

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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WAITING.

I AM waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When for ever with the Saviour,
Far beyond the gloom of tears,
I shall swell the songs of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star;"
Through the dark grey mists of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord, who died for me;
Oh! His words have filled my spirit,
"I will come again for thee."
I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be His for evermore.

—Selected.

General Articles.

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

CHRIST REVEALED THE FATHER.

BY MRS. E. G. WHITE.

"AND the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one. John bore witness of Christ, and pointed all men to Him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh

away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me; for He was before me." "And of His fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

As legislator, Jesus exercised the authority of God; His commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in His encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before His crucifixion: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Again, He says, "I am in the Father, and the Father in Me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." "He that hath seen Me hath seen the Father."

Christ was misjudged by the Jews, because He did not dwell constantly on the law as written in the tables of stone. He invited men to learn of Him, for He was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you convinceth Me of sin?" He knew that no man could point out any defect in His character or conduct. What power His spotless purity gave to His instructions, what force to His reproofs, what authority to His commands! Truth never languished on His lips, never lost any of its sacredness, because it was illustrated in the Divine character of its Advocate. How simple, how clear and definite, were His utterances! Jesus declared His mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from His lips clothed in new and interesting representations that gave it the freshness of a new revelation. His voice was never pitched to an unnatural key, and His words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When His doctrines were opposed, He defended them with so great zeal and certainty as to impress His hearers that He would die, if need be, to sustain the authority of His teachings.

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive Him as their personal Saviour, He promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When He taught, His words came with authority; for He spoke with positive knowledge of the truth.

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that every one that was of the truth would hear His voice.

How much more power would attend the preaching of the Word to-day if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in His presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life.

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they

spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honour of God, to whom all praise belongs. They declared that their ability, and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the Gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ laboured for the salvation of fallen humanity. And when He came to the world it was with the same message of redemption from sin, and restoration to the favour of God.

Christ is the author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for He originated all. But when He came to earth, He found the bright gems of truth which He had entrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the frame-work of error, to serve the purpose of the arch-deceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty.

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctly the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion He proclaimed the particular truth He thought appropriate for the needs of His hearers, whether the ideas had been expressed before or not.

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which He gave to His disciples.

He proved Himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven-born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." He who has faithfully employed his talents for his Master, will hear from His lips the words of approbation: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labour might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of every-day life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hinderance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul.

There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God.

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the Word of God as we should. The contemplation of the love of God, manifested in the gift of His Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvellous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says,

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in His own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for God. We need that living faith that works, and by works is made perfect.

"HATH EVERLASTING LIFE."

BEFORE building a theory upon any single passage of Scripture, it is well to compare scripture with scripture (2 Tim. 2:15), otherwise serious difficulties may arise, and worse still, the precious book of truth be made to appear contradictory thereby.

Some passages of Scripture would ever remain obscure, were it not for the light thrown upon them by other portions of the sacred volume. For instance, we read in Hosea 11:1: "When Israel was a child, then I loved him, and called My son out of Egypt." Now this evidently recounts the past, and yet predicts a future event. The last clause of the text reads as though the event had occurred away in the past, previous to the giving of the prophecy; but the light thrown upon it by Matthew 2:15, "And was there [in Egypt] until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My son." This shows quite clearly that Hosea 11:1 met its fulfilment when the young Jesus returned from Egypt with His parents.

This was a "sure word of prophecy." Seven centuries had flown before the predictions were accomplished. Now the text so often referred to in John 3:36, "Hath everlasting life," manifestly insures a future event. When our Saviour gave a promise, it was just as sure as though it had been fulfilled. The following words by the apostle Paul will be to the point here: "God . . . calleth those things which be not as though they were." Rom. 4:17.

An athlete entered for the race never dreams of receiving the prize at the beginning of the struggle, nor yet when the contest is all but finished; but when the victory has been gained, then comes the prize. Just so with the Christian, the promise of everlasting life is to the overcomer. "Blessed is the man that

endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12. "He that overcometh shall inherit all things." Rev. 21:7.

Peter tells us where the prize of everlasting life is located, "And that fadeth not away, reserved in heaven for you." Precious promise,—*"exceeding great and precious promise"*! Those who are in the narrow way have been begotten by the resurrection of the Lord Jesus "unto a lively hope . . . to an inheritance . . . that fadeth not away, reserved in heaven for you." 1 Pet. 1:3, 4. Just as sure as if we had it. Again, the apostle clears up all doubts to the church at Colosse: "For ye are dead, and *your life is hid with Christ in God*. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

When Peter asked what would be the reward of those who would forsake all to follow the Lord, Jesus answered, "*In the world to come, life everlasting*." Luke 18:28-30.

"When Christ, who is our life, shall appear." Thank God for the abundance of evidence that the Lifegiver is so soon to appear, to awaken the sleeping saints, that "mortality might be swallowed up of life." "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29.

"Fly swifter round, ye wheels of time
And bring the welcome day."

Is it any wonder that we make so much of the second coming of the Lord, when such mighty issues depend upon that event? All those faithful ones who have gone down in death are soon to hear the roll-call of life from the lips of the King of kings and Lord of lords. Heb. 11:39, 40.

May the writer and reader of these lines be ready to answer the call to life, and with the same fervency of spirit and truth exclaim, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 2 Tim. 4:7, 8; 1 Cor. 15:55, 57. STEPHEN McCULLAGH.

THE ROBBER CHIEF.

A LEGEND.

"T WAS midnight in the Nile's fair land. The moon
Shone o'er the vale with all the mild, soft light
That marks an eve in Oriental climes.
The desert gleamed afar, like bands of gold
Around an emerald stone. The great highway
Wound in and out among the trees that graced
The pastures green. Along this beaten path
Two travellers moved as tho' from far away.
The one, a gentle woman with a babe,
Upon a patient beast of burden sat,
While by his side the other walked. The trees
Cast shadows, weird and dark, across the road,
And not a sound fell on the ear. At length
The pilgrims neared a rocky range of hills,
A well-known haunt of robbers fierce and bold—
No trace of fear upon those faces calm.

With trusting hearts they journeyed on as tho' They knew a guard was stationed by their side. When near the cave, dark forms upon the cliffs Appeared, and forth a robber stepped, who seemed

To lead the band. With haughty tones he bade The travellers halt. The babe awoke, and as The chieftain caught its eye, it smiled, and waved Its little hands. A rustling sound as if Of wings, a flash of light, and all the air Seemed filled with unseen forms. The robber paused,

And once again the babe smiled, and held Its hands out to the chief, who, stooping down, Impressed a kiss upon its guileless lips, Then sternly bade his band depart, and let The pilgrims go their way.

Long years passed by.

A preacher stood before the listening throng, And never man before had spoken words So simple and so plain. As mighty oaks Are swayed by sweeping winds, so were those hearts

Moved to and fro, responsive to his thoughts, He spoke of things to come,—a kingdom fair, Beyond the realm of death; a King whose love Should rule the earth; an endless life beyond The trials and the toils that vex the soul. Among the throng that drank his words, as men Athirst drink water from a sparkling spring, Was one whose heart was touched, and thrilled with strange,

Familiar feelings fraught with power. What was The memory that so wrought upon his soul— What but the picture of a midnight scene Long, long ago? He saw the same sweet smile, And felt the same sweet influence as of yore. Had he not kissed those lips? and should he not Now listen to their glowing words of truth?

The days passed on, as clouds sail o'er the sky, The robber, careless grown, shunned not arrest, But calmly waited for his doom, content To take what man should give him for his crime— And men oftentimes are cruel in their power. Suspended on a cross twixt earth and heaven, The thief was hung, to suffer pain untold; In sweat and blood, to feel the chain give way, The golden chain of life. But not alone; Close by his side another cross was placed, And to it nailed a well-known form, the form Of One whose words had awakened noble thoughts, The One whose lips when but a babe had touched His own. His months and years of crime came back

With crushing force, and as he watched the One Upon his left, and marked his mien, His kind and patient look, and saw the words Upon His cross, the thought came to his mind, "This man is Christ!" and with a mighty, wild, Despairing cry, came forth the words, "O Lord, Remember me when Thou shalt reign— Remember me!" And lo! the Sufferer turned And looked upon the thief with that same look That had so stirred his soul in days before, And from His lips that gracious promise came, The promise of a life beyond earth's pain; The promise of a share in that glad reign, When all the saints shall reign with Christ as King.

O ye who speak the word, forget not this; It often lingers in the mind for years And years, and then comes to the light like seed Long sown. The Spirit of the One who hung Upon the cross, works through His children now, And sends the truth to troubled souls, with all Its old-time force, and peace, and holy power.

ELIZA H. MORTON.

THE CHANGE OF THE SABBATH.

THE day which God originally blessed and sanctified, and commanded to be kept holy, was "the seventh day." This seventh day of the week is Saturday, a day which the Jews who were once the people of God, have kept from the earliest times, and still keep. The Christian world, however, observe the first day of the week, called Sunday. Thus it is evident that a change has taken place. It could not be that God has changed—for with Him, James tells us, "is no variableness, neither shadow of turning"

—but the change that has taken place must be on the part of the people. They have changed in regard to the precise day of the week to be observed. Now, the interesting question arises, When and by what authority was this change made? On this point the following suggestions are offered:—

1. Christ did not change it; neither did He give any hint of desiring such a change to be made. We find Him observing the true Sabbath. On one occasion "He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. It was His custom to go to the place of worship on the Sabbath. At the close of His life He bore this testimony of Himself: "I have kept My Father's commandments." John 15:10. Then He must have kept the Sabbath, which is one of those commandments. Of those commandments He says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Thus the change was not sanctioned by Christ.

2. The change was not made by the apostles. The prevalent idea is that the Sabbath was changed at the resurrection of Christ. But the Bible nowhere even hints at such an idea. On the contrary, we find that in the Gospels (all of which were written many years after the resurrection) the seventh day is still called the Sabbath, and Sunday merely the first day of the week. Luke 23:54-56; 24:1. Here, then, inspiration determines which is the Sabbath day. The apostles kept this day. Thus Paul at Thessalonica "as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." The following from "Smith's Dictionary of Christian Antiquities" is of interest:—

"The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity."

Another Churchman, Foulkes, (Tutor of Jesus College, Oxon,) says: "The Sabbath or Saturday was likewise for some time kept conformable with the practice of the apostles." "Annals Eccl. Hist.," chap. 2, p. 4.

3. The early Christians did not change in the observance of the seventh day Sabbath. On this point, Smith again says: "We can hardly doubt that in the earliest days of the Church the Christians, just as they were 'daily in the Temple,' so also kept the Sabbath with their Jewish brethren."

Riddle also says in his "Antiquities:—" "During the earliest ages of the church, it (Sunday) was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, which continued to be observed by the Jews, and in part, also, for a considerable time, by the converts to Christianity." Bk. 5, chap. 1.

He also says of a later time: "Next to the Lord's day, the Sabbath or Saturday (for so the word *Sabbatum* is constantly used in the writings of the Fathers when speaking of it as it related to Christians,) was held by them in great veneration, and especially in the eastern parts honoured with all the solemnities of religion . . . Hence they usually had most parts of divine service performed on that day; they met together for public prayer, for reading the Scriptures, celebrating of the Sacraments, and other such duties. This is plain, not only from some passages in Ignatius and the *Constitutions*, but from writers of more unquestionable credit and authority. Athanasius, bishop of Alexandria (*Homil. de Sen. in init.*), tells us that they assembled on Saturdays, not that they were infected with Judaism, but only to worship Jesus Christ, the Lord of the Sabbath."

In fact the Sabbath was not changed until after the third century; the circumstances of which we will reserve for another article.

FRANK HOPE.

THE MISSION OF CHRIST.

THE forty-ninth chapter of Isaiah presents in vivid language the affliction of Christ because His mission to the Jews did not succeed in saving that nation; but it tells us that His Father comforted Him by the declaration that the Gentiles would believe on His name. Isa. 49: 5, 6. The forty-second chapter of Isaiah presents the nature of Christ's mission and the result of His work in behalf of the Gentiles. In verse 1 the Father speaks of Christ as His Beloved, in whom His soul delighted, and He says that He will put His spirit upon Him. In the New Testament the Father calls Christ His beloved Son, by a voice which came from heaven when Christ was baptised and when He was transfigured. Matt. 3: 17; 17: 5. The Father put His Spirit upon Christ when He was baptized by John. Matt. 3: 16. And when the Saviour began to preach He said, "The Spirit of the Lord is upon Me." Luke 4: 16-18.

Isaiah predicts the modesty and humility of Christ in these words: "He shall not cry, nor lift up, nor cause His voice to be heard in the street." Isa. 42: 2. The New Testament records the accomplishment of this prophecy: "And great multitudes followed Him, and He healed them all; and charged them that they should not make Him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My servant whom I have chosen, My beloved, in whom My soul is well

pleased; I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear His voice in the streets." Matt. 12: 15-19. The modesty and humility of Christ were such that He even forbade those who had been healed by Him to speak of the mighty works that He had done. This is in marked contrast with many who are never happy except when speaking of their own good deeds. "Most men," says Solomon, "will proclaim every one his own goodness; but a faithful man, who can find?" Prov. 20: 6.

The tenderness of the heart of Christ toward those in affliction and humiliation is expressed with remarkable force: "The bruised reed shall He not break, and the smoking flax shall He not quench." The slightest violence might break the bruised reed and quench the smoking flax, but Christ will not exercise this violence. He knows the proud afar off, but He delights to show mercy to those whose souls are humble before Him. The self-righteous, who will never acknowledge their faults, will never receive the pardon of their sins; but those who feel the burden of their guilt, and who, like the publican, say, "God be merciful to me a sinner," will find from Him the free pardon of their sins. The compassion of Christ toward those who desire to be delivered from their sins is infinitely great. He says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" and: "Him that cometh unto Me, I will in no wise cast out." Matt. 11: 28; John 6: 37.

In Isaiah 49 we have seen the affliction of Christ because He was rejected by the Jews. But in Isaiah 42 we have a remarkable prediction concerning the steadfastness of Christ's purpose to carry forward the work which He had undertaken. "He shall not fail nor be discouraged," says the prophet, "till He have set judgment in the earth; and the isles shall wait for His law [Trad., laws]." This signifies that nothing would deter Him from His purpose till He had fully accomplished the work He had undertaken. Though He was denied by Peter and betrayed by Judas, though many of His disciples went back and walked no more with Him, though the Jewish nation rejected Him, and though, when He was delivered into the hands of His enemies, all His disciples forsook Him and fled, He still remained steadfast to His purpose, and became obedient unto death, even the death of the cross.

The servants of Christ should imitate His example. It will many times seem to them that Satan has succeeded in bringing ruin upon the cause of God, and that it is no use for them to persevere in their efforts to save men. But there is one mightier than Satan, who has all power in His hands. The work belongs to Him, and as He was not disheartened while upon earth, He will not now be turned from His work till the

number of the heirs of salvation is made up. Then He will cease to plead as a great high priest, and He will come to our earth in power and great glory. He will destroy His enemies; He will make His people immortal; He will create new heavens and new earth, and the just shall dwell therein through endless ages. —J. N. Andrews.

THE LOWLINESS OF CHRIST.

In a cave which served for a stable He greeted this life. A manger was His cradle. His mother brought to the Temple the dove-offering of the poor. Gifts of the Magi made the flight into Egypt possible. Brought back from there, He grew up in Nazareth, a little mountain village, removed from any highway to the city or sea. He went about the country as a travelling teacher, with only poor men for His attendants. With the words "Blessed are the poor in spirit," He began His work as a preacher; and that the poor should have the Gospel preached to them was predicted long before as one of the first signs of His approaching kingdom. In the third year of His ministry He was betrayed by one of His own disciples for thirty pieces of silver, the price of a slave. Roman soldiers offered Him, as a half idiot, supposing Him to be a Jewish king, a mocking homage, and then struck Him in the face with a sneer, "Behold the man!" Pilate led forth before the people the Scourged One, His eyes bandaged in derision. Maddened by His superiority, they yelled, "Crucify Him! Crucify Him!" And thus He suffered the death with which in the Roman plays the meanest slaves are threatened, and to which only the most degraded criminals are condemned. Banished beyond the camp of Israel, delivered up to heathen men, accused of God, He was nailed to the shameful cross. His clothes were stripped from His body, and four Roman soldiers divided them as spoil before His dying eyes; and then they cast lots for His purple robe. He hung between Heaven and earth, a despicable spectacle to His enemies, but a heavenly and heart-rending one to His friends. The wine and myrrh, which the compassionate women of Jerusalem supplied for malefactors at their execution in order to stupefy them, He refused, and took vinegar instead. When His parched tongue was thus moistened He cried out, "It is finished," and bowed His head and died. —Professor Delitzsch.

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The people of God will receive their blissful inheritance at the second coming of Christ; for when He comes, His reward is with Him, "to give every man according as his work shall be." Then how great is the interest that centres around the subject of "The coming Christ."

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.

SABBATH EVENING.

How calm and lovely is each parting ray
That marks the closing of God's holy day!
The summer sun now sinking into rest
Proclaims His glory o'er the crimson west.
And from each leafy bower and stately tree,
The birds sing forth in sweetest ecstasy,

Far o'er the verdant plain and mountain height,
Each flower and leaf is bathed in golden light;
And through yon valley fair, the summer stream
Flows gladly on, its flowery banks between,
And seems in sweet and rippling voice to raise
Its gentle tribute to the Maker's praise.

Yon ivy'd spire that marks the house of prayer,
Points calmly upward through the evening air,
While parting sunbeams kiss in silent glee
That mute reminder of eternity,
And gently shine among the trees around
That verdant portion of God's holy ground.

So calm the scene; hushed is the weekly noise
Of rural labour's busy toilsome voice.
A heavenly peace spreads o'er the earth below;
And Nature fragrant whispers soft and low,
That on this evening of the Day of Days
Each thought is God's, and every sound His praise.

Oh holy influence of the Day of Rest,
Of all the days the happiest and the best,
Long may thy soothing balm impart
That God-like feeling to the Christian heart;
And blest be He by whom such scenes are given
To gladden earth and light the way to Heaven.
W. MILNE ROBERTSON, S.S. *Resolute.*

MILLICENT'S MISTAKE.

"I CAN be as good a Christian outside the church as in it," said Millicent, decidedly. "I don't see why I am in need of making a profession. As the hymn says, I can let my life show forth His praise."

"But, dear, the question is not whether you can be what you say, an humble, hearty Christian outside the pale of the visible church, but whether you have any right to choose for yourself in a matter where the Lord has left you His orders. His words are very plain: 'Whosoever confesseth Me before men, him will I confess before My Father;' 'whosoever is ashamed of Me before men, of him will I be ashamed before My Father.' I do not see that you have a choice, dear."

"I don't think I am ashamed, Miss Mary." Millicent was talking with her Sunday-school teacher, and the two had lingered after the others had gone away from the little room in which their Bible-class gathered every week. "It is just that I don't like to be bound."

"Ah, dear child, then you haven't yet made a full surrender! The Lord bids you to-day to sell all that you have, and come and follow Him; but you are holding fast to your personal liberty; you do not love Him so deeply and entirely that your being is lost in Him; that you are willing to give Him whatever He demands, to the uttermost farthing. I am afraid, dear, that you are clinging to some worldly love, some ambition,

some pursuit that keeps you away from the Saviour. No man can serve two masters, Millicent. The trial has been made over and over, but it always fails and it always must."

Millicent went home intent on being a Christian after her own pattern. A Sabbath or two later a large number of young people in the church she attended stood up in presence of the congregation to confess Christ. They took upon them the obligations of discipleship in the face of their world—the people they knew, their school-mates and friends, the men and women of their town. Millicent Davis was not of the number. She went home from the church before the girls who were her dearest companions had been able to say a word to her. Seated in one of the side pews while the sacrament was going on, Millicent had recognized, as she had never before done, the significance of the vows her friends had made.

"Come out from among them, and be ye separate." A voice from heaven had said this to the others, and, she owned it to her accusing conscience, had made its appeal to her—an appeal she had disregarded.

While the bread and the wine were passing from hand to hand, Millicent, looking on, suddenly realized the rite in its character of pledged faith, the military vow renewed to be true to the great Leader, through all changes, so long as the campaign on earth should last. "Be thou faithful unto death, and I will give thee a crown of life," came to her ears, as if someone had spoken audibly.

Everything which the teacher had said to her came to her in a flash of insight, unsought, almost unwelcome. She acknowledged that to be a Christian one must obey Christ, obey Him literally, fully, gladly; that consecration could not be partial, but must be complete; that one, in a world of Christ's enemies, must needs take sides, because "he that is not with Me, is against Me;" that there is immense strength in an army corps, because it multiplies the unit by thousands, the thousand-fold stroke being only the unit reinforced by the impulse of every loyal life, so that the army is only the word of command in action. You would hardly believe how much came, and how forcibly it came, to Millicent, watching the friends, girls and boys, who had been truer and braver than herself, as they sat at the table and feasted with the Master. But the full force of her mistake did not appear to her till later.

She was sitting in the wide, pleasant parlour of her home, partially concealed by a curtain, when her brother Tom and one of his friends came in and took seats by the fire. They did not see Millicent, and, boy-like, took no pains to ascertain whether anyone else was in the room.

"Tom Davis," said the other lad, whose name was Con Lee, "I was sur-

prised that you did not join the church to-day. I think if you had done it I would have done so too, for I've about come to the conclusion that it's the straight thing for a fellow to show his colours, and I'm bound to be on the right side. But you and I have been chums so long that I thought I'd wait and follow your lead."

Tom did not answer very promptly. Millicent, retiring more deeply into the shadow of the heavy curtain, not to embarrass the boys, could see that his face was very grave. When he spoke at last, it was with a touch of hesitation very unlike headlong Tom Davis.

"The fact is, Con," he said, "I meant to have gone forward, but I watched my sister, and I made up my mind to be guided by her. If Milly can be a Christian without joining the church I can, for girls don't have half the temptations that boys do. And it seems that Milly is quite contented in her present position. I felt disappointed when she chose to remain away, but I'm not going to set myself up to be better than Milly."

The room was growing dark, and nobody but her guardian angel and the Master she had wounded saw the quick blushes which dyed Millicent's cheek, and the hot tears which overflowed her eyes. She stole softly away, leaving the boys to their talk. Another reason why one who is a Christian should join the church, had come strongly to her consciousness. The power of example is a distinct force in the world, and one cannot escape responsibility in the pattern one sets in the sight of others. A verse often repeated came to Milly's mind with a new emphasis: "For none of us liveth to himself, and no man dieth to himself."

"I have kept two disciples from the Master, Tom and Con," she said to herself, sorrowfully—"two of whom I know. There may be others of whom I do not know."

Millicent sought pardon from the Lord before she slept. And when another opportunity came, she, with Tom and friends, did what they ought to have done before, acknowledged Christ's right to their service by joining the church.

They found, what all discover who do their duty, that under every husk of duty done there abides a heart of sweetness. The privilege of belonging to Christ, openly and fully, is too precious to be dispensed with by any who love Him. And He reveals Himself never so blessedly to His own as when they "do this"—break the bread and taste the wine, "in remembrance of Him," for then indeed He brings them into His banqueting house, and His banner over them is love.—*Mrs. M. E. Sangster.*

DIGNITY OF LABOUR.

THERE is a great deal said of the "dignity of labour," which falls flat and meaningless, because so few people really understand in what that dignity con-

sists. Dignity is a human characteristic. We readily appreciate the dignity of a person's thoughts, feelings, or manner; we admit the dignity of the race, and of the individual, but it is difficult to extend this attribute to other things. There is no dignity, *per se*, in the stroke of an axe, or the scratching of a pen, in the blow of a hammer, or the shipping of a cargo, in the manufacture of a pin, or the construction of a deed. It is only as the man puts himself into any of these operations that they can arrive at any dignity. Everything which contains the results of human life, that speaks of human activity, spirit, energy, or wisdom, is thereby and in that proportion dignified. This is why we attach the idea to a beautiful structure more than to the rough stone out of which it was hewn; to the stately ship more than to the timber lying on the wharf. The dignity of labour, then, can mean nothing more than the dignity of the labourer, reflected in his performance. Judged by this test, there is, alas! much labour in the world of a very undignified kind. Much of it is done with but little thought, hope, aspiration, energy, or enthusiasm. This is true in every department of industry. It is a common fallacy to suppose that certain employments are in themselves dignified and certain others undignified. Those of the statesman and the lawyer, the physician, and the preacher, the architect and the artist are supposed to belong to the former; those of the carpenter and the blacksmith, the farmer and the day-labourer, the porter and the housemaid, to the latter. This is an utterly artificial and untrue distinction. It may be so in any particular case, and it may be exactly the reverse. If the work is the reflection of the worker, it depends not upon what it is, but upon what he is, for its dignity. How is it done—with ardour and resolution, with purpose and aspiration, with a view to improvement and excellence, or with but little care and thought, with half a heart, with a view only to the immediate reward? It is on the answers to such questions that the dignity of labour must be based. As George Herbert says:—

A servant with this clause
Makes drudgery divine,
Who sweeps a room, as for Thy laws,
Makes that and the action fine.

The work that is performed merely as a means to personal interest, whether it be that which comes from money or promotion, honour or applause, can not lay any claim to dignity, whether it be done in the council chamber or the field, in the office or the workshop. It can not rise higher than its source. It will never exceed, either in quantity or quality, that which is found to be sufficient to procure the desired gain. Noble endeavour has no such limit. It presses forward to higher and higher points of excellence without any fear lest it may do too much for the equivalent. A

writer in a recent Southern paper says: "When once a man falls a prey to the pernicious dread of doing more than he is paid for, he has already travelled far on the road to moral deterioration." When we call to mind the lives of the great men of the world—those who have contributed most to its happiness, civilization, and progress—we shall see in every case that they have been in full sympathy with their work, have loved it, put themselves into it, given themselves for it. It is this oneness of the worker with his work, this putting into it, not only the effort of the hand or the brain, but the hope, aspiration, energy, enthusiasm, courage, and endurance of the whole nature that will make labour of every kind at once dignified and valuable.—*Philadelphia Ledger*.

THE OLDEST ENGLISH NEWSPAPER.

THE proprietors of *Berrow's Worcester Journal* have celebrated the reputed two hundredth anniversary of that paper by the publication of an interesting little pamphlet, in which the history of this ancient but still vigorous paper is set forth in readable fashion. The record of its earliest years is, it is true, somewhat shadowy; it rests, in fact, upon the conjecture of a local historian; but its pedigree is to be traced with certainty to the foundation in 1709 of the *Worcester Postman*—supposed to be the new name of the earlier publication. Some facsimiles of the pictorial headings of the *Postman*, dated 1713 and 1714, are here given. Berrow, the Worcester printer, whose name it subsequently bore, succeeded to the proprietorship in 1748. Only one provincial paper, it is believed, had an earlier existence than 1709. This was the *Norwich Postman*, which made its appearance in 1706, and is described as a small quarto foolscap sheet, the charge for which, according to the publisher's announcement, was "one penny, but a halfpenny not refused." As the *Worcester Postman*, however, has disappeared, this does not affect the claim of its Worcester rival to be the oldest English newspaper now existing. *Felix Farley's Bristol Journal*, which, under the editorship of the late Mr. Gutch, was still struggling on within the memory of many, was but an upstart in comparison with this interesting link between ancient and modern provincial journalism, though Chatterton and Coleridge were among its contributors.—*Daily News*.

TRUE HEROISM.

THE funeral of Searles, the champion sculler, was attended in Sydney by fully one hundred and seventy thousand people. The papers state that the pageant was unparalleled in the history of the colonies. We cannot wonder that the sympathies of Sydney people were deeply moved upon by the fate of their favourite athlete; but it forms a strange

passage in the history of civilized nations to see such honour bestowed upon the memory of one of whom it could be said indeed that he was a filial son, which was his greatest glory, but whose special claim to such universal devotion consisted in the fact that his brawn and muscle were developed to a slightly higher degree than those of some of his competitors with the oar. Such scenes would have fitted the history of Greece in the days when public safety depended upon physical prowess. What use we have for such games, attended, as they are, by betting, gambling, drinking, and a thousand vices is not so easily pointed out.

The moral courage and virtue of a young man who refuses to give his influence to these meetings of contest where Satan presides, but, who, denying ungodly and worldly lusts, lives soberly, righteously, and godly in this present world, does a thousand times more for his fellow-men and for his Maker than all the champion runners, fighters, rowers, kickers, or players in the world combined can do in their favourite callings. The youth who chooses a consistent Christian life filled with deeds of goodness and kindness, with honesty and integrity, and is not swerved therefrom by the thousand influences about him, nor bewildered by the applause of the foolish, mocking world, he is the true hero. Thank God, there are some heroes and heroines, and they shall have their reward.—*Bible Echo, Melbourne*.

Health and Temperance.

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

MY LAST CIGAR.

ONE Christmas my mother invited her children to her home to spend the day. I went and enjoyed the last Christmas I ever spent with her. After enjoying a real good, old-fashioned Christmas dinner, I went out doors to smoke an extra large and fine Havana, which a friend had given me a few days before for a "Christmas-day smoke." I found the flavour fine, but the tobacco was much stronger than I was accustomed to, so that when only a third of it was smoked I found myself quite dizzy, and compelled to cease operations, though I had used the weed ten years.

So I let the fire go out, and after the dizziness had passed off I went back into my mother's presence, with the unlit cigar between my teeth. As I entered mother looked up and said:—

"My son, I wish you would do something to-day that you will in the future always be glad you did upon this Christmas-day, which will be of permanent good to you through your remaining life, and make your mother happy as well."

"Name it, mother," I replied.

"Throw that cigar into the stove and never smoke another, or use the vile weed in any way; it is a slow but sure poison, besides being an expensive habit."

I took out the cigar from my mouth, looked at it, asked myself, Can I leave off smoking?—then I looked over to mother's chair; her eyes were closed, but her lips moved, and I felt that mother was lifting up her heart to God for me, and the words came to me, "My grace is sufficient," and instantly I raised the stove lid and threw in my Havana, and said—

"Mother, I will do it."

"You will never regret it," she said, and tears of joy rolled down her cheeks. And I am happy to say I have never regretted it. The great wonder to me to-day is how I ever could consent to have endured the slavery of tobacco ten years. Having been a free man fifteen years I have come to despise tobacco in every form in which men use it. And how a father can use the vile weed, and encourage his children to use it, as thousands do, is one of the most astonishing things to me, and one of the saddest things I encounter. And I hope Christian women will wage their war upon tobacco as well as upon rum until it is banished from every home. Mothers, do your duty! Fathers, do it by example as well as by precept, and then the evil will be stamped out, because there is no influence so powerful with a son as a father's and mother's.—*Christian at Work.*

FRIEND OR FOE?

ANSWERING the assertions that alcohol is of service as a stimulant and as a food, Dr. A. T. Schofield says:—

In its favour it is asserted that it is a good general stimulant at all ages. This we must deny, for the following reasons. In the first place, it is not a good stimulant, because it does not give either strength or energy, but simply draws on it. A whip is a stimulant, and under certain conditions is a good one for a lazy horse, but certainly not for a tired one. A whip acts by the pain it produces, alcohol by the paralysis it produces. Our bodies are, in some respects, very much like watches or clocks. They possess an "escapement" action, to prevent them from going too fast. A favourite amusement amongst juvenile amateur watchmakers is to detach this regulator and watch the energy with which the wheels go round when freed from its action. Alcohol, in the same way, paralyses the regulator of our body and brain, and enables the wheels of life to revolve more briskly and rapidly. The beats of the heart can be increased by alcohol alone from 5,000 to 25,000 beats per diem. All this, however, decreases our strength. It does not add to it, though it does to our energy for the time being, only of course to be invariably succeeded later on with a cor-

responding period of lassitude. Alcohol is, therefore, a peculiarly bad stimulant for those who most fly to it—the over-worked and the over-driven. A bowl of hot beef-tea or a hot meal is equally good in giving fresh energy, and far different in its after effects.

Again, it is not a good stimulant on account of its cumulative effects. After thirty years of age it is very slowly eliminated from the system, and its continual use, even in moderate quantities, has an increasingly injurious effect on the stomach and liver especially, and very especially in towns and sedentary occupations.

It is not a safe stimulant, because the shadowy line of moderation is so easily overstepped, and with such fatal results. It is not a good stimulant, on account of its general effect, when taken in moderation, on life and health. No better proof of this exists than in a comparison of the life and health of moderate drinkers with those of the same class who do not drink.

We find, for instance, that the United Kingdom Temperance and General Provident Institution has two sections—the General, which has some 20,000 members, and the Temperance, with some 10,000. All drunkards are, of course, excluded, as no insurance company will take them. In the General Section, consisting of moderate drinkers only, the average death-rate is 23 per 1,000, the average duration of sickness 13 days ten hours, and the payment 13s.; while on the Temperance side the average death-rate is 7 per 1,000, the duration of sickness 4 days 2 hours, and the pay 5s. 9d. These figures are more eloquent than a whole magazineful of arguments.

But supposing we admit that as a stimulant it is bad, and more or less dangerous, what about it as a food? Is it not a valuable article of diet? To this modern physiology is obliged to return an emphatic negative. We say "modern," because until lately it was supposed that although alcohol did not and could not, in virtue of its composition, build up animal structures, yet that it might be and was productive, like the sugar to which it owes its origin, of bodily heat; that it could be burnt like fuel in the furnace. It is now found that such is not the case; it is not burnt, it does not produce heat, but, on the contrary, it *lowers the heat of the body in exact proportion to the quantity taken*. This is a remarkable fact, and directly contradicts our own sensations, for we all feel a glow after a glass of spirits. In the same manner, however, that alcohol produces a fictitious apparent increase of energy and strength as a stimulant, while really decreasing both, so as a food does it produce a fictitious feeling of warmth, while really diminishing the heat of the body. It does this by its virtue of bringing the blood to the surface of the body. This causes a feeling of warmth, but rapidly cools the

blood. Hence in fevers alcohol will reduce the temperature three degrees; while a man who is dead drunk can be distinguished from one insensible from other causes, by his being so much colder. This quality of opening the pores of the skin makes the use of alcohol dangerous on going out of warmth into extreme cold.

Our general conclusion, therefore, is that it is a bad, a deceptive stimulant, and a consumer, not a restorer, of body heat. It is not a food, and is a dangerous narcotic.

THE ANNUAL DRINK BILL.

DR. DAWSON BURNS, upon whom the mantle of the late Mr. William Hoyle has fallen, has calculated the Annual Drink Bill for the year 1889. As compared with 1888, the figures are by no means creditable. In the former year the Drink Bill was £124,615,346; in the latter, £132,213,276. As the prosperity of the nation has revived, the expenditure of the nation in drink has increased by over seven and a half millions, or about six and a half per cent. In round figures, half a million is due to increased expenditure on wines, and half a million more on foreign and colonial spirits, six and a half millions being the increase on beer and British spirits. This points to the fact that, as wages have increased, a large portion of the industrial classes have been more lavish in their expenditure upon drink. The annual expenditure per head has gone up from £3 6s. 8d. to £3 9s. 11d. After all, says one of Dr. Burns's critics, this is only 3s. 3d. per year, or three farthings per week; but a large proportion of the adult population, and the great majority of the juvenile, do not consume anything, and, therefore, to dwell upon three farthings a week is simply to mislead. We cannot, however, allow that Dr. Burns is justified in placing the Drink Bill over against the Savings Bank deposits. He tells us that in 1889 the drink expenditure was more than four times the aggregate payments into all the savings banks, and nearly one-third more than the capital in all such banks at the end of 1888. After all savings banks are only one popular form of investment, and unless we take into account the deposits in the co-operative, building, and other societies, the comparison of such figures leads to no positive result. One satisfactory feature of the case is that, bad as we are, we have been worse. In the decade ending 1879 the annual average drink bill was nearly 136 millions; in the last decade it was 125½ millions, and this in spite of the increase in the population.—*Echo.*

THE missionaries in Madagascar have petitioned the Queen to put a prohibitive duty on rum, which is working ruin among the coast tribes. At Tamatave a bottle of spirits may be had for three-pence.

THE PRESENT TRUTH.

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

LONDON, FEBRUARY 27, 1890.

CHARACTERISTICS OF THE LAST DAYS.

WE have already noticed a few of the many indications that we are in the last days, and that the personal, visible coming of the Lord Jesus is near at hand. Such a truth should bring joy and rejoicing to the heart of every true believer. In view of coming redemption, our Saviour bids us lift up our heads (Luke 21:28); St. Paul declares that those who will be the recipients of crowns of life "at that day" will "love His appearing" (2 Tim. 4:8); and those who will be saved at His coming will be waiting and looking for that sublime event (Luke 12:36; Heb. 9:28).

No reason exists why this should not be the case; for when He comes He brings to an end the long night of sorrow and tears through which His children have been passing all down the ages.

He then "will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth." Isa. 25:8.

Then will he who has sown in tears reap in joy, and will come "with rejoicing, bringing his sheaves with him" (Psa. 126:6). When He appears then will the cross be exchanged for "a crown of glory that fadeth not away" (1 Pet. 5:4), and then will His saints "appear with Him in glory." Col. 3:4. Look up, then, ye weeping, sorrowing souls, and rejoice at the tokens which indicate the speedy return of your absent Lord. Brush back the scalding tear and let faith's eye pierce through the darkness and gaze upon the scenes of glory that will presently be set before eyes immortal without a dimming veil between.

The photographs of the last days drawn by men inspired of the Holy Ghost, identify our days as the last.

1. In the last days the condition of earth's nations will be one of distress and perplexity (Luke 21:25). An ordinary knowledge of the present attitude of the nations, acquaints us with their state of unrest, perplexity, and anxious fear. The constant diplomatic efforts of these nations to adjust themselves to the situation, the gigantic preparations for war, and the jealousy with which each watches the movements of the others, constitute strong evidence that the days of which our Saviour spoke have been reached.

2. The world's physical condition is indicated in the same scripture—"the sea and the waves roaring." The terrific storms, the cyclones, the tidal waves,

the enormous annual increase of disastrous tempests at sea, these all give evidence that our Lord's statements are meeting their fulfilment. We may reasonably expect that these manifestations of disturbed nature will increase in frequency and violence. They are but the death throes of groaning creation before her dissolution. The prophet referring to the same time represents the earth as waxing "old like a garment" (Isa. 51:6), and David says, "As a vesture shalt Thou change them and they shall be changed." Psa. 102:26.

3. In the latter times men will depart from the faith, and in the place of heeding the counsel of God they will give "heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

The modern system of religious belief known as Spiritualism, with its seducing sophistries and its doctrines of demons by which it has inveigled into its Satanic delusions its votaries by millions, is a perfect duplicate of the picture drawn by the apostle so long ago. From the unintelligible spiritualistic "rappings" of 1848, the system has developed its speaking, writing, healing, and personating mediums whose claims are that the dead can come back, and that with them they hold communion, thus denying the testimony of God which declares that "the dead know not anything" (Eccl. 9:5), and that the operations of the mind are brought to a termination by death. Psa. 146:4. Here is a system which denies God, denounces Christ as an impostor, repudiates the Bible, representing it as no better than any other book, tramples under foot the marriage institution, declares that "the divine use of the ten commandments is in their violation, not in their obedience," and thus panders to the basest passions of the carnal heart—a system calculated from the very nature of the case to draw within its folds all those whose feet are not grounded upon the rock of eternal truth. This Satanic system of seduction was to be seen in the last days. It has come and is doing its awful work, and is but another indication that the last days have been reached.

4. The days near the end were to be as the days of Noah. Luke 17:26. The antediluvian world was given up to feasting and drinking, thinking only of personal pleasure and selfish gratification. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. These scriptures, with many others of a like import, indicate that as we near the end the world will be ripening up for her final doom. Just as the wheat will be ripened for the harvest of the One like the Son of man (Rev. 14:14), so will the wicked, "the vine of the earth," be

ripened up for the wrath of God. Rev. 14:18, 19.

The last days will be characterized by a cold formality on the part of many who profess Godliness. Matt. 24:12. They will be perilous because of the prevalence of iniquity, but those who endure to the end shall be saved.

D. A. R.

BIBLE ELECTION. NO. 2.

THE key to the harmony between the doctrines of election and free will and free choice, is found in Ephesians 1, some expressions from which we have already quoted. The apostle says:—

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Verses 4, 5, 11.

The apostle states that we are chosen that we should be "holy and without blame before Him," and that this election and predestination is "according to the good-pleasure of His will." In verse 11 it is said that we are "predestinated according to the purpose of Him who worketh all things after the counsel of His own will." In verse 9 of the same chapter we are told that He has "made known unto us the mystery of His will, according to His good-pleasure which He hath purposed in Himself."

Here, then, we have the key which will unlock this mystery. God hath chosen and predestinated us according to His purpose, according to the pleasure of His will, and what His will is He has made known unto us. We inquire, then, What is God's purpose concerning man, as revealed in His Word, the revelation of His will?

1. God created the earth for the home of man. After the record of the creation of the earth, we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Man was created and given the dominion. Verses 27, 28. So the Psalmist says: "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." Psa. 115:16.

It is not against the proposition that man lost this dominion, that the usurper, Satan, came in and led captive man, and took possession of the earth. To give man the earth was God's purpose, and it is still His purpose. The powers of evil

may for a time seem to thwart God's purposes, but they only *seem* to do this; every purpose of God will be accomplished. Says the Spirit of God through the prophet: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord, and there is none else." Isa. 45:18.

It was God's purpose, it is God's purpose, that the earth should be inhabited by those for whom it was created, and that creation was *not in vain*, that purpose will be accomplished.

2. It is the purpose of God that the earth should be inhabited by a certain number. In the very nature of the case, this proposition must be true. God's plans are perfect. He never does too much; He never does too little. He does not need to provide for contingencies, or accidents. His plan is perfect. When He purposed to create the earth for the home of man, His purpose involved a certain size or area. He did not make it too large or too small. Neither would it be peopled by too many or too few. Were there too many of mankind the earth would be crowded, and therefore imperfect; were there too few, the opposite would be the result, and therefore also imperfect. So man was to multiply till he had replenished, or completely filled, the earth. Gen. 1:28. The word translated "replenish" means, not to fill again, but, according to Young, "to fill, be full." Boothroyd translates, "fill the earth." To *fill* the earth is not to overfill it or to less than fill it. To be a perfect home there must be a perfect and definite number.

That this is true is also evident from another scripture concerning man after the fall. To the woman the Lord said, "I will greatly multiply thy sorrow and thy conception." Gen. 3:16. If man had never fallen, every soul born into the world would have made a part of that definite number which would have inherited the earth for ever. But man fell, and God foresaw that many would reject His proffered mercies and be lost; therefore more would have to be born in the world, the "conceptions" of women would be greatly multiplied. In that mansion home which Jesus has gone to prepare, there will be no vacant dwelling-places. Again, the definiteness with which the city of God is described in Revelation 21, indicates the exactness of God's plan. The remnant of His people which will be gathered in at His coming will be 144,000, just the number which will be needed to complete the requisite great multitude which no man can number, but which is fixed in God's purpose and plan. But aside from all these scriptures, the perfection of God's char-

acter and wisdom shows that the number in His mind and plan must be definite.

3. This definite number in the purpose of God must be of a certain character. This is shown by man's creation. He was created innocent and sinless. God pronounced him "very good." Gen. 1:31. The wise man says that God "made man upright." Eccl. 7:29. And God's perfect plan and purpose (and He could have no other) must also involve such a character. Neither will the purpose of God be thwarted in this. Says the Psalmist: "Those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as be blessed of Him shall inherit the earth." "The righteous shall inherit the land [earth], and dwell therein for ever." Psal. 37:9, 11, 22, 29.

In order that man might develop a right character, God gave him His holy law, a law summarily comprehended in the ten commandments. This law was ordained unto life. Rom. 7:10. If man had kept it, he would have lived by it. Rom. 10:5; Gal. 3:12. Nothing more could have been asked of Him, for that law embraced all duty, all righteousness; for it was the expression of God's righteousness. Eccl. 12:13; Psal. 119:176; Isa. 51:6, 7. The definite character, then, which would be possessed by the definite number designed of God to inhabit this earth, is a character which reflects, or is in harmony with God's holy law. That law would be inwrought in the mind and the affections, and outwrought in every deed of the life,—a righteous character. This number was "predestinated," or "marked out," to a righteous character as measured by the law of God.

Let the reader keep these propositions, so abundantly proved by the Scriptures, and so self-evident in themselves, in mind. We have some others to follow before we make the application. M. C. W.

THE HOPE OF THE PROMISE.

Now it is certain that neither Abraham, Isaac, nor Jacob ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, "And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. And this Stephen used as a part of his argument that the promise to Israel was yet to be fulfilled. But we shall find that the Lord is not slack concerning His promise.

Not only did Abraham have no inheri-

ance in the land, but Isaac and Jacob were in like condition. The apostle says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

And the same is true of Abraham's numerous posterity through faith. Verses 13-16. They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance. They died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their lifetime, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul, when he testified of his faith before Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified and who was risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4:1, 2. And when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23.

The Jews professed to believe the writings of Moses and the prophets, and the

apostles preached nothing else. When Paul was accused by the Jews before Felix, he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 14, 15.

It is probably a fact that in many instances where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession. In the great majority of cases the "heretics" in the church have been men who have obeyed and taught the truth of the Bible, and their persecutors have been those, who, by their preaching, were convicted of inconsistency. So the Jews held the doctrine of the resurrection of the dead; but they persecuted Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers was that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfilment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13.

This has been the hope of the church in all ages. In the midst of his deep affliction, the patriarch Job found comfort in the knowledge that his Redeemer lived and should stand in the latter day upon the earth, and that although worms might devour his body, nevertheless in his flesh he should see God. Job 19: 23-27. Again, after speaking of the certainty of death and decay, he asked, "If a man die, shall he live again?" and at once answered his own question, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15. What this change will be, and when it will take place, we are told by the apostle Paul in the following language: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 51-55.

Isaiah also, after speaking of the desolation of Israel, said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, 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: 6-9.

E. J. W.

REVELATION 22: 17.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

THUS are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but He sends out an earnest invitation to come. He sets it forth as a favour done to Himself if persons will come and partake of the infinite blessings provided by His infinite love. His invitation, how gracious! how full! how free! None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were not sufficiently full and free. From the very beginning, there has been a power exerted as strong as could be exerted and still leave man his own free agent,—a power to draw him heavenward, and raise him from the abyss into which he had fallen.

Come! has been the entreaty of the Spirit from the lips of God Himself, from the lips of His prophets, from the lips of His apostles, and from the lips of His Son, even while, in His infinite compassion and humility, He was paying the debt of our transgression.

The last message of mercy as it is now going forth, is another and final utterance of Divine longsuffering and compassion. Come, is the invitation it gives; come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man. Yet they will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame, but their own selves. They will be brought to feel this in its bitterness; for the time will come when Pollok's thrilling description of the condemnation of the lost will be true to the letter:—

"And evermore the thunders murmuring spoke
From out the darkness, uttering loud these words,
Which every guilty conscience echoed back:
'Ye knew your duty, but ye did it not.'
Dread words! that barred excuse, and threw the
weight
Of every man's perdition on himself
Directly home—
'Ye knew your duty, but ye did it not.'"

The bride also says, Come. But the bride is the city, and how does that say Come? If we could be strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein and bathe in that ocean of bliss and blessedness, and revel in its glory for ever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

U. S.

WOMAN'S POSITION IN THE CHURCH.

A CORRESPONDENT raises again the familiar question of woman's relations to the church in the light of 1 Cor. 14: 34, 35 and 1 Tim. 2: 11, 12, and gives a little more force to the inquiry, perhaps, by adding, "Does Paul mean that we are to take no part in praising God?"

The Bible, like any other book of precept, must be interpreted according to its evident meaning, and in harmony with the fundamental principles which it teaches. Passages more local or individual in their application must not be understood as opposing an evident principle of the Scriptures. One of the evident principles of the Gospel is the elevation of all man-

kind to an equal standing and to equal privileges, and hence, to an equal accountability in the sight of God. In this the religion of the Bible stands vastly pre-eminent to all others. And under its influence alone has woman been elevated from a position of slavery to a rightful equality with man, and in some respects to a higher, a more sacred place.

We cannot therefore think that the great apostle of this religion would teach anything to the contrary, nor does he. Doubtless there were evils of a peculiar nature in the church at Corinth, which 1 Cor. 14:34, 35 was designed to correct. And as Timothy, in his labour with the churches, would be likely to meet such evils, he was instructed in the proper way to treat them when they might appear. But when we come to consider the question of how Paul regarded the relation of women to the church, and the work of the Gospel, we come to another subject. Upon this point attention may be called to the following texts of Scripture: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. "And I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Phil. 4:3. "Nevertheless, neither is the man without the woman, neither is the woman without the man, in the Lord." "Every woman that prayeth or prophesieth with her head uncovered," etc. 1 Cor. 11:11, 5.

Many scriptures might be adduced to show the important part woman has had in the work of God in Bible times, and to which she was called by the providence and Spirit of God; but it is not the purpose of this article to enter into this subject except to show that in the great work which has been done for womankind by the Gospel of Christ, whose work it has ever been "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke," the apostle Paul has given the full measure of his potent influence.

G. C. T.

THE cause of Christ needs wise workers. There is a best way to do everything. If slipshod work is not good enough for yourself, it is not good enough for God. We should realize that it is not only our duty to do what God sets us to do, but to do it in the very best possible way. There is no excuse for ignorance where intelligence is possible. The Christian who can sit at Jesus' feet and learn of Him has no excuse for ignorance of His will and way.

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 JAPANESE CATASTROPHE.

THE following graphic description of the great earthquake and eruption which desolated a portion of Japan last summer, we take from the *Cornhill Magazine*. As an account of one of those terrestrial phenomena which are the subjects of Divine prophecy, the article may appropriately appear in this department:—

"Around Bandai all was calm and peaceful when the day dawned on June 15. Columns of white steam floated dreamily in the cool mountain air, as the invalids repaired to their early bath, and all around was beautiful on that bright summer morning, when at 7:30 there occurred an earthquake shock so violent as to leave no room for doubt that some mischief was brewing. Fifteen minutes later this was followed by a second and yet more severe shock. Another brief interval of about ten minutes, and the earth began to heave like a tossing sea, rising and sinking so that houses collapsed, totally wrecked, and the people were violently thrown down and became actively sick, as if at sea. As standing was impossible, they tried to crawl on all-fours, to whatever suggested shelter, but they soon realized that all places were alike unsafe. The earthquake was immediately followed by an appalling and unearthly sound as of the roar of a thousand thunder-claps, blending with the shriek of all the steam-whistles and roaring steam-boilers of earth, and ere the terrified and deafened human beings could recall their bewildered senses, they beheld the whole mighty cone of Shobandaisan blown bodily into the air, where it overspread the whole heaven with a vast dense pall of ashes and mud-spray, blotting out the light of day and turning all to thick darkness. Ere these had time to fall back to earth, there poured forth dark clouds of vapour and such stifling gases as well-nigh choked all living creatures. Then leaping tongues of infernal flame, crimson and purple, seemed to flash right up to the heavens, and after appalling earth-throes were succeeded by showers of red-hot ashes, sulphur, and boiling water, accompanied by fearful subterranean roaring and rumbling, and by a rushing whirlwind of hurricane-force uprooting great trees and hurling them afar. Another moment, and there poured forth floods of boiling liquid mud, which swept down the mountain side with such velocity that within a period variously estimated at from ten to fifteen minutes the scalding torrent was rushing past the village of Nagasake, on the brink of the Nagase river, having travelled ten miles from the crater more rapidly than an express train. Probably much of this fluid mud was hurled direct through the air, as was certainly the case with the many hundreds of millions of tons which were blown up at the first ex-

plosion. Evidently the earthquakes must have rent some subterranean fissure, through which a great volume of waters suddenly poured into the internal fires, generating a stupendous volume of steam, which must have continued to increase and so become more and more compressed as volcanic fires and subterranean waters continued their awful struggle, converting the foundations of the mountain into a cyclopean boiler, which finally exploded, with the result, a million times magnified, of the most awful boiler explosion ever known above ground.

"The convulsions of the mountain rent great chasms from which uprose jets of flame, ashes, and boiling water, and many of the wretched fugitives were caught up by these awful fountains and hurled on high with terrific force, to fall back to earth all blackened and boiled. Some of these poor corpses were found caught on the boughs of trees, scalded and mangled beyond recognition. Others were battered and crushed by the red-hot stones and rocks which had been hurled from the crater to the clouds, and fell back to earth with awful violence. The eruption continued for about two hours. By 10 A.M. its violence was spent, though for hours afterwards the ground trembled and quivered, as well it might after so appalling a fit of passion. But in those two hours the whole face of thirty square miles of country (in the form of a vast fan extending to a radius five miles from the central crater) was totally changed. Of the mountain cone thus suddenly transformed into a steam boiler, there remains now only the back—a ragged overhanging precipice, rising to a sheer height, variously estimated at 600 or 1,000 feet, above a bottomless crater of about a mile in diameter. Thence, with ceaseless roar, rise dense clouds of suffocating sulphurous steam, which sometimes clear off sufficiently to allow adventurous climbers a momentary glimpse of the seething mud below. Those who have ascended that remnant of the mountain from the slope behind it, and so have reached the brink of that precipice, have beheld such a picture of desolation as seems scarcely to belong to this earth. All that was Little Bandai now lies outspread in a thick layer of horrid mud, varying in depth from 10 to 150 feet—deep enough to efface every accustomed feature in the whole area—and itself partially coated with layers of pale gray ash and black stones and rocks, which seem to have been ejected to such a height as not to have fallen back to earth until the awful mud-wave had poured itself out. It is now described as a wild chaos of earth, rock, and mud, in some places resembling the concrete blocks of some cyclopean breakwater—in others rather suggesting a raging sea whose gigantic waves have suddenly been congealed. Of all that made the scene so beautiful and pleasant not a vestige remains—not a blade of grass where lately the mountain was clothed with springy turf, not a green leaf, not a sign of life, nothing but absolute desolation, with a horrid smell rising from stagnant sulphur pools. Great trees, with their trunks twisted and split, lie uprooted and hurled far from the spot where they have stood perhaps for centuries, while of the villages on the moun-

tain not a trace remains—they and their inhabitants lie buried deep beneath this hideous sea of mud."

"AFTER HER MAJESTY."

MR. STEAD has apparently not yet read the Pope's last encyclical. For he says, in the second number of his new magazine: "After her Majesty there is only one sovereign to whom any of our fellow-countrymen own allegiance, viz: His Holiness the Pope." If he had read Leo's letter he would have known that no true Romanist can look upon the Pope as one to whom he owes allegiance "after her Majesty." The Pope claims to be honoured and obeyed before all other earthly majesties. He declares that his authority is supreme not only in the realm of faith, but also in the realm of practice. No genuine papist can be willing to give the head of his church a second place among his earthly rulers. He holds that, as the earthly representative of the King of kings and Lord of lords, the Pope must be honoured and obeyed before all monarchs of earthly and temporal kingdoms. Hence it is that no conscientious Romanist who occupies an official position in England can be depended upon to keep his vows to her Majesty, when the doing of this clashes with his duties to the Pope. The latter seem to him to be of primary obligation. And he therefore aims to keep his vows to the Pope first, and those to the Queen next. M. Emile de Lavaleye says that in countries like Belgium the authority of the Pope is much greater than that of the King. So it must ever be among all sincere Roman Catholics.—*Christian Commonwealth*.

PROTEST AGAINST "PARISH DANCES."

THE Rev. E. Sidney Savage, M.A., vicar of St. Mark's, Barrow, and son-in-law of Archdeacon Farrar, has written a very strong protest against "parish dances," which he says "appear to be recognized religious institutions in the town." He says:—

I wonder what apostolic and early Christian times would say to the present scandal of the Barrow clergy arranging and superintending parish dances, and in other ways attending to the etiquette of the ballroom. The clergyman lowers himself and his office in promulgating what is so far removed from his ordination vow and the ordination service as is dignity from cheapest familiarity. When the clergy arrange or allow a parish dance they are doing their best to create an inordinate thirst for something which is not worth one iota spiritually, and which must, without doubt, lower the spiritual tone of the parish. Last, and by no means least, when the people have been buying from the clergy tickets for this dance, is it likely that such association will make holy communion that sacred thing, that holy bond, that it ought to be, when administered by such soiled fingers? I hear that a public-house license was extended on account of a parish dance.

The Missionary.

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

THE LOVE DIVINE.

THE Saviour comes to seek the lost,
His heart with love o'erflows;
Oh, worn, and crushed, and tempest-tost,
Your every grief He knows;
He leaves the high estate of heaven
For earth's dark desert drear;
To save a race of ruined men,
He came to sojourn here.

O love, so high, so deep, so broad!
Its height no tongue can tell:
The everlasting love of God,
Unto a race that fell:
The love that on the accursed tree
My sins and sorrows bore,
That suffered death that I might be
Alive for evermore.

The merchant seeketh goodly pearls
In caves of ocean deep;
The father greets the prodigal;
The shepherd finds his sheep;
But God His greater love commends;
Such love no mortal knows:
How few would die to save their friends,—
Christ died to save His foes!

O love divine! thy strength and breadth,
Thy depths I seek to know;
High as the heights of heavenly bliss,
And deep as human woe!
Thus I, with all the saints of God,
Would comprehend and prove
The love that Thou dost shed abroad,—
God's boundless, endless love.

—*Songs of Pilgrimage*.

NEW ZEALAND.

WE have before reported the successful series of meetings held in Gisborne, New Zealand. The brother labouring there writes as follows of his subsequent work: "After leaving Gisborne, we had the pleasure of spending a Sabbath with the brethren at Napier. The work is progressing here, and the church will soon be ready for opening. We then left for Palmerston, and after a ride of about one hundred miles in the train and seventeen on the coach, we arrived at the place of labour. The town of Palmerston is well laid out, and has at the present time about 3,000 inhabitants. It is a busy, progressive town, and serves as a centre for four different lines of railway. We have now had the tent in use for three weeks. The attendance has been good, and we believe the Lord has some here who will rejoice in the light of the message. We often find persons who have come for a distance of twenty miles to attend a meeting. We expect to meet with considerable opposition, but we fear not if the Lord is with us. The people are kind, and anxious to help us. The reports we receive from Gisborne are very encouraging. The Lord is blessing in the work."

A later report from Napier says that the house of worship there is completed, and was dedicated Christmas night. There was a large attendance at the solemn and impressive dedicatory services. The building is well suited to the wants of the church and Sabbath-school in Napier. The school has a membership of 150. "God's blessing," the report says, "continues to attend the work in New Zealand. Our canvassers have just made a delivery, and have placed a large number of our books in the hands of the people. In a week or two they will all start in new territory. Two or three new ones will join them. Bro. Hare is holding a series of meetings in a town 100 miles south of here. He has been there about four weeks, and reports a large attendance thus far. Everywhere the people

seem ready for the message, but we are not ready to carry it to them; we have not the messengers. This is the most distressing feature of our work."

SCANDINAVIANS IN AMERICA.

MUCH good work is being done among the Norwegian, Danish, and Swedish-speaking people who are to be found in large numbers in America, and especially in the Western States. A number of periodicals are published in the interests of the cause of "present truth" among these nationalities, and the list of books and tracts also covers the whole range of Bible truth. We note that the manuscript of the Danish edition of "Bible Readings for the Home Circle" has just been placed in the hands of the printers. Bro. H. R. Johnson, who is now labouring in Chicago, where is a strong and growing church of our Scandinavian brethren, writes of a general meeting recently held for the Scandinavian churches in Dakota. The meetings were well attended, and continued four days, services being held daily in both Scandinavian and English. Several companies were visited in Wisconsin, and also in Iowa, and the Lord greatly blessed in the efforts to encourage and strengthen them.

GERMANY.

AN editorial note in the last number of the *Herold der Wahrheit*, Basel, says that the writer recently had the pleasure of visiting the brethren and sisters in Barmen and Hamburg. He found the prospects in Barmen decidedly encouraging. A number of souls had become convinced of the truth, and thereupon so ordered their business that they could keep the Sabbath. The labourers there are of good courage, and are diligent in their efforts. The Mission in Hamburg was in many respects a most pleasant surprise to him. In this apparently so unfruitful field of labour, faithful souls with confidence in God have surrendered themselves to the truth, and have now become valuable workers in the Lord's vineyard. Yet others are standing just at the deciding point.

A REVOLUTION AT UGANDA.

The great lake country of Central Africa has again been stirred by revolution. Uganda is one of the largest as well as the best organized of the Central African States, and was for many years the most active and most promising seat of missionary enterprise. But owing to Arab intrigue and influence, and to the wavering and treacherous character of its rulers, it has lately been a formidable menace and obstacle to the work of civilization in this region. Revolutions and counter revolutions have been numerous, the struggle generally being between the Christians and Mahomedans. Not very long ago, as our readers may remember, one of these struggles resulted in the expulsion of the tyrant Mwanga, who was compelled to flee from the very missionaries whom he had betrayed and expelled. Later, we heard of Mwanga's conversion to Christianity at the hands of some of the French or Belgian missionaries, with the ulterior motive, it was supposed, of obtaining their assistance and that of European traders, in regaining his kingdom. According to information from Zanzibar, it appears that he has been successful in this project. We are informed that the joint force of Europeans and Ugandians sailed up the lake to Uganda, attacked King Kalema, and, after a hard fight with his Arab supporters, gained a complete victory, Kalema taking to flight and leaving Mwanga and the Europeans in possession. This seems to point to the fact that the obstacles to missionary and commercial enterprise are overcome, and that the lake region will again become a centre of light for the Dark Continent. Of course, it is impossible to judge of the stability of the present

order of things. It may be permanent, and it may be but for the time being. We can be sure the Arabs will not readily resign the control of the great slave route to the interior which runs through Uganda. But possession applies strongly to practical affairs as well as legal cases, and in this occurrence we may be content that Arab oppression has been overthrown, for the present at least.—*Christian Commonwealth*.

THE BIBLE IN A CHINESE PALACE:

We have in our church in Pekin, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it when he could. Being a good workman, this tailor was sent for to work on the trousseau of the future Empress of China. I say future, because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent teacher Zen Hai, a young helper recently graduated from Yung Chan, with the pictures. The young lady, now the empress, her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple she said, "What a fine-looking young scholar!" The helper explained about His being the Saviour of the world, and came at last to the picture where He hung on the cross. The old lady sighed deeply, and said, "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a tailor, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in the Pacific*.

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.

THE ATONEMENT IN THE OLD TESTAMENT.

1. WHAT prominent figure was connected with the first covenant?

"Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary." Heb. 9: 1.

2. At whose command was this sanctuary built?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; . . . and let them make me a sanctuary; that I may dwell among them." Ex. 25: 1: 8.

3. Did Moses himself plan the sanctuary?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Verse 9; Acts 7: 44; Heb. 8: 5.

4. Of what was the frame-work of the building formed?

"And thou shalt make boards for the tabernacle of shittim wood standing up." Ex. 26: 15.

5. With what were the boards overlaid?

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold." Verse 29.

6. Of what materials were the coverings of the sanctuary made?

"Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them." "And thou shalt make curtains of goats' hair to be a covering upon the tabernacle; eleven curtains shalt thou make." And thou shalt make a covering of the tent of rams' skins dyed red, and a covering above of badgers' skins." Verses 1, 7: 14.

7. How many apartments had the sanctuary?

"And the vail shall divide unto you between the holy place and the most holy." Verse 33.

8. What was in the first apartment?

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary." Heb. 9: 2.

9. What other article was in the first apartment?

"And he put the golden altar in the tent of the congregation before the vail." Ex. 40: 26; 30: 1-6.

10. What was contained in the second apartment, or the most holy place?

"And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9: 3, 4; Ex. 40: 20, 21.

11. By what name was the cover of the ark known?

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25: 21.

12. Where was God, by the symbol of His presence, to meet with Israel's high priest?

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." Verse 22.

13. What was in the ark, under the mercy-seat?

"And He wrote on the tables, according to the first writing, the ten commandments. . . . And I turned myself and came down from the mount, and put the tables in the ark which I had made." Deut. 10: 4, 5.

14. When this building was completed, for what purpose was it used? and who daily officiated in the first apartment?

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Heb. 9: 6.

15. Who only was allowed in the second apartment? how often? and for what purpose?

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Verse 7.

NOTE.—The round of service in the earthly sanctuary was God's service. It had to do with the sins of the people; not that the blood offered there could take away their sins, for the Bible says expressly (Heb. 10: 4) that it could not do so. It could, however, show their faith in the efficacy of Christ's blood yet to be spilled, and to which the sanctuary work constantly directed their minds. The work done there was a type, or shadow, of Christ's atoning work, and, as such, carries with it a significance that cannot be overestimated. With this thought in view, we proceed to learn the process by which, in a figure only, their sins were put away from them.

16. How does one commit sin?

"Whosoever committeth sin transgresseth also

the law; for sin is the transgression of the law." 1 John 3: 4.

17. And what is the wages of sin?

"The wages of sin is death." Rom. 6: 23.

NOTE.—Then if a man sinned in Israel, he violated one of the ten commandments that were in the ark, and under the mercy-seat of God. These commandments were the pillars of God's government; to violate one of them was to rebel against God's government, and so become subject to death. But there was a mercy-seat reared above these stern arbiters of God's justice. In the dispensation of His mercy, God grants the sinner the privilege of bringing a substitute, to meet the demands of the law.

18. When one of the common people thus sinned, what must he then do, to save his life?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, . . . Then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering." Lev. 4: 27-29.

19. What was done with the blood?

"And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar." V. 30.

20. How was the body of the sin-offering to be disposed of?

"This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord; it is most holy. The priest that offereth it for sin shall eat it; in the holy place shall it be eaten." Lev. 6: 25, 26.

NOTE.—After a person discovered his sin by the law which demanded the death of the transgressor, he first brought his offering; then he confessed his sin while laying his hands on the head of the victim, thus transferring (in a figure) his sin to the victim; the victim was next slain, and some of its blood was put on the horns of the altar of burnt-offering; the priest took the flesh into the holy place, and there ate it. This was the case with the sin-offering of the common people; but if a priest or the whole congregation had sinned, the victim was burned without the camp, and the blood was taken into the sanctuary. In this way sins were transferred from the sinner into the sanctuary, there to await further disposal.

21. After the accumulation of the sins of the year in this way, what took place on the tenth day of the seventh month?

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls; . . . for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16: 29, 30. It seems by this that the atonement was not completed till the end of the ceremonial year. Atonement signifies "expiation; satisfaction or reparation made by giving an equivalent for an injury."—*Webster*.

22. After making an offering for himself, what did the high priest next do?

"After he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat." Lev. 16: 7, 8.

23. What was done with the goat upon which the Lord's lot fell?

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat." V. 15.

24. Why was it necessary to make this atonement?

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Verse 16. See also verses 18, 19.

NOTE.—As already seen, sins were conveyed

into the sanctuary during the year by the blood and the flesh of the personal sin-offerings, which were offered daily at the door of the tabernacle. Here they remained until the day of atonement, when the high priest went into the most holy place with the blood of the goat on which the Lord's lot fell; and bearing the sins of the year in before the mercy-seat, he there atoned for them before God, and so cleansed the sanctuary, or, as the Dutch and German translations of Eze. 45:18 render it, "unsinned" the sanctuary.

25. After the high priest came out of the sanctuary with the sins still on him, having atoned for them in the most holy place, what did he next do?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:20, 21.

26. Then who bore the sins of the people, after the high priest had put them off, and the camp was cleansed from them?

"And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Verse 22.

NOTE.—In this way the sins of Israel were disposed of each year. It will be noticed, however, that the atonement work of that dispensation only availed for those whose sins had been confessed and conveyed unto the sanctuary by the sacrifice of the victims offered daily at the door of the tabernacle. If any one chose to keep his sins upon himself, he received no atonement, but instead, was cut off from God's people at the close of that day's work; though the privilege of making an offering was extended to the people, even while the high priest was engaged in the closing exercises of the year. See Num. 29:7-11. It is clear, then, that no atonement can be made for a person before he confesses his sins.—*From Bible Readings for the Home Circle.*

[This subject will be further discussed in the reading which will follow, "The Atonement in The New Testament."]

Interesting Items.

—The Bible was translated into six new languages last year.

—There were 130 earthquakes in Greece and Turkey last year.

—Since 1871 Germany has spent £15,000,000 upon new firearms alone.

—The Duchess of Albany has enrolled herself a student of domestic hygiene.

—The aggregate wealth of the Rothchilds is said to exceed 250 millions sterling.

—The plague of rats continues in Lincolnshire. No fewer than 120 rats were found in one corn-stack.

—The 830 vehicles of the London General Omnibus Company last year carried 53½ million passengers.

—Tippoo Tib, it is stated, has left Stanley Falls for the East, and intends making a journey to Europe.

—Every year Germany spends 430,000,000 marks for its army and 406,000,000 marks for its alcoholic drinks.

—Rice is the main food of 470,000,000 persons, or more than one-third of the whole human race, and it enters largely into the diet of the remainder.

—During January the daily supply of water to the Metropolis was on the average 161,955,888 gallons. The Thames provided daily 82,666,662 gallons.

—There are now 2,234 newspapers published in the United Kingdom, as against 551 published in 1846. Of this larger number, 185 are daily newspapers, against fourteen in 1846.

—The rumours of Prince Bismarck's resignation of his post of Prussia's Premier are still being persistently circulated. It is added that this event is not far off.

—Sir Henry Parkes' motion for the union of the Australian colonies under one Government was unanimously adopted at the Federation Conference which recently sat at Melbourne.

—In the last ten years the cost of living in Hong Kong has increased ten per cent. for Chinese and twenty per cent. for Europeans, the only commodity that is cheaper being clothing.

—Reports continue to be received of the enormous quantity of ice floating in the Atlantic. One iceberg was passed 1,000ft. long and 180ft. high. The *Cephalonia* steamer sailed through ice-fields for six hours.

—Berlin has more electric lights than any other city in the world, and the number is being rapidly increased. There are now 80,000 of all kinds, and it is expected that this number will be doubled within a year's time.

—Mr. Benzon, who, after running through £250,000 in two years, then forged cheques to try and retrieve his fortune at the Monte Carlo gaming tables, has been sentenced to three months' imprisonment at Nice for forgery.

—The Sultan of Zanzibar died on last Thursday week, under circumstances which at first excited suspicion, but a medical examination showed that he died from sunstroke. His brother, Seyyid Ali, has proclaimed himself Sultan.

—The Lord Mayor appeals for £25,000, needed for the sufferers from the Llanerch Colliery disaster. There are seventy-five widows and 185 orphans unprovided for, besides sisters and mothers who kept the homes of unmarried men.

—A new departure in the London Board Schools is the teaching of laundry work. The classes are held at various centres—one in the East, another in the West, and three south of the Thames. At each of these a large airy room has been converted temporarily into a laundry.

—There are in the Japanese Empire 24,945 elementary, forty-five normal, forty-eight ordinary middle, and eleven official schools, besides colleges, private schools, kindergartens, and libraries, the cost to the taxpayers for the public schools alone being over \$8,000,000—or, at the conventional rate of 4s. to the dollar, £1,600,000.

—The well-known Vienna philanthropist, Baron Koenigswarter, has given his townspeople ten thousand pounds wherewith to build shelters for the poorest among the poor. The only condition Baron Koenigswarter made was that no difference is to be made to the applicants on account of either their religion or their nationality.

—Some Socialist disturbances occurred during an election meeting at Muehlhausen, in Saxony, and also at one held at Liegnitz, in Silesia. At both places, the police had to requisition the aid of the military, and the disturbances were not quelled before, in the one case thirty, and in the other, twenty persons had received injuries.

—A German engineer has made some experiments with india-rubber pavement in the town of Linden, Hanover. Experiments are now being carried on in Berlin and Hamburg, and the results have been extremely satisfactory. In St. Petersburg and Cronstadt cast-iron is used to a considerable extent for the pavement of streets.

—Influenza can, it is said, be traced as far back as the year 412 B.C.; it appeared again in 591 as an epidemic all over Europe, and affected cattle as well as men, and when Pope Gregory instituted a grand procession through Rome eighty persons fell down dead. In the great outbreak in 1782, 40,000 people were attacked in St. Petersburg.

—The principal feature of the German elections has been the enormous increase of the Social Democratic vote, not only in Berlin, but also in almost all other cities of Germany. Even in the country constituencies Socialist votes were given this time where Socialists were never before known.

—The Persian Kurds are, it is reported, being constantly supplied with Martini-Henry rifles by the Turkish authorities. More than 50,000 rifles have been issued from the different Government stores. The armament of the Kurds is causing anxiety in Teheran and alarm among the Armenian and Nestorian Christians, who dread a great massacre.

—Mr. G. Kennan, the author of the articles in the *Century Magazine* exposing the deplorable condition of Russian political prisoners in Siberia, writing to an acquaintance in London, states that one of his friends in European Russia has been imprisoned since May, and will probably be sent to Siberia, for having copies of the *Century* articles in his possession.

—Portugal and the Congo State will submit all differences about their respective frontiers to the Swiss Federal Council for decision in accordance with the provisions of the Berlin Treaty. In the unscrupulous scramble for Africa which is now proceeding we need the introduction of some principle of law and reason to moderate the lust of gain and thirst for empire.—*Echo.*

—The nervous affection from which the ex-Emperor of Brazil has suffered for some time is becoming a source of deep anxiety to his relatives. One of its effects is to prevent him from realizing his changed situation, and another is to make him unable to brook contradiction. He lives in the expectation of being recalled to Brazil, and is every day on the look out for a message from his subjects asking him to go back.

—A telegram dated Yokohama, January 28th, and received via San Francisco, says: There was a great eruption of the volcano Zoo, near Fusizama, in the Bingo district, on the 16th inst. The top of the mountain was blown off, and the town was buried beneath sand and stones. The inhabitants, who had been warned by the rumblings, had retired, and only one person was killed; but the loss of property is estimated at 3,500,000 dollars.

—A letter lately received from Tashkent states that two-thirds of the Russian garrison were at the time of writing, twenty-five days ago, suffering from influenza, and that the epidemic appeared to be travelling eastwards. The natives attribute the attack to the approach of the Central Asian railway, against which they are very strongly prejudiced. The Bokharaites are, according to the same letter, no less superstitiously wroth against the progress of the railway towards their capital.

—The whole of the Berlin garrison was surprised on a recent afternoon at half-past one by a call to arms. Scarcely had the alarm been sounded when the troops stood all ready in marching order and hurried out of their barracks to the Tempelhofer Feld. The unaccustomed spectacle of infantry hurrying through the streets, and the cavalry at a trot, caused the greatest sensation. On the Tempelhofer Feld they found the Emperor himself, and the troops were immediately put through all sorts of military exercises.

—A Swedish African exploring expedition, under the command of Nils Zachrisson, the Swedish explorer, is at present being fitted out, and will start for Zanzibar in a few weeks' time. The expedition will have a commercial and scientific purpose, and where possible will co-operate in the repression of the slave trade. The route followed will be that generally taken to the Great Lakes, and the men will be armed with repeating rifles, and other modern weapons. A Maxim gun will also accompany the force, while a small screw steamer, which can be carried in sections, will be carried for traversing the lakes.

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

LONDON, FEBRUARY 27, 1890.

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"COMMIT thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3.

It was declared in a recent sermon preached in Manchester that, taking the whole population of England, one in every fourteen of the population died the death of a pauper; and one out of every eleven of the population during the year was in some way or another in receipt of relief or in need of the protection of the Poor Law Acts. Sadly true it is that "sin maketh the nations miserable" as one version renders Proverbs 14:34.

THE report of the Central European Tract Society for the quarter-year ending Dec. 31, shows that the members of the society, 327 in number, have during the quarter circulated 153,959 pages of books and tracts, besides religious periodicals. An address accompanying the report calls upon the members for far greater efforts, pointing to the activity of the Romanists in Germany as reason for increased diligence and as an example in this respect. There are already published in the German language 690 newspapers and periodicals devoted to the interests of the Roman Church, many of them representing enormous editions, and they are exerting a powerful influence in the religious life of Germany.

THE *British Weekly* quotes a few paragraphs from a recent work in German by Max Kretzer, which is attracting considerable attention. One paragraph speaks as follows of the German Protestant Church:—

"The Church has hitherto done little or nothing to drive selfishness from the world. In making itself the servant of the State, it has at the same time undertaken the duty of promoting in every direction the interests of the State. It has thus placed a limit to its sphere of action, which effectually prevents it

from carrying out to its ultimate results the practical Christianity which Jesus taught."

The result must be alike disastrous whether the Church makes itself a servant of the State, or whether it calls upon the secular power to do that which can only be accomplished by the power of the Spirit which Christ has promised to His followers.

A REUTER'S despatch from Berne says that the Swiss Government has communicated to the Governments of the various States invited to the Berne Conference on the Labour Question a complete programme of the subjects to be discussed. This is divided into six heads. The first division is headed, "Prohibition of Sunday Labour." Under this head the following questions are put:—

"To what extent is there occasion to restrict Sunday labour? What are the industries or methods of work with regard to which, from their very nature, interruption or suspension of labour is out of the question, and Sunday labour must therefore be permitted? Are there in these industries any measures to be taken with a view to securing Sunday rest for the workmen taken individually?"

We shall watch with considerable interest for the report of the Convention when it sits.

THE failure of the Turkish Government to protect the Armenian Christians, and to bring to justice such offenders as Moussa Bey, the Kurdish chieftain, recently acquitted by the Criminal Court in Constantinople, is believed by the Western Powers to seriously threaten further disintegration of the Turkish Empire. A Blue Book issued last week on the question, gives a despatch from the Prime Minister to the British Ambassador, in which he is instructed "to take every fitting opportunity to impress upon the Government of the Sultan the danger of allowing the continuance of such a state of things as has been shown to exist." And if subjects, whether Christian or Mahomedan, are unable to obtain proper remedy in the courts, this document continues, "the discontent caused by failure to get redress will constitute a serious danger to the Ottoman Empire."

THERE is evidently an intoxication accompanying much that passes for "sport" which prevents many who engage in it—otherwise kind-hearted people—from realizing that the term has become in many instances but a synonym for heartless cruelty. The following letter written to an evening paper gives an illustration:—

"I have been reading the 'Life of Lord John Russell,' and received a shock of feeling which lasted for hours. It was from this entry—'I shot a couple of larks.' For some minutes I could not read another line. A picture rose to my mental view. A bright morning, a breezy common, a south wind, the ascending larks, sweet trills of glorious music streaming down from the spacious air—then, suddenly, a shot from a gun; the music ceases, and a mass of blood-stained feathers falls at my feet. This is sport! That lark had just as much right to life and joy as Lord John Russell himself. The birds of the air are all the creatures of the Supreme Father, and I cannot but regard shooting them for amusement as a cruel and wicked thing."

It is a wicked thing, and none the less cruel although in the case of Lord John Russell, and perhaps many others, we may say with Hood that

"Evil is wrought by want of thought
As well as want of heart."

RESUMING his address for the defence in the case of the Bishop of Lincoln, on trial before the Court of the Archbishop of Canterbury for Ritualistic practices alleged to be illegal, Sir Walter Phillimore dealt last Thursday with the question of lighted candles. "On this point," the report of proceedings says, "he put in an old book containing a picture of the Coronation of William III. in Westminster Abbey. In that plate there were two lighted candles on the altar in the Abbey, and the King left in his State barge for the Abbey at seven in the morning, so that it must have been broad daylight, the month being April."

THERE has just come to our table a new monthly periodical published at South Lancaster, Massachusetts. The paper starts on its career under the editorship and management of the students of South Lancaster Academy. The proposed object, to make the journal a medium through which the "thoughts of our future writers now struggling to be expressed" may "burst into light," is certainly a worthy one. The name of the paper, *The Kaleidoscope*, gives a broad field in which the rising writers can develop their genius and originality. We trust the instrument will be arranged to present pictures pleasing, profitable, and pure, and that the enterprise may be eminently successful in its mission.

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ERRATUM.—By an error overlooked in the proofs of our last number, the word vaticinal was substituted for Vatican.

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