000 cattle, and has had that number for the last twenty years, for the census of 1861 gives 12,037. And yet they export on average annually 2,000 head.

The influenza epidemic which has swept over Western Europe from Russia is rather increasing than decreasing in severity. Altogether a fourth of the population in Paris and Vienna were attacked, and 40,000 were suffering in Madrid, 30,000 in Stockholm, and the public schools in most of the capitals have been closed. Latterly the number of fatalities has been considerable.

—At the time when railroads were first introduced into Germany, the Royal College of Physicians in Bavaria signed and issued a protest against the new mode of travel. "Locomotion," it declared, "by means of any kind of steam-engine should be prohibited in the interest of public health. Rapid change of place can not fail to produce among travellers the mental malady called *delirium fusiosum*."

—There are now thirty-nine crematories in various parts of the world. Italy has twenty-three; America has ten; while England, Germany, France, Switzerland, Denmark and Sweden have one apiece. In Italy there were two cremations in 1876; the number rose to fifteen in 1877, and in 1888 the number was to 226. Since 1876, 1,177 cremations have taken place in Italy, while the combined numbers in all other countries brings the total only to 1,269.—*Science.*



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## 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, JANUARY 2, 1890.

## CONTENTS.

"Towards the Sun-Rising" (Poetry), <i>Clara Thwaites</i> , . . . . .	1
A Happy New Year, <i>Mrs. E. G. White</i> , . . . . .	1
The Three Advents, <i>D. T. Bourdeau</i> , . . . . .	2
Moral Heroism, <i>Archdeacon Farrar</i> , . . . . .	3
The Sabbath before Moses, <i>D. T. Jones</i> , . . . . .	3
Living near to God, <i>Sel</i> , . . . . .	3
Time, <i>Fireside News</i> , . . . . .	4
Brief Facts about Baptism, <i>The Baptist</i> , . . . . .	4
Science and the Spade, <i>Methodist Review</i> , . . . . .	4
The Praise of Men, <i>Common People</i> , . . . . .	4
How to be Miserable, <i>Kingsley</i> , . . . . .	4
Good Temper (Poetry), <i>Swain</i> , . . . . .	5
Lights on the Ganges, <i>E. W. Parker, D.D.</i> , . . . . .	5
Where does Wood come from? <i>Sel</i> , . . . . .	5
"They Say," <i>Home Words</i> , . . . . .	6
Emperor and Chancellor, <i>Sel</i> , . . . . .	6
Slander, <i>Sel</i> , . . . . .	6
The Spread of Leprosy, <i>The Baptist</i> , . . . . .	6
Esthetic Cannibals, <i>Good Health</i> , . . . . .	6
Manufacture of Intoxicants, <i>W. A. S.</i> , . . . . .	7
"Strong Drink," <i>Gospel Sickle</i> , . . . . .	7
Bishop Taylor on Drugs, <i>British Weekly</i> , . . . . .	7
Indulgence of Appetite, <i>Gospel Sickle</i> , . . . . .	7
The Return of the Messiah, <i>D. A. H.</i> , . . . . .	8
Why It Is, <i>Z. J. W.</i> , . . . . .	8
The Return of the Jews, <i>M. C. W.</i> , . . . . .	10
The Revelation, <i>U. S.</i> , . . . . .	10
Christ's Kingdom not of this World, <i>G. C. T.</i> , . . . . .	10
"A Confederacy," <i>W. A. S.</i> , . . . . .	11
Current Literature, <i>W. A. S.</i> , . . . . .	11
The New Gambling Mania, <i>Christian Commonwealth</i> , . . . . .	12
The Key to all Problems, <i>Bulwark</i> , . . . . .	12
The Church of Rome, <i>Messiah's Herald</i> , . . . . .	12
A New Year's Resolve (Poetry), <i>C. Murray</i> , . . . . .	13
London Sabbath-school, . . . . .	13
A Letter from China, . . . . .	13
South America, . . . . .	13
United States, . . . . .	13
Evidences of Acceptance with God (Bible-reading), . . . . .	13
Interesting Items, . . . . .	14
Editorial Notes, etc., . . . . .	16

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

THE days just past have brought associations calculated to impress the minds of all, doubtless, with a deeper sense of God's goodness, and of the great gifts of Heaven bestowed upon us. Here is a valuable thought to begin the new year with: "He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing."

THE January number of that excellent magazine, *Good Health*, opens with a continuation of Dr. Oswald's "International Health Studies." This month it is the land of the Turk that is the subject of an unusually interesting sketch. The departments of Dress, True Education, Domestic Medicine, Science in the Household, etc., are each full of really practical and helpful articles. The Pacific Press Publishing Co., 48, Paternoster Row, are the publishers' agents.

OUR readers will notice a slight change in the arrangement of our departments for 1890. The department of "Home and Temperance" has been replaced by the two departments of "The Home," and "Health and Temperance," which will occupy three pages. We believe this change will be an advantageous one for our readers, as it will enable us to give proportionate prominence to the intensely practical subject of health and temperance, a subject

which can never be divorced from that of true religion. The Sabbath-school Lessons for the junior department of the schools are discontinued, and the space thus gained will make it possible to give our readers more extended reports from the missionary field, and to devote more space to current news items of general interest.

A GENTLEMAN who is a familiar figure on missionary platforms writes over the signature, "R. N. C.," in the *Christian*, "that it is no longer a secret, close or open," that the newly chartered Royal Niger Company "has made treaties with the several Negro Mohamedan Powers in the Soudan of Africa, east of the Niger, promising that they will not only do nothing through their own employes to attempt the conversion of Mahometans, but will do all that lies in their power to obstruct others who come under their influence. This amounts to open war of so-called Christian men with the Gospel." The public notice has been despatched, and January 1, 1890, fixed as the date of the new policy.

PROTESTANT Churchmen who have been trying to find out whether or not the Popish reredos in St. Paul's may be legally retained, have again met with an adverse decision. A number of months ago the Court of Queen's Bench decided that a mandamus should be granted, compelling the Bishop of London to submit the question of legality to a proper tribunal. The case was appealed, and now the Court of Appeal reverses the decision, and the Bishop chooses to continue the exercise of his power to put his veto upon proceedings which he thinks would be inimical to the interests of the Church. It is not improbable that an appeal from this last decision will be made to the House of Lords.

THE *Home Missionary* is the special monthly organ of the International Tract Society for communicating with the members of the local societies, and giving practical instruction and encouragement in home missionary work. Every worker in our British Tract Society, and those who ought to be workers, should subscribe. The paper has been doubled in size, and a department for foreign missions has been added. The subjects proposed for the coming year in this department are: Chronology of Missions, and Missionary Ships; Brazil and Argentine Republic; Mexico and Central America; Russia, the Greek Church, and Missions to the Jews; Oceania; Africa; Germany and Switzerland; Papal Europe; Turkey; Scandinavia; South America and the West Indies; Japan and China. The yearly subscription price is 1s. Orders for subscriptions should be sent at once to the secretaries of the local societies, where societies are organized, otherwise to the Pacific Press Pub. Co.

"SIXTY thousand sermons, and even more," says the Rev. William Guest, writing in the *Christian*, "are said to be preached in England every Sunday. So little do they attract that the Bishop of Manchester told his hearers a few months ago that the churches of his diocese were only half full. A northern Non-conformist journal admitted the same thing in relation to other denominations, but attributed the fact to a wave of pleasure and self-indulgence that was passing over the land.

But what an admission. Sixty thousand sermons, and the rage for pleasure without a check! Sixty thousand sermons, with every advantage, material and artistic, and the upper classes sceptical and contemptuous, the British workman alienated and Godless, and the moral condition of cities where the preachers abound, filling those who sound its depths with consternation and dismay."

PASSING on to a consideration of the reasons for this lack of power in the preaching of the day, Mr. Guest continues: "The mixing up of New Testament Christianity with Romanist inventions, and the faltering enforcement of its spirituality, are prostrating the whole tone of Christian profession. There was a time when men spoke of 'false professors.' By this was meant that they were false to the recognized standard. But nowadays the standard itself is let down. The rule and measure of Christian consistency are lowered. This is the gravest peril which Christianity will encounter in the last decade of the century. The old Nonconformist ideal, that church membership emphasized the separation between those who were Jesus Christ's and those who were of the world, is becoming a grand memory only." These words will probably be considered by many as the product of rather too pessimistic meditations for the close of a year of evangelistic enterprise. But it were better did their truthfulness lead to a raising of the standard, and a pruning out of all the growths of Romanist tradition.

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