

THE Present Truth

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

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THE PRESENT TRUTH.

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—FOR—

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“EXCEPT THOU HOLD ME.”

Thou only knowest, Lord, how frail and weak
Is every step I take, each word I speak;
How all is failure—that I cannot stand,
Except Thou hold me by Thy gracious hand!

Yet since the longing of my heart for Thee
Is but the echo of Thy love to me,
And since it is the hungry Thou dost feed,
The weary-hearted Thou dost gently lead;

Since 'tis the thirsty Thou dost satisfy
With living water, and the weak, supply
With strength, on Thee my utter need I rest,
Through deepest poverty most richly blest.

And if Thou only hold me close to Thee—
Yet closer, closer still—then sweet will be
The pressure of Thy hand, and great the gain
Of every danger, and of every pain,

Which makes my soul Thy strength in weakness
prove,

And lean more wholly on Thy precious love,
My Lord, I thank Thee that I cannot stand
One moment safe without Thy loving hand!

Word and Work.

General Articles.

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

GOD REQUIRES THE BEST USE OF OUR POWERS.

BY MRS. E. G. WHITE.

“For this cause I bow my knees unto the
Father of our Lord Jesus Christ, of whom the
whole family of heaven and earth is named, that
He would grant you, according to the riches of
His glory, to be strengthened with might by His
Spirit in the inner man; that Christ may dwell
in your hearts by faith; that ye, being rooted
and grounded in love, may be able to compre-
hend with all saints what is the breadth, and
length, and depth, and height; and to know the
love of Christ, which passeth knowledge, that
ye might be filled with all the fulness of God.”

WE have presented before us the
Christian's privilege; but we have not
realized the value of this privilege. We
have assumed an attitude of hesitancy
and unbelief. Doubt has enshrouded
our souls, and we have failed to claim
the promises of God's Word. What is
the reason that these precious utterances
are treated with such indifference?

Why is it that we are so well satisfied
with our present knowledge of Jesus?
We are to grow up into Christ, our
living head, until we reach the full
stature of men and women in Christ.
When we fail to advance in the know-
ledge of God, we rob our Lord of the
glory that should flow back to Him from
those whom He has redeemed with His
precious blood.

Said the prophet: “He is despised
and rejected of men; a man of sorrows,
and acquainted with grief; and we hid
as it were our faces from Him; He was
despised, and we esteemed Him not.
Surely He hath borne our griefs, and
carried our sorrows; yet we did esteem
Him stricken, smitten of God, and af-
flicted. But He was wounded for our
transgressions, He was bruised for our
iniquities; the chastisement of our peace
was upon Him; and with His stripes we
are healed.”

The Son of God has given us abundant
evidence of His tender love, of His wil-
lingness to do great things for us. Why
should we not take Him at His word?
“Whoever is not of faith is sin.” In
the light reflected from Calvary's cross,
we can have no excuse for doubting God's
Word. We can find no reason for not de-
voting all our powers to His service. Our
reasoning powers, our means, our talents
of ability, should be consecrated to Him.

The greatest tact and skill are mani-
fested in matters of mere temporal in-
terest. Men cultivate their talent and
ability for the service of the world; but
how many who profess the name of Christ
fail to see the necessity of making the
most and the best use of their God-given
ability in His service. Body and soul
and spirit are to be devoted to God.
The servant of God should see that his
work is carried forward with fidelity,
and wrought with nicety. He should
seek to do his work in a manner that
will recommend it to God, that he may
finally receive the benediction, “Well
done, good and faithful servant.”

If men expect the best exercise of
your skill and ingenuity in temporal
matters, how much more should your
heavenly Master look to you for the
best exercise of your skill and discretion
in His work, which is exalted above
every earthly consideration?

The first work of the Christian parent
is to educate the children properly, that
they may know and love Jesus, that
they may be able to influence others to
love Jesus, to be rich in good works, for
there are many who would influence
them to take the path of disobedience
and transgression. They should be
trained to resist everything evil in this
degenerate age.

The Lord said concerning Abraham,
“I know him, that he will command his
children and his household after him,
and they shall keep the way of the Lord,
to do justice and judgment.” Wherever
the servant of God pitched his tent, he
erected close beside it an altar, and there
worshipped God. This was the example
he gave his children. If the children
are educated to love and fear God, they
will be fitted to bear responsibilities in
life. Abraham commanded his house-
hold after him to keep the way of the
Lord. This is what you should do. What
are the terms upon which we may have
eternal life? This was the inquiry of
the lawyer that came to Jesus. He
asked, “Master, what shall I do to in-
herit eternal life?” He only asked this
question to entangle Jesus. He did not
know that Christ could read his heart
as an open book. Jesus left the burden
of the answer upon him; he turned to
him, and said, “What is written in the
law? how readeest thou? And he an-
swering said, Thou shalt love the Lord
thy God with all thy heart, and with all
thy soul, and with all thy strength, and
with all thy mind; and thy neighbour
as thyself. And He said unto him,
Thou hast answered right; do this, and
thou shalt live.”

We might ask, What shall we do to
inherit eternal life? And the answer
would be, Keep the commandments of
God. Who is it that lives up to this
requirement? Why is there so great
mourning all over the land because of
the coldness and the worldliness that
exist in the church? Everywhere there
is a dearth of the Spirit of God. The
words of Him who interpreted the law
of God, are set aside. Most Christians
act as though they had graduated after
they were baptized. They bring no
sheaves to Christ. They are not labour-
ers together with God. We are not to

inclose ourselves in our houses, and devote our whole attention to our families. This is the height of selfishness. The whole world is lying in iniquity and darkness, and we should not be content to shut away our light from perishing souls.

Christ has given His life for the souls of men, and while God works in us to will and to do of His good pleasure, we are to work out our own salvation with fear and trembling. While we work on our part, God will work on His part. As Daniel set his heart steadfastly to serve God, he increased in wisdom and understanding. We cannot afford to make a mistake. We cannot afford to be dwarfed in our religious life.

What would we think of apprentices at a trade who learned nothing beyond the first few principles of their art, and never made any further advancement? What can we think of those who profess religion, when they never show any marks of progression in the Christian life? What has religion wrought for him who cannot pray any more intelligently after years of profession of godliness, than he could at first, who cannot testify with any more decision to the goodness of God, and who knows nothing more of the living oracles of His Word? The religion of Jesus never degrades the receiver, it reforms his taste, sanctifies his judgment, and fashions his character after the Divine model.

The farmer can tell you about his farm, he can describe the quality of the land, and the character of its products. He can speak of what he knows with great freedom and interest. The lawyer, the merchant, the mechanic, all prepare for their pursuits, and experience makes perfect their knowledge, and they can all talk easily and earnestly of the improvements made in their calling; but bring together all those workmen who profess religion in such a meeting as this, and many will speak of their faith with hesitancy, with stammering tongue, and in so low a tone of voice that it is difficult to understand what they say. Why is it that men and women who can speak intelligently about matters of temporal interest, cannot speak decidedly about things of eternal interest? How do the angels look upon our lack of appreciation of the things of God? Why is it that there is such a deficiency in the service we profess to render to God?

We have found it difficult to find persons qualified to fill responsible positions in our institutions; for men have not received an education from their childhood that fitted them for the work of God. They have not laboured as though the eye of God was upon them. They were not as Joseph in Egypt, and Daniel in Babylon. God honoured these men who honoured Him, and they were exalted to be leading men in the kingdom. It is of the greatest importance to us that we establish right habits, and develop characters that will be acceptable

to Heaven. It is of the greatest importance that parents be able to say, "Behold I and the children whom the Lord hath given me." If this is our privilege, it will be seen that we have done the work committed to our hands; that solid timbers have been used in the character building of our children. It will be seen that they are untainted, unpolluted by the evils of the world; the love and fear of God is in their souls.

One of the greatest influences for good in society is a well-disciplined family. How many lawless houses there are! Parents too often take their ease, and indulge in pastime and pleasure, instead of seeking to repress the evil outgrowth of disposition in their children. They do not realize that the development of these evil tendencies in their children will finally result in the destruction of their own peace. Every father and mother should pray earnestly that Jesus may be revealed to their children as a complete Saviour, and that their characters may be fashioned according to the Divine pattern. Oh, that our work may be done for time and for eternity!

TWO WAYS OF READING THE BIBLE.

"WOULD you like another chapter, Lilian, dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks; my head is tired," was the feeble reply.

Kate closed her Bible with a slight feeling of disappointment. She knew that Lilian was slowly sinking under incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lilian might surely listen, if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lilian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the Word of God." Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lilian, though she scarcely knew how to begin. "Lilian," said Kate, trying to soften her naturally quick, sharp tones to gentleness, "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lilian's languid eyes had closed, but she opened them, and with a soft, earnest gaze on her cousin, replied, "I do—they are my support; I have been feeding on one verse all the morning."

"And what is that verse," asked Kate.

"Whom I shall see for myself," began Lilian, slowly; but Kate cut her short.

"I know that verse perfectly—it is in Job; it comes just after 'I know that my Redeemer liveth;' the verse is 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by the expression 'not another'?" asked Lilian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she had read the text a hundred times she had never once dwelt on its meaning.

"Do you think," rousing herself a little, "that the last three words are merely a repetition 'whom I shall see for myself'?"

"Really, I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that 'not another'?"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little different; and then searched in my own Bible, and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large Bible and has them."

"I find them such a help in comparing scripture with scripture," observed Lilian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible; but "to mark, learn, and inwardly digest it," she had never thought of trying to do. In a more humble tone she now asked her cousin, "What is the word which is put in the margin of the Bible instead of 'another,' in that difficult text?"

"A stranger," replied Lilian; and then clasping her thin, wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight. "'Whom I shall see for myself, and mine eyes shall behold, and not a stranger.' O Kate," continued the dying girl, while unbidden tears rose to her eyes, "If you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain! I am in the Valley of Shadow—I shall soon cross the dark river; I know it; but He will be with me, and 'not a stranger.' He is the Good shepherd; and I know His voice; a stranger would I not follow. And when I open my eyes in another world, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried friend, and 'not a stranger;' I shall at last see Him whom, not having seen, I have loved."

Lilian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks. She had spoken too long for her strength; but the feeble sufferer's words had not been spoken in vain.

"Lilian has drawn more comfort and profit from one verse—nay, from three

words—in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lilian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attend each of the women in her turn gives a text to be remembered daily by all during the week, and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's Word, that we find that it is indeed spirit and life, and to the humble, contrite heart, "sweeter than honey and the honeycomb."—*Selected.*

THE CHANGE OF THE SABBATH.

IN the second epistle to the Thessalonians, the apostle Paul utters a remarkable prophecy (2 Thess. 2:1-8). He predicts "a falling away," or literally, an apostasy of the whole church. In reading the subsequent history of the church we see how truthfully and completely these words were fulfilled. Even those ecclesiastical historians who are the most zealous for apostolic succession and the Episcopacy have to sadly record the spiritual darkness of the patristic church. The key to this apostasy is contained in the following words of Mosheim:—

"The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices both of Jews and heathen, in order to facilitate their conversion to Christianity."

That is, they deliberately lowered the standard of Christianity to the level of the world in order to increase their members. Thus we have only to examine the popular superstition to ascertain what kind of error this apostasy assumed. History tells us that the Romans, like all ancient heathen nations were sun worshippers. One of their chief gods was *Sol Deus Invictus*—the invincible sun-god. It is interesting to notice that just as Christianity was becoming tarnished, sun-worship was receiving new life and vigour. This revival reached its highest point about A.D. 218, when one of the priests of the temple of the sun, Elagabalus, became Emperor of Rome. The following words of the learned divine Milman, show how powerful was its influence:—

"It was openly asserted, that the worship of the sun, under his name of E'agabalus, was to supersede all other worship. If we may believe the biographies in the Augustan history, a more ambitious scheme of a universal religion had dawned upon the mind of the emperor. The Jewish, the Samari-

tan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration."—*Hist. of Christianity, book 2, chap. 8.*

This fusing operation was carried on so successfully that at the time of Diocletian we find degenerate Christianity and sun-worship hopelessly mixed. Milman says:—

"The universal deity of the East, the sun, to the philosophic was the emblem or representative; to the vulgar, the Deity. . . . The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some, no doubt, supposed that they were not departing far from the worship of the 'Sun of Righteousness.'"—*Chap. 9.*

Thus we see that by this time the professed Christians were very well educated in the mysteries of sun worship. Now there had been one particular day dedicated to the worship of the sun from the remotest antiquity, that day was *Dies Solis*—now commonly called Sunday. And just as the professed church began to revere the sun, just to that extent did they begin to regard the sun's day as a day of peculiar sacredness. Coming down to the time of Constantine, we find a law made A.D. 321, to enforce the observance of Sunday, not as the Lord's day, but as the "venerable day of the sun," and this was the first known command ever given to so regard that day.

When Constantine assumed the purple he was an avowed sun-worshipper, and although he shortly after professed Christianity, he never gave up the superstition of his early days. Gibbon states that "the sun was universally celebrated as the invincible guide and protector of Constantine." He seems all through his life to have been actuated by the same motive as some of his predecessors—that of fusing all conflicting beliefs into one national creed. This amalgamation is illustrated by the image he set up on the famous pillar of porphyry, in which, says Milman, he "dared to mingle together the attributes of the sun, of Christ and of himself." His edict in regard to Sunday was in the same line. The historian Gieseler says: "As Christ was often compared with Sol or Apollo, so Constantine believed, perhaps, that in the festival of the *Dies Solis*, as a festival of Christ and the sun at the same time, he found a point of friendly union between both religions directly opposed as they were to each other." Mosheim also says: "Even the law for the observance of Sunday, the festival of the Sun or Apollo, called by its heathen name—while it had special and sacred meaning for the Christians, might have been regarded by the rest of Constantine's subjects as merely adding to the number of holidays by an exercise of the Emperor's pontifical power."

Thus it came about that Sunday

gradually became a church festival, and from this time it began to take the place of the true Sabbath of God. In the Council of Laodicea it was decreed that no one should keep the Jewish Sabbath, but all should keep Sunday. In spite of this the true Sabbath continued to be observed by many, until the fifth century, when, under the baneful dominion of Rome, it apparently disappeared.

The change in the observance of the Sabbath was a gradual process, so gradual that it is impossible to see the exact time it occurred. It is like looking at a dissolving view. We notice when the change begins, but while the change is taking place all is indistinct and dim, but suddenly the mists clear and the change is made. So it was with the change of the Sabbath, we see it beginning about the third century, and from that time to the sixth, Sabbath observance was being merged into Sunday keeping; but when the Papacy was established the mists cleared away and Sunday stands out boldly in the place of the true Sabbath. FRANK HOPE.

A FEW QUESTIONS ANSWERED.

A FRIEND asks:—

"1. Is Peter the rock on which the church is built?"

"2. What shall we understand about the church having power to bind and loose things in heaven?"

"3. Was the apostle Peter the first bishop and pope of Rome?"

ANS. 1. The text to which the first question relates is Matt. 16:18: "And I say unto thee, That thou art Peter, and upon this rock will I build My church, and the gates of hell shall not prevail against it." In this scripture two different Greek words are used for *Peter* and *rock*. The word translated "Peter" is *petros*, and according to the standard Greek Lexicon of Liddell and Scott, it means, "a stone, a piece of rock," such as lie loose upon stony ground, and which may be used; such as were thrown by ancient warriors in war. *Petros* occurs as a *common* noun but once; John 1:42; in all other places it is used as a proper name for Peter. The adjective *petrodes*, "stony" derived from *petros*, occurs in the following places: Matt. 13:5, 20; Mark 4:5, 16.

The word translated "rock" is *petra*, and is defined by Liddell and Scott, and others, to be "a rock, ledge, cliff, or shelf of rock." The classical lexicon just mentioned says, "There is no example in good authors of *petra* being used, like *petros* for a single stone." Pickering's lexicon says the same. This would convey the idea that *petros* applied to a small, movable stone, while *petra* referred to a ledge, cliff, or huge boulder. The word *petra* occurs in the Greek New Testament in the following passages: Matt. 7:24, 25; 16:18; 27:51, 60;

Mark 15:46; Luke 6:48; 8:6, 13; Rom. 9:33; 1 Cor. 10:4; 1 Pet. 2:8; Rev. 6:15, 16. This use of the word *petra* is quite explanatory of itself. The passage in Matt. 16:18 may be paraphrased thus: "I say unto thee that thou art Peter [*petros*, a little stone], and upon this rock [*petra*, rock, or foundation-stone, referring to Christ Himself], I will build My church, and the gates of hell [*hades*, the grave], shall not prevail against it."

2. The power of binding and loosing, mentioned in Matt. 16:19, as being imparted to Peter, from chap. 18:18, seems to be imparted as fully to *all* true believers. It quite evidently refers to church discipline, and may mean this: When a church, standing in the light of truth, is led by the Holy Spirit to take action in the case of members, to receive, or to dismiss, in all probability that very action is ratified in Heaven. The same thing is taught in John 20:22, 23, where the risen Saviour, having breathed on His disciples—not Peter only, but *all* of them—said: "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

Some commentators understand that the reason why Christ addressed Peter as having "the keys of the kingdom," was because he *first* was to preach the Gospel to the Gentiles and so open the *door of faith* to them. See Acts, 10th chapter.

3. With reference to Peter having been the first bishop or Pope of Rome, many eminent writers protest that Peter *never saw Rome*. Certainly there is not the most distant hint in the New Testament that he was ever there or ever addressed them a letter, inspired or uninspired. But he does write with much fervour "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," 1 Pet. 1:1; and he also refers to the church at Babylon, 1 Pet. 5:13. See also his travels mentioned in the Acts of the Apostles. But note, in all this, there is not a single hint of Rome, and much less is there an intimation that Peter had been there, and was their first bishop! That is purely a Roman Catholic invention.

The "Encyclopedia Americana," under the word Peter, well says: "The tradition that he [Peter] went to Rome, and was crucified there, in the year 67, rests only on the legends of the Roman Church, on which, also, the Pope rests his claim to be considered the successor of this apostle." We may also add that Paul says he was "not a whit behind the chiefest of the apostles." 2 Cor. 11:5. If the popish view is correct about Peter's exalted place among the apostles and being the first bishop of Rome, then Paul must be mistaken. Which shall we believe, the Roman Catholic tradition, or the divinely inspired apostle Paul?

G. W. AMADON.

A LETTER OF WILLIAM TYNDALE'S.

WILLIAM TYNDALE, the translator of the first English Bible ever printed, was imprisoned sixteen months in the Castle of Vilvorde, near Brussels, before he was strangled and burned. The following letter he wrote to the Governor of the Castle, asking for his warmer clothes and his books:—

"I believe, right worshipful, that you are not ignorant of what has been determined concerning me; therefore I entreat your Lordship, and that by the Lord Jesus, that if I am to remain here during the winter (*i. e.*, of 1535) you will request the Procurer to be kind enough to send me from my goods, which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat, also, for that which I have is very thin; also a piece of cloth to patch my leggings; my overcoat is worn out; my shirts also are worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he has also warmer caps for wearing at night. I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procurer that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. And in return may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if, before the end of the winter, a different decision be reached concerning me, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose spirit I pray, may ever direct your heart. Amen.

"W. TYNDALE."

The above letter, in Latin, is the only writing in existence known to have come from Tyndale's own hand. It was lately found in the archives of the Council of Brabant, and is given in Demans' Biography of Tyndale, edited by Lovett and printed by the London Religious Tract Society in 1886. How much it sounds like the writing of another prisoner of Christ, when writing from the gloom and chill of the old Mamertine Prison at Rome, who, as he wrote his last letter to his friend, remembering a garment which he had left at Troas hundreds of miles away, wrote, "The cloke that I left at Troas, with Carpus, when thou comest bring with thee, and the books, but especially the parchments. . . . Do thy diligence to come *before winter*." 2 Tim. 4:13, 21.—*Armoury*.

"LAST year," says a recent lecturer, "the British nation consumed enough spirituous liquors to form a lake fifteen feet deep, one hundred and twenty feet wide, and ten miles long."

NOT APPRECIATED.

A FRIEND who had been active in church work suddenly gave up his class in Sabbath-school, became irregular in attendance at prayer-meetings, and in various ways was so different from what he had been, that I was constrained to ask him what was the matter. He replied: "I have tried hard to do my duty, but nobody seems to appreciate my efforts; hence, I am discouraged." I looked at him with surprise, and could not help saying: "And so human appreciation was what you sought and expected in the service of the Lord? You must have a very different Bible from mine if you find in it anything to warrant any such expectation. Suppose that our Divine Saviour had stopped in His career of benevolence and said: 'The people don't appreciate me; even the lepers that I heal don't return to give thanks. I will stop going about doing good, until everybody treats me as I deserve.' Suppose that Paul and the rest of the apostles had waited for appreciation, instead of taking pleasure in distress and persecutions for Jesus' sake. Are we not notified beforehand that, if we will live godly in Christ Jesus, we must suffer persecution? Have you not read the inspired warning, 'Woe unto you when all men speak well of you'? Want of appreciation is often the best evidence we can have that we are trying to do good and to glorify God."

But while saying this, and believing it, I could not help sympathizing just a little with my discouraged brother. He did not expect that the outside world would appreciate his work in and for the Church. But he did expect that his brethren would. He was a sensitive, warm-hearted man, and he longed for sympathy. If his pastor or the elders had said to him now and then: "Brother A, we are glad to see you so faithful. We believe that the Lord will bless you in your work for Him," he would have been cheered and strengthened. I have no doubt that many teachers in our Sabbath-schools and many humble, earnest workers for Christ long for such words of cheer. They are not toiling to win human appreciation, but a little of it will not do them any harm, and might do them a great deal of good. But let no tired, heart-sick brother or sister falter in fidelity to duty because he or she receives no special tokens of appreciation. The loving Saviour looks down and notes all that we do for Him; and He will say to us in that day. "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."—*Selected*.

AN international Conference on the subject of the abuse of alcohol will be held in Christiania in September next.

THERE is not now a ship in the British Navy without a Temperance Society.

The Home.

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

CONSOLATION.

WHEN Molly came home from the party to-night—
The party was out at nine—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine.

For someone had said, she whispered to me,
With her face on my shoulder hid,
Someone had said (there were sobs in her voice)
That they didn't like something she did.

So I took my little girl upon my knee—
I am old and exceedingly wise—
And I said: "My dear, now listen to me,
Just listen, and dry your eyes.

"This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

"And I myself have often thought
How very much better 't would be
If every one of the folks I know
Would only agree with me.

"But since they will not, the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right."

—Walter Learned.

HUMBLE HEROISM.

NEGROES frequently exhibit a wonderful degree of heroism in times of danger. An instance of this I witnessed in the spring of 1886, when a freshet in the Alabama River caused the country on each side to be overflowed by waters for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together upon some knoll sufficiently elevated to be above water. There they often remained two or three days and nights without food and exposed to a soaking rain. Fortunately, the weather was not cold.

Many relief expeditions were sent out from the neighbouring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers, and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn-crib, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by another white man and a negro.

Just before dark we sighted the corn-crib, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away. Their condition became most distressing, as they sat in perfect silence watching our approach.

But we did not appreciate their extreme peril until, as the boat struck against the frail log house, which was in the water to the edges of the roof, it visibly shook and tottered. The poor creatures began to climb hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in first the children, and then the women, getting them all in safely, and about to push off, telling the men we would hurry back for them as quick as possible, or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat, and had done so reluctantly) seized the corner of the house, and, looking anxiously into my face, said, "Marster, ain't you gwine to take my ole man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth when, with a sudden spring, she was up and on the roof again. It shook as she scrambled on all fours upon it and took her seat by a little withered old black man, whose hand she seized and held as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer on you."

"Go on, marster," she answered. "I thanks you, en I pray de good Lawd to fetch you all safe home; but I gwine stay hyah wid my ole man. Ef Simon got to git drowned, Liddy gwine git drowned too. We dun bin togedder too long to part now."

And we had to leave her after throwing them some blankets and a lot of provisions.

As we rode off in the rain and night, a high falsetto voice, tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light, for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First Liddy's trembling voice, and then a chorus of a dozen or more of the deep bass voices of the men:—

"We're a clingin' to de ark,
Take us in, take us in,
Fur de watah's deep en dark,
Take us in, take us in,
Do' de flesh is po' and weak,
Take us in, take us in,
'Tis de Lawd we gwinter seek,
Take us in, take us in,
Den Lawd, hole out dy han',
Take us in, take us in,
Draw de sinnahs to de lan',
Take us in, take us in."

We could wait and listen to the weird sounds no longer, but struck our oars into the water and hurried away.

Most fortunately we came across a boat, bent upon the same errand as ourselves, which went immediately to the crib and saved all of its living freight. The crib had apparently been held down by their weight, for as the last one left

it, it turned over and floated away to the gulf.

Their rescuers told us afterwards that as they neared the crib the first sound they heard was an old woman's voice singing,—

"De Lawd is hyahd our cry,"

Answered by the men,—

"Take us in, take us in,
En He'll save us by en by,
Take us in, take us in."

To this simple-hearted old creature divorce courts and separation were unknown. With her it was "until death do us part."—*Detroit Free Press.*

A STORY OF SIR WILLIAM GULL.

IN a biography of the late Sir William Gull, the *Daily Telegraph* says that like most of our eminent doctors—whether they represent medicine or surgery—he was as attentive to the poorest as to the richest of his patients. Under a somewhat reserved manner Sir William Gull was a very kind-hearted man. When at the height of his reputation he worked from morning until late at night, being unable, indeed, to see many patients who offered almost any fee for his advice. A young lady called one day to consult him. His skilful diagnosis at once told him that she would soon be prostrated from the dreadful typhoid. He ordered her to go home and rest, and request her husband, a poor professional man, to call in the evening and see him. Sir William explained what such an illness meant, that a local doctor must be engaged, and that well-trained professional nurses must attend upon the patient, who, in all probability, would in a few hours be delirious. He was most anxious that the nurses should watch the sufferer with unremitting kindness. Everything, he would say, depends upon them.

Once the fever-stricken lady fancied, in her delirium, that the night-attendant was ill-using her. "Although it is imagination only," said Sir William, "this nurse must instantly be replaced. It will distress the patient to see her—and no imagination must be allowed to weaken her." The nurse was not allowed to enter the bedroom again. Curiously enough the voice of her successor had a most soothing effect. The Lady Superior was duly informed of the circumstance, so that the first nurse might not be prejudiced. The disease continued its course, until at last the unfortunate patient was almost without life. At the crisis of her fate Sir William had called three times in one day—at eight, twelve, and six o'clock—never accepting more than a small fee. In the evening he informed her friends that the case was desperate, but that as long as life lasted he would do his utmost.

At 11 o'clock that night the local doctor frankly said that in two hours

the patient would be dead, that no human power could save her. But the husband determined to avail himself of Sir William's kind offer that at any moment he would come. It was a night in January, one of the wildest there had been for years. For days snow had been lying deep on the ground. Vehicles could hardly move, there was a fierce, bitter wind, and only the strongest could venture out. As a forlorn hope the husband roused Sir William, who had just retired. Wrapping himself in his furs, and assisted by the husband, he walked from his residence in Brook-street to the city, riding being impossible. For two hours he remained with the sufferer, himself administering the medicine he had hastily obtained, and at two o'clock in the morning he shook hands with her friends, expressing the confident hope that, with the blessing of God, he would succeed in saving their loved one. The next morning at eight o'clock he was at the bedside again. When asked what fee would have to be paid for this midnight visit, the great doctor said, "As I could not use my carriage, I think I am entitled to a cab fare. I will accept that. You may tell your wife some day when she is well that had she been a duchess or a princess I could have done no more, and I am sure that Sir William Jenner or Sir James Paget would have done the same." The lady lives, while her preserver is dead.

GEORGE IV. AND THE DUKE OF WELLINGTON.

WHEN Lord Liverpool was forming his Ministry in 1822, he thought it absolutely necessary to have Canning at the Foreign Office, although aware that the appointment would be obnoxious to George IV. The Duke of Wellington undertook the unpleasant task of communicating Lord Liverpool's determination, and went to Brighton for that purpose. As soon as the king knew what was wanted of him he broke out—

"Arthur, it is impossible! I said, on my honour as a gentleman, he should never be one of my ministers again. I am sure you will agree with me that I cannot do what I said on my honour as a gentleman I would not do."

Another man would have been silenced; but the great soldier, always equal to an emergency, replied—

"Pardon me, sir, but I don't agree with you at all. Your Majesty is not a gentleman."

The bold assertion startled the king; but the duke went on—

"Your Majesty is not a gentleman, but the Sovereign of England, with duties to your people far above any to yourself; and these duties render it imperative that you should employ the abilities of Mr. Canning."

"Well, Arthur," said the king, drawing a long breath, "if I must, I must."
—Selected.

BUILDING A HOSPITAL.

DR. STELLWAG, the famous oculist, whilst lecturing to his students at Vienna, says the *Daily News*, told a pretty story of Dom Pedro, of Brazil. He said that he had had many opportunities of conversing with the Emperor, a man of the highest character and of great culture, whose heart and mind were always filled with plans for improving the condition of his people. It was one of his dearest wishes to have a big hospital in Rio, but he lacked the money wherewith to build it, and the wealthy could not be induced to subscribe. Then an idea came to him, as it had to the Emperor Joseph nearer home, and he began to bestow titles. Any man who was willing to give a good round sum to the hospital could call himself Count, Viscount, or Baron. The patent of nobility was not hereditary, and if the children wished to inherit the father's title they had to pay over again. Rio was suddenly peopled with nobles, and the hospital was built on a grand scale; and, when it was completed, Dom Pedro had the following inscription placed over its gates: "*Vanitas Humana Miseria Humana!*" (Human Vanity to Human Misery).

Health and Temperance.

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

ON the first day of June, 1853, there was formed in Manchester, under the presidency of Sir Walter C. Trevelyan, Bart., *The United Kingdom Alliance*, having for its object "the total and immediate legislative suppression of the traffic in intoxicating liquors as a beverage." The following propositions which were then adopted "as a basis for the agitation, and as indicating the distinctive character and the general scope and spirit of the organization" may be of interest to our readers.

1. "That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime or waste the national resources, to corrupt the social habits, to destroy the health and lives of the people.

2. "That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. "That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. "That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and dis-

astrous in results as the traffic in intoxicating liquors.

5. "That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. "That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

7. "That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance."

UNQUESTIONABLY the drink traffic is an international curse, and it will require international efforts on the part of the friends of temperance to cope with this "gigantic crime of crimes." Here is an evil that all reformers, of whatever nationality or creed they may be, can join hands in combating. The Bishop of Chester, in 1832, drew the following beautiful picture of the bond of union that was formed on the temperance question between the two great nations of England and the United States of America. The Bishop said, "America is indeed a grown-up child; but she is such a child as England will not forget. She has returned a benefit which, some twenty-five years ago, she received from England. She then received the noblest institution the world ever saw—the Bible Society. That society America borrowed from England; and now England borrows the Temperance Society from America. The Bible Society has taken deep root and flourished there; so, I trust, the Temperance Society will vegetate and prosper here, so that we may find the benefit we have received from America is not inferior to that she has received from us."

THE earliest and most stalwart advocates of total abstinence in England are supposed to have been Mr. Joseph Livesey and John King, who drew up and signed a pledge of total abstinence from all intoxicating drinks. This was in August, 1832. In January, 1834, Mr. Livesey began the publication of the monthly "Preston Temperance Advocate." It was in connection with his work that the now common word "teetotalism" was coined. The circumstances are thus described by another: "It was at a meeting of this society that a simple, eccentric, but honest and consistent reclaimed drunkard, of the name of Dickie Turner, said, in allusion to the old system, 'I'll have now't to do wi' this moderation boderation pledge. I'll be right down tee-tee-total for ever.' 'Well done,' exclaimed the audience. 'Well done, Dickie!' said Mr. Livesey, the originator of the new society, 'That shall be the name of our new pledge.' From this origin the phrase 'teetotal' pledge has gone all over the world."

HYGIENIC SUICIDE.

THIS is pre-eminently a hygienic age. Never before has so much attention been called to sanitation. Never before has so much labour been bestowed on, or so much thought devoted to, the means most fitted to prevent disease and to preserve health. This remarkable concentration of the public and individual mind on the health of the community and of the individual, is an auspicious omen for the future welfare of mankind. That age will indeed be golden which shall be characterized by the pursuit of health rather than by the pursuit of pleasure, though the latter is more likely to be attained through the former than through any other medium. The possession of health and strength is in itself an unspeakable pleasure, a happiness impossible of description. The attainment of sound bodily and mental vigour is, too, a noble aim. Nature from her pure and chaste throne bids us obey her laws, and a life in consonance with natural law, with reason as guide, is at once healthful, happy, and ennobling.

But as there are hidden dangers besetting explorers amid all the grandeur of the illimitable forest, so there are concealed perils in the path of the seeker after health and sanitary excellence. Nor is this the only praiseworthy quest beset with peril. All life is a journey with unseen risks on every side. It would be unnatural, then, if the search after hygienic perfection were absolutely safe.

Let me point to only a few of the risks. The most fatal and generally the least suspected risk is involved in the very attention to health. Any perfectly unobjectionable practice may in certain circumstances be the occasion of disorder.

There are Mr. and Mrs. Fearing, whose nervous systems are so unstrung that they are in constant fear of the next moment. In their perpetual misery lies their only happiness. They cannot enjoy a meal unless they realize that they eat and drink with the sword of Damocles suspended over their heads by a hair. Each waking second of their existence is absorbed in the dread of the next. What to eat, drink, and avoid is their continuous care, varied with heart-quakings as to how they should lie at night, whether with their feet to one particular point of the compass, or as to whether it would be safe to venture out for half a mile without a perfect load of clothing, though then they would be as heavy-laden as Atlas with the world on his shoulders. To such, an extra mouthful of brown-bread, or half a buckwheat cake more than usual, even if hunger with its voiceless cry called imperiously for "more," would be a consideration more weighty than the fate of an empire or the portentous issue of the most decisive battle in the world's history.

Such benighted and fanatical health devotees over-look the great fact of human idiosyncrasy. They forget, if they ever knew, that the meat of one man may be the poison of another; that mutton may nourish Benjamin Franklin Pearson, while it throws Madame Eliph-alet Nott Jackson into convulsions. Again and again have I seen oatmeal porridge nearly drive an unhappy Southern Englishman to suicide, to escape the gloomy despair engendered by the melancholia this most nourishing food occasioned through dyspepsia. Yet to the sturdy Highlander, as to the writer, there is no article of diet more nutritious, more toothsome, and more conducive to mental vigour.

What, then, is the moral? Certainly not to cease paying due attention to diet and hygiene. That is a duty which we all owe to ourselves, to our successors in the battle of life, and to the community.

To live in accordance with the behests of natural law, or as near this as is practicable, ought to be as grateful a pleasure as it is an imperative duty. Plain and simple living should be our rule. But the concentration of one's whole thoughts on what to eat and what not to eat, what to drink and what not to drink, how much or how little exercise to take, how many blankets to sleep under or on,—any or all of the thousand and one details of domestic or personal hygiene, is a contemptible egotism, as unmanly and unwomanly as it is selfish and unhealthful. Such a life is barren and unprofitable. To live to eat, to live to drink, to live only for one's gratification in any guise, is to lead an ignoble and mean existence, with no health in it. Such a life is the acme of unhealthfulness.

The querulous, discontented, egotistic *miserable* is not in the enjoyment of health, but is really the victim of a morbid malady. If he live long, he lives ill, not well. His life is one prolonged diseased state. But he rarely lives long. If his *bete noir* is ventilation, his "airs" are as noxious to himself as they are offensive to all about him. Not a few such unhappy invalids I have known to lead themselves and their families a life-long penance. Confusing draughts with a due supply of air, every apartment in their establishment has been a cave of *Æolus*, in which all the winds of earth seemed to contend for mastery. Not a corner could you find to rest in, that your hair was not blown from your head like streamers in the open air, not a spot could be found where you could sit for an hour and enjoy calm repose. Everywhere there was a furious draught. What was the result? These hapless mortals, never at rest, were in a perpetual storm of doubt, perplexity, and fear. Their whole career was as harassing to their families as it was detrimental to themselves. Never happy, unless the depths of misery and suspense can be called happiness, their mind always on the rack, their brain and

nerve force underwent a gradual exhaustion. Life was not only not worth living, but it was steadily worn out. Nature cannot be cheated. Various cerebral disorders, even insanity in some cases, supervened, and the wretched existence prematurely, though surely cut short.

Nothing, in short, is so unhealthful as too great attention to health. Better, a thousand times better, ignore health and sanitary consideration altogether. Better eat anything, drink anything, and defy all of nature's laws, than live but to think of nothing beyond self and health. The true procedure is to bestow a reasonable amount of attention on diet, ventilation, exercise, and other hygienic accessories, and to dismiss from your mind all anxiety and doubt as to your bodily condition. The less you think of your physical health, the better it is likely to be. Do not forget that mental soundness is as essential as muscular vigour. Always bear in mind that equanimity and unselfishness are the foes of worry and disquiet; that a generous disposition and a tranquil spirit are the trustworthy harbingers of a healthy, happy, and useful life.—*Norman Kerr, M.D., F.L.S., in Good Health.*

"PREVENTION IS BETTER THAN CURE."

TO ABOLISH disease, not by curing it but by preventing it, was in Sir William Gull's opinion, the end and aim of the physician, and hence he looked to hygiene, temperance of living and knowledge, doing more for mankind than therapeutics. "To know and counteract the causes of disease before they become effective is," he said to the British Medical Association, "evidently the triumph of our art; but it will be long before mankind will be wise enough to accept the aid we could give them in this direction. Ignorance of the laws of health and intemperance of all kinds are too powerful for us. Still we shall continue to wage against them an undying crusade; and truly we may to-day congratulate ourselves that no crusade ever called forth more able and devoted warriors than are engaged in this."

It is stated (in the *Alliance*) that in one of the London institutions which still maintains its quantity of alcohol, 24 per cent. of the typhoid fever patients die, whereas in Glasgow Fever Hospital, where milk is used, the mortality is only 12 per cent.

THE keeper of the morgue in New York City states that four-fifths of the five thousand bodies that reach that place of the dead every year are sent there by drunkenness.

IN the Transvaal the total expenditure on drink per annum is fully one million sterling, or two-thirds of the actual gross output of gold in the country.

THE PRESENT TRUTH.

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

LONDON, MARCH 27, 1890.

THE SANCTUARY AND ITS SERVICE.

(Continued.)

IN the last paper we gave a brief account of the sanctuary which was erected by Moses. That structure with its two holy places, its altars, table, and candlestick, and its ark wherein were the tables of stone on which was engraven the law of God, the ten commandments, was all arranged according to a pattern shown to Moses in the mount. Ex. 25:9, 40. We have already called attention to the fact that in this sanctuary the priests ministered. The character of that ministration will be described later.

During the wanderings of Israel in their journey from Egypt to Canaan, the only practicable sanctuary they could have would be one so constructed that it could be easily moved from place to place, hence the existence of the one already described. This movable tabernacle served its purpose during the wanderings of Israel and the period of the Judges, when the affairs of the nation were uncertain. This long period, however, finally came to an end, and we behold the tribes of Israel, with David as their king, consolidated into a grand and powerful kingdom. Finally securing rest from his enemies round about, David conceived the idea of building an house for God, and so to Nathan the prophet he said: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains." His desire was to erect a permanent place for the ark of God, and the Lord regarded his desire; and as He had given to Moses a pattern of the tabernacle in the wilderness, so gave He to David by the Spirit of God a pattern of the temple. Thus David says, "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28:19.

Although David was not permitted to build the house of God (1 Chron. 28:3), yet for its erection he "prepared abundantly before his death." 1 Chron. 22:5. To his son Solomon David said, "Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." Verse 19.

Thus the sanctuary, frequently called the "temple," in its more permanent form as erected by Solomon, was made conformable to a pattern presented by the Lord to His servant David. This structure, though much larger and more beautiful

than the tabernacle erected by Moses, was built upon the same general plan. It had its two apartments, the holy and the most holy place. In the most holy place stood two immense cherubims of olive wood, over-laid with gold, each about fifteen feet high. The position of these was on either side of the place where the ark was to rest. "And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." 1 Kings 6:27. The Mosaic tabernacle which was left at Gibeon more than thirty years before was brought to Jerusalem, and it is supposed was put into the temple as a relic and reminder to Israel of God's dealings with them.

The sanctuary or temple having been made ready for dedication, God manifested His presence in it as He had done in the tabernacle in the wilderness (Ex. 40:34); for "it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10, 11. This building was the glory and pride of that nation, and doubtless had it not been for their wicked departures from God it would have stood for ages unharmed. In less than forty years from its dedication, however, because of apostasy, we find the temple pillaged of its treasures by Shishak, king of Egypt. 1 Kings 14:25. We will not weary the reader with a recital of the continued apostasies of that people, and of the repeated calamities that came upon their holy and beautiful house. Passing down to the times of the wicked kings Jehoiakim, and Zedekiah, we see Nebuchadnezzar, the king of Babylon, capturing Jerusalem, plundering the sacred temple, and carrying away many of the people as captives to Babylon. At that time the temple was destroyed by fire and lay in ruins for many years. At the expiration of the seventy years captivity, the Israelites are permitted to return to their own land, rebuild their sanctuary, and again enjoy their national existence. Representatives from each tribe accepted this permission and gladly returned, and thus the twelve tribes were perpetuated in Judea after the captivity. By them the temple was rebuilt and continued as the central place of Jewish worship for over five hundred years, when it was sadly in need of repairs.

Nineteen years before Christ, Herod the Great pulled the structure down to its foundation and renewed it again, and the work was completed forty-six years

later (John 2:20), in A.D. 27, the year our Lord commenced His public ministry. The prophet Haggai had predicted that to this temple "The Desire of all nations shall come," and this was fulfilled as Christ appeared on the scene. It was to this temple that the disciples called our Saviour's attention, and spoke of "how it was adorned with goodly stones and gifts" (Luke 21:5); and of its ultimate fate our Lord prophetically declared that "the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." And when He was about to leave that sanctuary for the last time He said to the Jews, "Behold your house is left unto you desolate." Matt. 23:38. And shortly after this when the "Man of Sorrows" hung a helpless victim on Calvary's cross, "the vail of the temple was rent in twain from the top to the bottom" (Matt. 27:51), evincing that its usefulness had terminated, that its object had been reached, and its services would no longer be of any account.

A few years later, in A.D. 70, Titus with the Roman armies compass Jerusalem (Luke 21:20), and take the city. He was desirous of saving so magnificent a structure as a monument of his triumph, but a frenzied, reckless Roman soldier, climbing upon the shoulders of another, thrust a blazing firebrand into the porch, and presently the building was in flames. We are thus brought down about forty years this side of the death of Jesus Christ, and the question naturally arises, to what purpose did that sanctuary, erected by Moses, enlarged by Solomon, rebuilt by Zerubbabel, and repaired by Herod, serve? What was its object in the economy of grace? With the destruction of that building in A.D. 70, the sanctuary disappeared from the earth. That was the sanctuary of the first covenant and with that covenant which terminated at the death of the world's Redeemer, it also came to an end so far as its practical use was concerned. From Moses to Christ here was a structure which the Scriptures recognized as the sanctuary. In it God's presence was manifested by the glorious Shekinah. In the most holy place over the ark was the mercy-seat whence mercy was dispensed, and in the ark was the law of Jehovah which He had with His own finger engraven upon the tablets of stone. To that sanctuary the eyes of Israel were turned during all those ages. Is there no sanctuary now? Does the present dispensation need none? If not, why not?

After considering the services connected with the sanctuary already described, these questions will be answered.

D. A. R.

TO-DAY is a treasure-house of golden opportunities; but no key will open it to-morrow.

OLD MATERIALS WORKED UP.

IN the passing of another St. Patrick's Day, March 17, we are again reminded of the politic readiness with which the Roman Church adapted the superstitions of paganism to her own system. As Professor Blunt says, it was the practice of the promoters of the cause of the Papacy "to do as little violence as possible to existing prejudices. They would run the risk of Barnabas being confounded with Jupiter, and Paul with Mercury," and "in the transition from Pagan to Papal Rome much of the old material was worked up."

Thus, while little is known of the history of Ireland's patron saint, the legendary traditions which keep his memory fresh in the minds of the devout Irish Catholic bear unmistakable marks of having been worked up from material very much older than the times of St. Patrick. One of the interesting legends relates to the purgatory of the saint, which Faber finds to be simply an Irish Mithratic grotto, an idea borrowed from the Persians, who worshipped the sun under the name of Mithras in natural or artificial grottos. Traces of these grottos are found, he says, wherever the solar worship prevailed, and from the dedication of Zoroaster's first subterranean temple to Mithras, they were called the Mithratic caverns, used for the celebration of mysteries.

This writer describes the purgatory of St. Patrick, an artificial grotto constructed on the island of Maera, in the southern part of Donegal. It is about sixteen feet long, very narrow and low, and is surrounded by seven chapels dedicated to various saints. The purgatory was once called the Cave of the Tribe of Oin, receiving the name from a story of one Oin or Owen, said to have entered into it and beheld the delights of Elysium and the pains of Tartarus, as related by Matthew Paris, an old English chronicler of the 13th century. To this legend Hensig, a monk, adds the rider that Christ once appeared to St. Patrick, and showing him a deep hole in a desert place, told him that whoever continued a day and a night in that pit should be purged from sin, and would there behold the joys of the blessed and the torments of the lost.

"Such is the legendary history of St. Patrick's purgatory," says Faber, "concerning which I will venture to assert that it was nothing more than a Mithratic or Cabric grotto, and that the whole fabric respecting it is a mere adaptation of the ancient orgies to the Christianity of the Church of Rome. As to the cavern itself, its narrow winding passage and its terrific pit will naturally recall to mind the cave of Trophonius; while the dreadful portents which gleamed before the

eyes of Owen, will remind him of the wonders of the Elusinian orgies. The whole process, through which epoptæ passed, is minutely described by Virgil, in the 6th Book of his Eneid; whence we learn that the mysteries successively exhibited the horrors of Tartarus, and the joys of Elysium. Precisely similar to those were the scenes which the intrepid Owen is said to have beheld in the purgatory of St. Patrick. Owen, in short, was no other than the great god of the Ark, and, the same as Oan, Oannes, Vandimon, or Dagon; hence, we find him mentioned by Bede, near five centuries before the era in which Matthew Paris flourished. After the Irish had been some ages converted to semi-Christianity, the real character of Owen was gradually forgotten, but the old traditions concerning him were faithfully handed down, till at length he was erected into a saint, and his oracular cavern metamorphosed into St. Patrick's purgatory."

To a period no less ancient we can trace the legend of St. George and the Dragon, the hero of which became the guardian saint of England during the Crusades. His mythical martyrdoms and experiences are clearly identical with those of the ancient Semitic sun-god Adonis, or Thammuz, against whose licentious worship in the days of Ezekiel, the Lord pronounced the severest judgments.

W. A. S.

BIBLE ELECTON. NO. 4.

WE have in past articles shown something of what the Scriptures reveal concerning God's purpose in election. Upon some of the features of this purpose the Scriptures are very clear, and those features which are so clearly established by holy Scripture make necessary those concerning which the Bible reveals less. Let us note what the Bible has revealed once more.

God's election (choosing) and predestination (marking out) are according to the purpose which He has made known in His Word. Eph. 1:9-11. He has revealed by explicit statement and necessary implication and inference, (1) that He has created the earth for the home of man, and that this purpose is not in vain; (2) that He designed it to be inhabited by a certain number; (3) that this definite number of intelligences should have a certain character, one in harmony with God's holy law; (4) that each one would also have distinct individuality, each being alike loyal and righteous to God, but different from each other; (5) that the name of each character was written in the book of life from the beginning; (6) that to each character would be given the crown of life and glory, indicating a conqueror; (7) that to each one would be given a portion of the eternal inheritance.

We wish the reader to distinctly keep these points in mind. They may seem like too much detail, but God deals with details, and we will find as we pursue this study that nothing is more precious to the weary saint than some of the precious details which are included in the great and wondrously wise plan of God.

If man had never sinned, God would, by His loving care, wise instruction, His holy law, and the perfect exemplification of that law,—the Son of God, who walked with sinless man in Eden of old,—have led man to develop a character fitted for the eternal home. But with that we have not to deal. Man fell. Shall the perfect plan and wise purpose of God be thwarted?—God forbid. His perfect wisdom began no work to fail, but to accomplish. That His purpose might be consummated, the Son of God "gave Himself;" God "gave His only begotten Son." Man was chosen in Him, the Creator, before the foundation of the world; he is chosen in Him, the Redeemer mighty to save, now that the world has fallen.

It is in accordance with the above purpose that God calls us, not as companies, but as individuals. As the stones of the temple were quarried and fitted as individual stones for that edifice, as every piece of timber for a building is fitted as an individual part, so people are called as individuals. The great company which man cannot number will all be made up of individuals.

The wise carpenter who goes out into the forest to seek for suitable timber for the edifice he is building, has in mind the very sticks of timber he wishes. And when he chooses a tree he chooses it for a certain place. To use the Scripture term, he "calls" it for a plate, another for a post, another for a beam, another for a sill, another for a brace, and so on for cross-beams, girts, sleepers, rafters, perlines, etc. They are cut down and predestinated, or marked out (for that is what "predestinate" means), for the particular use to which they are called. The rule is laid upon the tree, the line is struck, and scorers and hewers are set to work to bring it to the required shape and size, or to justify it, make it in harmony with the rule. The workmen proceed. As they lop off a superfluous end they find it rotten at the heart, and it is rejected; or it is found to be of equal quality all through, and the work goes on. It is hewed to the line; it may perhaps be planed and polished before it is placed in the building. It undergoes tests in its removal from one place to the other, is tested by heavy weights, and by various methods tried, that it may not be a failure when placed in the building.

This is a partial illustration of how God deals with men. He gave His

Son for all; He calls all. Eze. 33: 11; Isa. 45: 21; 55: 6, 7; Luke 5: 32. He chooses every one who will heed the call. "Call" is sometimes used in the sense of simple inviting, sometimes of a call which is accepted, and sometimes of effectual calling. It precedes election or choosing. The term comes from different words in the original, and we need not take time to discuss the varied shades of meaning. The general truth will be admitted by all. He calls them not as nations, but as individuals. He chooses each one for some particular place in that great spiritual temple. First of all He would see in us the character of Christ. He calls us not to uncleanness, but to sanctification and cleansing. 1 Thess. 4: 7, 3. He calls us to peace (1 Cor. 7: 15), out of darkness into light (1 Peter 2: 9), to His eternal kingdom and glory (1 Thess. 2: 12; 1 Peter 5: 10). The sanctification of the people of God is the result of the sanctification of Christ, and it comes through Christ, the Way, the Truth, the Life. John 17: 17; 14: 6.

But they are not only called to a righteous character in Christ, but to an individual character belonging to each one alone, which will glorify God throughout all eternity. God elects each to a name indicative of the individual character, to a fitting crown of victory, to an eternal inheritance. These are in God's purpose, and we are chosen and marked out in harmony with the perfect plan devised of God; that particular character to which we are called and chosen, which not only reflects the righteousness of Christ, but some one or more of His exceeding beauties. We are called to that. Unlike the timber which, when it comes short, is rejected, the fulness of Christ will make up all defects, if the soul will but trust in Him. The sinner yields, he is accepted, justified from past sins, a new heart is placed within him, and the battle begins. Trials sore and many come to him, but they are all permitted of God, are all necessary, in order to develop those graces which make up the perfect character.

Finally the loyal soldier of Christ has fought his last battle, endured the last conflict, won the last victory, faithful to the One who had chosen him to be a soldier. He has won "the crown" and "the name." He knew not the name before, he was not prepared to understand it. But now it is his. He is the child of God and of Christ; he bears their names, the family name. Rev. 3: 12. Through the grace of Christ he meets his individual trials, and he is called by a "new name," "which no man knoweth saying he that receiveth it." Rev. 2: 17. As none could learn the new song but the 144,000 (Rev. 14: 1-3), because none had had their experiences, so none will know the new name but he who receives it, be-

cause no one else has passed triumphant through those trials which he has passed through. They may be able to pronounce the word; but its import can only be understood by the Giver and the receiver. He receives (for he has been tried), not any crown, but *the* crown of life and glory to which he has been called. James 1: 12; 1 Pet. 5: 4, Revised Version. Like Daniel, he shall stand in his "lot" or portion "of the inheritance of the saints in light." Dan. 12: 13; Col. 1: 12.

The inheritance has been a part of God's plan and purpose, the crown has been waiting, the character marked out, the name written from the beginning in the book of life. Many have been called to it, but have rejected the call. Many run well for a season, but fainted in time of trial. God's promises failed not, but trust in them failed. The confidence was not held fast, and somebody else has been called to the crown, and the name, and the inheritance. The victorious ones may have failed many times, but the trial has come again and again, the grace of Christ always assured, till the victory is gained and the character perfected. The repeated trial may harden the heart, but it need not. God's grace is sufficient.

This revelation of God's purpose concerning election may be very profitable to the child of God in the following respects:—

1. We learn that it is not the individual regarded as a mere organized being which is of such value in God's sight, but it is the possibilities of that being manifested in the holy and beautiful character to which he is called. It is character which is of value in God's sight. And so wherever election is brought to view character is presented or implied as necessary. "That we should be holy and without blame before Him in love" (Eph. 1: 4), "chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13), "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1: 2), are expressions to which we have before referred, and which will serve as instances to show that the prominent thing in God's purpose is character.

2. The love of God is shown in giving to all an opportunity to develop a character pleasing to Him, and to win the crown of life belonging to that character.

3. His love is still further revealed in giving His Son to die when man had forfeited all right to God's favour.

4. In that Son He has given all things to all who will believe and trust to the end. So that while man may be defective in every way compared with the measurement of the character to which he is called, God will supply all his need according to His riches in glory by Christ

Jesus, if man will but submit, believe, and hold fast his confidence to the end.

5. For it is not men who are elected from the beginning, but characters. Therefore he who believes in election according to God's purpose will never fall into the erroneous ideas of ultra-Calvinism, or "once-in-grace-always-in-grace" theory. He will know that it is only he who "endures to the end" (Matt. 24: 13; 1 Cor. 15: 1, 2; Heb. 3: 14) who will be saved; that it is necessary to "hold fast" that no man take his crown (Rev. 13: 11); that it is necessary to "give diligence" to make his "calling and election sure." 2 Pet. 1: 10.

6. The blessing of God will not therefore be taken as an evidence of eternal safety and favour in present attainments, but as an incentive to press on toward the mark of the prize of the high calling of God in Christ Jesus.

7. He who looks upon this in God's way will find a key to the problem which often presents itself: Why these trials? Why am I tried so much worse or so differently than other people? Bible election answers, God permitted the trials; He overruled that they might come. They are necessary to fit us for that particular place to which we are called.

The calling and choosing are of God; will we submit to the necessary process, to the scoring, the hewing, the planing, the testing of every form? If we do this, all is ours. The calling and the election is sure. Eternal righteousness is ours; "for there shall be no more falling away." Rev. 22: 3 (Syriac translation by Etheridge). As eternal righteousness is ours, eternal life is also ours. We belong absolutely and eternally to the family of God, the offspring of Christ, bearing their names. We enter upon our inheritance, never to give place to another. Our calling and election are made sure; we have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. M. C. W.

THE THRONE OF DAVID.

AGAIN we return to the children of Israel in the land of Canaan. We pass by the time of the Judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established and given to David. The record says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies" (2 Sam. 7: 1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project; but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: "More-

over I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7:10.

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for "the Lord had given him rest round about from all his enemies;" and yet, ignoring all this, the Lord promised to plant His people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan was not the rest that God designed for His people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: "And thine house and *thy kingdom shall be established for ever* before thee; thy throne shall be established for ever." 2 Sam. 7:16. And in praising God for the largeness of His promise, David said: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. . . . Wherefore Thou art great, O Lord God; for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people *Israel to be a people unto Thee for ever*; and Thou, Lord, art become their God." 2 Sam. 7:18-24.

Starting with this specific promise that David's kingdom should be established for ever, and that Israel should be a people for ever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne, than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied,

"My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:14.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." Verses 16-20.

This division of the kingdom was effected in the year 975 B.C. It was in fulfilment of a prophecy made to Jeroboam by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (but he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his father." Verses 31-33.

Thus the kingdom, with the exception of one tribe, was taken from the house of David on account of Solomon's terrible idolatry; and to Jeroboam the Lord said: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Verses 37, 38.

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he "returned

not from his evil way," but "made Israel to sin," for which reason the Lord cut him off." Read 1 Kings 13 and 14.

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord, "and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel. . . . And they set them up images and groves in every high hill, and under every green tree; and there they burned incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger. . . . And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger." 2 Kings 17:7-23.

So in the year 721 B.C., after the kingdom of Israel had continued two hundred and fifty-four years, and had made a record of wickedness which has probably never been exceeded by any nation, the Lord removed them "out of His sight." In that year the king of Assyria took Samaria, the capital of the kingdom, "and carried Israel away into Assyria," and filled their places with "men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim." 2 Kings 17:6, 24. From this date the kingdom of Israel has no more a place in history.

E. J. W.

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.

"LOOKING BACKWARD."

WHAT Roman clericalism will do for the public free-school system of any country in which by intrigue or force of numbers it gains control of popular education, may be learned from a communication made last week by the Vienna correspondent of the *Daily News*. He says: The *Official Gazette* publishes a document this evening which is of a character to call forth the most violent opposition. The Minister of Public Instruction, Baron Gautsch, has for some time had in view a reform of the school laws, which date from 1869, and which, though excellent, could still be improved upon. The Upper House appointed a Special Commission to discuss the principles of instruction for the national schools, and the majority being Clerical, a number of High Churchmen were of course named for the Com-

mission. The *Official Gazette* now publishes the protocol of the Commission, which is signed by the Archbishops of Prague, Graz, and Laibach, and was read to the Minister of Instruction, who declared he could not give an opinion upon it before submitting it to his brother Ministers. The protocol recalls the condition of schools two hundred years ago. It demands the establishment of purely Catholic schools, so that Catholic children shall not be "contaminated" by intercourse with children of other confessions; the children must not be taught according to ever-varying systems, but by the principles of their faith alone; all teachers at Catholic schools must belong to the Catholic faith; the appointment of teachers must be ratified by the Church; the plans of instruction books and other materials of instruction must not contain a word that offends the Catholic faith, or is in contradiction with it; and finally, the schools must be placed under the control and supervision of the Catholic Church and its organs. Cardinal Schoenborn, Archbishop of Prague, leaves for Perth to-morrow, to report to the Emperor upon this subject. It is one of such general interest and high importance that serious consequences may result from it, of which the first would be a Ministerial crisis in Austria.

AN INDUSTRIAL CRISIS.

It was with feelings of great relief that the public learned last Thursday evening that the great coal strike was at an end, the miners being granted their demand of ten per cent. advance, or twopence per ton, with a slight compromise as to time when the new arrangement would go into effect. During the week the gravity of the crisis was becoming more and more evident. Industry in the North of England was threatened with paralysis, the suffering being especially great in Lancashire, where thousands of cotton operatives were thrown out of employment by the shutting down of mills, owing to the coal famine. On Wednesday over half a million men were idle in the districts immediately affected by the coal strike, and had the strike continued the number must have been daily increased by thousands. The supply of coal having been exhausted, days must elapse after beginning work in the mines before many mills and factories can begin work. The loss sustained by the few days' strife can perhaps be only wildly conjectured; although colliery proprietors cannot have suffered, as they obtained famine prices for coal, and sold thousands of tons of rubbish which was before unsaleable.

Thus ends another of the pitched battles in the contest between labour and capital, which seems as far from amicable adjustment as ever, and which opens up an un-

known future save as prophecy indicates its continuance until the very end of time. It is natural that each party should look at the question from the standpoint of its own immediate interests, and each overlook circumstances which should lead to a more charitable judgment of the other in many respects. However, the conditions which must be considered in such a case as the public was anxiously watching last week, are thus stated in a leading article in the *Daily Telegraph*, which cannot be suspected of any leanings toward Socialism:—

Who are the parties to the dispute? On the one side are a number of landlords, rich men as a rule, who are fortunate enough to own broad acres under which huge seams of coal have been discovered and worked. The accident of their ownership coinciding with the vast English demand for this particular mineral has increased the fortunes of some of our noble and gentle families twenty and even forty fold. The coal has turned into gold for their pockets and into diamonds for their wives. It is as if some mediæval magician had found for them only the fabled philosopher's stone. On the other side we have the hardest workers in the world toiling in a way that makes the lot of the ordinary labourer seem cheerful, welcome, happy, and serene. The miner who descends many hundred yards to the pit and then penetrates a mile or two to his place of work, leaves the sunlight for days at a time; is not able to stand upright for hours; often works in a bent position, or lying on his back; and pays hard in strained muscle and in the sweat of his brow for the few shillings a day he receives. In addition he carries his life in his hands. An explosion of fire damp, due to natural causes or to the carelessness of a comrade, dooms hundreds to sudden death, or to the slow agony of starvation caused by imprisonment. Sailors have to work hard, but they have spells of idleness. They face dangers, but their life in ordinary times is healthy and is spent in the open air. The miner is always hard-worked, always in darkness, always in danger.

The writer says the public would pay twopence a ton extra for coal with pleasure, but it has to pay at least two shillings additional before the twopence reaches the collier's hand. Concluding a long article, the *Telegraph* says:—

This coal question is a picture in little, but with dark Rembrandtesque strokes, of all our industries. It would seem as if labour were indeed under a curse, when we find that in this section of industry the greatest profits, the finest luxuries, the brightest surroundings, await the men who do not work at all, or who have comparatively light labour, while the poorest pittance is paid to those who work hard, under grim and gloomy conditions. We do not pay enough for our coal if we regard the strain, the suffering, and the risks of the poor men who cut and drag it from the depths of the earth. We pay too much if we remember the palatial splendour of the landlords who own large mines, and the large profits made by extensive coal merchants. If anything would justify revolutionary Socialism, these contrasts would supply an excuse. A terrific colliery accident occurs. Women and children are weeping at the pit's mouth as dead bodies are brought out; a wailing cry goes up as some wife knows that she is a widow, and children cry for a father who will never work for them again. Meanwhile the peer or squire who owns the pit spends as much in a day as would support a hundred of these poor starving creatures for half a year. They toil, they perish, that he may luxuriously live. On their labour, piled up patiently day by day, his splendour is sustained.

Is there no method, no device by which the contrasts between these two conditions can be diminished? We cannot altogether remove the inequalities of life. There must always be rich and poor; there must be sons who inherit paternal wealth, and children who have to shift for themselves when they are twelve or fourteen. But must a vast source of wealth like our coal bring to one set of men boundless luxury; to another the severest labour, great danger, and sometimes sudden death? Is there not a national peril in the discontent of workers on whose patience and toil depend more than half our industries, nearly all our locomotion, and the lighting of our streets at night? They are the national guard that stand between us and ruin. When they ground arms, the pulses of the nation's life cease to beat.

Such strikes show how necessary the labour of brawn and muscle is to the life of the nineteenth century. If they had only the effect of teaching more truly the dignity and worth of honest toil, they might well be welcomed; but that which excites grave concern in every country is lest the young giant—often blind to its own best interests—groping for the pillars of its prison house, should involve all in social and industrial ruin in its attempts to make wrong right. In that fifth chapter of James, in which the prophet describes the covetousness which was to oppress the labourer in the last days, he does not hold out hopes of a remedy in methods too often characterized by a spirit of retaliation. "Ye have condemned and killed the just," says the prophet to the oppressor, "and he doth not resist you." This is far from meaning that nothing should be done to alleviate grievances, but it does mean that such steps should be undertaken in harmony with the exhortation: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

W. A. S.

THE SITUATION IN THE BALKANS.

AFFAIRS in South-Eastern Europe do not allow us to forget the ever-present "Eastern Question," the identity of which with the subject of prophecy in the latter verses of Daniel eleven, adds deep significance to the continual effort of Russian diplomacy to secure control of European Turkey. An article in the *Speaker*, by "A Balkan Politician," says:—

While all Europe seems to be lulled into a delicious dream of peace, we in the Balkan Peninsula feel, with increasing alarm, the vibrations of the earth trodden by hundreds of thousands of soldiers in Poland and Galicia. We have had of late quite a series of events which prove that Russia is working with increased energy. First of all we had the toast of the Russian Minister at Cetigné, acclaiming the youngest son of the Prince of Montenegro as "Grand Duke of Zacholmia." Zacholmia (which is the old name of Herzegovina) has never belonged to Montenegro, nor has the dynasty of Petrovich the slightest claim to it.

That toast is accepted as official confirmation of the rumours that Russia has promised Herzegovina to the Prince of Montenegro, as a recompense for his co-operation in the coming war. The Austrian Foreign Office swallowed this toast quietly, but all Herzegovina is transformed into an Austrian fortified camp.

Bosnia, with Herzegovina, was Austria's award of Turkish territory by the Berlin Congress of 1878, by virtue of which she secured the post of sentinel on the Balkans, and was recognized by Russia as her rival in the Eastern Question.

Then we had periodically recurring rumours of the endeavours of Russian diplomacy to induce the Serbian Government to sign a formal defensive and offensive alliance. . . . Yet with all their devotion to Russia the present rulers of Serbia show some reluctance to sign a formal treaty of alliance. Their first excuses were the financial condition of the country and its incomplete armament. Russia answered by a hint to Mons. Hoskier, who stepped forward to lend 26 millions of francs to the Serbian Government, and may step again forward to lend as much more. As for the armament, it is an open secret in Belgrade that Russia is going to lend to Serbia 100,000 of the same repeating rifles with which she is going to arm her own soldiers. Still it is believed that the Cabinet has not yet decided to join Russia. It is said they have drawn the attention of the Czar's Government to the fact that Serbia, as an ally of Russia, will have to be placed between two fires as long as Prince Ferdinand and Mr. Stambouloff rule supreme in Sofia. . . . It is clearly of the utmost importance for Russia to regain her old position in Bulgaria. Major Panitza's plot was most unworthy, but certainly it is not the last device. Its unscrupulousness demonstrates only Russia's feverishness and impatience to succeed. With a Russian general as dictator in Sofia, Serbia's hesitation would cease at once, Roumania as an eventual ally of the Central Powers would be paralysed, and Turkey would have to ponder twice if she is to cast her lot with the Triple Alliance.

After stating that the Prince of Montenegro—who three years ago advocated a Balkan Confederation with the Sultan at its head—is now working for confederation with Russia, the writer says:—

These and several other signs seem to justify the assumption that the true aim of Russia's policy is not only to dislodge Austro-Hungary from Bosnia and Herzegovina—not only to bring about a confederation of the Slavonic States in the Balkan Peninsula,—but to bring into closer union with herself all Slavonic nations in South-Eastern Europe. This is certainly a great aim well worthy of a great and powerful Empire. It is a policy which is quite irresistible to the Russian mind. Russia has all chances to succeed in it, for she works for its accomplishment with a devotion which only a firm belief that it is her "manifest destiny" can impart. Her chances are at present considerable, because the majority of the Serbians and Bulgarians are looking with admiration on the greatness of Russia, and meet her without the slightest suspicion of her ultimate ends.

In this great movement which is with increasing vigour shaking the rocks of Montenegro, the valleys of Serbia, and the snow-covered Balkans—there can be clearly distinguished a vibration of tragic character. Neither the Prince of Montenegro, nor the Archbishop Michael, nor Dragan Zankoff, desires to see their people become Russian. They all are patriots. All they wish, and believe to be able to do, is to realize by Russian help the political ideal of their nations—the union of all Serbians and the union of all Bulgarians into strong and independent

national States. Yet it is more than possible, it is probable, that the realization of the immediate points of their programme—the alliance and closer union with Russia—would practically mean the end of the independence, and even of the existence, of the Serbian and Bulgarian nations.

It appears from these details that South-Eastern Europe is at present as much the powder-magazine of Europe as ever. The situation is not improved by the very recent resignation of M. Tisza, who as Hungarian Premier has done his utmost to restrain that portion of the nation which has always favoured a struggle with Russia at the first opportunity, regardless of consequences. Hence his resignation is unwelcome news to the friends of peace on the Continent.

W. A. S.

The Missionary.

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

DOES MY LIGHT SHINE?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

Is mine a life of shining? This I ask
While busy at my common daily task;
Tho' words of Holy Writ pass through my mind,
And this the solemn question hangs behind:
Does my light shine? and do I really try
In all my actions God to glorify?

By such a simple, unimportant one
As I on God's wide earth can this be done?
It surely can; my Father would not say,
"Do it," except He first had made the way:
And, though my light be but a tiny spark,
'T will leave one little spot of earth less dark.
Then, let me turn to thine example bright,
Jesus my Lord, of all the life and light;
And, in the shadow of thy radiant sun,
Still let my little lamp burn brightly on.

And in my life though no great deeds appear,
Or anything to mark its record here,
Thy searching eye within my heart shall see.
The light of holy love and sympathy;
And I will keep thy blessed golden rule,
One of the happy scholars in thy school,
Who with the glad ones can be very glad,
Yet fully share the sorrows of the sad.
For, though this chequered life of shine and shade
Seems oft of unimportant trifles made,
Small causes may produce a large effect,
A frown, an unkind word, a slight neglect
May often cause a noble heart to ache;
Then, keep me Lord, from such a great mistake,
And help me to pursue the other course,
Thy "new commandment" let my life endorse.
A loving hand clasp and a gentle word
Can heal a heart by sorrow deeply stirred,
A whispered message lift a spirit up,
And help to bravely drink a bitter cup.
Lord, let this lowly ministry be mine,
And in this way my little light shall shine.

—Elizabeth Love.

THE AUSTRALIAN CONFERENCE.

In a communication written during the progress of the recent annual meetings of the Australian Conference of Seventh-day Adventists, held in Melbourne, Bro. G. C. Tenney says: "The meetings are attended by a goodly number of our people from the different churches. About sixteen came over from Adelaide, a distance of over 500 miles. So far, our meetings have been signally blest of God. On the Sabbath we experienced gracious manifestations of Divine blessing in all our services. On Sunday evening nearly the entire congregation recorded a solemn promise to seek God more earnestly than ever before.

"In our business deliberations, too, we have

enjoyed the blessing of God. Our deliberations have been free, and the spirit of them has been cordial and brotherly. The past year has been a successful one in our work in all of its branches, though we certainly would be glad to chronicle even more success. The work of the Conference has been restricted only by the scarcity of labourers. This Conference year has been fifteen months long. In this time the number of Sabbath-keepers in Tasmania increased from twenty-six to 106, and in South Australia from forty-six to over 100. In Victoria two small companies have been brought out, one numbering eight or ten, and the other about fifteen. The work in the city where the latter company is located, is but just begun. It will require many months to complete it, and we have every reason to believe that it will result in the establishment of a large church. The cities in these colonies seem to present the most inviting fields of labour. The little company at Sydney still holds on to the truth, and although our force is very small, and we are about to be deprived of the assistance of Bro. Israel's labour, and it is uncertain when Bro. Hare can remove to this field on account of his present interest, still it seems imperative that we should make a further division of our labourers, so as to include the great field of which Sydney is the centre. We have not yet arrived at a conclusion as to what arrangements can be made."

From the report in the *Bible Echo*, just at hand, we learn that the spiritual and business interests of the meetings were sustained to the close. Each morning there was an early devotional meeting, and these were seasons of power and blessing. All returned to their homes feeling that God had in a gracious manner met with them, and with bright hopes for the future of the cause in Australia.

TASMANIA.

The following letter is published in the *Bible Echo*, Melbourne, of January 15:—

"During the last three weeks I have been visiting the churches at Hobart and Bismarck. The brethren at Bismarck, with some assistance from the church in Hobart, got their new chapel finished outside, and so far inside that we held their first quarterly meeting, and partook of the ordinances in it, on Sabbath, Dec. 28. Nearly all the members were there, and it was evident that heavenly influences were present, and that God accepted the efforts the people were putting forth to furnish a house for His worship. We had a most excellent meeting, and all felt that it was good to be there. The Sunday previous, at the Domain baths in Hobart, four were baptized, two of whom belong to the Hobart, and two to the Bismarck church, making sixty-four members to the former and forty-three to the latter. Twelve or fourteen who have embraced the truths of the Third Angel's Message at these places are now giving their whole attention to getting them before others, and the Lord is blessing their efforts. It is evident that Satan is not well pleased with this move; but if the brethren will follow the Saviour in the paths marked out by Him, so they can be one with Him and each other, they can be a support to those engaged in the work, and others will be added to the number, and the work of God in their hands will be crowned with victory. It is the prayer of the writer that this may be the case.

M. C. ISRAEL.

"Launceston, Jan. 9, 1890."

GRAHAMSTOWN, SOUTH AFRICA.

I CAME with my family to this city the last of October, 1889, where we have located for a time, with the intention of labouring in the Province as the way may open.

Jan. 8, I began a series of meetings in a country place called Rokeby Park, about eighteen miles from Grahamstown, which has continued with good interest to the present.

Considering the sparsely settled country, the attendance has been good from the first, and the interest has been deepening and widening.

The truth of the Bible has taken hold on the hearts of the people, and several have already determined to keep the "commandments of God and the faith of Jesus." Others are halting in the "valley of decision." Joel 3.

We hope to see these undecided ones settle on the side of truth, and to establish a good church here in the near future.

The Lord has been with us in our meetings, and His Spirit has deeply impressed the hearts of the people.

The influence of the meetings has extended to the adjoining neighbourhood, and several families are anxious to hear preaching. I trust that the Lord may go before, and be as a cloud by day and a fire by night; for we may then expect to see His power attend the work.

I. J. HANKINS.

Grahamstown, February, 1890.

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.

SAVING FAITH.

1. GIVE the Bible definition of faith.

"Now faith is the substance [margin, *ground, or confidence*] of things hoped for, the evidence of things not seen." Heb. 11: 1.

NOTE.—True faith is based on evidence. A man can have no faith in a statement that does not carry with it some evidence of its truthfulness. This evidence may be in the reasonableness of the statement, or it may be based on the confidence had in the veracity of the one making the statement. Sometimes this is all the evidence that at first appears, yet it is safe enough when the integrity of him who vouches for the statement, is untarnished. But evidence of some nature must be forthcoming to give a ground of belief.

2. What is necessary in order to render acceptable service to God?

"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6.

3. How may one know that God exists?

"The heavens declare the glory of God; and the firmament showeth His handiwork." Psa. 19: 1; Rom. 1: 19, 20.

4. How may one have faith in Him as a being who cares for mankind?

"So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

5. Are the promises of God of any value to those who do not believe them?

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5; Heb. 3: 14.

6. After believing in God and repenting of his sins, in whom must one believe in order to be saved?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

7. When one believes on the Son of God, what evidence does he have that his sins are forgiven?

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John 5: 10.

8. What is the nature of this witness?

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16.

9. When one has this witness, what does it do for him?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

NOTE.—It is plain from these texts that the evidence of one's acceptance with God, which is a feeling of peace or union with Him, does not precede but follows faith in the promises of God. No matter what one's feelings are to start with, it is his duty, after fulfilling the conditions of his acceptance, to believe that God has forgiven his past wrongs; and though he may not have a happy feeling immediately, he should still trust that God has fulfilled his agreement.

10. Upon what conditions has God promised the forgiveness of sin?

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 7, 9.

11. Does the Bible warrant one in believing that he receives what he asks for, before he is conscious of possessing it?

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

NOTE.—If one were owing a debt, the obligation of which he could not meet, and should in his anxiety concerning it, receive from a trusted friend a promise of the amount necessary to meet the obligation when it came due, the promise itself would bring peace of mind, even though no money were given him at the time of asking the favour. This is the principle on which one must learn to trust God, in order to have that peace that passeth all understanding.

12. How may one learn to develop patience in waiting on God?

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1: 2, 3; 1 Pet. 1: 3-9.

13. When in affliction, what ought all to believe?

"And we know that all things work together for good to them that love God." Rom. 8: 28.

14. What kind of faith is that which is unaccompanied with works?

"For as the body without the spirit is dead, so faith without works is dead also." James 2: 26.

15. If one knows that he is constantly disobeying God, can he have real living faith?

"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 21, 22.

16. How much may one hope to receive, who asks with a doubtful mind?

"Let not that man think that he shall receive anything of the Lord." James 1: 7.

17. What was the cause of Peter's sinking after he had started to meet the Saviour on the stormy sea?

"And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. 14: 31.

18. What may one constantly have, by growing into the fulness of faith?

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 13.

NOTE.—Faith may be strengthened by daily exercise. It is not some great thing, done once for all, that gives an individual faith; but an every-day, simple, child-like trust in God, and an implicit obedience to His Word. Some make it a more difficult matter than God would have them, because they try to embrace too much at one time. They take on the burdens of tomorrow or next week, when the Lord only supplies strength for to-day; when to-morrow comes, grapple with its duties, but not until it does come. All should remember the precious promise, "As thy days, so shall thy strength be." Deut. 33: 25.—From "Bible Readings for the Home Circle."

Interesting Items.

—The Queen left Windsor last Monday for the Continent, proceeding directly to Aix-les-Bains.

—According to present arrangements, the Marquis of Salisbury will leave London for the South of France on the 29th instant.

—Immense quantities of snow fell last week in parts of Switzerland. At the mountain village of Saas Grund avalanches were momentarily feared.

—The budget of the Pope for the current year shows that altogether the expenses of the Papal household amount to close upon £300,000, which is a reduction upon the past year of £15,000.

—Last Friday week the French Ministry tendered their resignation to President Carnot, because of an adverse vote in the Senate on the subject of commercial relations with Turkey. A new Cabinet has been formed, the twenty-sixth of the Third Republic.

—Mr. H. M. Stanley's forthcoming book is to be called "The Darkest Africa; and the quest, rescue, and retreat of Emin, Governor of Equatoria." It will be published simultaneously in several languages. The American agents are said to have received orders for 50,000 copies.

—A telegram from New York, dated March 19, said: "The severest snowstorm experienced this winter broke over New York and the surrounding districts to-day. In the city the ground is covered to the depth of six inches, and vehicular traffic and telegraphic communication are seriously impeded."

—A Reuter telegram from Teneriffe, dated March 13, states that Major-General Sir Howard Elphinstone, who, together with Lady Elphinstone and his daughter, was a passenger from Plymouth to Teneriffe on board the New Zealand Shipping Company's steamer *Tongariro*, was swept overboard and drowned on the night of the 8th inst.

—General von Caprivi, the successor of Prince Bismarck in the German Chancellorship and Premiership of Prussia, is in his fifty-first year. He is a thoroughly military man, having had great experience also in Naval affairs. Count Herbert Bismarck is requested to remain temporarily as Secretary of State for Foreign Affairs, although he tendered his resignation.

—The inhabitants of the Spanish provinces of Malaga and Granada have been much alarmed by several shocks of earthquake, accompanied by the usual rumbling noises. The oscillations, which lasted in some places for four seconds, seemed to travel from north to west. Many houses and public buildings were much shaken and injured at Velez and other small towns that suffered during the famous earthquake of 1884.

—The Austrian police at Ala, in the Tyrol, some days ago discovered in a railway carriage coming from Italy five little boys who were crying bitterly. The man who accompanied them confessed to having received the boys from their parents in exchange for olive oil and ten francs apiece. He intended taking them to Hamburg, where they were to be shipped with plaster of Paris figures to different parts of the world. The Italian police were informed and sent the boys back to Lucca, whence they came.

—In consequence of the loss which the University of Toronto has sustained in the destruction by fire of its valuable library, an influential committee has been formed in order to collect and forward to Toronto gifts of books. The Universities of Oxford, Cambridge, and Dublin, the British Museum, and other public bodies, as well as many private firms and individuals, have already offered to contribute, and the Allan and Dominion Steamship Lines and the Canadian railways have offered to carry the books free of charge.

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THE PRESENT TRUTH.

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

LONDON, MARCH 27, 1890.

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FROM *Word and Work*: Dr. Cnyler, in the New York *Independent*, expresses his strong conviction that in these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of the Divine law in our pulpits, and more "law work" in the conversion of souls. Let the rosewater pulpits preach what they will, Sinai is not an extinct volcano in Bible theology.

It is certainly appropriate that Dr. Kopp, Prince Bishop of Breslau, for whose appointment as one of the German delegates to the Labour Conference the Pope has sent his thanks to Emperor William, should be appointed president of the section of the Conference which is to report on the Sunday-rest question. In his letter the Pope indicated, as a means of arriving at the desired solution of the social question, the application of the principles of Sunday rest and religious instruction.

"PRINCESS LOUISE and the Marquis of Lorne were," said a morning paper last week, "received yesterday morning in a private audience by the Pope. They were presented by General Sir J. Lintorn Simmons. The Pontifical Court and the Guard of Honour in the anteroom were, our Rome Correspondent telegraphs, in half full dress. Her Royal Highness was received with Royal honours, and the audience lasted half an hour. After the reception of the Princess and the Marquis the Pope received their suite in his private apartment."

THE political topic of the hour is the resignation of Prince Bismarck from all of his official connection with German government. Many rumours are started one day only to be contradicted the next, but some of the certainties are, that Emperor and Chancellor could not work together, that the young sovereign has ideas hardly in line with the traditional policy of German statesmanship

and a will to try their application, and that the general impression is that the course of events in the immediate future of Continental politics is rendered additionally uncertain by the retirement of the most powerful diplomatist of Europe.

"IF therefore the light that is in thee be darkness, how great is that darkness!" And "he that walketh in darkness knoweth not whither he goeth." Only on these principles can we account for the strange fascination which draws men who have known the true light away into admiration of the hopeless mysteries of esoteric Buddhism. The wisdom of this world is truly but foolishness in spiritual things. Sir Edwin Arnold, recently editor of the London *Daily Telegraph*, and "Poet Laureate of Buddhism," is now in Japan, where, it is said, he wishes to remain. He is reported to have recently said, "I feel like a bird from a cage. I shall never go back." He said, "We Buddhists neither hope nor fear; earthquake or banquet is the same to us." He believes that Buddhism will in future inspire the life of Japan.

ACCORDING to the Scriptures, all future life for those who have died, or who shall yet die, is dependent upon the resurrection. Job was a perfect and an upright man, "one that feared God and eschewed evil," yet he was a stranger to the doctrine of the natural immortality of the soul and of going to heaven at death. When apparently on the brink of the grave, he asked, "If a man die, shall he live again?" and immediately answered his own question thus: "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job. 14:14, 15. Where he expected to wait till his change, the change to immortality, should come, is told in chapter 17:13: "If I wait, the grave is mine house." And that his hope was a hope of the resurrection is shown in chapter 19:25, 26: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

In exact harmony with Job's testimony are the words of the apostle Paul: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:16-18, 32.—*Signs of the Times*.

THE following paragraph shows that the movement among the Jews to drop the form of a service from which the spirit departed when the Lamb of God was lost sight of is growing in strength. The Bible places keeping "the commandments of God and the faith of Jesus" together, and they cannot be separated. The *Christian World* says:—

"Jewish orthodoxy in London is shocked by the proposal of the editor of *Jewish Society* to celebrate the Sabbath on Sunday, in common with the rest of the civilized world. As a matter of fact, he says, there are not ten men on the Council of the Holy United Synagogue who refrain from forbidden foods, who respect the Sabbath Day, who can read and understand their prayers in Hebrew, who attend synagogue regularly, or who really care one jot for the ancient faith they are elected to

support. If they have found it convenient to forget all about burnt-offerings, he thinks they might equally modify other parts of the old law to suit modern conditions. The laity say they cannot do this without the authority of the clergy, but the clergy, he says, have neither influence nor authority, and if a dozen of the wealthiest Jews in London resolved that the Sabbath should be celebrated on Sunday, the authority would at once be given."

2 PETER 3.—Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. The earth will be destroyed in the same sense that the original earth "perished" by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day "the elements shall melt with fervent heat," but they will not be annihilated. From those melted elements, "new heavens and a new earth" will be formed, which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isa. 60:21); and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.—From "*Prophetic Lights*."

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