

# THE Present Truth.

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

Vol. 6.

LONDON, THURSDAY, MARCH 13, 1890.

No. 6.

## THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

The International Tract Society,  
48, Paternoster Row, London, E.C.

### REST IN CHRIST.

WHERE shall the soul find rest on this frail earth,  
In search of joy and peace? Where but in Christ,  
The first-born Prince of Heaven, whose hallowed  
face,

The only sun that shines o'er life's dark paths,  
Is turned benignant toward this sorrowing world;  
Whose spirit breathes to kindle hallowed flames  
In hearts that else were sold to sin's dark dreams.  
To Christ, the Lord, my heart would flee for rest,  
And, when vexations tear my harrowed soul,  
I'll think of Calvary—I'll think of Him  
Who suffering all that malice could invent,  
Or man inflict, died calm and peaceful,  
Praying for his foes; I'll think of Him  
Who wept in Gethsemane, and gave His life  
A ransom for the world—of Him who bids  
Me welcome to His rest, and takes away  
Life's burden from the soul. —Garland.

## General Articles.

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

### STRIVE LAWFULLY.

BY MRS. E. G. WHITE.

"So run that ye may obtain." Not all who run obtain the prize. Some miss the crown that is to be given at the end of the race. Not every one that seeketh, not every one that striveth for the mastery, is victorious. Paul says, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Multitudes have had light upon the truth for this time. They have understood the claims of the law of God, but because the world keeps Sunday, they reason to themselves that they cannot be singular. They say, "I will serve God, and be correct in everything else; but I cannot keep the Sabbath, because I should lose my influence in the world. I cannot afford to be unpopular." They say, "I will run, I will strive to obtain the crown of life, and the Lord will not refuse to give me the reward simply because I did not keep the Sabbath of the fourth commandment. I will keep Sunday as sacredly as any one can keep

the seventh day." But the Lord has said, "Yet is he not crowned, except he strive lawfully." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having on a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen."

Many profess to be children of God who have not taken heed to their ways. They have not understood what Christ meant when He prayed that His disciples might be sanctified through the truth, and added, "Thy Word is truth." The man who presumed to come to the wedding feast with the citizen's dress on represents that class who decide that their own righteousness is sufficient to recommend them to God, and they do not purify their souls by looking to Christ, and striving to run so that they may obtain. They do not put away the evil of their doings. They do not the words of Christ. They do not see the necessity of putting on the robe that has been prepared for them at an infinite cost, the robe of Christ's righteousness, and they

will be cast into outer darkness, where there is weeping and gnashing of teeth.

In the parable of the ten virgins, five of them are described as wise, and five as foolish. The foolish virgins took no oil in their vessels with their lamps. They did not obtain the grace of Christ. They were just like the wise virgins as far as theory and appearances were concerned. They had their lamps, but they had no oil. They made a profession, but they did not know what genuine conversion meant; and when the bridegroom came, they that were ready went in with Him to the marriage, and the door was shut. "When once the Master of the house is risen up," saith Christ, "and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence you are; depart from Me, all ye workers of iniquity."

There will be multitudes who run but cannot enter into heaven's gates; for they are not crowned unless they strive lawfully. In life and spirit and character they must come into conformity with the will of God.

Genuine faith works by love, and purifies the soul. There is a faith that has power to cleanse the life from sin. The devils believe that Christ came into this world as man's Redeemer, that He wrought mighty miracles, that He was one with the Father, that He died a shameful death to save fallen man. The devils believe that He rose from the dead, that He ascended into the heavens, and sitteth on the right hand of the Father. The devils believe that He is coming again, and that shortly, with power and great glory, taking vengeance on them that know not God, and obey not the Gospel. They believe all that is recorded in the Old and New Testaments. But will this faith save the demons of darkness? They have not the faith that works by love and purifies the soul. That faith, and that alone, which cleanses the soul-temple, is the genuine faith. Everything that defileth must be put away, all filthiness of the



flesh and spirit must be removed from us, if we would enter in through the gates into the city. Jesus says, "If ye love Me, keep My commandments."

#### PALACE-CAR PIETY.

GOOD old John Bunyan lived before the days of railroads, and he sent his pilgrims to the Celestial City on foot. Some pretty rough walking and hard climbing did Christian find before he had traversed the straight road from the City of God. His convictions of guilt were deep and pungent, his conversion was thorough; and when he reached a dark and dangerous defile on the way, he bravely said, "I see not but that this is the way to the desired haven," and on he goes without flinching. The piety of the pilgrim was stalwart, self-denying, sin-hating, and uncompromising; the man relished even the severities of duty, and never coddled himself with confectionery. Is there not a strong tendency in our day to make a Christian life a great deal easier and more self-indulgent, and instead of a sturdy walk with God, to make it a comfortable ride to heaven in a palace car?

1. This tendency shows itself in quite too much of the preaching to the unconverted. The apostle Peter's first discourse after Pentecost was not a bid for popularity; he did not seek to bribe those Jerusalem sinners by telling them how easy it was for them to become Christians, and what a "good time" they would have if they embraced the new gospel. He knew that the very best thing for them was to convict them of their sins, and a prompt acceptance and confession of Jesus Christ. Thorough conviction brought thorough conversion; then came gladness of heart and steadfast continuance in the apostle's doctrine and fellowship. This same kind of subsoil plowing down to the roots was the characteristic of Whitfield, Finney, Edwards, Nettleton, and Lyman Beecher; it is the characteristic of Spurgeon's preaching to-day. The best service that can be rendered to a sinner is first to convince him of his sinfulness, and then lead him to Jesus' blood; the more thoroughly sick of sin he becomes, the more he gets the bad stuff out of him by deep repentance, the healthier, holier Christian he will be afterward. But to preach to an unconverted man that "it is just the easiest thing in the world to be a Christian," and to urge him to come on board the church train just as he is, and be transported safely and comfortably to Paradise, is pretty sure to either hoax him into self-deception, or to make him a crude, half-converted, self-indulgent professor to the last.

2. Our blessed Master—who loved sinners infinitely more than we can—never bribed men into discipleship. He invited them to come to Him, but He frankly told them that unless they were willing to deny themselves, and take up

a cross and follow Him, they could not be His disciples. There was a magnificent reward awaiting for them at the terminus, but no palace cars to carry them there. The young ruler who fancied he might find one, and ride to heaven "like a gentleman," went away disgusted and disappointed. Brethren, we are always safe when we copy our blessed Master. So in dealing with the unconverted and with the awakened inquirer, let us be honest with them and tell them that if their "right hand" be a favourite sin, the hand must come off. The biggest devil in a sinner's heart is self, and unless that greedy devil is cast out, Christ cannot and will not come in and flood the soul with peace and joy and power. What is it but the subtle spirit of self that would seek to bargain with Christ for a safe and "genteel" journey to heaven in a palace car?

3. The spirit of indulgence eats like a canker into the life of too many members of our churches. It leads them to choose as their place of worship, not the one in which they are the most needed, but the prosperous one, in which they have the lightest load and the most luxuries. The wealth that ought to feed a dozen feeble churches into independence runs right down into the pool of one aristocratic church and stagnates there. Self-indulgence inquires: "Who preaches there? Is he eloquent? Is the music fine? And do the best society go there? In plain English this means, Bribe me with a seat in the drawing-room car and I will go with you. Self-indulgence always goes to its store through a storm, and hires a carriage on the bitterest night to reach a pleasure party; but it leaves Christ's ambassadors to preach to empty pews on an unpleasant Sabbath. The conduct of a vast portion of Christ's professed followers is a severer reproach, and works a severer damage to our Christianity, than the ribald assaults of a hundred Ingersolls. It practically means, "My religion will be worth heaven to me in eternity; but in this world it is not worth a little exposure and discomfort."—*Theodore L. Cuyler, D.D.*

#### IMMORTALITY IN THE TESTAMENTS.

IN what respect does the teaching of the Old Testament differ from that of the New in respect to a future life? is a question which if not asked in words is frequently put and answered mentally; and by many it is answered incorrectly. The general supposition is that a future life is made known only in the New Testament, and many think that 2 Tim. 1:10 justifies the conclusion. But certainly that text requires no such construction, while other Scriptures absolutely forbid it.

The expression, "And hath brought life and immortality to light through the Gospel," is misleading to some, for the simple reason that they suppose that the

New Testament alone contains the gospel; but such an idea is manifestly incorrect. The New Testament contains no truth not taught in the Old, though it is undoubtedly true that the light of truth shines more clearly in the former than in the latter. The Old Testament is very much more than a history, or even a code of laws; it is a depository of precious gospel truth, truth relating to salvation from sin and from its penalty. So apparent is this that the fifty-third chapter of Isaiah has been called "the gospel according to Isaiah," and well may it be so called, for nowhere is more good news told in fewer words, unless indeed it be in John 3:16. But while the latter text states only a single, though glorious, truth, the fifty-third of Isaiah is an epitome of the whole gospel. The first two verses refer to the humble parentage of Jesus; the third, to His rejection by His own nation and to His sorrowful life; the fourth to the eighth inclusive record His cruel death for our sins, while the ninth and tenth refer to His burial and resurrection.

But the gospel of this matchless chapter does not end with the promise of the resurrection of our Lord; the eleventh and twelfth verses contain most glorious promises of deliverance of all those for whom He suffered: "He shall see of the travail of His soul, and shall be satisfied," says the prophet. And here the question naturally arises, for what did the precious Saviour suffer? It was, the apostle tells us, that He might bring "many sons into glory." And that He shall do this, is plainly promised in verse 12: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death." This is a promise of the resurrection of those that are Christ's at His coming. Satan has made a spoil of the human race—the good and the bad of all ages are locked in his gloomy prison house, the grave; but Christ entered the tomb and came forth again, bringing the keys with Him, and in due time He will bind the strong man and spoil his goods; for it is written: "All that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

But the good news, the gospel of deliverance from the grave, is not confined to a single chapter nor to a single book in the Old Testament. In Isa. 26:19 we read this precious promise of a future life: "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." And again, in Isa. 25:8 it is written: "He will swallow up death in victory." This, the apostle Paul tells us in 1 Cor. 15:51-54, is the giving of immortality to the righteous by a resurrection from the dead. He says: "The trumpet shall sound, and



the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"Life and immortality" were indeed brought to light "through the gospel," for in that alone is there a shadow of hope for the future; without Christ the whole race must long since have perished in its own corruption, and the grave would have become its eternal prison house. But Christ did not withhold the gospel from the world until less than nineteen hundred years ago. Says the apostle: "The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. This promise to Abraham was a promise of Christ, and of a resurrection through Him. That this is so, and that Abraham so understood it, we know from the fact that both Abraham and his posterity "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. Again, in verse 19 we are plainly told that Abraham's faith was faith in a resurrection, for when he was about to slay his son in obedience to the Divine command, he accounted that God was able to raise him from the dead.

The truth is that the good things, the good news, the gospel, is not confined to either Testament, it is as old as man's need of a Saviour. The promise of a ransom was as good news to Adam as to any of his children, and it revealed life and immortality to him nearly six thousand years ago as clearly as it does to-day to the most enlightened student of the sacred Scriptures. Christ brought life and immortality to light "through the gospel" when the promise of salvation was first given; and they who fail to discern the one gospel running through both Testaments, the one plan of redemption underlying the lengthened probation of both Jew and Gentile, lose much of the beauty which everywhere in the Scriptures delights the eye of faith. Patriarchs, prophets, and apostles alike looked for immortality, not at death, but at the resurrection of the just.

C. P. BOLLMAN.

#### THE BOOK OF MALACHI.

THE last book of the Old Testament, written nearly four hundred years before the first advent of Christ, was not written for the Jewish dispensation alone, but relates principally to the events of the present dispensation, down to its close, even to the burning day, its warnings and reproofs, though applicable to

the apostate state of the Jewish church in the time of Christ, are no less applicable to the church of the present day. Witness the following:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law." Chap. 2:7-9.

If the Jewish priests in the time of Christ had caused the people to "stumble at the law," making void some of its precepts by their tradition (see Matt. 15:1-9), it is emphatically so with the priests of the present day, some of whom teach that the ten commandments have been abolished; others that the Sabbath of the decalogue has passed away, while they put in its place a tradition of men. These are "partial in the law," teaching that a part has been abolished, and a part holds good.

But from the beginning of the third chapter, the prophecy applies especially to the present dispensation. The herald of the advent, John the Baptist, is foretold, and then the prophecy passes at once to the close of the dispensation and the second coming of Christ, and asks, "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like the refiner's fire, and like the fuller's soap."

The Lord will try His people as gold and silver are tried by the fire; and this will develop a remnant that will stand when He appeareth. At the close of the Jewish age, it was only a remnant who were ready to receive the Gospel of Christ. Isaiah had said, "Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved." And Paul records the fulfilment thus: "Even so then at this present time also there is a remnant according to the election of grace." Rom. 9:27; 11:5.

At the close of the present age, even at the present time, God will test His people, as gold and silver are tried by fire; and the result will be that a remnant will be found that "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

The prophecy of this chapter evidently relates to the present age. The declaration, "Even from the days of your fathers ye have gone away from Mine ordinances and have not kept them." For hundreds of years this has been true of the Christian church. Therefore He says, "Return unto Me, and I will return unto you, saith the Lord of hosts." Then, in reply to the question, "Wherein shall we return?" we are reminded that we have been robbing God in tithes and offerings. This is true, inasmuch that

the great majority of professed Christians do not even acknowledge their obligations to return to the Lord a tenth of all He gives them. Still that "the tithe is the Lord's," is as true as when uttered thousands of years ago; and he that does not give God what He claims as His, robs Him. Here we have in prophecy the obligation of paying tithes in the Christian age.

It seems that the Jews in the time of Christ were very punctilious in paying tithes, while omitting more weighty matters. Jesus approved of their paying tithes. Said He, "These ought ye to have done, and not to leave the other undone." We are invited to prove the Lord by bringing in all the tithes, and a part of the promise is, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." The fulfilment of this promise in this our day can be attested by living witnesses, who have been protected from the weevil and the army-worm, which were devouring their neighbours' crops.

"Then they that feared the Lord spake often one to another." Then, at the time that the church are reforming from the corruptions of the age in which they live, at the time when the Lord is about to make up His jewels, they speak often one to another, "exhorting one another" as they "see the day approaching." "And they shall be mine, saith the Lord of hosts, in the day when I make up My jewels." "Then, [when the jewels are made up,] ye shall return, and discern between the righteous and the wicked." The decisions of the judgment are passed, and the "day cometh that shall burn as an oven."

Thus it is evident that this prophecy applies to the age in which we live, and consequently that its reproofs, admonitions, and instructions were intended for our benefit. Will we heed the admonitions, and receive the benefit?

R. F. COTTRELL.

#### THE EXPECTED STAR.

ON a recent Sunday evening, before commencing his sermon to young men, Dr. Thain Davidson made the following remarks regarding an interesting astronomical event, looked for this year:—

During the next few months an interesting and remarkable visitor is expected in the starry heavens. I think you all ought to know about it. I dare say many of you seldom look up to the mighty sky. You would be surprised, if you did, to find how immeasurably clearer is the London atmosphere by night, than by day. The stars are far more frequently seen than the sun is, and sometimes, when, day after day, we never get so much as a peep of our great luminary, no sooner does the pall of night come over us, than the canopy above our heads is studded with its sparkling diamonds. "Lift up your eyes on high," says Isaiah. Don't be always fixing your



gaze upon the sordid earth; there are wondrous splendours above, if you would but take the trouble to behold them. There are occasional comets and eclipses, and other celestial wonders of which we hear, but which, in our part of the globe, we are not permitted to see; but there is every reason to believe that each of you, even without a telescope, may be able to have a sight of the rare visitor that is shortly expected amongst us. If one of these nights you look towards the northern sky, you will see before you the bright object well known as the Polar Star. To the right of it, and slightly higher, you will easily detect the constellation called "The Plough," or the "Great Bear." But to the left of the Polar Star, and slightly lower—in a sense, therefore, opposite to "The Great Bear"—you will see the constellation, or group of stars, called "Cassiopeia." In this group there are five stars of exceptional brightness, and they are so placed as to suggest the form of a capital letter W, somewhat imperfectly drawn, and tilted up a little on the right hand. But the remarkable fact is, that, from time to time, a sixth star, brighter than all of them, is added to the series, to remain only a short time, and then disappear. If it should come into view this year, as astronomers expect, it will have been seen seven times since the commencement of the Christian era. It is on record to have appeared in the year 945, also in 1264, and again in 1572. Calculating backwards, it would be seen about the time of the birth of Christ, and hence some have imagined it is the identical Star of Bethlehem. For this notion, however, there is not the slightest foundation; the narrative in St. Matthew's Gospel clearly pointing not to any such remote body, but to a local and supernatural meteor. But it will be interesting to catch a glimpse of so rare a visitor—a visitor which neither our father nor our grandfathers ever saw, and which our children's children can never behold. The famous astronomer, Tycho Brahe, saw it in November, 1572, and described it as a star of extraordinary brightness, outshining those of the first magnitude, and visible even in the light of day. It suddenly burst forth with an amazing brilliance, and was noticed by several persons at the same time. Brahe tells us that he was returning from his laboratory on the evening of November 11th, when he saw a group of peasants gazing at a brilliant object, which he knew had not existed at that spot of the heavens an hour previously. At first it was supposed to be a comet, though it had none of the usual characteristics of one, but twinkled like one of the fixed stars. It rapidly increased in magnitude, till it surpassed even Sirius and Jupiter in lustre. The great brilliancy, however, did not long continue. Within little more than a year it had lost all its splendour, and in March, 1574, it ceased to be visible to the naked eye. It has not been seen since.

Should astronomical calculations prove correct, and the stranger show itself again in the firmament this year, it will be far more worth seeing than "the greatest show on earth," it will be the greatest show in the heavens!

Should any of you be fortunate enough to see it, turn with adoring reverence to Him "who alone spreadeth out the heavens, and treadeth on the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea and wonders without number."

#### HEB. 10: 37.

"For yet a little while, and He that shall come will come, and will not tarry."

Oh! so closely lies the future,  
With its treasures manifold,—  
Just beyond, almost in seeing,  
Lies the heavenly Shepherd's fold;  
Just beyond us, in the future,  
Wait the many mansions fair,  
With the white robes, and the gladness  
Waiting for us, over there.

Oh! so near us is the coming  
Of the just and holy One,  
And so near us life eternal,  
Which by faith in Him is won;  
And so close the fadeless treasures  
On fair heaven's shining shore,  
And so soon the woes of earth-life  
Will be felt and feared no more.

Oh! so near us lies the border  
Of the fadeless summer-land,  
Where in bright, immortal beauty  
All the loved of earth shall stand.  
Courage, then, O weary toiler,  
Your redemption draweth nigh,  
And angelic hands shall bear thee  
To the home beyond the sky.

In our pathway lie the duties  
Leading us from earth to heaven.  
Faith looks up, and sees the beauties  
To the faithful servant given.  
Oh! so near us is the trumpet  
Bidding all the loved to come—  
It is drear and lonely waiting,  
But 't is blessed going home.

L. D. SANTEE.

#### CEREMONIALISM.

THE ceremonies of the Christian religion are few. It needs no more than it has to manifest its true character; for from that individual who possesses true religion, there are ever flowing words and acts which show the hidden spring within. Ceremonies are outward; religion springs from within; its seat is in the affections and principles which control the individual. The multiplying of needless ceremonies, the increase of ritual pomp and splendour, always calls attention from the real inner life to an unreal outer life, till at last religion is lost in form and ceremony. This is the way it was with the early church, and Rome was developed. Are not our Protestant churches walking in the same path in their aping of Rome in ornate display and multiplication of days and times?—*Signs of the Times.*

#### TWELVE GREAT MISTAKES.

1. It is a great mistake to set up our own standard of right and wrong and judge people accordingly.
2. It is a great mistake to measure the enjoyment of others by our own.

3. It is a great mistake to expect uniformity of opinion in this world.

4. It is a great mistake to look for judgment in youth.

5. It is a great mistake to endeavour to mould all dispositions alike.

6. It is a great mistake not to yield to immaterial trifles.

7. It is a great mistake to look for perfection in our own actions.

8. It is a great mistake to worry ourselves and others with what cannot be remedied.

9. It is a great mistake not to perform any little acts of kindness to our neighbours that may be in our power.

10. It is a great mistake not to make allowances for the infirmities of others.

11. It is a great mistake to consider everything impossible which we cannot perform.

12. It is a great mistake to believe only what our finite minds can grasp.—*Selected.*

#### PREACHING AND HEARING.

It is important that pastors preach the truth as it is in Jesus; but it is equally important that the people interpret the message as it is in Jesus. It is astonishing how many sermons present a plan of salvation all of grace, and how many in our congregations interpret Christianity to mean, Do the best you can. God is not a creditor settling with bankrupt humanity—on a percentage of the debt. He is giving salvation to those who are united by the ligament of faith because Christ paid all the debt, to the uttermost farthing. The only pertinent "best we can" is therefore our best love and our best service as an expression of that love. "Preach the word" is very important, but only of equal importance with, "Take heed how ye hear." The dependence of both preacher and hearer upon the Holy Spirit is absolute. Seed on an unprepared field is subject to many enemies. If Satan can turn the truth into a falsehood in the sanctuary, he has nothing to fear from a faithful preaching of the word. The Spirit alone can enlighten the heart and inspire the heart of both speaker and hearer to interpret the inspired word.—*N. W. Presbyterian.*

#### RELIGIOUS COURAGE.

"Quit you like men." 1 Cor. 16: 13.

THERE is something noble, elevating, and manly in a Christian life. Hence the duty involved in acting like men. To do this it is needful—

1. To examine carefully the truth of the doctrines believed.
2. To be willing to own openly that the Bible is our rule of life.
3. To act courageously in defence of its principles.
4. To walk consistently with its teachings.
5. By constantly striving to attain the highest conformity to the likeness of Jesus Christ in all things.—*Sel.*



## The Hoe.

"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.

### HOEING AND PRAYING.

SAID Farmer Jones, in a whining tone,  
To his good old neighbour Gray:  
"I've worn my knees nigh through to the bone,  
But it ain't no use to pray.

"Your corn looks just twice as good as mine,  
Though you don't pretend to be  
A shinin' light in the church to shine,  
An' tell salvation's free.

"I've prayed to the Lord a thousand times  
For to make that 're corn grow;  
An' why yourn beats it so, an' climbs,  
I'd gin a deal to know."

Said Farmer Gray to his neighbour Jones,  
In his easy, quiet way,  
"When prayers get mixed with lazy bones,  
They don't make farming pay.

"Your weeds, I notice, are good an' tall,  
In spite of all your prayers;  
You may pray for corn till the heavens fall,  
If you don't dig up the tares.

"I mix my prayers with a little toil,  
Along in every row;  
An' I work this mixture into the soil,  
Quite vig'rous with a hoe.

"An' I've discovered, though still in sin,  
As sure as you are born,  
This kind of compost well worked in,  
Makes pretty decent corn.

"So while I'm praying, I use my hoe,  
And do my level best  
To keep down the weeds along each row,  
An' the Lord, he does the rest.

"It's well for to pray both night an' morn,  
As every farmer knows;  
But the place to pray for thrifty corn  
Is right between the rows.

"You must use your hands while praying, though,  
If an answer you would get,  
For prayer-worn knees an' a rusty hoe,  
Never raised a big crop yet.

"An' so I believe, my good old friend,  
If you mean to win the day,  
From ploughing clean to the harvest's end,  
You must hoe as well as pray."

—J. S. Cutler.

### TO MOTHERS.

"Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." James 5:8. In the epistles we have many exhortations to patience which it would be well for us to heed more earnestly, for who is there among us who daily does not find his stock of patience far too small for the many drafts made upon it? In Luke 8 we have the beautiful parable of the sower, and we are told in verse 15 that the seed which fell on "good ground are they, which in an honest and good heart, having heard the word, *keep it*, and bring forth fruit with patience." May the dear Master grant unto us a more earnest striving after this virtue, that we may bring forth fruit to His honour and glory.

O mothers, we have committed to us a great trust, and a heavy responsibility rests upon our shoulders, one that will require much prayer and patience. Let a constant prayer ascend from our hearts

that the Master will so fill our hearts and minds with His Spirit, that we may leave nothing undone that will lead our dear children to accept the truth, and live pure, noble, earnest lives, that they may fight the battles of sin and Satan, and come off victorious in the strength of Jesus our Redeemer.

Who but a mother can measure the depth of a mother's yearning love? Oh, then let us not waste the precious, fleeting moments that are still mercifully given us to prepare our dear ones to meet their Saviour, in adorning their bodies with so much that is useless to them, and which only serves to instil pride and vanity into their hearts; but rather let us help them to cultivate the ornament of a meek and quiet spirit, which is of great price in the eyes of our blessed Master. Let us use our time and energies in teaching them to fight the battles of life in the fear of God and His holy law, and let us impress on their minds while young and plastic, the great truths for the age in which we live, and teach them to preserve in all honour and purity, their bodies, made in the image of God, and so offer them to Him a willing and acceptable sacrifice.

Let us endeavour to teach them to be content. The young and too many of the old are never satisfied, but are constantly craving something new and exciting. O that we could impress upon our children the truth that "godliness with contentment is great gain," and that having "food and raiment," we should therewith be content! Our constant endeavour should be, with love and patience to direct their thoughts and aspirations to higher and holier things than the decoration of their bodies, or the gratification of some desire which is no sooner obtained than it is followed by another.

Let us strive earnestly to draw their minds to the contemplation of our Saviour's life, and endeavour to instil into their hearts such a love and admiration for His pure and perfect character that they will love Him and desire to take Him for their guide and example. With earnest, burning words, and gentle, patient hearts, may we strive to make them feel how short is the time we have here for preparing to meet our God, and the necessity of fitting characters that will bear the searching gaze of the Judge of all mankind. Our time is short, and is daily becoming shorter. Let us, as mothers, awake to our duty. Let us work now as never before, forgetting the trifles of this world, and looking only to the eternal interests of those whom the Master has given to our care and keeping.

Our work requires patience and perseverance, but we must not weary. Surely the thought of our families being reunited, and having a home in the earth made new, should be an incentive which would enable us to meet with meekness and patience all the trials and discouragements that may rise up in our pathway.

We know from experience how bright

and alluring the world looks to the young, and how enticing the future, with its rosy dreams. But we also know from sad experience that it brings nothing but bitter disappointment to all who put their hope and trust in it. There is nothing true but heaven, and so we would gladly shield our dear ones from all we have known of the love and friendship of the world. But to do this, we must lead them to fix their thoughts on all that is high, holy, and noble, and centre their love on Him who so loved us that He left His home of glory and honour, and came to this cold, cruel world to die for our sins.

O mothers, for the sake of this love, so great that we cannot measure its depth; for the sake of our dear ones, let us gird ourselves for the battle with sin, Satan, and the world, and in the strength which the Lord will give us, make every effort, and put forth all our powers of heart and mind, to save our children from the many evils which surround them on all sides. We all lack wisdom for the work before us, but let us "ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given us. But let us ask *in faith*, nothing wavering." James 1:56.

MRS. J. F. KETRING.

### THE WEALTH OF TUDOR ENGLAND.

THE brilliant Court life of the late Tudor times was a new thing in English history. In earlier days it had not been the fashion for the great landowners to forsake their estates, and live at Tower Hill or Shoe Lane with a following of a hundred or two of gentlemen in livery of white frieze lined with crimson taffetas, and to spend two or three times their yearly income in a merry life of dicing, card-playing, and hunting in Grays Inn Fields, Islington, and Highgate, and in buying dresses fine enough to adorn Court pageants and processions where the greatest nobles of the land accepted the honour of bearing the Queen's litter. The country noble or gentleman of the time of Edward IV. and Henry VII. had other business and other ambitions. He was not, indeed, a home-keeping-man; he had to be away at the French wars, or fighting on the Scotch border, or leading levies hither and thither to put down a rebellion or to set one going, or to make a raid on his neighbour's property. But whether he was a successful soldier or "a good Cotswold shepherd," or a prosperous lawyer, or a wealthy judge, he remained a true provincial in heart and in interests. Booty was to be had in France, even in Scotland; there was none in London. On the contrary, a journey to the capital needed the one thing that nobles and landowners never had—ready money in the purse. If a country lord had to attend Parliament, a supply of oats and corn was carried for the horses, "to save the expenses of his purse," his wife managed the big household and estates



in the country, and from London an army of servants rode backwards and forwards continually to fetch provisions from fields and ponds and salting-tubs at home, so that he need never go to the market or to the baker to buy for money.

It was in the provinces that the noble kept his true state. If his journey lay through any town, all the bells were set ringing "to give notice of the passage of such eminency," and the burgers stood to watch him pass in his robe of scarlet twelve yards wide, with pendent sleeves down on the ground, and the "furrur therein set" worth perhaps £200 or £300 of our money; while his attendants came after, anxiously holding up with both hands, out of the filth of the mediæval streets, the wide sleeves that trailed at their sides. The great oak chests of the country houses were piled up with splendid robes; cloth of gold, figured satins, damask and silk, and velvets and fine cloths, were heaped together with rich furs of marten and beaver. Sir John Fastolf had thirty-five coverings for his head—hoods of satin, russet, and velvet, straw hats, hats of beaver lined with damask gilt and the like, to suit his various robes. Chains of gold of the "old fashion" and the "new," collars of gold covered with "roses and suns," precious stones, women's girdles of cloth of gold harnessed with gold, or with silver-gilt worked by famous foreign makers, made fully as brave a show in the fifteenth century as in the one that came after.

But the real wealth of the nobles lay in their amazing stores of gold and silver plate. Fastolf had laid up in his treasure tower and in the safe rooms of monasteries vessels that weighed over 16,000 ounces, besides the plate in his butler's pantry. We read of ewers, and goblets, and platters of gold; great chargers of silver, weighing 200 ounces or more; a flagon of silver of 351 ounces; others with gold verges and enamelled chains about them; gilt basins, with antelopes; gilt cups like fountains, with enamelled flowers; salt-cellar like towers; "basins of 180 ounces, covered with silver of Paris touch and over-gilt, pounced and embossed with roses, and with great large enamels in the bottom, with certain beasts embossed standing within a hedge of silver and gilt upon the said enamels;" great gallon pots, having the edges gilt and wreathed with poppy-leaves; gilded goblets with columbine flowers, and the like. At the funeral of a lady of Berkeley, early in the sixteenth century, the plate was brought out to give "a drinking" to the Mayor of Bristol and his brethren; "and I thank God," wrote the steward, "no plate nor spoons was lost, yet there were twenty dozenspoons." Such was the wealth upon which the spendthrifts of Elizabeth's Court "fed and feasted" till ruin overtook them, and on which "Jack of Newbury" and his fellows prospered and laid field to field.—*Mrs. A. S. Green, in the Speaker.*

#### THE FORTH BRIDGE.

THE greatest feat in bridge-building was celebrated March 4, in the opening of the Forth Bridge by the Prince of Wales. In an after-dinner speech, the Prince delivered a brief history of the bridge, in which he said:—

"The construction of the bridge has been on the cantilever principle, which has been known to the Chinese for ages, and specimens of it may be seen likewise in Japan, Thibet, and the North-West Provinces of India. Work of this description has hitherto been carried on in small dimensions, but in this case the engineers have had to construct a bridge thirty fathoms above high-water mark, and crossing two channels, each one-third of a mile in width. Had it not been for the intervening island of Inchgarvie, the project would have been impracticable. It may perhaps interest you if I mention a few figures in connection with the construction of the bridge. Its extreme length, including the approach viaduct, is 2,765 yards—about a mile and three-fifths—and the actual length of the cantilever portion of the bridge is one mile and twenty yards. The weight of steel in it amounts to 51,000 tons, and the extreme height of the steel structure above the mean water level is over 370 feet, while the rail level above high-water is 156½ feet. Allowance has been made for contraction and expansion and for changes of temperature to the extent of one inch per 100 feet over the whole bridge. The wind pressure provided for is 56 pounds on each square foot of area, amounting in the aggregate to about 7,700 tons of lateral pressure on the cantilever portion of the bridge. About twenty-five acres of surface had to be painted with three coats of paint. As I have said about eight millions of rivets have been used in the bridge, and thirty-two miles of bent plates used in the tubes—about the distance between Edinburgh and Glasgow. Two millions have been spent on the site, in building the foundations and piers, in the erection of the superstructure, on labour, in the preparation of steel, granite, masonry, timber, and concrete, on the tools, cranes, drills, and other machines required as plant; while about two and a-half millions have been the entire cost of the structure, of which £800,000 (nearly one-third of the amount) has been expended on plant and general charges. These figures give you some idea of the magnitude of the work, and will assist you to realize the labour and anxiety which all of those connected with it must have undergone. The works were commenced in April, 1883, and it is highly to the credit of every one engaged in the operation that a structure so stupendous and so exceptional in its character should have been completed within seven years."

JOHANNESBURG, the great gold-mining centre in the Transvaal, is said to have 336 licences for a population of 25,000.

## Health and Temperance.

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

#### SPIRIT-DEALERS' VIEWS OF PROHIBITION.

A WISE man learns from his opponents as well as from his friends. A high authority has said that "admissions in favour of truth from the ranks of its enemies constitute the highest kind of evidence." The views which manufacturers and dealers of strong drink entertain with regard to the question of prohibition should suggest at least something to the friends of temperance. A few years since Dr. Howard Crosby, Chancellor of New York University, strongly advocated the moderate use of strong drink, and endeavoured to support his theory by the Scriptures. His claim was that if the friends of temperance would advocate and practise that theory the cause of temperance would meet with great success. But what view did the whiskey fraternity take of the Doctor's effort? Were they alarmed at the promulgation of such a theory? No, indeed. They used their influence, and gave their money to circulate Dr. Crosby's lecture, "A Calm View of Temperance," and the most popular "divine" in America among liquor dealers' associations, in saloons and other tipping places, was Dr. Howard Crosby. The friends of temperance needed no stronger proof that the Doctor's views were unsound than what they had in the fact of their endorsement by the whiskey party. The attitude of an enemy toward any method of attack is usually suggestive either of the effectiveness or inefficiency of that method, and hence by watching his movements we can sometimes fairly determine what are the most effectual means to the accomplishment of the purposes sought.

About forty years ago the well known "Maine liquor law" went into operation. In 1851 the Hon. Neal Dow, through whose persistent efforts the Maine law was adopted, was elected Mayor of the city of Portland, Maine, and an examination of the report covering the time he filled that office would be interesting to consider; but let us notice what brewers and drink-dealers think of prohibition.

It is but a comparatively short time since the distillers and spirit-dealers of America formed their national organization. In their statement of the objects of this organization we find the following: "The principle involved in this effort is that, so long as spirits in some form are demanded and used in every State in the Union, and presumably always will be, the so-called prohibitory laws are the merest hypocrisy and delusion, and do gross injustice to the intelligent character of the liberty-loving American citizen; hence it is the duty of the Association to do all it can



to stop the agitation which aims at an impossibility."

The *Chicago Tribune*, in speaking of a national conference of brewers, distillers, and liquor-dealers, held in that city on the 24th of May, 1882, reports one of the officers as saying: "The prohibition movement had been a history of successes, and the conference was called to devise some means to stem the current of opposition to their legitimate business. He said there was a general desire all over the country to unite the different associations under one grand national organization, and by combined energy to fight against the prohibition movement." Although this "conference was called to stem the current of opposition" which the business met from prohibition, one speaker declared that "the prohibitory law of Maine was a dead letter and a fraud, and accomplished nothing." From the resolutions passed at that conference, we cite the following, which are very suggestive as to the efficiency of prohibition:—

"Whereas, The prohibition movement has of late years assumed startling proportions in all parts of the country, but more particularly in the North-western States, where the movement has been more or less fostered by the party there in power; and

"Whereas, In most of our Western States the prohibitionists succeeded in securing the passage of laws palpably tyrannical and injurious to the exercise of our business, and the adoption of constitutional amendments aiming at the entire suppression of the manufacture and sale of our commodities.

"Resolved, That among the chief ends and objects of government are the protection of persons in the enjoyment of the largest measure of individual freedom compatible with public safety; that the prohibitory legislation already enacted and proposed to be enacted in the different states of the Union by the prohibitionists, is designed to confiscate and destroy millions of property, and to restrain individual freedom when public safety does not require such restraint, thus perverting the legitimate powers of government. It therefore becomes our duty as brewers, distillers, and liquor-dealers to make a common cause against a common enemy, in order to save our property from threatened destruction, at the same time we are upholding those great principles of personal liberty which are, or ought to be, dear to the heart of every American citizen.

"Resolved, That the time has arrived for the formation of a national organization, composed of all those brewers, distillers, and wholesale and retail liquor dealers throughout the whole country who feel the necessity, and recognize the need of meeting and turning the tide of prohibitory legislation in the several States in which such legislation has already been enacted, and of enacting just and wholesome laws upon the subject of the liquor traffic in the place of

these existing laws which, in most of the States, are palpably unjust and oppressive, and of evil rather than of good tendency."

Surely the liquor-dealers do not mean what they say when they declare that prohibition accomplishes nothing.

D. A. R.

#### WOMEN AND NARCOTICS.

DR. NORMAN KERR has been interviewed by a correspondent of *Woman* upon the increasing use of narcotics by women. Alcohol, he says, is the most frequently used narcotic. "But I could give you a formidable list of narcotics which women in all ranks of society are daily using: Chloral, chlorodyne, ether, chloroform (less used by women here than in America), sal volatile, eau-de-Cologne, and so on. I have known ladies addicted to alcohol drink three bottles of brandy a day. A bottle a day is by no means an uncommon quantity. I have had patients who had habituated themselves to two ounces (960 grains) of chloral as their daily allowance. Twenty grains of chloral, I may say, is a full medicinal dose. I have treated patients who have been in the habit of swallowing eight ounces of chlorodyne a day; and I have known ladies who could take a pint of chlorodyne in the twenty-four hours. Both tea and coffee are used in excess. I found a patient insensible in her room one day who had drunk nothing but tea. But she had consumed a pound of tea in the day. Tobacco, in the form of cigars as well as of cigarettes, is constantly resorted to by women. Thirty cigarettes a day has been the allowance of some of my patients."

#### GETTING CHILDREN TO SLEEP.

AND then there is a great deal that is done, and had better not be done, in order to get children to sleep. The most dreadful consequences follow. The child cries because it is in pain from bad food, or because it is tired from being kept from sleep too long, and the mother thinks that it must have something to quiet it and make it sleep. She gives it some soothing syrup, or poppy syrup, or some other drug which she has got at a chemist's, and so gets it off. She could not do a worse act, as I have already said. I notice that mothers who have had no experience, and a good many who ought to have learned experience, seem as if they never could let a child alone. They take it up when it is sleeping beautifully; they walk about with it, shake it, and jog it as if it was something to play with. When this goes on for a little while the child won't go to sleep without such nonsense, and then it does not sleep well; it constantly wakes up with dreams and startings, and gets fretful and feverish. The most that can be required in the way of motion for getting it to sleep is the cradle; and the old-

fashioned cradle, which the mother works with her foot, is all that is wanted. If the sleep can be got even without that, all the better.—*Dr. B. W. Richardson.*

#### TO STRENGTHEN THE BACK.

WALKING is the best exercise for strengthening a weak back. When a man says walking makes his back ache, as a remedy, let him walk. If he says it makes him tired, again we say, "Walk." If the simple act of walking gives a backache, it is evident that the back has not been strengthened by walking as it should be; consequently, walking is just what is needed. Certain gymnastic exercises are excellent, and so is deep, abdominal breathing. The majority of people do not use their backs enough. The first exercise of cadets—leaning forward until the finger tips touch the floor, while the knees are kept stiff—is excellent practice. Backs sometimes become muscle-bound, because they are not used enough.—*Good Health.*

#### THREE GREAT PHYSICIANS.

THE celebrated physician Dumoulin, being surrounded at his last moments by several of the most distinguished doctors, who vied with each other in expressions of regret at his situation; "Gentlemen," said he, suddenly, "do not so much regret me: I leave behind me three great physicians." On their pressing him to name them, each being sure that his own name would be among the number, he briefly added, "*Water, exercise, and diet,*" to the no small discomfiture of his expecting brethren.

#### THE BRAIN.

"It is not intellectual work that injures the brain," says the *London Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates, of our lives, that wear out the nervous system, and endanger the balance of the brain."

SIR WILFRID LAWSON having been relegated by the *Scotsman* to the lunatics, confesses that it is pleasant to find himself placed in that category. "Early Christians and modern reformers have all been thus stigmatized. The anti-slave trade men used to get the name just as the anti-drink trade men do now. Those of us who are trying to do any good would feel very uncomfortable if we were not loaded with these terms of opprobrium. The more they are showered on us the more probable it is that we are making some progress against the public abuses of the day."



## THE PRESENT TRUTH.

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

LONDON, MARCH 13, 1890.

## THE SANCTUARY AND ITS SERVICE.

THE question of the Sanctuary as it is presented in the Scriptures is one of the most interesting themes of which Inspiration treats. It becomes such, however, only as we take a comprehensive view of the subject, see the beauty of its several parts, recognize the relation of one part to another, and thus discern the Divine grandeur of the one symmetrical whole. As we look at its types, shadows, and figures, we must behold the antitype, substance and fact.

The word sanctuary occurs in the Old and New Testaments nearly one hundred and fifty times, and in the former it usually refers to the tabernacle erected by Moses at the direct command of God in the wilderness. The word is defined by lexicographers to mean a sacred or holy place, a dwelling place for the Most High. This use of the term was distinctly made when God instructed Moses in reference to its erection in the wilderness. Thus He said, "And let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. Moses was commanded to take an offering "of every man that giveth it willingly with his heart" (Ex. 25:2), and with the variety of materials thus collected together, a sanctuary was to be made according to the pattern showed to him in the mount. Verse 40. From the instruction given, we learn that this structure was to be thirty cubits long and ten cubits broad, or about forty-five feet long by fifteen feet wide. Its two sides and rear end were made of upright boards ten cubits long, overlaid with gold. These boards at the bottom were fastened in sockets of silver. Ex. 36:24. The roof or ceiling of this sanctuary consisted of a variety of coverings. The first, or inside covering was a curtain made of fine twined linen, and blue, and purple, and scarlet, upon which were wrought "cherubim of cunning work." Verse 1. Over this were the coverings of goat's hair, rams' skins dyed red, and badgers' skins. At the front end or door of the sanctuary, there was a hanging or curtain "of blue, and purple, and scarlet, and fine twined linen" (Ex. 26:36), which was known as "the first vail," and was really the door of the tabernacle. This sanctuary was divided into two rooms. The first or outer room was twenty cubits long and ten cubits wide, and was called the "holy place;" while the second apartment was ten cubits long and ten wide, and was called the "most holy," and these two apartments were separated by "the second

vail." Ex. 26:33. A brief survey of what this building contained will not be uninteresting.

The altar of burnt offering, though it was not in the sanctuary, yet on account of its relation to that building and to the services performed therein, properly comes under our notice here. This altar stood near the door of the tabernacle. It was made of boards, being about seven and one-half feet square upon the top, like a large table, and stood four and a half feet high. Ex. 27:1-8. Upon it were burnt many of the sacrifices which were offered. Passing through the door, or first vail, on the right hand side stood the table of shew bread, upon which were set in order twelve loaves representing the twelve tribes of Israel. Ex. 40:22; Lev. 24:6.

At the left hand stood the candlestick (Ex. 40:24) with its seven lamps (Ex. 25:31, 37). Passing through the first apartment, or "holy place," we reach the second vail. Just in front of this vail stood the altar of incense. Ex. 30:1-6. Upon this altar the high priest was to burn incense every morning and evening. Verses 6, 7. Within the second vail, which separated between "the holy" and "the most holy," was an ark or chest in which were deposited the tables of stone containing the law of Jehovah, the ten commandments. Over this ark was "the mercy seat," on either end of which were two cherubim of beaten gold. Ex. 25:10-21. Above this mercy seat from between the cherubim, the Lord promised to commune with His people. Verse 22. Such was the sanctuary of the first covenant, called by Saint Paul "a worldly sanctuary." Heb. 9:1. The tabernacle being thus arranged was in readiness for the services of the priests; for "when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Heb. 9:6. The "first tabernacle" of which the apostle speaks in this verse, is the same as is mentioned in verse 2, and means the first apartment, or "the holy place." Into this first tabernacle, or holy place, the priests went always "accomplishing the service of God." The daily round of services were there conducted. Every morning and evening a lamb was offered up as a sacrifice (Ex. 29:38, 39). Upon the Sabbath two additional lambs were offered beside the regular daily offerings. Num. 28:9, 10. Incense was to be burnt daily upon the golden altar (Ex. 30:7, 8), and so day by day the services in the first apartment of that worldly sanctuary were carried forward until the tenth day of the seventh month, when the high priest went into the second apartment or most holy place. This change of service occurred yearly. Of it the apostle says, "Now when these things were thus ordained, the priests

went always into the first tabernacle, accomplishing the service of God. 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." Heb. 9:6, 7. To what end did all that system of worship serve? Thousands of innocent victims were sacrificed upon those Jewish altars, rivers of blood were poured out, but what did it all avail? Was the system meaningless, and to no profit? We know that "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), and yet there must have been a purpose to be reached by that arrangement, and a lesson to be impressed upon the minds of that people. What that lesson was we will hereafter endeavour to show.

D. A. R.

## THE ONE POWER UNTO SALVATION.

WE are told that an "Ethical Mission" is being established in the East End of London. The prospectus declares that morality has a "purely human basis," and is independent of "supernatural approval or assistance." Sunday meetings are to be held "for the singing of ethical hymns, the reading of the noblest passages in literature, and the inculcation by lectures of personal and social duties." This mission is not designed as an organized ministry to East London poverty or illiteracy, but we must judge it as the Ethical Society's contribution to religious effort in the East End; and as such it offers but a stone instead of that bread so urgently needed, perhaps not more in the East than in the West of London. The hope of the Gospel of Christ is always made to appear the brighter by contrast with the hopelessness of the gospel of man, as presented in the declarations quoted. Only in the teaching of Christian ethics do we find the true standard of morality, and the provision by which man can attain to it.

True morality is conformity with the moral law of God, the ten commandments. The basis, therefore, is not a human one; for the law of the ten commandments carries in itself the proof of a more than human origin. It is an argument which the sceptic can never controvert, that here is summed up every conceivable duty arising out of the relationship of man, so that not one duty can be added that is not already comprehended, or one subtracted without leaving an imperfection. All our knowledge of human nature declares that such perfection must spring from a higher than a human source. And when considered in its spiritual nature, as magnified by Christ, it must force from the lips of every seeker for a perfect way the exclamation of the Psalmist; "I have seen an end of all perfection, but Thy commandment is exceeding broad."



Granted a perfect basis of morality, more than human, it cannot be reached without "supernatural approval or assistance." The requirement of God is stated by Micah; not impossible thousands of burnt offerings or rivers of oil, but "to do justly, and to love mercy, and to walk humbly with thy God." That is all; and yet how much more impossible it is for unaided human nature to render this service than the former! This was acknowledged by that discreet scribe who accepted the Saviour's statement of man's obligation, and said: "To love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

We may also see and acknowledge the heights of true morality, and yet, if left to ourselves, we are just where this scribe was—"not far from the kingdom of God." Almost we can discern its glories, and hear the music of its rejoicings; we see the perfect way stretching out before us; and yet we stand—almost within, but yet without the kingdom—palsied by sin and rooted to earth, unable to take the steps which would bring us into life. One must then cry out with the apostle Paul, "O wretched man that I am!" "How to perform that which is good I find not. For the good that I would, I do not." It were but cruel mockery of human frailty to show fallen man the requirements of righteousness, and leave him unassisted to attain to it.

But when we come to God, hungering and thirsting after righteousness, He does not say to us, "Depart, be ye filled," and give us nothing. He indeed requires us "to do justly, and to love mercy," the whole duty of man, but He adds the requirement, "and to humble thyself to walk with thy God," as the margin of Micah 6:8 reads. We can, even as weak and sinful men and women, humble ourselves, and compliance with this exhortation, makes possible compliance with the former; for God "giveth grace to the humble." It means an acknowledgement of human helplessness, and utter dependence upon the free grace of God for the righteousness which is by faith in Jesus Christ. This is a morality which is thus freely bestowed, but which cannot be purchased with sacrifices, or be attained to by the moralist.

"Talk they of morals, O Thou bleeding Lamb!  
The grand morality is love to Thee."

Only this Gospel covers the past, presents a basis of morality more than human, and promises Divine assistance to reach it. Thanks to the influence of Christianity, the Ethical Society may be able to agree to a somewhat higher code of ethics than that of the ancient Greek and Roman schools, but their gospel is

just as powerless to save men from sin as that which was preached by a vain philosophy in the days when the apostle of the Gentiles exclaimed: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." W. A. S.

#### THE REST THAT REMAINS.

WE return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him; for the record says, "And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:6. This counting his faith for righteousness was nothing else than the forgiveness of his sins through Christ. This is plainly declared to be the case in Rom. 4:3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance." Gen. 15:13, 14.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Gal. 3:17. We can easily make up this time thus: From the time that the promise was made till the birth of Isaac was twenty-five years. Compare Gen. 12:1-4 and Gen. 21:5. From the birth of Isaac to the birth of Jacob was sixty years. Gen. 25:26. From the birth of Jacob till the going down into Egypt, was one hundred and thirty years. Gen. 47:8, 9. Therefore from the promise to Abraham until the going down into Egypt was (25, 60, 130) 215 years. And Josephus says (*Antiquities*, book 2, chap. 15, paragraph 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of Gal. 3:17.

But how about the four hundred years of affliction which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7:6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Then they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in Gal. 4:29 Paul says that "he that was born after the flesh,"

namely Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. Gen. 21:9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. (Compare Gen. 15:13 and Heb. 11:9.)

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." Ex. 6:6-8.

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them, when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:4-6.

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in Deut. 7:6-8: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of



the house of bondmen, from the hand of Pharaoh king of Egypt."

When we read the promise recorded in Gen. 22:17, we noted that the words, "Thy seed shall possess the gate of his enemies," included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article.

B. J. W.

### BIBLE ELECTION. NO. 3.

THAT God made the earth for the home of man, that He designed that a definite number should inhabit that home, that this definite number should be of a certain character, a character in harmony with the law of God, was proved in our last article. We wish to present in this article some additional characteristics and features of this election:—

4. Man must not only possess a character in harmony with the law of God, "holy and without blame before Him in love" (Eph. 1:4), but he will also possess an individuality, or individual characteristics peculiar to himself, manifesting his identity and experience. God will not only have the earth peopled with a certain definite number of people, but He must have certain order and arrangement among them that are there. He is a God to whom order is His first law, and He "is not the author of confusion." In His realm are "thrones, dominions, principalities, and powers;" angels of lesser might, angels of greater.

In His church are various offices, filled with equally holy men of varied talents. He likens His people who will all be gathered home at last to the house of God (Heb. 3:6), to the household of God (Eph. 2:19), to a temple building (Eph. 2:20, 21; 1 Pet. 2:5), to the body of Christ (1 Cor. 12:27). This is the Divine conception of the completed work of saving men. That work of gathering out the household of God is going on; Jesus is now quarrying stones and building that great temple of human characters, which will not be completed till Christ leaves His priestly throne, and grace is no more offered to mankind.

Every member in a well-regulated family has his appointed place and particular duties. In every building every stick of timber has its place and use. And just as in Solomon's temple every stone was fitted for its place before it was brought to the building, so that when they were ready to erect the costly and beautiful structure, it went together without the sound of ax or hammer from foundation to the cap stone, rejected by the builders at first; so God's people are fitted for that living temple of God, that church triumphant, that household of God, which will be without spot or wrinkle or any such thing, harmonious in every division and sub-

division, from its Mighty Head to the least conspicuous in that shining army of immortals.

Here will be a unity of character as regards righteousness and holiness; here will be diversity of character as regards individuality, and position, and office. The highest beauty and the greatest wisdom is manifested in this diversity of unity, in this multifold display of the reflections of the excellencies of the "One altogether lovely." The most perfect organization is complete in this way. Every heart in an army may throb with life-giving loyalty to its king and cause, from commander-in-chief to private, yet how different their position, capacity, and individuality. It is even so in the plan of God's everlasting kingdom on this earth.

5. In the purpose of God there are names indicative of the individual characters and positions which will people this kingdom. As every part of a building has its appropriate name, as every member of the body has its distinctive appellation, so every character in the perfect plan of God is designated by some name. This must be so. God's plan is perfect. As He selected a certain number of certain character of various individualities, these individual characters must have names indicative of each character. This is the purpose for which names are given by God, as shown in the Bible. They are not mere fancies as is manifest in the world, nor are they hereditary titles merely in the Lord's plan. A few instances will show this:—

When Jacob overcame his overreaching disposition, God called him by a new name, Israel, "prince of God," a prevailer, the generic name of the true prevailers by faith, those entitled victors in the conquest, worthy of crowns. The names of our Lord all have their meaning. Messiah and Christ mean anointed; Jesus means Saviour; Michael, His angel, or messenger name, means, who is like God, or one like God. Gabriel means, God is my strength. Our Lord gave to Simon the son of Jonas the name of Peter, which signified stone. The false governor of the Lord's house, Pashur, whose name meant, "prosperity everywhere," was changed to Magor-missabib, which means, "fear round about," the name denoting change of condition.

This will explain the names written in the book of life from the foundation of the world. Rev. 17:8. They are the names appropriate to the individual characters which in the plan of God were designed to people a perfect world.

6. As these characters would be overcomers, so would they have crowns, the crown of life, "the crown of glory that fadeth not away." 1 Pet. 5:4, Revised Version.

7. We might state also another char-

acteristic of this election. As God made the earth to be inhabited by a certain number, every one saved would have his portion of the inheritance. Of course this would naturally follow from what has gone before.

This series of articles will be concluded in our next number.

M. C. W.

### THE TEN COMMANDMENTS IN EDEN.

WERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the ten commandments of the decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of the knowledge of good and evil, of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine them.

1. Eve saw the tree, that it was one "to be desired." Gen. 3:6. She *coveted* that which did not belong to her. Over the broken *tenth* commandment she approached the tree.

2. God had said that if they ate they should die. The devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the *ninth* commandment.

3. They reached forth the hand and took that which did not belong to them, and in so doing broke that commandment, the *eighth*, which says, "Thou shalt not steal."

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of to God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says is spiritual *adultery*. James 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls. Thus they broke the *seventh* commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death. They *killed* themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the *sixth* commandment, ever committed.

6. "Honour thy father and thy mother." Parents are dishonoured by children when



the children are disobedient to the parents' command. Adam bore to God the relation of a son. Luke 3:38. In being disobedient to God, he therefore broke the fifth commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so boldly violate His express command. He thus broke the third commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the *creature* more than the *Creator*. Rom. 1:25. Adam pusillanimously said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam *idolized* his wife, and thus broke the second commandment.

9. As to the first commandment, "Thou shalt have no other gods before Me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the first commandment.

10. And lastly, as to the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could have been done only by telling Adam and Eve how to use it; and *that was law*.

Thus in the instructions which we know from the record were given to man in Eden, and in the wonderful method God took to test man's loyalty to Himself, the whole law was comprehended. Let no one say that there was no law till Sinai. U. S.

#### £200 FOR A BIBLE TEXT.

A WELL-KNOWN Roman Catholic priest in America, Father Enright, created somewhat of a sensation in his congregation by his remarks on the subject of Sunday observance in a recent sermon, dealing with the inconsistencies of Protestants. "A Catholic on such a subject," says the *Review and Herald*, "does not speak at random. What he says is the voice of the Catholic Church, and Protestants have to meet it. Will they pay heed to it?" He said:—

"Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day?—None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week,

while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it, and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labour on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call it every horrible name they can think of,—anti-christ, the scarlet-coloured beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic Church says no, keep the first day of the week; and the whole world bows in obedience."

### 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.

#### PLAIN-SPOKEN WORDS.

NOTWITHSTANDING the falsely optimistic tendencies of the times, which make plain-spoken denunciation of popular evils far too infrequent in highly placed pulpits, the glaring sins of the social and business life of England are occasionally rebuked in words which, we are glad to believe, will have a wider hearing than many equally faithful testimonies which come from less prominent platforms.

The Dean of Norwich preached a sermon on a recent Sunday in the Chapel Royal, Whitehall, in which he dealt with the fashionable frivolities of the day in a manner which ought to profit, but which will probably not please, those who desire to have prophesied unto them "smooth things." Dr. Lefroy took his text in Ezek. 22:14: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" He drew a parallel between the state of the kingdom of Judah in the days of the prophet, and the state of England at the present time. Disobedience to parents, fraud in business, degradation of politics, and the corpse of a dead faith were to be encountered on every side.

Men and women in society, he said, treated the violation of the seventh commandment as a mere bagatelle. The lack

of seriousness of mind was one of the saddest signs of the times. Men and women, reckless and penniless, who see the frivolous way in which those who have no care or anxiety, and who always walk on the sunny side of the street, waste their lives, curse and loath the grandeur that mocks at poverty. Men on exchanges and marts, and who form "corners" for their own aggrandizement, so adroitly conduct their business as to keep within the law; but equally with the butterflies of fashion who flit from flower to flower, they resist the expostulation of God, and act with selfish frivolity which must, if persisted in, bring down God's curse on the Church and realm of England.

Thus the speaker drew the parallel, patent to all but blinded eyes. The application of the text is rendered still more striking by an examination of the chapter in which it occurs, which shows that as the prophet considered the state of his people, he was carried on by inspiration to describe the state of the world just before the day of the Lord, as a comparison of the latter part of chapter 22 with chapter 13 plainly reveals. And the prophet emphasizes one parallel not mentioned in the above summary. He says: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane . . . and have hid their eyes from My sabbaths, and I am profaned among them."

Judah did not endure when the day of reckoning came, because it added to its sins by disregarding the prophet's warning. "And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." Ezek. 33:31. Here again the parallel is sustained in our days, in the irresponsible manner in which such solemn warnings as Dr. Lefroy draws from the Hebrew prophet are heard by those who, like Judah, will be unable to endure when God shall deal with the rebellious and the careless. W. A. S.

#### THE CATHOLIC CHURCH AND THE SUNDAY MOVEMENT.

In this country Roman Catholics, as a body, have not yet taken a conspicuous part in the agitation for a national legal Sunday. That their heart is in the work, however, and that they would be leaders in such a movement here were there not so many blind Protestants doing the work for them, may be seen from their attitude in other countries. The following from the *Catholic Mirror* of Jan. 11 shows what they are doing to forward the Sunday movement in Germany:—

"As another practical illustration that



only the Catholic Church interests itself in the amelioration of the hard lot of the working classes, in the elevation of the labourer to his proper dignity and sphere, in providing the equity of protection to capital and labour with the view of a proper observance of the Sunday and necessary recreation for the working-man, it is only needful to refer to the fact that any and all of such measures have been devised by the friends of the working classes who profess allegiance to the Catholic faith. No government has of its own volition instituted reforms of this nature in Europe, unless actuated thereto by Catholic statesmen. We of America can hardly conceive that the labourer in the greater part of Europe is compelled to toil on Sundays in the mines and factories, in the shops and upon building enterprises, and among all the ramifications of the mercantile world. It is a fact, however. To effect a complete and wholesome change in these iniquitous conditions which have survived the old monarchical tyrannies, is the mission of the Catholic statesmen of Europe. In the German Reichstag the Catholic Centre party has formulated a scheme, the objective point of which is the sanctification of the Lord's day. The bill provides that no workman be permitted or compelled to ply his trade, be engaged in any manufacturing establishment or mining or building enterprises or foundry on Sundays and holidays; that five hours be the legal limit on that day in commercial circles, so as not to clog the wheels of transportation and shipping. Exceptions are made in favour of sanitary occupations and preservation of certain mercantile usages; nevertheless, in these the workman shall be exempt from labour from six o'clock in the morning to six in the evening every second Sunday and holiday. In cases of necessity, permission may be given by the proper authorities to perform labour arising under the above restrictions. Another feature of the bill reduces the force of women and children employed in factories, as also the hours of labour of same, and seeks to correct the slavery to which the latter classes are subjected by mercenary employers. Finally, it is proposed to legalize the Sunday throughout the empire by an outward observance of the same by officials of the government, by sanctifying it in its true sense and bearing."

The last sentence is characteristic and eminently appropriate. The legalizing of the day will always result in an "outward observance" of it, which will not interfere in the least with "sanctifying it in its true sense and bearing." In Catholic countries like Spain and Mexico, this can be done by attending mass in the morning and a bull fight in the afternoon. Certainly there are no persons better fitted to comprehend the true sense and bearing of the Sunday institution than Roman Catholics.—*Review and Herald*.

#### THE BURLESQUE OF PROPHECY.

It is a sorry travesty of Divine prophecy, and a treatment of the subject more deplorable, in some respects, than the scoffings of scepticism, which make possible the following probably not exagger-

ated report in the *Christian World*: At the meeting held in the Central Hall, Holborn, yesterday, the prospective anniversary day of the Second Advent of Christ, speaking of the 'Antichrist' who will arise in 1892, Mr. Baxter thought it most probable, should there be no Napoleon living at that time who would assume that character, that a man that has died will come up from the bottomless pit—perhaps Nero or the First Napoleon. He will be long-headed, a clever sort of man who will be all things to all men until he has won their confidence. Then, he will break his treaties with the nation and commit all those to death by guillotine who will not allow his mark 666 to be placed upon their hands or their foreheads. On March 5, 1896, at 38 minutes past 12, Greenwich time, when the 144,000 living saints are to be caught up into the air, there seems likely to be a good deal of confusion in the general routine of life. Christian pilots will be caught up from big ships, and these will founder, and cab-drivers will be known to have existed only by the empty clothes that remain on the boxes of their vehicles; engine-drivers and guards will leave their greasy coats and corduroy, and pass in safety to the New Jerusalem, while their trains rush on to ruin and terrible catastrophe. In the time of tribulation that will follow, demon scorpions, spirits also from the bottomless pit, with human heads and flowing hair, green locust-like bodies, and long scarlet scorpion tails, will inflict frightful torture upon the unfortunate survivors. One speaker, alluding to the statement made by Christ (Matt. 24:36), "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only," said that since Christ uttered those words fuller knowledge had been given us.

An Edinburgh paper having shown up the unworthy character of a company of travelling singers, is amazed to find that, in the face of facts, certain persons continue employing them as if nothing had happened. The *British Weekly* says:—"We see little to wonder at in this. There are huge impostures in the centre of the religious world of London which are going on, if we may not say with the connivance, we may say at least with the knowledge, of many evangelical leaders. Were any attempt made to show them up, almost the whole forces of evangelicism would be turned upon the daring offender. When asked how they can allow such shams to go on, and even patronize them, these men reply that to expose them would disturb the confidence of the public in religion, and therefore they must be let alone. And as very few have the resources to grapple with these gigantic frauds, to all appearance they will be let alone, to the infinite detriment and disgrace of true Christianity."

## The Missionary.

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

#### A SONG OF CONSECRATION.

Air—"From Greenland's Icy Mountains."

"WHOM shall I send?" He sayeth,  
"What servant shall it be?"  
'Tis faith's strong voice that prayeth,  
"My Master, O send me."  
Send me to tell Thy story  
Abroad or here at home.  
Send me, O Lord, before Thee,  
Where Thou Thyself wilt come.

Send me, for I have known Thee,  
I would Thy witness be;  
To speak Thy message only,  
"My Master, O send me."  
Send me to speak of Jesus,  
Of what my Lord hath done—  
His priestly work most precious,  
Of this, and this alone.

Send me to darkest places,  
To many a shadowed home,  
Where with Thy shining graces,  
Lord Jesus, Thou wilt come.  
Send me to work appointed,  
But, Master, let me be  
By Thine own power anointed,  
Then, Master, O send me.

Mrs. M. E. Gates.

#### OUR MISSIONARY SHIP.

A NOTE in the *Home Missionary* for February, says that the Committee appointed at the last General Conference to act in procuring a ship for missionary work among the islands of the South Pacific, have after much investigation and study of the matter, decided to proceed at once with the building of a new ship of 100 tons burden. This will be fitted up to accommodate sixteen persons besides the crew. It will be provided with auxiliary power, if the use of a naphtha engine is found practicable. It was found that it could be built at less expense on the Atlantic coast, but for the sake of saving time it will probably be built on the Pacific Coast. The work will be hastened forward with all possible speed.

#### A LETTER FROM PITCAIRN ISLAND.

A LETTER from Pitcairn Island addressed to our Californian contemporary, the *Signs of the Times*, brings the latest news from the island, under date of August 1, 1889. They had learned with great disappointment of the unsuccessful attempts of Brethren Cudney and Tay to reach them. "We were the more sorry," the letter says, "that the brethren failed to call, as we have a hundred dollars collected for the grand work of this present time."

"Last Christmas morning we had an early service in our little church, which was thoroughly enjoyed, for we all, men, women, and children, had looked forward to that season as the time universally observed to commemorate the Saviour's birth. Taking a hint from Mrs. E. G. White's article in the *Signs* about the proper observance of the day thus commemorated, we were very busy making and embroidering baskets to sell, and preparing cocoanuts by drying them in sugar. Bananas were also dried and put up in bundles and boxes, besides fresh fruits, all of which were eagerly bought by the crews of passing ships that touch here on their passage from, and occasionally to, San Francisco. In this way we manage to make a little money, and the little children were, if possible, more eager than their elders in having something to put in the 'Lord's box.' . . .

"As regards religious works, our real need is some prepared lessons for our Sabbath-



school classes. The 'Synopsis of Present Truth,' by Prof. U. Smith, supplies lessons for our two classes of oldest scholars, and, so momentous are the subjects of which the book treats, that four elderly married women have joined the ably-conducted class of Miss—, who successfully uses the prophetic chart while teaching. The copy of the Synopsis was left by Brother Tay three years ago. The other class using the lessons consists of our young men, married and unmarried. This is in our early-morning Sabbath-school. Our afternoon service on Sabbaths is conducted in classes, of which there are nine, as that seems to be the best way of bringing the truths for these times to the clearer understanding of old and young. It certainly has the effect of bringing a better attendance to the house of God, for the seats are generally full in the afternoon. Five classes are held in the church, and four in the school-room adjoining, all having the same lessons. At present we are going through the series prepared by Elder J. H. Waggoner.

"From some of the *Signs* we received yesterday, we learn, with sincere regret, that that servant of the Lord has been called to lay down his arms on life's battle-field and rest—'rest from his loved employ'; and we feel that a 'prince and a great man' in the ranks of the Lord's army has fallen. May He prosper His work, and raise up men of like faith and activity to carry it forward, and fulfil the predictions of the warrior now at rest, that 'the truth will triumph—triumph soon.'

"I close this long letter with the fervent request that our brethren and sisters in the faith would remember this people in their prayers, asking God to exercise his converting power in the hearts of those among us who believe in the importance of present truth, but are still strangers to God and His grace."

#### SCANDINAVIA.

[From the *Review and Herald*.]

I AM glad I am able to say that the grace of God is yet extended toward us, and His mercy and loving-kindness are new every morning. During the last three months I have been in Christiana, except that occasionally I made a few short visits to other churches in that kingdom. The Lord has blessed us, both in the church and in the school. Besides the children that attend the school, there are about twelve or fourteen young persons who are much interested in learning how to be useful in the cause of God. Their only desire seems to be, that they may be fitted for some branch in the Lord's holy work. We will also soon commence a class for colporteurs, and some of those that I have mentioned, with others whom we expect from Denmark and other parts of Norway, will compose that class. We are very much in need of workers, and for that reason we rejoice when we find young persons that will devote their lives to the service of God.

Bro. E. G. Olsen will remain there the rest of the winter, and we hope that much good will be accomplished. The church numbers about 170 members, and there are others who are much interested. The other churches, also, are prospering. In Moss they have decided to build a meeting-house. Bro. Olsen has laboured there for some time, and some have embraced the truth. Bro. Brorsen has laboured in Nordland since the last part of July, and has had good success. Quite a number have embraced the truth in different places, and he has organized a church there. Calls for labourers come in from many places. Bro. Steen is still at Frederikshald, where the tent was last summer, and where there is a good company of believers. Bro. Brorsen will labour there awhile soon.

I am now here at Orebro, Sweden, to labour awhile in company with Bro. Farnstrom, and then visit other churches. The Lord is also with His servants and work here in this country. In Norrköping, where the tent was, a church of over twenty members has been

organized, and others stand ready to join. The work is also onward in Stockholm, although the enemy has tried to hinder it. The church has between 170 and 180 members, and there is a good outside interest. Bro. Erikson is at work there at present. The colporteurs here as well as in Norway have had good success. A school for colporteurs will be held in Sweden this year, but the time has not yet been fully decided. Perhaps it will not be until toward spring.

Bro. J. F. Hanson has been holding meetings in Copenhagen, and has had a splendid interest. We hope a number will embrace the truth. Sister Renlev is at work in Jutland, and her Bible-readings have been attended by hundreds. Some have been converted, and many doors are open for her. Bro. J. P. Hansen, also, is in Jutland. He will help sister R. some and visit the churches. We wish we had more colporteurs and Bible-workers in Denmark. At present the number is very small. Bro. C. C. Hansen is still at work in Odense, and the Lord is greatly blessing his labour. We desire the prayers of the children of God that we may do faithfully the work intrusted to us, so that when the Lord comes and all His dear children are gathered home, we may be gathered with them to sing praises to God and the Lamb.

L. JOHNSON.

## 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 NEW TESTAMENT.

1. At the death of Christ, what miracle signified that the priestly work of the earthly sanctuary was finished?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom." Matt. 27: 50, 51. That is, the vail that separated between the holy and most holy places was rent in twain. This showed that the earthly place of atonement was no longer sacred, but a common place, open to the gaze of all.

2. Where has the work of the high priest been carried on since the death of Christ?

"Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1.

3. Who is this high priest?

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Heb. 9: 11.

4. Who erected this heavenly tabernacle, of which Christ is the minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2.

5. Could Christ be a priest while He was on earth, and before the old priesthood ceased?

"For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." Verse 4.

6. What did the service of the earthly priests signify?

"There are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things." Verses 4, 5.

7. What was the earthly sanctuary designed to be?

"The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present." Heb. 9: 8, 9.

NOTE.—From the foregoing scriptures we learn that the earthly sanctuary was a "figure" of another sanctuary in heaven, of which our Lord

is the minister, and that the work of the earthly priest was a "shadow" of Christ's work as high priest. If the earthly sanctuary and its work were but a shadow, it is certain that the heavenly sanctuary and its work are just as real as were the earthly.

8. Are there different apartments of the heavenly sanctuary in which Christ ministers?

"For Christ is not entered into the holy places made with hands, which are the figures of the true." Heb. 9: 24.

9. Does the heavenly sanctuary contain an ark of the testament (covenant)?

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11: 19.

NOTE.—The priestly work in the earthly sanctuary foreshadowed the work in the heavenly sanctuary. In the earthly, the atonement was performed on the last day of the ceremonial year. All who did not then have their sins atoned for, were put to death, and the camp was cleansed from sin. The atonement day was virtually a day of judgment for Israel, as at that time sin and sinners were separated from the camp, and the people whose sins had been atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God. This work was kept up year after year. In the heavenly, the sacrifice is offered but once, and but one atonement can be made, which must take place at the time assigned of God for it to occur. And when the great atonement has been made, God's people will be forever free from sin, and sinners will have been for ever banished from the universe. This will be, as in the type, a day of judgment, with this difference: that was a temporal and shadowy judgment, this will be the final and eternal judgment.

10. The earthly sanctuary was cleansed by a high priest. It is necessary for the heavenly sanctuary also to come to a time of cleansing, or purifying?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9: 23.

11. From what will it be cleansed, or purified?

"Nor yet that He should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Verses 25, 26. For the counterpart of this, in the type, see Lev. 16: 30.

12. When the earthly high-priest came out to the people after making the atonement, how did he transfer the sins of the people from himself?

"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." Lev. 16: 21.

13. How will it be when Christ has finished the atonement for His people?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. That is, to those who stand waiting and watching for His appearance as did the people of Israel for their high priest to appear to them, Christ will appear to His people; and at that time He will have laid off upon the head of the great scape-goat (Satan) the sins of His people, which have been atoned for. Then Satan will bear these sins (as did the typical scape-goat) to an uninhabited region,—the desolated earth,—while the saints will be enjoying the glories of heaven during the one thousand years.

14. When will the sins of the righteous be blotted out?

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

15. What immediately follows the blotting out of sins?

"And He shall send Jesus Christ, which before



was preached unto you, whom the heaven must receive until the times of restitution of all things." Verses 20, 21.

16. While Christ as high priest is still before the Father, what is given Him?

"One like the Son of man came . . . to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." Dan. 7:13, 14.

17. And when He comes to earth, what is His purpose?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

18. But before any are thus raised at Christ's coming, what decision must be rendered in their cases?

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead." Luke 20:35.

NOTE.—We see that the type of the old sanctuary is fully met in the work of Christ. And as the atonement day of the old dispensation was really a day of judgment, so the atonement work of Christ will include an investigation of the cases of His people. All who shall be "accounted worthy" to have a place in His kingdom will be called to dwell with Him when He comes again to earth to gather His people.

19. Is there a specified time for the cleansing of the heavenly sanctuary?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

20. How may one know that this does not refer to the earthly sanctuary?

"He said unto me, Understand, O son of man: for at the time of the end shall be the vision." Verse 17. In the time of the end the earthly sanctuary does not exist.

## Interesting Items.

—There are fifty women on the medical register in Scotland.

—The cardinals at the Vatican receive in salaries £750,000 a year.

—Mr. Abraham Lincoln, son of the Hon. Robert Lincoln, American Minister to England, died last week in London.

—M. Eiffel, of "Eiffel Tower" celebrity, was present last week at the opening of the Forth Bridge by the Prince of Wales.

—At the Panama delegates' banquet in Paris the toast of M. de Lesseps was proposed, but was received with significant silence.

—The roll of the Lords spiritual and temporal, which has just been issued as a Parliamentary paper, shows a total number of 561 peers.

—Two years ago Johannesburg was a mining camp of tents and huts. It is now a city with churches, hotels, a Royal Exchange, and 35,000 inhabitants.

—The Queen of Spain has resolved to celebrate the recovery of her son from his serious illness by granting an amnesty to political and other prisoners.

—The Czarewitch will marry Princess Margaret of Prussia. A Russian priest is to visit Berlin and prepare the Princess for her entrance into the Greek Church.

—One hundred and ninety-seven thousand eight hundred and twenty-three carats of diamonds have been exported from Kimberley during January, valued at £383,367. The total output of gold from the Witwatersrand mines for January was 31,088 ounces.

—The French forces met with severe fighting in Dahomey, last week. A despatch estimates the loss of the Dahomeyans at 400 killed. On the French side eight natives and one Frenchman were killed.

—The Cumberland River, Tennessee, has overflowed its banks, and has driven 1,500 people from their homes. The same telegram says the town of Carthage, Mississippi, has been partially destroyed by a cyclone.

—Two little children, while playing near Arbroath, accidentally rolled down a cliff 145 feet in height. Horrified people who witnessed the fall ran expecting to find them dashed to pieces, but met them walking along unhurt.

—Emin Pasha is said to speak, counting African dialects, twenty-seven different tongues. He speaks at least half-a-dozen European languages with as great fluency as his native German. He is slowly recovering his strength at Zanzibar.

—A statistician calculates that the total tonnage of the world, steam and sail, is, in round numbers, 21,000,000 tons, of which 50 per cent. is British. Over 71 per cent. of the foreign freight tonnage of the world is carried in British vessels.

—It has transpired that the woman in Warsaw who lived by murdering infants, had put several hundred children to death. She had agents in the principal Polish and Russian towns, who induced parents to entrust their infants to this female fiend, accompanied by a money payment.

—The Czar has received a threatening letter from a woman signing herself Tchebrikova, declaring that his Majesty will meet the fate of his predecessors Peter III., Paul I., and Alexander II., unless he modifies his present reactionary policy. The Ministers at the same time each received a copy of this letter.

—The Australian papers speak of a remarkable hailstorm at Brisbane at the beginning of last month. The storm lasted twenty minutes, and the hailstones are described as jagged blocks of ice. One hailstone, picked up at South Brisbane, measured 8½ inches by 16¼ inches, and weighed nearly five ounces.

—The ceremony in celebration of the anniversary of the coronation of Leo XIII. excited special interest this year owing to the presence in Rome of Buffalo Bill's Indian troupe. They were drawn up in their characteristic costumes in the Grand Ducal Hall, and as the Pope entered, carried on the gestatorial chair, they all fell on their knees to receive his blessing.

—The Emperor of China has resolved to make an end of corruption in high quarters, and feeling that crime mainly existed through the connivance of the police he has determined to place the responsibility for lawlessness upon the shoulders of the right persons, namely, the police. The day after this decree was issued the Pekin police closed all the gambling and opium dens in the capital.

—Belief in witches and "ill-wishing" still lingers in Cornwall. Within two miles of Penzance live two families on adjacent farms. For twelve months the whole of the Jilbart household have believed that Mrs. Clarke, their neighbour, who is seventy-one years of age, was a witch. At Penzance Police-court, an elder brother swore that he believed that Mrs. Clarke "ill-wished" their horses, causing them to kick and jib.

—The Queensland line steamer, *Quetta*, from Brisbane for London, struck on an unknown rock in Torres Straits, and sank in three minutes. Of the 280 persons, mostly passengers, on board, 133 were lost. The natives on board thrust aside the women and children in order to secure the boats, and one black actually rowed off alone, bent only on his own safety. The saved rowed in boats to an island three miles distant, whence they were rescued. One young lady was picked up at sea after she had been swimming about for twenty hours.

—The Prince Regent of Bavaria, being straitened in his circumstances, has received a pension of 5,000 florins, or 20,000 francs, from the Emperor of Germany, by way of keeping up his dignity.

—The province of Guizh, in Egypt, is much attacked by locusts. During the past week the authorities have destroyed six tons of them. They still continue to arrive from the East. In ploughing, large quantities of nests of their eggs have been found in the earth. Exposure to the sun destroys the eggs.

—During the Franco-German war the Germans employed 38,000 horses, of which 14,595 were subsequently killed, wounded, or missing. Of the 5,000 horses landed in Egypt in 1882 the deaths amounted to 11 per cent., and in the Suakim expedition, of the 12,530 horses employed, the percentage of casualties amounted to 26.

—The steamer *Nautilus*, belonging to the General Steam Navigation Company, sank at her moorings in the Thames on Wednesday morning while loading for the Mediterranean. No lives were lost. The vessel had on board a general cargo, and also one 110-ton gun, the property of the Government, which was to have been taken to one of the Mediterranean ports.

—The president of the Stockton-on-Tees Chamber of Commerce, speaking at the annual meeting of that body, said that the Teeside salt field now covered an area of eleven square miles, averaging seventy feet in thickness. In some places the stratum was 100 feet thick, and there every acre contained 200,000 tons of salt. There was sufficient salt in the district to supply the whole world for 800 years.

—A Pole named Grabowski, who was thought to be a pauper, and has just died of influenza at the Charité Hospital in Paris, has left 500,000 florins for founding in Paris a polyglot gazette, 100,000 florins for erecting a monument in Paris to testify the gratitude of the Poles to France, and a large sum for continuing the Polish Dictionary begun by Lind. There are other legacies amounting to 170,000 florins, and more assets it turns out than will suffice to pay these different bequests.

—Here are some facts about the Forth Bridge temporary scaffolding, flooring, shedding, &c. 1,000,000 cubic feet of timber were used. From first to last 1,200 tons of mere service bolts were needed to hold this mass of material together. Scores of hydraulic jacks, sixty miles of wire rope, and rams innumerable were also among the temporary appliances employed. Fifty-six men were killed outright during the operations, and many more received injuries of a more or less serious character.

—According to advices from Teheran, the little favourite of the Shah, whose appearance excited great interest everywhere during the Shah's visit to Europe, has been betrothed to his Majesty's youngest daughter. In honour of this event the Shah gave a great festival, which in its splendour is said to have surpassed even those mentioned in the "Arabian Nights." Nasr-ed-Din presented his little favourite with his most beautiful estate in the neighbourhood of Teheran. At the same time he handed him a document pronouncing a curse upon any future ruler of Persia who would dare to deprive him of this property.

—Advices received from Hong Kong, Yokohama, stated that a fearful cyclone swept along the Boston Coast on January 24th. About a thousand fishing boats, with between 2,500 and 3,000 fishermen, drifted out to sea. Nine hundred of these boats, with all the men on board, were lost. Most of the bodies drifted upon the beach and were taken charge of by the relatives. News has also been received of a disastrous storm which swept over the coasts of Toulomo and Choste, Kadsuan district, on the night of January 26. Over 300 fishing-boats which were out never returned. The funeral ceremonies were observed for about 600 fishermen, supposed to have been drowned.



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LONDON, MARCH 13, 1890.

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"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

STATISTICS have been published at Berlin showing the military expenditure of the great Powers of Europe during the last three years. France leads the list with £254,100,000; Russia spent £162,700,000; Great Britain, £123,750,000; Germany, £121,500,000; Austria-Hungary, £67,600,000; Italy, £62,700,000. This is what it costs the people of Europe to sustain their armies merely on a peace footing for thirty-six months.

PRIESTCRAFT in Italy thrives on superstition, and is mainly responsible for it. A Naples correspondent writes that the priests in Northern Italy have spread a report that in the course of the present year there will be three days of absolute darkness, and only the faithful who procure consecrated candles will have light in their dwellings. The credulous peasants buy the candles, and take them to the priests to be blessed, paying them a fee for the ceremony.

THE programme of the International Labour Conference, called by the Emperor of Germany, has been announced to the various Powers of Europe invited to participate. Three points only are raised, one of which is the question of Sunday rest. What this is destined to become in the future in the hands of the strongest party in German politics, the Catholic Centre, is indicated in an article on page 91 of this paper. With his characteristic display of hatred to-

ward the Quirinal, the Pope announced his willingness to be invited to participate by representation in the Conference, provided the Italian Government is not represented.

THE last number of the *Bible Echo* received from Australia, gives the programme of the Annual Meeting of the Australian Conference of Seventh-day Adventists, which was held in Melbourne Jan. 17 to 22. Meetings of the Sabbath-school Association, and Tract Society, were held in connection with the Conference, and daily instruction in colportage was given to a class of workers by an experienced book canvasser. A Colonial Health and Temperance Society was organized. The Australian Conference, with the blessing of God, shows an ever-increasing growth in strength and numbers.

ADVICES from America tell us that much, at least, of the terrible loss of life by the bursting of a reservoir near Prescott, in Arizona, might have been averted but for the open public house, and the drinking vice. It appears that on the afternoon preceding the disaster the superintendent of the works sent a messenger down the valley to warn the inhabitants, but the man stopped at a saloon, got into a state of intoxication, and failed to deliver the message. As soon as it became known that the warning had not been carried, another messenger was despatched, but unfortunately it was then too late. Just as he neared the lower camp the flood overtook him, and it is stated in a Reuter's telegram that he was swept away by the mass of water and drowned.

It is very evident that the Catholics are justified in regarding the result of the recent elections in Germany as a victory for their party. The Socialist reaction has decimated the parties by which the Government has heretofore secured a majority in the Reichstag. Amidst this general turn-over of seats, "the Centre alone," says the Protestant journal *Reichsbote*, "remains unscathed; all the other parties are shaken." The Catholic Centre is still the largest party in Germany, and now that the Government majority is gone, will undoubtedly act even a more prominent part in shaping German affairs in the interests of Rome than it has in the past. "It is clear," says the *Times*, "that Prince Bismarck, in order to govern without intolerable friction, will be forced to enter into an alliance with the Clericals. The Chancellor will go to Canossa, as he has gone before. There will be far less difficulty and far less humiliation in that path now than there was when he took it previously." And the Catholic journals say that he will gain the assistance of their party only by adopting their programme.

THE only history we have of many of the Protestant sects which protested against the corruptions of the Papacy in the early centuries has come down to us through the hands of the greatest mutilator of history, the Roman Church. Even from the record of the anathemas and curses of Rome, we can learn that they possessed much of the light of the truth as summed up in the "commandments of God and the faith of Jesus." How much dependence can be placed upon that which is supposed to be the testimony of history as to various extravagances and eccentricities in faith and practice—even granting which

leaves them far in advance of their maligners—may be learned by the brazen attempts made by Romish writers to heap reproach upon comparatively modern Reformers, upon whose lives all history has given its verdict. One who was lately chief editor of the Catholic paper, *Germania*, has just published a volume, in which he raises the question, "Did Luther hang himself?" He answers in the affirmative, "supporting his contention," a Catholic paper says, "by arguments of the psychological order," doubtless a very satisfactory historical method to the willing Catholic mind.

IN the *English Illustrated Magazine* for March, the Rev. Prebendary Eyton discusses the manner in which he believes Sunday should be observed. He says:—

"That the first day of the week was a day on which the early Christians met for worship is abundantly clear from the Acts of the Apostles; but there is no hint there of any other kind of observance, nor was any such possible. The shops did their business, and the law courts were open on the first day as well as on any other day, and it was not till the time of Constantine that the religious forces were able to gain Sunday from the exigencies of worldly business. Even then there is no trace anywhere of any attempt to demand for Sunday observance the sanction of the fourth commandment."

Doubtless the first day was "a day" upon which the early Christians met together, as we read of their doing so on every day, but the Acts of the Apostles will be searched in vain for the record of more than one religious meeting on the first day, and that an evening meeting on a special occasion. Yet throughout the book, the seventh day is pointed out by inspiration as the Sabbath, and we have repeated records of meetings upon that day. History shows also that it was far from Christian influence that inspired the edict of Constantine. The commandment of God reads ever the same, "The seventh day is the Sabbath of the Lord thy God," the only day ever blessed and sanctified by the God of Jew and Gentile alike. As Dr. Peter Heylyn, a Church of England historian, has said: "Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."

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

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Editorial communications to be sent to the Editor "PRESENT TRUTH," 451 Holloway Road, London, N.

Address all business correspondence to Pacific Press Publishing Company, 48, Pat. Ruster Row, London, E.C.

Send for Catalogue of Publications.

PRESENT TRUTH is printed by the Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.