

THE PRESENT TRUTH.

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

VOL. 6.

LONDON, THURSDAY, APRIL 10, 1890.

No. 8.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

THE EVERLASTING ARMS.

"The eternal God is thy refuge, and underneath are the Everlasting Arms." Deut 33: 27.

Everlasting Arms—that weaken not with years;
Everlasting Arms—that weary not with toil.
Arms—to tide us safely over all our fears;
Arms—each deadly purpose of our foe to foil.

Arms—to heal of sickness in the darkest hour;
Arms—to bring us pardon for the guilt of sin;
Arms—to shield from dangers waiting to devour;
Arms—to sweetly quell the strife that reigns within.

Arms of love and mercy, pitiful and mild,
Strong to bear us upward when the floods prevail,
Waiting to enfold each trusting, loving child,
When the tempests rage and stormy winds assail.

Arms—to part the darkness shutting in our way;
Arms—to smoothe the pathway for our trembling feet;
Arms—to ope at last the pearly gates of day,
When our pilgrimage for ever is complete.

Living, loving, healing Arms, O bear us on;
Comfort, guide, and bless us, ever with thy care.
Keep us till this sad and sinful night is gone,
Till heaven's open portals bid us enter there.

Fear not, faint not, servants of the Lord most high;
Trust His gracious care, nor pale at death's alarms;
For our God eternal is a refuge nigh;
And beneath us are "The Everlasting Arms."

U. SMITH.

General Articles.

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

BIBLE RELIGION.

BY MRS. E. G. WHITE.

THE religion of the Bible comprises not only faith but works. The Christian is not simply to believe on Christ, but to do the will of God. Genuine love to God will open the heart, and make a man liberal and charitable. He will know what it means to hunger and thirst after righteousness, and will continually desire that the power and grace of Christ shall be expressed in his life, that glory

may redound to God. Every opportunity to do good to those for whom Christ died will be sought out and improved. The love of God will transform the character, and fashion it after the lovely character of Christ. The apostle says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

In doing the works of Christ, in imitating his life, in feeding the hungry, clothing the naked, visiting the sick, in being eyes to the blind, feet to the lame, in manifesting compassion to the widow and the fatherless, we shall be manifesting the characteristics of true religion. The doing of the works of Christ will not bring remorse. If we carry out the principles of God's love for Christ's sake, we shall know genuine happiness and peace. Ambition, covetousness, vanity, inordinate affection, malice, revenge, and envy, carry with them a weight of woe. The exercise of evil passions sows a harvest after their kind that will bring no pleasure to reap. God declares that there is no peace to the wicked, and without repose of mind there can be no true happiness.

Every one who is a new creature in Christ Jesus will have new and elevated motives of action, for the Spirit of Christ within will prompt his deeds. To love God supremely and our neighbour as ourselves is genuine sanctification. Pride will be expelled from the sanctified heart, and with all lowliness of mind we shall esteem others better than ourselves. To esteem others better than ourselves is a great trial to those who are naturally self-inflated. There are many who despise those who have had advantages inferior to their own, in birth or education. They exalt their own judgment and experience, and look disparagingly upon those who have had to battle with greater obstacles. But could they see as God sees, they would have a different estimation both of themselves and of those whom they think inferior. Every step of progress that is made by those who have to battle for advancement, wins the approval of God, and we should take heed that we despise not one of these little ones, for their angels do always behold the face of the Father.

Those who are attaining to holiness,

are daily growing in love, in meekness, in patience, and in loveliness of character. As faith increases, holiness grows in the soul. As the knowledge of God is enlarged, love is increased, because God is love. The love of God is unlike the carnal attribute which fastens the mind upon the human, and leads men to neglect the service of God. There are many who have only a kind of half-way religion. At times they appear to be humble, to esteem others better than themselves; and again self rises, and their meekness is broken by impatience. Their love for God is not equal to their love for themselves, and love for their neighbour is fitful, mingled with envy, evil surmising, and jealousy. Those who are in this condition have never fully submitted their will to God's will. They should consider the example and spirit of the Captain of their salvation. He said, "I came down from heaven, not to do mine own will, but the will of Him that sent Me." When we have the mind of Christ, we shall love and work as Christ has loved and worked. When the love of Christ is in the heart, it exerts a controlling influence over the thoughts and affections.

Whatever may be our condition or position in life, it is our privilege to have the faith that works by love and purifies the soul. Faith that produces love to God and love to our neighbour is true faith. This faith will lead to genuine sanctification. It will increase our reverence for sacred things. The name of God will not be used carelessly. It is dishonouring God to speak of Him as though He were on a level with finite man. We should speak with reverence the sacred name of Christ, for, although He humbled Himself and became obedient to the death of the cross, yet he thought it not robbery to be equal with God. Let us take this precious name upon our lips with profound reverence. Some have allowed their feelings to control their judgment, in meetings for worship, and have indulged in words and attitudes that have not been in harmony with the solemn worship of God. We have heard men shout and jump, and pound the desk, and use vain repetition, and this they thought was worship to God. But it was not according to the direction or will of God. All that is

coarse in attitude or word makes the service of Christ a matter of ridicule, and brings confusion into the house and worship of God. True religion is not to be found in noise, in contortion of the body, which profiteth little, but it is made manifest in good works, and in the holy temper of the soul. Genuine sanctification will make a man calm and sensible. He will be humble, gentle, kind, forbearing, full of love,—this is the fruit of sanctification. Those who possess these graces of the Spirit will alone be counted worthy of eternal life.

So deceitful is the human heart, so skilfully do the cherished passions justify themselves, that many will pass on in deception, satisfied with counterfeit religion and fraudulent sanctification, until probation closes, and the harvest is past.

One of the chief characteristics of true love is humility. The apostle says: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." The man who has true zeal for God will be distrustful of self, and little in his own eyes. Love teaches us to be meek as well as lowly. Sanctified love will enable us to exhibit the grace of patience; it will help us to restrain impetuosity and fretfulness, so that we shall repine at nothing. Love to God and our neighbour will melt away all hatred, bitterness, wrath, malice, prejudice, envy, and evil surmising.

A Christian once said that when he reached heaven he expected to meet with three causes of wonder. He would wonder to find some that he did not expect to see there. He would wonder not to see some that he expected to meet, and, lastly, he would wonder most to find so unworthy a sinner as himself in the Paradise of God. Many who have stood in high places as Christians upon earth, will not be found with the happy throng that shall surround the throne. Those who have had knowledge and talent, and yet have delighted in controversy and unholy strife, will not have a place with the redeemed. Their hearts were not in harmony with the meekness and self-denial of Christ. They desired to do some great work, that they might be admired and flattered by men, but their names were not written in the Lamb's book of life. "I know you not," are the sad words that Christ addresses to such. But those whose lives were made beautiful by little acts of kindness, by tender words of affection and sympathy, whose hearts recoiled from strife and contention, who never did any great work in order to be lauded of men, these are found recorded in the Lamb's book of life. Though the world counted them as insignificant, they are approved of God before the assembled universe.

They are astonished to hear the words from the lips of the divine Master, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I would impress upon all Christians that patience, resignation, humility, and self-control are the fruits of real faith and love, fruits of true zeal for God. But impatience, fretfulness, discontent, and all manner of unkindness, are revealings of an unsanctified heart. What mischief false zeal has wrought in the church. Bigotry, love of one's own opinion and way, has been called zeal for God, but it is of the earth earthy. The Scripture says, "It is good to be zealously affected always in a good thing." We are to serve the Lord with the whole heart, might, mind, and strength. We are to walk faithfully in the path of His commandments, hearkening unto the voice of His word. Those who study carefully what God requires of them, and will carefully avoid what He has forbidden, will always do zealously what He has enjoined.

PROPHECIES WHICH HAVE A DOUBLE FULFILMENT.

A RETROSPECTIVE PROPHECY.

HOSEA 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." How many are there who, if they read this text regardless of the New Testament scriptures—as though those scriptures did not exist,—would take it as meaning anything but God's calling the Israelites out of Egypt? Who would see in it Christ's being called out of Egypt? Yet this text is a prophecy. It is a retrospective prophecy. More than this, it embraces type and antitype. With regard to it, and with regard to the child Jesus, Matthew says: "And was there [Joseph, with Jesus and Mary, in Egypt] until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My son." Matt. 2:14, 15. There were many things in the experience of the Israelites with regard to Egypt, that typified Christ. In the first place, Joseph's experience in being sold, in going down into Egypt, in being promoted in Egypt, etc., typified events in the life of Christ, and the exaltation that should follow Christ's humiliation. As Joseph was the temporal saviour of his brethren, so Christ was to be the eternal Saviour of many.

Christ was the angel with whom Jacob wrestled. This exalted personage bore the name of God. Jacob wrestled with God the Son, and after he had received a blessing from Him, he said: "I have seen God face to face." Gen. 32:24-30, compared with Heb. 1:8-10; Ex. 23:20-23, etc. Christ followed Israel when he went down into Egypt. He was the Rock that followed him not only in the wilderness, but also in his exile from Canaan. 1 Cor. 10:

1-4. The cloud by day and the pillar of fire by night, which followed Israel as he left Egypt, was but a token of the presence of Christ, who had been with the Israelites in Egypt; and when the Israelites left Egypt, Jesus followed them. And who can say that he did not then think of his future flight to, sojourn in, and coming out of, Egypt, typified by the experience of the Israelites? Read also John 1:1-3; 17:5, 24; Col. 1:15-19; Heb. 1:2; Acts 7:38; Gen. 1:26.

This wonderful prophecy and the application made of it by an inspired evangelist, are an illustration of the care that should be taken in searching for the sense of prophecies, which though apparently local and very limited in their meaning, are, nevertheless, full of significance, and laden with precious spiritual food. In the prophecies, as well as in nature, invaluable treasures are found where, at first, no treasures are visible.

THE COMING AND WORK OF ELIJAH.

Mal. 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

These words apply "before the coming of the great and dreadful day of the Lord," which is preceded by the signs in the sun, moon, and stars (Joel 2:31; Matt. 24:29-32, etc.); whose commencement is marked by the destruction of all sinners living upon the earth before the second coming of Christ, and whose termination is marked by the destruction of all the ungodly of every age in the lake of fire, after their resurrection at the termination of the one thousand years of Revelation 20. The beginning of this period of one thousand years is marked by Christ's second coming and the resurrection of the righteous dead. Read Isa. 13:6, 9, etc.; 24:1; Jer. 4:23-26; 25:30-38; Joel 1:15; Zeph. 1:14-18; 2:1-3; 1 Thess. 5:2, 3; 1 Cor. 15:23; Rev. 19:11-21; 20:1-9; 2 Pet. 3:7-13. This is the day "that shall burn as an oven," and in which "all the proud, yea, and all that do wickedly, shall be stubble" and shall be burned up. Mal. 4:1.

We have therefore come to the time when the coming and work of Elijah are due, and when the words of our text must have their fulfilment. Yet the Saviour shows that the words before us applied to John the Baptist. In Matt. 17:11, 12, Jesus, speaking of John the Baptist, says, "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." The Elias of the New Testament is the Greek form of the word "Elijah" of the Old Testament. It is Elijah.

How, then, can these words of the Saviour be harmonized with the fact that Elijah is to come before the second coming of Christ, unless it be by claiming that the words of our text were to have a double fulfilment? This is the only consistent view that can be taken of this matter. In many respects the first and second advents of Christ are parallel events. As Christ was to come the first time, so is He to come the second time. As the way was to be prepared for His first coming, so the way is to be prepared for His second coming. John the Baptist was the forerunner of Christ before He came the first time; so those who come in the spirit and power of Elijah, and do a work similar to that of Elijah and that of John the Baptist, shall be the forerunners of Christ as He is about to come the second time. Luke 1:12-17.

It is therefore proper to say that the words we are considering met a partial fulfilment in John the Baptist, and that they will meet their entire, their full accomplishment in those who shall prepare the way for the second coming of Christ. They were typically fulfilled in John the Baptist; they will be antitypically, emphatically, fulfilled in those who shall do a work answering to that of Elijah and that of John the Baptist before the coming of the Son of man in the clouds of heaven.

This being true, how important it is for us to derive lessons of instruction from the work and character of Elijah and of John the Baptist! Elijah lived in a time of great apostasy—of great departure from God and from the way of truth, rectitude, and holiness. The same was true of John the Baptist, and the same will be true of those who shall prepare to meet the Lord of glory at His second coming. Elijah and John the Baptist were plain, humble, and temperate men, full of faith and self-denial, and burning with zeal for God, for the honour of His truth, and the salvation of their fellow-men. 2 Kings 1:8; 1 Kings 17; Matt. 3:4; 11:18. The same noble traits of character will be seen in those who shall meet the Lord in peace at His coming. 1 Tim. 2:9; 1 Pet. 3:3; 1 Cor. 10:13, etc.

Elijah and John the Baptist engaged in a reformatory work,—in the work of restoring God's truth, and of leading men to conform thereto in their lives,—and were very jealous for God's commandments. When Ahab met Elijah, he said unto him, "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the Lord." 1 Kings 18:17, 18. And John the Baptist vindicated God's holy law even in the presence of Herod, endeavouring to persuade him to honour it by forsaking his sins. Matt. 14. The same will be true of those whom these holy men of God prefigured. They will keep

and vindicate God's commandments, and will restore the paths to dwell in by keeping and teaching God's holy Sabbath with the rest of the moral law, and with the faith or Gospel of Jesus Christ. To them it is said, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:12-14. Of these it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12-14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. D. T. BOURDEAU.

"WASH ME, AND I SHALL BE WHITER THAN SNOW."

FATHER, thy grace impart,
O cleanse my sinful heart,
And make me as thou art,
Pure and clean.
I long, my Lord, to be
Spotless like unto Thee.
O purify thou me,
Till midst the cleansing fire
Thy face is seen.

Father, there's so much dross,
How heavy seems the cross—
The turmoil and the loss!
How dark the night!
How can I walk, I pray,
Along so dark a way,
Till dawns the light of day,—
The bright eternal morn
Of endless light?

"My child, I know each care,
Each grief thou hast to bear.
But didst thou ever wear
A thorny crown?
Hast thou e'er borne for me
The half I've borne for thee
On rugged Calvary,
While angels veiled their eyes
Mid nature's frown?"

"If thou these things endure,
They shall but make thee pure,
And thy reward is sure
In that great day,
When, like a burning scroll,
The heavens above shall roll;
Then shall thy fainting soul
Rise as on eagle's wings,
And soar away."

L. D. A. STUTTLE.

POOR IN SPIRIT.

"BLESSED are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. Jesus here pronounces a blessing upon a certain kind of poverty. If it was poverty in earthly goods, most of us could confidently claim the blessing. If the blessing was pronounced upon those who have poor memories, or poor education, or poor health, then how many more could readily lay claim to the

promised blessing. But none of this kind of poverty is meant.

It is poverty of *spirit*. Can it be possible that Jesus here pronounces a blessing upon all those who have but little, or are entirely destitute, of the Spirit of God? If this were so, then what multitudes would come in as claimants for this blessing. The Word of God presents a richness or fulness of the Spirit of God as attainable by all, and of the greatest value. Blessed indeed are those who are rich toward God in this respect.

Then what kind of spirit poverty is it which Jesus announces as blessed? It must be the spirit of the world, the spirit of Satan, the spirit that now worketh in the children of disobedience. It is that spirit which has for its fruit "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like." They that possess the spirit that leads to such manifestations, "shall not inherit the kingdom."

Nature abhors a vacuum, and so does grace. If a human soul will pour out all this evil, worldly, selfish, proud, Satanic spirit, by true repentance, the only way in which it can be poured out, then exercise faith in the Lord Jesus for pardon and cleansing, then God, according to His good-pleasure, will fill all the emptiness of that soul with the fulness of His Holy Spirit. Then the spirit of pride, self-sufficiency, boasting, and self-conceit, are gone, and a humble, lowly, trusting, loving, meek, and quiet spirit comes in. This, in the sight of God, is of great price. Such are rich, indeed, rich toward God.

Let us all seek more diligently for this kind of riches, so precious and valuable even in this world, so highly esteemed in heaven, and which will never be taken away from us, but will increase by the rule of compound interest in the ages to come. H. A. ST. JOHN.

FIRST-FRUIT.

HAVE you ever watered and tended a little plot of ground? Have you watched the growth and development of the tender leaf, the opening bud, and, last of all, the fruit slowly maturing, until at length the stem stood crowned with clusters of ripe, luscious berries? You may have felt impatient at the slow growth, or fearful of drought or blighting frost; still you *knew* the laws of nature could not fail, and that under favourable conditions you would some day reap a harvest; for has not God promised, "While the earth remaineth, seed-time and harvest . . . shall not cease"? Gen. 8:22.

Are you a labourer in the Lord's vineyard? Have you with tears scattered the precious seed? Have you watered it with prayers, and waited long for the

first-fruits of your endeavour? There are laws of growth in the spiritual, as well as in the natural world. You may tend and cultivate your garden, yet all your care cannot produce a single green leaf or scarlet berry. The growth of vegetation is a constant miracle, possible only to the great Creator. And so it is in spiritual work, the labour for souls. The great apostle to the Gentiles said: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6, 7.

It is for us to sow the precious seeds of truth "beside all waters," offering the prayer of faith that the Lord of the vineyard will grant an abundant harvest. Do we behold the first-fruit of our efforts? We may then thank God and take courage; for each new soul brought to a knowledge of the truth will, under God, prove a "fruit yielding seed;" and thus the good work will go on in ever-increasing ratio, until the Lord of the harvest shall come and claim His own.

"Ours to sow the seed in sorrow,
Thine to bid it spring and grow;
And the golden days of autumn
Will a precious harvest show."

MRS. A. W. HEALD.

LIFE A BLESSING.

IN the promise of eternal life is included all joy, all good, all blessing. All good, and that to eternity, is intended in the expression, *eternal life*. In the state of death there is exemption from pain; but without life there is no actual enjoyment of any good. Hence, inspiration counts the continuance of even the present life a blessing. If death introduced us to the better life, it could hardly be esteemed a mercy to have the present life prolonged; but the Scriptures represent this as a mercy.

Epaphroditus, Paul's companion in labour, was sick nigh unto death; "but," said the apostle, "God had mercy upon him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Phil. 2:27.

Now Epaphroditus would doubtless have inherited eternal life at the resurrection, had he died at that time, "because for the work of Christ he was nigh unto death;" still the continuance of the present life, notwithstanding its burdens and sorrows, was a mercy. There is nothing desirable in death, except it be in its release from wearisome labour and pain. Therefore life, even with its mixture of sorrow, is preferable to death.

Even Job, though sorely afflicted, thought he might take a little comfort in this life, if his friends would let him alone, and not by their words add to his affliction. Said he, "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." Job. 10:20, 21. If it were true that death would introduce the good

man into heaven, his language is about equivalent to this: "Do let me alone, and let me take a little comfort, before I go to heaven."

The truth is, death is the enemy of our race. It was introduced through sin; and there is no positive good in it. To be reprieved for a time from the grasp of the dread monster, is a mercy.

Let us live as long as we can; and when the approach of death can be no longer delayed, let us "come to the grave in a full age, like as a shock of corn cometh in its season," fully ripe.

R. F. COTTRELL.

THE EARTH'S FUTURE.

A DISCUSSION has recently taken place in the columns of the press, started by a letter in *The Times*, on the probable failure of the earth's fertility, owing to the artificial exhaustion of the soil in the process of cultivation. The teachings of Leibig give countenance to such an idea, and we remember that *The Times* several years ago drew an alarming picture as to the using up of the *humus*, or vegetable mould, which is necessary to agriculture. The poet has described, as in a vision, how

"Ships were drifting with the dead,
To shores where all was dumb."

But, although it is argued at some length that we are on the very verge of the long decline—the down-grade of the earth's physical history—it is admitted that the complete descent must occupy an enormous period of time. If time be allowed, of course the descent must be a greatly prolonged phenomenon. But will such time be granted?

As might be expected, there are those who believe that there are compensatory forces at work, which will serve to maintain the earth's fertility, so long as the solar heat remains undiminished. On this latter point there is a general concession that the sun will ultimately lose its splendour and its power, and with its decline the solar system will become a desolation. Thus it is acknowledged that, from one cause or another, at some period as yet undetermined, the glory of this world will absolutely pass away. The date may be nearer or more remote, but earth cannot "with eternity endure."

Science scans the prospect so far. But Revelation is more precise, and brings the subject closer home, telling us that the final scene will not be ushered in by "slow gradations of decay." The human race will not find the earth ceasing to sustain them. On the contrary, there is the covenant, with the rainbow for its token, that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." All things will continue "as they were."

But there is a day fixed, and a veritable hour, when the present order shall terminate. In the meantime, science and Revelation agree that "the things which are seen are temporal." Beyond

all, the children of God look, according to His promise, for "new heavens and a new earth, wherein dwelleth righteousness." Unto the last hour the earth shall yield her fruit, and the husbandman shall gather in the harvest. So fair shall all things be that men shall be crying "peace and safety" in the very hour of doom. So rose the sun on the Cities of the Plain. The birds sang among the branches, and the flowing waters flashed in the sunlight; but in a moment all was changed, and the catastrophe was accomplished.—*Christian*.

SENSATIONAL EVANGELISM.

DR. THAIN DAVIDSON, in one of his latest discourses, frankly denounced as detestable the way in which some well-meaning but foolish people speak as though depth in depravity were the most fitting qualification for receiving the Gospel. "By some street preachers, and in certain mission-halls, things are said that are fitted to convey the impression that, other things being equal, drunkards, libertines, and profligates are positively more acceptable to God than those whose lives are morally pure; and if some vile wretch has been picked up out of the gutter of bestiality, and persuaded to utter the Gospel shibboleth, he is trotted out before the community as a living proof that, compared with the better classes of society, thieves, adulterers, blacklegs, and villians of every kind, are very near the kingdom of God. I call this a hideous and blasphemous burlesque of the Gospel. It is high time the notion were for ever exploded, that a man must be a rake before he can taste the joy of true conversion; and that human hearts, like boots, must be smeared and blackened before they are polished. This sensational evangelism is as hateful as it is unscriptural."

THE BEST EXAMPLE.

I REMEMBER my first copy-book when a child. I got through the first line fairly, having the master's copy well under my eye. The second line, however, was a copy of my first, and the third a copy of my second. And so on. When, therefore, I got to the bottom of the page, there was very little likeness between my writing and that of the accomplished penman who wrote the line at the top of the page. In Christian work we have been doing something very similar to this. The first disciples copied the Master, the succeeding age copied the disciples, the third age copied the second, and so on. Accordingly, in some parts of the world, there is very little similarity between the work last done and that which was first done. The Christian needs, therefore, to be constantly reminded that he must copy the first line. He must not copy his neighbour, nor his own earlier efforts, but look straight away to the Great Model.—*Dr. Pentecost*.

The Home.

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

WHEN YOU'RE IN ROME.

If you're weak and vacillating, have no will to call your own;
If you're lacking in ambition, and deficient in "backbone";
If you'd rather take things easy (make of life a pleasure trip),
And don't care to mount the ladder, all the other proverbs skip;
Stick to this one, gentle reader, 't is a maxim made for you;
"When you are among the Romans, do just as the Romans do."

To be odd and independent, doth require courage great;
To defend the right, will often call forth bitterness and hate.
Sneers and jeers await the hero who doth dare his voice to raise
'Gainst the easy-going Romans and their cheerful Roman ways.
Lest you'd have unpleasant language spitefully addressed to you,
"When you are among the Romans, do just as the Romans do."

When you've grown somewhat accustomed to the Roman's easy life,
You will scarcely care to figure as a hero in the strife;
You will fold your hands and murmur, with a smile upon your lip,
"I should like to be a hero, but I think I won't this trip."
You will chloroform your conscience with a soothing word or two;
"When you are among the Romans, do just as the Romans do." —Sel.

"IN ENGLAND, NOW."

THIS ancient stile, this rude unchiselled slab of stone, seems to mark the limit of the busy world. Behind lie the broad pastures and brown sweeps of ploughed land of this pleasantest of Mendip valleys; before are the sunny fields and peaceful orchards of the slopes of Sleepy Hollow. Looking back across the landscape the eye discovers few signs of spring time even yet. There are patches of colour in the meadows, where the grass begins to brighten in the sun of March. A purple haze broods among the branches of the elms, and about their rugged feet are playful lambs that frolic round their staid and sober mothers. The dark boughs overhead are covered with a wealth of blossom, and the bare, dismantled hedges show, when nearer seen, innumerable points of light where the brown buds are breaking into green.

A stronger touch of colour marks an elder-tree, in leaf already, and the wandering clematis has long been bright with tufted green. But it is down yonder in the Hollow, when the sun is hot upon the sheltered slopes, that bolder signs are seen of spring's returning. On the rude steps of stone lies a handful of neglected wild flowers—primrose and daffodil, violet and celandine—strewn idly here, perhaps by the children gathering even now fresh plunder in the lane that leads beyond the well. Along the

hedge of the orchard the bright foliage of a score of plants is opening fast. Primroses look shyly out among their fresh young leaves. Shining blades of arum show among the dark stems of the blackthorn, and fronds of hartstongue, bright all the winter through, droop their broad ribbons down the bank.

And among the fields below, in the still leafless hedgerows and in every way-side elm, the birds fill all the air with gladness. No strangers yet have joined the chorus. The chiffchaff's cheery note is still unheard; no blackcap carols in the tangle of the coppice. But over the hillside pasture sings the soaring lark. A tuneful robin sings in every tree. Among the apple-boughs the chaffinch all day long answers in rhythmic strains a score of musical companions. A yellowhammer in the hedgerow shyly tries his long unpractised ditty, now leaving it unfinished; and now with fresh essay he carries his simple rondel to its close. High up among the topmost boughs of a tall elm has sounded since the dawn the magnificent anthem of the prince of singers—

That's the wise thrush: he sings each song twice over
Lest you should think he never could recapture
The first fine careless rapture!

—*Daily News.*

THE POINTS OF A TRUE GENTLEMAN

IN a recent address at the Polytechnic, Regent-street, Archdeacon Farrar offered suggestions as to the mode in which Christian men should comport themselves in ordinary every-day life. To this end he excluded from the idea of a gentleman everything that was merely superficial and finical; a man might study etiquette for a thousand years, and yet not come within a thousand miles of the true ideal. Wealth has nothing to do with it, nor dress, no man can be made a gentleman by a dancing master or tailor. He had seen as true gentlemen among shepherds on Highland hills, among peasants in Irish huts, and among workmen, as in palaces. Neither birth, nor rank, nor genius had anything to do with it. Among the elements which contributed to this fine character were self-respect, as distinguished from self-conceit, and selfishness. Instead of pushing to get the best place and heap up riches for himself, one of God's gentlemen will make himself busy in helping others. Among other illustrations, he noticed an act of courtesy by General Robert Lee, who gave up his place to a poor old woman in a car, and who, when the officers surrounding him, rose, and offered to him their seats, replied, "Gentlemen, as none of you can find room for a poor old woman, you certainly cannot find room for Robert Lee," and left the car.

One important element was self-control. The bishop who took offence because Chrysostom put before him a dish of plain food, such as he was himself ac-

customed to eat, and who resented it saying, "I'll cook a dish for him," following up that threat vindictively through life, was referred to as evidence that a man may be a nominal Christian, and yet not rise to the greatness of not bearing a grudge. He contrasted with this the conduct of Pericles, the prime-minister of Athens, who, after being followed to his home by one who kept publicly reviling him, gave this direction to his servant, "Take the torch and light the gentleman home." The magnanimity of Abraham in his treatment of Lot, and the self-possession of St. Paul in the presence of his judges were dwelt upon. The principles of real Christianity were the underlying principles of true gentlemanliness, and, reverently, the Archdeacon did not hesitate to adopt a statement which he had somewhere met with that Christ was "the first true gentleman that ever breathed," for in Him the qualities which contributed to that character were manifested in absolute perfection.

GETTING OUT OUR COAL.

THE special correspondent of the *Daily Telegraph*, writing from Wigan during the recent coal strike, thus described the work of the miners:—

How few of those who live in London or in the South of England distantly realize the labour and the danger involved in digging what have been euphemistically called black diamonds! The pulsating throb and whirr of modern workshop and mill, forge and loom, are due to coal. For the genial glow and warmth of the English fireside we all are the colliers' debtors. Rough, grimy toil is the miner's fate. The ancient hewers of wood, heavy as their lot in life was supposed to be, were lightly burdened compared to these, their successors in this nineteenth and most Christian century. Working in an atmosphere more noxious than London sewermen, and hazardous as a powder-mill, their task it is to get the coal which awakes and keeps in motion so much of the industrial life of our civilization. Blacker and more grimy than a chimneysweep, whose avocation is light and genteel compared to his, the labour-scarred collier moils, stripped for duty like an old-time sailor in battle, or a galley-slave. An undersized, square-set, stout-hearted, rough lot of men they are, but full of bulldog English pluck and resolution, prodigal of their lives in seasons of peril to save fellow-creatures from death, or rescue the maimed and suffering when accidents happen in the pit.

Now, with all the risks and drudgery, a collier's best average wage in England, doing a ten hours' shift, amounts to but 6s. a day. Out of that 1s., as will be seen later, must be deducted for various minor charges devolving on him when at work. If it is borne in mind that from the nature of his occupation, there

are times and situations when the turn out of coal is necessarily very limited, then it will be seen that even six shillings does not represent a fair average spread over, say, six months. "Show me a country where women are employed at coarse manual labour, and I show you one where men are overwrought and underpaid," might, I submit, be taken as a text by a political economist. Few who have travelled will be able to recall many instances to the contrary. It is to the credit of man's nature that he prefers to save the gentler sex from rough and trying physical employment. In this, the heart of Merrie England, there are nigh 50,000 poor women working at the pit heads, hauling trucks, shovelling, loading, and emptying coals. Begrimed like colliers, clad more like men than women—the one short ragged skirt emphasizing rather than concealing the trousers—they drudge late and early. It is work, for the most part, more fit for beasts of burden than human beings, and I fear cannot but unsex the women.

"HE CAN TOIL TERRIBLY."

THAT is what an opponent said of Sir Walter Raleigh. It is true of all great men. They have simply gained their positions by thoroughness and diligence—by "toiling terribly." Sir Isaac Newton said that the only point in which he was superior to others was this—that he had a power of concentrating his attention. That great scholar Erasmus could not afford, when a boy, to buy a torch, so he read by moonlight. John Milton, when quite a youth, had mastered Latin, Greek, Hebrew, Syriac, Italian, and French. When studying at St. Paul's School, his ardour for knowledge was so great that he rarely went to bed before twelve o'clock. So all great men have achieved success by unswerving diligence.

The grand old German Emperor, William I., was not by any means a genius; but the secret of his power lay in tireless perseverance. Although he climbed to the giddiest heights of glory, he remained to the last a simple, faithful, hard-working man. A friend says of him:—"When I passed the palace at Berlin night after night, however late, I always saw that grand Imperial figure standing up beside the green lamp, and I used to say to myself, 'That is how the Imperial Crown of Germany was won.'" Three thousand years ago Solomon said, "Whatsoever thy hand findeth to do, do it with thy might." And he also prophesied: "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men."—*The Young Man.*

SELF-CONSEIT is the very daughter of self-will, and of that loud cry about I, and me, and mine, which is the very bird-call for all devils, and the broad road which leads to death.—*C. Kingsley.*

Health and Temperance.

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

A DOCTOR'S STORY.

DEACON ROGERS he came to me;
"Wife's a-going to die," said he,
"Doctors great, an' doctors small,
Haven't improved her any at all.
Physic and blister, powders and pills,
And nothing sure but the doctors' bills!
Twenty old women with remedies new
Bother my wife the whole day through;
Sweet as honey, or bitter as gall,
Poor old woman, she takes 'em all:
Sour or sweet, whatever they choose,
Poor old woman, she daren't refuse.

"So she pleases whos'er may call,
An' Death is suited the best of all.
Physic and blister, powder an' pill—
Bound to conquer, and sure to kill."
Mrs. Rogers lay in her bed,
Bandaged and blistered from foot to head,
Bandaged and blistered from head to toe;
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physic of high and low degree,
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light and water and air.

I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powder and pills,
Catnip, boneset, syrups, and squills,
Drugs and medicine, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.

Deacon Rogers he came to me;
"Wife's a-coming round," said he.
I re'lly think she will worry through—
She scolds me just as she used to do.
All the people have poohed and slurred,
All the neighbours have had their word;
'T was better to perish, some of 'em say,
Than be cured in such an irregular way."
"Your wife," said I, "had God's good care,
And his remedies—light, and water, and air.
The Deacon smiled, and bowed his head;
"Then your bill is nothing," he said.
"God's be the glory, as you say!
God bless you, Doctor! good day! good day!"
—*Carleton.*

EUROPEAN INTERCOURSE WITH AFRICA.

IN the *Contemporary Review* for March, Mr. Joseph Thomson has a paper on this subject, in which he treats of the traffic in slaves, and then of the introduction of commerce. In answer to the question, "What has been the character of this so-called legitimate commerce?" he says:—

It consisted, to an enormous extent, of a traffic in vile spirits and weapons of destruction—the one ruining the buyers, the other enabling them to slaughter their neighbours. It is a trade which commenced in congenial union with that in slaves. In exchange for Africa's human flesh and blood, the best England could give was gin, rum, gunpowder, guns, and tobacco. With these combined we intensified every barbarous and bloodthirsty propensity in the negro's nature, while arousing new bestial appetites calculated to land him in a lower depth of squalor and degradation. . . .

The result of this state of matters is

that the diabolical work commenced by the slave trade has been effectually carried on and widened by that in spirits. I for one am inclined to believe that the latter is producing greater—and what are likely to be quite as lasting—evils than the former. The spirit traffic has a more brutalizing effect; it more effectually blights all the native's energies, it ruins his constitution, and, through the habits it gives rise to, his lands are left as desolate as after a slave raid. . . .

The ships which trade to Africa are loaded with gin out of all proportion to more useful articles; the warehouses along the coast are filled with it. The air seems to reek with the vile stuff, and every hut is redolent of its fumes. Gin bottles and boxes meet the eye at every step, and in some places the wealth and importance of the various villages are measured by the size of the pyramids of empty gin bottles which they erect to their own honour and glory, and the envy of poorer districts. Over large areas it is almost the sole currency, and in many parts the year's wages of the negro factory-workers is paid in spirits, with which they return home to enjoy a few days of fiendish debauch.

Outside such towns as Sierra Leone and Lagos, which, thanks to special circumstances, form small oases in the wild wastes of barbarism, not the slightest evidence is to be found that the natives have been influenced for good by European intercourse. Everywhere the tendency is seen to be in the line of deterioration. Instead of a people "white unto harvest" crying to the Churches, "Come over and help us"; to the merchant, "We have oil and rubber, grain and ivory—give us in exchange your cloth and your cutlery;" or to the philanthropist, "We are able and willing to work, only come and show us the way"—in place of such appeals, the one outcry is for more gin, tobacco, and gunpowder. To walk through a village on the Kru Coast is like a horrible nightmare—the absolute squalor of the huts, the uncultivated lands, the brutality and vice of their owners, is without a parallel in the untouched lands of the interior. There, women and children, with scarcely a rag on their filthy besotted persons, follow one about eagerly beseeching a little gin or tobacco. Eternally gin and tobacco, hardly the slightest evidence of a desire for anything higher.

Our West African settlements, instead of being, as they should, bright jewels in the crown of England, are at this day—thanks to our methods of dealing with them—standing monuments to our disgrace. Everything tending to the elevation of the unhappy people who inhabit them has been blighted. We have done everything in our power to suppress all habits of industry and stop the development of the resources of the country. We have made sure that no healthy tastes, no varied wants, should be aroused. The result is now seen in

the backward condition of the settlements, and the fact that the West Coast negro has been transformed into the most villainous, treacherous, and vicious being in the whole of Africa.

That a similar downgrade result is likely to be the outcome of the opening up and exploration of East Africa is only too apparent. Some three years ago, in lecturing on Africa and the liquor traffic, I had occasion to draw a happy contrast between the beneficial results on the East Coast under the Mohammedan rule of the Sultan of Zanzibar, and the deleterious effects of the European rule on the west side of the continent. Since that time a great political change has come over the Eastern region. The Germans, after shamefully setting aside the rights of the Sultan, have commenced their civilizing career. Towns have been demolished and hundreds of lives sacrificed. Our mission stations and all the carefully nurtured germs of thirty years of unselfish work have been more or less blighted.

It would be something if we could think that we had seen the worst; but we cannot forget that the Germans are almost the sole manufacturers of gin, that their merchants are quite as keen to make money as ours, while considerably behind us in their views as to native rights; and when, in addition, it is remembered that at the Berlin Conference it was the Germans who strenuously opposed the prohibition of the liquor traffic on the Congo and the Niger, we cannot by any means be hopeful of their future action in their newly-acquired territories.

It is indeed almost certain that, as soon as they have pacified the natives by means of copious blood-letting, they will continue their work of civilization by the introduction of the gin traffic which the late Mohammedan ruler prohibited. They will find a ready market, for palm wine has already inoculated the inhabitants with a taste for intoxicating liquors. In a few years the work of the Fatherland will be made manifest to the world by a great development in the value of the imports to their new conquest, which, to those who can read between the lines, will be a measure of the rate at which the ruin and demoralization of the natives is proceeding.

AN INDICTMENT.

"I LOOK around me, not here in England only, but also through all the world, over dependencies upon which the sun never sets, and I see the frightful, the intolerable evidences of the devastation wrought by one fatal sin—the sin of drunkenness; and that sin caused by one fatal product—alcohol diluted in intoxicating drinks. I am unable, I have not the heart, to-day to touch on one-tenth or one-hundredth part of the proofs which demonstrate to every serious mind at all acquainted with the facts the awful importance of this question. Focus the lurid gleams

which flash upwards from this pit of destruction, and you will see how frightful is the glare. Track the subterranean ramifications of this evil, and you will see how the whole nation, the whole empire, is undermined; how every tread we take is over fire, ever bursting through the treacherous ashes.

"It is matter not of assertion, but of sternest demonstration, that the drink traffic causes the most amazing waste of our national resources; that to it are due, mainly and almost exclusively, the worst phenomena of pauperism; that it causes seventy-five per cent. of those melancholy cases of domestic ruin which fill our police courts; that it contributes enormously, both directly and indirectly, to the hideous social evil; that but for it, on the testimony of nearly every judge on the bench, crime of violence would well-nigh disappear; that it is the cause, both directly and indirectly, of a most terrible mortality; that it chokes our prisons, madhouses, and penitentiaries; that it creates an hereditary taint which makes life a curse to a stunted population; that because of it thousands, aye, tens of thousands, of miserable men, and yet more miserable women, and poor little children, most miserable of all, lead lives of such squalor and anguish as only they who have witnessed can conceive; that it devastates the humanity, and blights the bodies and souls, not only of 600,000 drunkards, but of the millions which their ruin drags down to shame; that it frustrates our religious efforts at home; that it destroys and ruins our mission efforts abroad; that it is the chief bane and ruin of our homes; that it is the darkest stain on the glory and prosperity of our nation.

"Exaggeration, gentlemen! There is not one word of this indictment which is not true to the letter; not one word of it which is not capable of the most rigorous proof which evidence can establish and statistics contain. And unless it be exaggeration to say twilight when we mean midnight, then it is none to say the blackness of its darkness could only be represented in such colours as when some mighty painter dips his pencil in the hues of earthquake and eclipse."—*Archdeacon Farrar.*

HYGIENE FOR THE YOUNG.

CHILDREN should be taught to stand straight, to hold up the head, with the chin down, to throw the shoulders back, to keep the stomach in, and to stand on both feet, not bear all the weight of the body on one. It is excellent practice for any one to walk with a good-sized book on the head, and children are benefited by practising every day, gradually increasing the weight. Show them how to breathe. Tell them that, in order to get their lungs well filled, they must lift the chest, and lower it to send the air out, and that they cannot do so by breathing just below the throat, but

must make use of the great muscle, the diaphragm, that is just below the lungs. Then show them how important it is that clothing should always be loose, and tell them what the results will be of compressing the organs. A teacher must wear her own clothing properly, however, before she can teach others to do so; and often her example will influence a pupil more than any amount of talking. If all these things are taught them, they will be healthier girls and boys and better women and men than if you allow them to sit and stand in a crooked position. Look among the men and women around you, and you will be surprised to find that not more than one out of every hundred will stand or sit as he should.—*Sel.*

RELAXED THROAT AND SMOKING.

MOST of the leading actors in London are said to suffer from a relaxed condition of the upper part of the throat. This, in the opinion of Sir Morell Mackenzie, is brought on entirely by smoking. His view is confirmed by the remarkable fact that, while actors suffer very much from congestion and relaxation of the pharynx, actresses are very rarely afflicted in that way. Ladies who feel inclined to fall in with the present craze for "aping men even in their weaknesses," are advised to beware even of "toying with the cigarette." Some, it has been observed, only smoke with their lips, taking care that very little smoke passes the barrier of the teeth; but Sir Morell Mackenzie warns them that no lady who cares about her voice should expose it even to that slight risk.

WRITING in the *Mother's Companion* on "What Shall We Drink?" Elizabeth Martyn says of tannin, the active principle of the tea leaf: "Tannin hardens the albumen in the stomach, and makes the food tough. It is used by tanners to turn skins into leather, but is not, therefore, adapted to digestive purposes." Of both tea and coffee the writer says that "those who have the care of children should keep them ignorant of the taste of anything that will hinder their present and future development."

A SAN FRANCISCO telegram states that Gabriel, an old Indian, whose death at the age of 150 years was announced a few days ago, was undoubtedly as old as he made himself out to be. He never used intoxicating liquor or tobacco in any form.

MR. RUSKIN has two great aversions—tobacco and stupid people. So marked is his dislike of the weed that those of his friends who indulge in it fumigate and scent themselves before approaching the "Master."

THE German Reichstag has asked the Government to consider how the drink traffic may be suppressed in the German colonies.

THE PRESENT TRUTH.

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

LONDON, APRIL 10, 1890.

THE SANCTUARY AND ITS SERVICE.

(Continued.)

WE have briefly traced down the history of the sanctuary of the former dispensation. St. Paul declares that the first covenant had a "worldly sanctuary." Heb. 9:1. This worldly sanctuary we have already found consisted of the tabernacle erected by Moses, and the temples built by Solomon, Zerubbabel, and Herod, the last of which existed when our Lord was on earth, and at His death its veil which separated the holy from the most holy place was rent in twain from top to bottom (Matt. 27:51), and finally, in A.D. 70, that sanctuary was completely destroyed by the Roman armies under Titus.

The ministration of this sanctuary we have been describing was performed by an order of priesthood specially appointed of God to do that work. The law regulating the priesthood required that a priest should be of the tribe of Levi. This ministration consisted of two parts: first, the daily service in the first apartment, or holy place, which was performed day by day throughout almost the entire year (Heb. 9:6), and second, a special ministration in the second apartment, or most holy place, into which the high priest entered once in each year (Heb. 9:7), and there offered blood for himself and for the errors of the people. The day upon which this annual service was performed in the most holy place was called the day of atonement, and fell each year upon the tenth day of the seventh month. Lev. 23:27. The regular ministration in the first apartment consisted of the daily morning and evening burnt-offering (Ex. 29:38-42), the burning of sweet incense on the golden altar every morning and evening (Ex. 30), the additional work performed on the Sabbaths of the Lord, and on the annual sabbaths, new moons, and feast days, and the ministrations in behalf of individuals as they presented their offerings throughout the year.

The most important part of the priests' service in the holy place was that which related to the individual offerings which "consisted of several solemn and impressive steps, chief among which were the following: When a person had sinned, he procured for himself such a victim as the law prescribed, which was to be put to death in his stead. This victim he brought to the priest, to the door of the tabernacle. He then laid his hand upon the head of the victim, and confessed over him his sin, through which act his sin was considered as transferred to the vic-

tim. With his own hands he then took the life of his offering, a most striking confession that through his sin he was worthy of death; and the priest took of the blood, and dipping his finger therein, sprinkled it seven times before the Lord, before the veil of the sanctuary, as near as he could approach to the ark till the great day of atonement. Thus was the sin transferred, first to the victim, and then through its blood to the sanctuary itself, and the transgressor went free." The ministration in the first apartment was thus carried forward throughout the year. "Day after day, week after week, and month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law." There was thus a continual transfer of sins from the people to the sanctuary through the year. This, however, was not the final disposition of sin.

We have already called attention to the fact that in the most holy place within the veil was there the ark of the testimony. Ex. 25:21. This testimony was the writing of God upon tables of stone (Ex. 31:18), and this writing consisted of the ten commandments (Deut. 4:13) and these ten commandments contain the principles of God's law. His law is the embodiment of perfection. Psa. 19:7. Sin consists of its transgression (1 John 3:4), and "by the law is the knowledge of sin." Rom. 3:20. Glancing one step further we see that the penalty for transgression was death. Rom. 6:23. So when man violated the principles of God's law he thereby forfeited his own life and thus plunged himself and all his posterity into death. When man became involved in sin he was confronted with the law at every turn which demanded his life and pronounced him guilty before God. Rom. 3:19. This was all that a broken law could do, however perfect it was in its character. To the one who had transgressed, it could simply say, Thou art a sinner, and death is thy portion. Had there been no provision made whereby man could be brought back from his fallen condition, the death pronounced would have been eternal, but in the promise of a Redeemer man found hope, and while the law shewed to man his guilt and his hopelessly lost condition unless he obtained help from some source outside of himself, it also led him to the Rock that was higher than he, where he found the forgiveness, peace, joy, and salvation, that he so much needed. In his lost condition he was under the law (Gal. 4:5), pronounced guilty by it (Rom. 3:19), and condemned to death; but when by living faith he saw the great Sacrifice of Calvary he was no longer

under the law (Rom. 6:14), but under grace. He was by faith in that sacrifice made free from sin, became the servant of God, having his fruit unto holiness and the end everlasting life. Rom. 6:22. Had that law which was spoken by the Lord from heaven, written on the tables of stone, shut up in the ark which was sacredly kept in the most holy place of the sanctuary, never been broken, man would have secured eternal life through obedience to it, and so would never have needed a Saviour. But man failed and by him the Divine law was broken, and being broken it "could not justify the sinner." Rom. 3:20. Justification if ever secured must come through some agent outside of the Divine law—an agent who was blameless, and in whose life and character the law could discover no blemish; an agent greater than the law itself, who would voluntarily pay the penalty of the law transgressed, in man's stead, thus vindicating the justice of God and making possible the justification of him who believeth in Jesus Christ. Rom. 3:26. Such an one was found in the Man of Calvary "who gave Himself a ransom for all." 1 Tim. 2:6. He was "the Lamb slain from the foundation of the world" (Rev. 13:8), though not actually slain till "the fulness of the time was come." Gal. 4:4; Rom. 5:6.

Provision, however, was made whereby fallen man while waiting for that fulness of time to be reached could show his faith in the great sacrifice that was to be made for sin. That provision consisted of the sacrificial system introduced when man fell. It demanded of the sinner a substitute whose blood he should shed, by which act the sinner made solemn confession that he himself was worthy of death, and that by living faith he accepted the provision made whereby he could escape the penalty of the broken law and finally secure the life which had been forfeited by sin. And so all penitent believers from Adam to Moses, and thence to Christ, shewed their faith in Him who was to come, by the offerings they made and the blood they shed. Their offerings were but the figure, yet they prefigured the fact; they were the type, but they looked forward to the antitype. That sacrificial system began at the fall, but under the Mosaic economy we see it more clearly defined, more completely arranged and so with greater distinctness it seemed to shadow forth the work of the world's Redeemer, the Son of God.

We have already seen that this system was connected with the sanctuary service. When the sinner who had broken the law of God which was in the ark desired to be freed from that sin, there were certain well-defined steps for him to take.

1. The sinner was to bring an offering (Lev. 4:3, 13, 14, 22, 23, 28).

2. His sin was to be confessed (Lev. 5:5), and he was to place his hands on the head of his victim and then take its life. By this act, when it was done in faith, his sin was transferred from himself to his offering.

3. The blood thus shed was taken by the priest, carried into the sanctuary, and sprinkled before the vail before the ark. The sinner's forgiveness was thereby secured, his sin was transferred from himself to the victim, and thence through its blood to the sanctuary, and lodged there. And so throughout the year penitent believers availed themselves of these provisions and secured the forgiveness of their sins, not by the offering they made, but by their faith in Him who was typified by those offerings. The disposition which was made of the sins thus transferred from the sinner to the sanctuary will be considered in the next paper.

D. A. R.

CONVINCED, BUT NOT OBEDIENT.

If all who stand to-day fully convinced of the truth would immediately obey it, how prodigiously would it swell the ranks of commandment-keepers. Those who have had much experience in preaching the Word know that the hard spot in the battle is to induce men to commence the practice of Christian duties that are urged upon them, even after they are persuaded that the Word of God demands it at their hands. To convince the judgment, is a comparatively easy work; to lead men to that which is the vital part of conversion, a reformation of life, is a more difficult matter.

To openly acknowledge the claims of duty, to avow a clear understanding of what God's law requires, and yet refuse to obey, is a position so strange, so presumptuous and indefensible, that few are willing to own that that is where they stand. Multitudes, as it is easy to see, are fully convinced of the truth, who will not in so many words acknowledge it, yet some in unmistakable language confess their true position. Thus a friend writes:—

"For about six months I have been reading on the Sabbath question, and it has fully convinced me that the seventh day is the only day to keep and conform to God's commandments. It may be that I never shall keep the seventh day as the Sabbath; but notwithstanding this, I freely confess that the seventh day is the only true Sabbath to keep."

If others would be as frank in the expression of their views, we think there would be many more testimonies to the plainness of the Sabbath truth. But how shall we account for his words when he says, "It may be that I never shall keep the seventh day as the Sabbath"? Why not keep it? Since you see and acknowledge that God requires it, why not?

Such a position under such circumstances is a most inexcusable and dangerous one. What excuse will such persons render for their course in the great day of accounts? Others who refuse to keep the Sabbath profess to have some reason for so doing. They take those things for reasons which of course are no reasons, and no doubt force their consciences to the acceptance of excuses with which they are not themselves satisfied. Nevertheless they think that they can make some show of reason for their course of action when they shall be required to answer for the deeds done in the body.

But he who acknowledges God's will, yet refuses to obey it, confesses judgment beforehand. On such points as are covered by his confession, at least, he bars the way against all excuses. He advertises himself in advance as one who, when the King comes in to examine the guests, will be speechless. Sins of ignorance, and sins of judgment, have some palliation; but sins deliberately committed against light and knowledge, none. "If I had not come," says Christ, "and spoken unto them, they had not had sin; but now they have no cloak for their sin."

How can persons occupy such a position and calmly contemplate the future? Some indescribable infatuation must be upon them. We would earnestly entreat them to offer no longer wilful provocation to the judgments of Heaven. We would plead with them to make haste to obey that which they know to be truth. Delay not to keep the commandments of God. Confer not with flesh and blood. Give no weight to worldly objections in the scale of moral duty.

Most deplorably wretched among the lost will be those who have plunged on to perdition with the light of truth glaring in their very faces, and the voice of duty tenderly imploring them at every step to turn into the way of everlasting life. Pollok, saving only his wrong idea of the duration of future punishment, forcibly describes the condition of such:—

"And as I listened I heard these beings curse;
Almighty God, and curse the Lamb and curse
The earth, the resurrection morn, and seek,
And ever vainly seek for utter death.
And to their everlasting anguish still
The thunders from above responding spoke
These words which through the caverns of perdition

Forlornly echoing fell on every ear—
'Ye knew your duty but ye did it not.'
And back recoiled again a deeper groan,
A deeper groan! Oh, what a groan was that!"

U. S.

THE THRONE OF DAVID.

THE JEWISH PEOPLE REJECT CHRIST.

THE history of the kingdom of Judah was somewhat different from that of Israel. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety.

There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said: "Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." Jer. 17:19-25.

A few remarks concerning God's purpose with Israel may be in place here. He chose Abraham, because Abraham had a heart to serve him, and would keep the light of God's truth from dying out. He called the Israelites out from Egypt, so that they might serve Him; and He made them the depositaries of His holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the stranger who wished to serve the Lord could become a part of Israel, and heirs to the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood for ever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jeru-

salem, and it shall not be quenched." Jer. 17:27.

These warnings were not heeded. In Jeremiah, chapters 25 and 27, we find the announcement of their captivity because of their refusal to obey God. This was the complete overthrow of the kingdom of Judah in the reign of Zedekiah. Although, after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B. C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favours, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings, until finally they turned to the rising power of Rome for complete protection, and remained subject to Rome as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign.

After foretelling the invasion by the king of Babylon, the prophet said: "And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

In this prophecy the history of the world from then until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See Jer. 27:4-7; Dan. 2:37, 38. Then said the Lord, "I will overturn, overturn, overturn it." Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and Persians. See Ezra 1:2. This took place B.C. 538. The Persian empire, for the Median portion was overshadowed by the Persian element, lasted for 207 years, until B.C. 331. Then the second overturning took place, and the empire

of Greece had the universal control in the earth. See Dan. 2:39. After the death of Alexander, the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until He come whose right it is," when it shall be given to Him. The one whose the earth is by right is Christ; for the Father has said to Him: "Ask of Me, and I shall give Thee . . . the uttermost parts of the earth for Thy possession." Psa. 2:8. Moreover, Christ has purchased the possession, by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's only claim to it. Thus He bought Satan's technical and usurped claim, and became sole heir of the whole world.

But the promise to give the dominion to Christ did not have reference to His first advent, as will appear from the following:—

1. At the first advent of Christ, the Romans ruled the whole world (Luke 2:1); and their empire continued powerful and undivided for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put Him to death, and He was formally condemned and executed by the Romans.

2. Just before His crucifixion, Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:37-39.

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation. "He came unto His own, and His own received Him not." John 1:11. If they had accepted Him, they might, even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. As Jesus thought of what they might have been if they had received Him, He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations.

When Christ uttered that last cry upon the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ recorded in Matt. 24:2, and Luke 19:43, 44. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel.

E. J. W.

DEMONIACAL POSSESSION.

At any great climax in the work of God for fallen man, the forces of evil which are arrayed against the truth are especially active. This was made manifest in a striking manner at the time of Christ's first advent. His appearance on earth as the Messiah marked a most critical stage in the development of the great plan which was to restore again that which had been lost by the fall of man. The arch-enemy asserted his authority over all this realm as a part of his kingdom, and backed up his claims by exhibitions of his power over not only the inferior part of creation, but over the bodies and minds of men. Hence the numerous recorded instances of those who through some evil fortune had fallen victims to that power, of which they gave evidence by startling exhibitions of physical and mental disorder.

While such manifestations may be regarded by many as peculiar to another and less fortunate age, it cannot be disputed that there are facts and phenomena in existence at the present time which bear a more or less direct relation, in character and origin, to them. The same superhuman forces, arrayed in the same great conflict of good and evil, manifest themselves in modifications of manner suited to the conditions which prevail in the present age. These phenomena are included under the manifestations of a force which science has been pleased to term "animal magnetism," the chief characteristic of which is the influence of one mind over another. It is found that under certain favourable circumstances, such a relation may be established between the two that one may take complete possession of the other, so that it becomes an automaton, losing its own power, and acting wholly in harmony with the dictates of the first. One mind must be superior to the other in power, and the weaker must submit itself to the stronger. The phenomena which are developed under these conditions throw much light on the subject under consideration.

The manifestations of modern Spiritualism are familiar to every reader, and

afford an illustration of the effects of this peculiar subordination of mind. The medium puts himself under the influence of his "control," and utters words which could only come from a source of knowledge outside of himself. He is possessed by an unseen intelligence, the mind of which takes the place of his own. But it is not necessary that the controlling intelligence should be of this nature. The phenomena of mesmerism, hypnotism, faith-cure (so-called), and other branches of modern magic, demonstrate what even the human mind, under favourable circumstances, can do in this direction. And if the exercise of the human mind can produce such results, what power may not be exercised in a similar channel by intelligences so much superior to man as those which have their existence in the unseen, spiritual world.

The various symptoms which were exhibited by persons subjected to demoniacal control in ancient times are not unlike those which have been noted as resulting from the application of certain occult forces, such as "animal magnetism," at the present time. The Religious Encyclopædia of McClintock and Strong says of those instances of this kind recorded in the four Gospels: "These were persons afflicted with disease, as epilepsy (Matt. 17:15; Luke 9:39), paralysis (Luke 13:11, 16), dumbness (Matt. 9:32; 12:22), and especially with melancholy and insanity (Matt. 8:28; Mark 5:2; Luke 8:27); whence the healed are said to be of 'sound mind.'" The mesmerized or "hypnotized" person loses at once all soundness of mind, performing the most absurd and incongruous acts, which may be carried to any length which suits the will of the one whose control he is under. The peculiar "magnetic" influence produces sometimes insensibility to pain, so that, were the victim so disposed, he might inflict upon himself bodily injury without the sensation of suffering; at other times rigidity of the muscles, causing him to lose control of his actions. The Encyclopædia Britannica says that "this condition of the muscles is exactly like that in catalepsy, a peculiar nervous disease; and hypnotism may be regarded as an artificial catalepsy." What these conditions might become, did not humanity prevent their being carried to the most exaggerated limit, it is impossible to tell.

The nature and application of these mysterious forces is a subject which is yet, and very properly no doubt, involved in much obscurity. It would be well if they were left to the darkness of their natural dwelling-place. Whether the baleful power which strips an individual of his manhood, and turns him into an automaton subject to the bidding, be it good or bad, of another intelligence, re-

sides within the visible operator, or comes from another source, no one has been able to say. But enough is known to reveal their affinity with the direct manifestations of satanic power, and to suggest the only safe and appropriate course toward them. "Touch not, taste not, handle not." L. A. S.

"THE MASSACRE OF THE INNOCENTS."

THE following letter to the editor of *Public Opinion* very plainly states the case against one of the frivolities of fashion:—

Under the above title you recently reprinted from a Nottingham paper an article on the destruction of birds for the adornment of women's hats, in the conclusions of which your readers will no doubt concur. The writer invites the action of the Selborne Society in this matter. The first object of the Society should be to bring about the better protection of the lovely sea-birds that haunt our shores, whose slaughter for their plumage is a disgrace of our civilization. The rustle and sweep of white and azure wings along our coasts would soon become a thing of the past unless the supply were without limit. But the ruthless slaughter of sea-gulls has already appreciably decreased their number in certain localities. Well-to-do women are the worst offenders. If there were only one humming-bird left in existence not a few women would be delighted to wear it who absolutely shudder at such experiments as those conducted by M. Pasteur in the cause of suffering humanity. Is it possible that some of these people are under the impression that the beautiful brilliant birds impaled on their hats are articles of manufacture, that never fluttered about amongst the waving palms of their tropical homes, that they clap them so jauntily on their heads with never a twinge of conscience? Imagine the logical absurdity of a person wearing a gem-like covey of *colibris* on her head and then subscribing to a society for the suppression of vivisection! How are such people to be dealt with? If the Selborne Society could discover a means humanity would be in their debt. I recommend the task of this new propaganda to them, for barbarism reigns supreme in strange places.

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.

THE LABOUR CONFERENCE.

THE Berlin Labour Conference called by the German Emperor concluded its work on the 28th ult. The deliberations of the Congress were necessarily only suggestive, and the only results will be seen in the influence it has in legislation which may follow on the part of individual governments represented. The resolutions are thus summarized by a daily contemporary:—

As regards children, the resolutions condemn their employment under twelve, or under ten in Southern countries, where the body is matured at an earlier age. Children under sixteen are not to work at night or on Sunday, while the labour of children under fourteen should be restricted to six hours a day. Youths between sixteen and eighteen should also have some protection against excessive

labour. Married women and unmarried women over sixteen should not be allowed to work at night nor on Sunday, nor at any time over eleven hours a day. Courts of arbitration and working men committees are suggested for the settlement of disputes, and this Labour Conference is to meet periodically for an exchange of views.

With regard to the regulation of Sunday labour, the questions considered and the conclusions arrived at are as follows:—

1. Should work on Sundays be forbidden? One day's rest in seven should be secured for all workers.

2. But should exceptions be allowed? Yes; in trades (a) which provide necessities, (b) which require uninterrupted work, (c) which are limited to certain seasons. In such cases, workers should have one Sunday in two free.

3. Should such exceptions be determined by International Agreement, by Law, or by the Administration?

By International Agreement. (But Belgium, France, and Great Britain were against this.)

The French members refused to assent to the declaration that the day of rest should be Sunday. "This opposition," the *Daily News* Berlin correspondent says, "was probably due to the fact that the French delegates hesitated before accepting a stipulation which is opposed to the decree of the French Chamber of 1880 abolishing [compulsory] Sunday rest, which was introduced by Louis XVIII. in 1814. The Republicans regarded this as an encroachment on their personal liberty." That France has not suffered by the repeal is evident from the remarks of M. Jules Simon to a Paris correspondent after his return from Berlin. The celebrated Frenchman said:—

What was proposed at the Conference would be a great stride forward for Germany, but it was only in a few minor points in advance of what legislation and a gradual change in manners had brought about in France in the last twenty years. Sunday has, with the help of tramways and circular railways, and owing to high pressure of week-day life, come to be observed as a general holiday in Paris. The poorest people manage on fine Sundays to get away, and only eating-houses and places of amusement are open in the afternoon.

When the poorest people of France can obtain the weekly rest if they desire it, without a Sunday-rest law, it is evident that any compulsory legislation in the matter would not be dictated by the interests of labour but of religion, and would be religious legislation, pure and simple. Many, we know, are not averse to this sort of law-making; but this is a case for education of the moral perceptions, and it is first highly important to have the issues clearly defined, and to call things by their right names.

During the Conference there were rumours of conversations between the Emperor and the French delegates about disarmament. This M. Jules Simon emphatically denied in rendering his account to the President of the French Republic. It would probably be difficult for Europe to believe such a proposal a wholly disinterested one on the part of

the nation which holds Schleswig-Holstein and Alsace and Lorraine as trophies of her military power. However, the relation which militarism sustains to the social problems which the Berlin Conference has been considering is thus stated by M. Emile Ollivier in the *New Review* :—

Prussia, by the substitution of armed nations for the former small armies of soldiers by profession—another lapse into barbarism—has rendered it impossible to lighten labour of the heavy burdens which weigh it down. Socialism is the consequence and punishment of this revival of the policy of conquest which has led to such a fearful extension of the military system.

The Germany of Kant, of Goethe, of Beethoven, was like a grand cathedral within whose peaceful walls stood a number of altars where sacred light was shed from lamps of gold. The Germany of Emperor William is a vast barrack in which the sound of trumpets and of the drilling of recruits drowns the grand voice of the German people chanting melodious hymns to its ideal.

Such is the incurable, organic disease against which the German people has to strive. Expedients such as the Conference cannot prevail against it; it is not enough to be strong, it is also necessary to be just. When the Neapolitan would hurl a terrible curse at his enemy he wishes he may gain the prize in the lottery—for he knows that the man who wins stakes again, and that he who plays long ends by losing. Success is sometimes the most terrible punishment of iniquity. It will not be long before Germany affords a striking demonstration of the fact. Before undertaking to advise others, she would do well to look at home and entertain ideas of a more generous, more moral, more upright, and juster nature.

In conclusion, the edicts are worthy of praise and deserve to succeed; the Conference is an incoherent experiment and will not succeed. Let the Emperor abandon his economical errors and his arbitrary rule over peoples to whom it is odious; let him curb his military ardour and place to the credit of the labouring class the amount so saved on the army estimates; then he will acquire the right to address a philanthropic appeal to the nations, and to inaugurate social concord in Europe. But while he offers the olive branch with one hand, holding a naked sword in the other, while he talks of mitigating suffering and continues to inflict it, while he persists in an unjust policy, it is not possible to believe in the sincerity of his efforts towards social equity.

W. A. S.

SUNDAY OPENING OF MUSEUMS.

AN immense audience thronged St. James's Hall one evening last month to declare in favour of the opening of museums and art galleries on Sundays. The meeting was an enthusiastic one, and left no question that the artisans and working men and the majority of Londoners in general demand that such institutions, supported by public money and private benefactions for the public good, shall be opened at such times as will give the public access to them. The argument that the closure is in the interests of the working classes was fully refuted as far as working men could answer for themselves through their representatives; and it is evident that they resent the mistaken course of those who have thought to promote the observance of Sunday by closing the museums. "They thought," said the

chairman, Mr. H. L. W. Lawson, M.P., "to drive people into the churches and chapels by leaving them no alternative but the streets; but they have failed, as men always will fail who try to advance the high cause of religion by compulsion."

The following week a meeting was held in the interests of Sunday closing. The *Christian World* gives a report from which we take the following paragraph :—

Nothing could be more marked than the contrast between the immense meeting that voted at St. James's Hall last week in favour of Sunday opening of museums and art galleries, and the little meeting held on Thursday in the lower room at Exeter Hall, by the Working Men's Lord's Day Rest Association, to oppose it. Of the, at most, 250 people present—and this number by 9:20 had dwindled to sixty-two, including press-men and speakers—the large majority were women, a few were lads in their teens, and the remainder were—with here and there an exception—certainly not "working men." Yet so persistent were the speakers in appealing to this class to resent any interference with their Divinely-given rights, and so conspicuous were they by their absence, that at the Press-table one reporter came to the conclusion, "He must mean us." There must be something wrong somewhere. Working men are generally "cute" enough to look after their own interest when it is in their power to do so, and if they really recognize this to be the thin end of the wedge, which at the thick end is to mean seven days' work a week, why are they so apathetic? Surely, if the women were not afraid to turn out on a damp—not rainy—night, the men need not have turned cowards, especially when their own interests were, according to the speakers, so clearly involved. The whole result must have been disheartening to the promoters, who certainly did their best by arranging first a tea and then a series of dissolving views to make the annual gathering of the Association attractive. There was, too, a distinct lack of "go," a want of originality in argument, and an utter absence of that determination to win which was so characteristic of the larger meeting.

W. A. S.

MEDIAEVALISM AT LLANTHONY.

ABOUT a year ago "Father Ignatius," the Anglican monk, was holding a mission in London which some evangelical papers were inclined to speak patronizingly of, notwithstanding the well-known Romish teaching and practices of the eccentric priest. The public had heard very little of his doings of late, until a few weeks ago a correspondent of the *Cardiff Western Mail* described a service in his monastery at Llanthony Abbey. "Father Ignatius" is now "Abbott Ignatius." The writer says :—

The abbot spoke most enthusiastically after the consecration service was over of the fact that not since the Archbishopric of St. David's was transferred impiously to Canterbury has there been witnessed in Wales a scene like that seen in that church that morning, namely, the consecration to the service of God of three monks in the ancient Cambro-British Apostolic Church. The great organ thundered forth sweetest melody, and the voices of unseen choristers singing a Welsh chant ushered in the solemn service. All the hymns and tunes were Welsh. The three monks in reply to the abbot—who was most gorgeously apparelled in cloth of gold and hood, which caught and held the lights blazed forth from all parts of the building—who asked whether

it was their wish to depart, said, "We wish to dwell in the house of the Lord for ever!" The abbot asked would they make a solemn vow of celibacy, obedience, and poverty. That was answered in the affirmative. After some other ceremonies of the most gorgeous description had been observed, the three brethren who sought to be made monks laid themselves down on their backs on the floor of the church. A funeral pall was placed over them to signify that they were henceforth dead to the things of this world. A long wax candle was placed at each of the four corners of the carpet on which they laid. This was followed by the Burial Service being performed by the abbot, and the great bell tolled as if for the dead, and the *de profundis* was solemnly chanted. Moving around the prostrate figures the abbot, now robed in black vestments, scattered ashes upon them, and said, "Ashes to ashes and dust to dust." He then sprinkled holy water upon the prostrate forms. A black curtain was now drawn across the church, hiding everything from the congregation. Subsequently that was withdrawn, and it was then seen that the three monks had commenced their spiritual existence. The head of each bore the tonsure, and was encircled with a wreath as described above. The abbot received the three monks, each of whom held beneath his chin the house-lining white cloth. The abbot now administered the Holy Communion in both kinds to each. I learnt that the abbot holds that in the ancient Gembro-British Church the Holy Communion was so administered. But the abbot spoke of the bread as the real flesh, and the wine as the real blood, of the Saviour. Later on in the service the abbot, standing in wedding garments on the steps of the altar, proclaimed the three new monks as being "the spouses of our Lord Jesus Christ," and on the third finger of the left hand of each he placed a plain wedding ring. After the ceremony of consecration was over, the three young monks took their seats, covered with crimson cloth, and thirteen or fourteen nuns, completely concealed in white wraps, descended from somewhere, and bowed low, to receive the blessing of the monks.

The Missionary.

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

SWEDEN.

WRITING from Sweden, Bro. L. Johnson gives an encouraging report of his labours in the work during the few weeks past. At Grythytted he visited the first Seventh Day Adventist church organized in Sweden. Many outside of our brethren there are interested in our faith and work, and the interest in the meetings held increased to the last.

Langbanshyttan was next visited. Here our brethren live far apart, and have to walk long distances in order to meet together for worship. We held, Bro. Johnson writes, meetings in six different places, and at all these places many, old and young, come on foot through snow, to hear the Word of God. The first person who began keeping the Sabbath in this place (a sister) was convinced by reading the Bible alone. She had never heard of anybody's keeping the seventh day, except the Jews, but the commandment of God seemed so plain to her that she did not dare to refrain from obeying. When it was made known that she observed the Sabbath of the Lord, she was summoned to appear before the priest to answer for her faith. She gave her reasons, plain and simple, from the Word of God, and the priest was unable to move her. Some time after that, when he met her, he said: "I have been searching the Bible con-

cerning the Sabbath, since I saw you, and I cannot find that it has been changed, so I believe you are building on a good foundation." She answered: "I am glad to hear that the shepherd of the church has been reading the Scriptures." The Lord blessed us much as we tried to instruct these people.

I went from there to Domsarvet, Dalarne. There the truth had never before been preached. A brother in America had requested me to go there, as he desired that his relatives should hear the last message. I spoke in a school-house every evening while I was there, and it was well filled; not only was every seat occupied, but also all the standing room.

I went from there to Rättvik. This parish has about 8,000 persons. The people live in small towns, where they build their houses close together; and they have their small farms and timber lots in other places, sometimes far from where they live. Some of these towns have 1,000 inhabitants. We have a church here, of about thirty members. These brethren live in different towns, and we hold meetings wherever the people ask us to come. Up to this time we have held meetings in seven places. They generally have a large room, sometimes the only room they have, and it is always well filled with people. Surely the way is open for the truth here. One labourer, at least, ought to spend all his time here.

It was here in these valleys (Dalarne) that Gustaf Wasa hid himself from his enemies. Many things are told of his dangers and narrow escapes. I little thought, when I read about him in history, that I should preach the truth to this people. They tell me here that when the Catholic bishop who attended the Danish army asked how many men the valleys could raise, they answered, "Twenty thousand, old and young; all are strong." The bishop further inquired: "How can you feed so many in this poor country?" They answered: "We drink water, and, if need be, eat bark bread." Then the bishop turned to the officers of the Danish army, and said: "Let us go home. A people that can eat wood and drink water, the evil one himself cannot conquer." Gustaf Wasa finally became king of Sweden. He was a man who feared God, and wanted the people to have the Bible. For this reason, he had quite a struggle with the Catholic priests and bishops, but he gained the victory, and the Swedish people have the Word of God.

I believe there are yet many honest and noble-hearted people in these valleys, and may God send His Spirit and truth to their hearts, so that they can be prepared for the coming of the dear Saviour. I am now on my way to Boda, where we have another church.

THE RUSSIAN EMPIRE.

BRO. L. R. CONRADI, of Hamburg, makes the following encouraging report, which is slightly abridged for our columns:—

A few years ago the doctrines of present truth entered Russia by means of reading-matter. Then there were but few scattered Sabbath-keepers in the Crimea. After Bro. Laubhan settled in his old home on the Volga, in the east, near the borders of Asia, a number began the observance of the Sabbath in that region. From the Crimea and America the truth also found its way to the Southeast, the Caucasus, and to the Mennonite settlements north of the Crimea. Of late it has also gained an entrance in the west, along the Polish border. Thus over two hundred Sabbath-keepers are scattered over a vast territory, with only one labourer. Bro. L. could not even follow up the interest, much less give his time to the thorough organization and development of the churches. Last autumn Bro. Klein joined him, but could not obtain his passport until recently. Thus he was confined to his native village, and was unable to visit the different companies along the

Volga, as was originally designed. But he began meetings there, and when he was forced out of the private houses, he hired a house for four shillings a month, and to his great surprise the interest so increased that there were sometimes over 100 persons present. The pastors tried to stop his work, but with the aid of influential friends and relatives, and above all, with God's help, he has continued to labour. A few have lately taken hold of the truth, and we are so happy as to have a young brother with us who just came from there to prepare for the work. He can stay only six months, but we hope that during this time he may receive such a fitting up as will enable him to be a strength to the work there. Another, who has been convinced of the truth for some time, has now fully decided to obey; and as he was a canvasser for the British Bible Society, he is now trying to do the same work for us. Bro. Klein has already organized a Sabbath-school and tract society, and hopes to be able to visit the other companies soon.

Bro. Laubhan is now in the South. His reports are very encouraging. The church at Alexanderfeld, organized last year, has grown from seventeen to thirty-three members, and others are interested. Bro. L. baptized six in January, and a number of others joined the church. The truth is reaching out to new colonies. We have also encouraging reports from the Crimea. In Western Russia there are now about ten Sabbath-keepers, but they meet with very much opposition, especially from their former brethren, the Baptists, and they are loudly calling for a minister, having never seen one.

But not only among the German Russians is the truth onward; it is also progressing among the Russians themselves. A few years ago there was but one real Russian who observed the Sabbath in the Crimea; since then others have begun its observance in the Caucasus, and we have now also come in contact with the Russian Sabbathniks on the Volga. The following extract from a letter written to the church in Hamburg, Germany, by the leader of the company in the Caucasus, speaks of the result of the trial which they were awaiting when we last reported for this field:—

"Above all, we greet you with the peace of God, and hope that you are all well and enjoying the blessing of God. As to ourselves, we can tell you the glad news that the court decided our case about the spread of this new doctrine Dec. 20. They simply dropped the matter, as neither the accusers nor witnesses, nor even the priest, could say anything evil against us up to this time. We believe that God heard prayer in our behalf, that He intervened for us, and saved us from the lion's jaw. We had one more hearing, but God helped us in that also. The sheriff had falsely accused us of burying one of our brethren outside of the cemetery. But the witnesses testified to the truth, and we were set free. Consequently, we were no longer under the supervision of the justice of the peace, but simply of the governor. The sheriff has asked the governor to send me away from here, for through me this new sect has come to this place. The good result of all this has been thus far, that we are not only in a certain sense free, but that two new ones have given themselves to the truth."

There are now about thirty Russian Sabbath-keepers in that region, and many more in other parts. We hope now to see this part of the work advance still more as we send our printed matter into that region. But certainly this will take much care, and will be but little when we consider that there are some 80,000,000 Russians. But we hope that our brethren, and especially those who come in contact with Russians, will see that they are well provided with reading-matter. As many are emigrating to America, and are entering the different seaports, much can be done in this way.

"THIS Gospel of the Kingdom shall be preached in all the world."

THE CAUSE IN CENTRAL EUROPE.

[From the *Review and Herald*.]

SINCE our last report, the work has made some advancement in this field. The Christmas offerings, which amounted to 2,395 50 francs, showed a general interest among our people for the work in foreign fields. In Germany, besides the workers at Hamburg, there are labourers at Barmen and vicinity, Frankfurt, and Halle. The holidays and the influenza were equally bad for our work. During this season, our book sales were much less, though nearly all the workers remained in the field. At present sales are increasing, and we look for a prosperous season with the opening spring.

In Switzerland, Bro. Erzenberger has spent some time in visiting the churches. A good interest is reported at Geneva. Some have decided to obey the truth. There are now three workers labouring in that city. One colporteur is at work at Turin, Italy, circulating our French and Italian literature. Few books can be sold; where the people cannot buy, tracts or papers are given them. In France, there are two colporteurs at present who devote all their time to the work,—one in the vicinity of Branges, and the other at Paris. In the latter place, iniquity abounds to such an extent that truth and equity cannot enter. The people seem to stand afar off, still shocked at the outrage committed on them a century ago.

Bro. Comte, our only minister in France, after visiting the churches in Southern France, crossed the Mediterranean to Algeria, to more fully establish the work at Relizane, extend its influence, and add to the number of believers in that vicinity. Of late the work in Hamburg is still more encouraging than before. More have recently accepted the faith, and the attendance at the meeting has so increased that the mission rooms are well filled. The two ministers labouring in Russia report favourably concerning the work in that field. The only church from which we have thus far heard in regard to the matter, reports 85.50 francs in Christmas donations.

The Sunday-rest question has been considerably agitated of late here in Basel. Not long since the subject presented in a closed society of ministers and Bible students, was, "The Sabbatarians." One of our members was present. A very fair statement of our history was given. At the close, a more secret meeting was held, for a more free discussion. The brother who attended the first part of the meeting applied for membership, but was refused. He was informed that when he should forsake the errors that he held, he might become a member,—the same intolerant spirit, precisely, as was manifested of old by the papacy. We have since learned that in the more secret meeting, a gentleman who had read some of our books, strongly stood up in our defence. He said he wished that they all were engaged in the same work that we are doing, and that they should be glad that they have such a people in the city. Thus at a time when the doors seemed closed, and all seemed against us, the Lord had agents to vindicate the truth. The gentleman has since bought all the Sabbath literature that we have. This shows the importance of sowing the seed of truth, for it may be that in crises where we are debarred from doing anything, the seed sown will bear fruit. We believe that there are many honest men in these countries who will yet espouse and vindicate the cause of truth when the enemy arises to crush it. It is in this faith that we labour on, trusting in the guidance and protection of the Lord of the harvest.

Basel, Switzerland.

H. P. HOLSER.

CALCUTTA.—The ten missionary societies occupying Calcutta are represented by thirty missionaries, fifty lady workers, thirteen lively pastors, and about 400 Bengali teachers, preachers and colporteurs.

Bible Readings.

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

THE DAY WHICH THE LORD HATH MADE.

1. WHAT was David made to rejoice in?

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 24.

2. What had the Lord become to David?

"The Lord is my strength and song, and is become my salvation." Verse 14.

3. What did he wish opened to him?

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter." Verses 19, 20. Christ was the "gate," or way of life, that David was anxious to have opened.

4. What did he say had become of the rejected stone?

"The stone which the builders refused is become the head stone of the corner." Verse 22. This was prophecy relating to Christ. See Matt. 21: 40-44; 1 Peter 2: 4-7.

5. How did David regard this wonderful work to be done?

"This is the Lord's doing; it is marvellous in our eyes." Verse 23. In all these passages the psalmist speaks of the salvation he expects through Jesus Christ, and in prophetic vision looks forward to the day of its manifestation. It was marvellous indeed to him, and he exclaimed, "This is the day which the Lord hath made; we will rejoice and be glad in it."

6. When should one rejoice in the Lord?

"Rejoice in the Lord alway; and again I say, Rejoice." Phil. 4: 4; 1 Thess. 5: 16. Not only on one day of the week, but always.

7. Of what day did the Psalmist speak?

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

8. Who beside David rejoiced on account of that day?

"Your father Abraham rejoiced to see My day; and he saw it, and was glad." John 8: 56.

9. How did Abraham learn of Christ's day?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3: 8.—From "Bible Readings for the Home Circle."

Interesting Items.

—Jesuits have erected an observatory on a mountain in Madagascar.

—The English-speaking people number one-tenth of the human race.

—It is officially stated that there were 91,000 immigrants to Canada last year.

—Mr. Stanley will be entertained by the Corporation of London on May 13.

—Prince Bismarck is going to employ his leisure in compiling exhaustive memoirs.

—A cat crept into a cradle near Grantham, and, curling itself up on the face of an infant, caused its death.

—A widow in India, aged seventeen, at her own request has recently been burned alive with her husband's remains.

—The Brighton omnibuses are to be fitted with electric bells, by means of which passengers, as well as conductor, can signal for the stoppage of the vehicle.

—A farmer, his wife and four children, residing near Cork, were found to be all raving mad. They had eaten a portion of a sheep which had been bitten by a mad dog.

—New Zealand's population—exclusive of Maoris—numbered 620,279 at the close of last year.

—The Mormons are endeavouring to get a settlement in the North-West territory of Canada, but the Government are taking steps to prevent the introduction of polygamy into the Dominion.

—Miss Willard, of the American W.C.T.U., urges that a protest of universal womanhood should go to the Russian Czar because of the outrages and cruelties inflicted upon the political prisoners in Siberia.

—The trunk of the elephant has no less than 4,000 muscles—at least so said Cuvier, the famous comparative anatomist. The whole of the muscles of a man's body added together only number 527.

—Milking cows by machinery is the latest novelty. An invention for the purpose of dispensing with the milking of cows by the hand has been successfully tried on the Duke of Portland's Ayrshire estate.

—Mail advices received in San Francisco from Japan state that three disastrous fires have occurred recently at Tokio, resulting in the destruction of 2,547 houses. Two lives were lost and a number of persons injured.

—Terrible floods have occurred in Sardinia, resulting in the destruction of a vast amount of property and some loss of life. The landowners, who now see their future crops destroyed, are dismissing their labourers in great numbers.

—Many people have been killed through alighting or entering while a train is in motion. An Australian has devised a plan by which all the doors of the train are under the control of the guard, who can simultaneously open or close them.

—Prince Kawana-Nakoa, the nephew of King Kalakua of the Sandwich Isles, is studying agriculture at the Royal College at Cirencester. He has been converted to Primitive Methodism, and consequently is not a great favourite of his uncle.

—It has been arranged to hold a special meeting of the Royal Geographical Society at the Albert Hall on Monday, May 5, for the purpose of hearing an address from Mr. H. M. Stanley on the geographical results of the Emin Pasha Relief Expedition.

—President Harrison has recommended to Congress the removal of the duty on works of art. Mr. Blaine, Secretary of State, says, in his report on the matter, that the duty has been the subject of repeated representations on the part of several foreign Governments.

—A number of Siberian political exiles having issued a protest against the conduct of the Governor of Yakoutsk and his subordinates, the protestors are to be prosecuted under the penal code, which will expose them to a long term of penal servitude, and perhaps to a sentence of death.

Kossuth, the ex-Dictator of Hungary, and the indirect cause of the withdrawal from the Magyar Premiership of M. Tisza, lives at Turin. He is now in his eighty-seventh year, but notwithstanding his advanced age has retained the most surprising mental and physical vigour.

—In Ontario clergymen have hitherto been entirely exempt from taxation. A Government Bill has just been introduced into the Legislature putting an end to this exemption. The clergymen's salaries and residences, as well as the church lands, are to be subject to the ordinary taxation of the country.

—A disaster similar to that which has recently wrought havoc in America is reported from Australia. A Reuter's telegram from Brisbane on Monday states: "Accounts continue to be received here of disastrous floods throughout Queensland. A destructive cyclone has visited the Herbert River district, and at Cardwell, a small township on Rockingham Bay, the violence of the tornado was such that only four houses were left standing."

—Spain is to have universal suffrage. Senor Sagasta has introduced a Bill, drawn on the broadest lines, viz., 21 years of age and six months' residence to be the only qualifications for voting.

—The number of persons in England and Wales who have, since the last day of July, 1879, been fined or imprisoned for non-compliance with the provisions of the Acts relating to the vaccination of children amounts respectively to 10,660 and 113. Of the total fines 75 were inflicted on Welshmen. The number of Englishmen who underwent imprisonment in proof of their objection to the obnoxious statute was 113.

—Capital punishment has either been abolished, or has not been inflicted, in Holland since 1860; in Belgium since 1863; in Finland since 1824; in Italy since 1876; in Portugal since 1843; and several American States have abolished the penalty. In an Harvard Association tract, Mr. William Tallock says in these countries murder has not increased in frequency, but convictions have materially increased. Twenty years' imprisonment in safe seclusion, though not absolute seclusion, is suggested as the most effective punishment.

—A special correspondent at St. Petersburg telegraphed last week that the Emperor had been taken suddenly ill. He adds that the young man who was chosen by lot to assassinate the Czar, and who committed suicide, leaving behind him a letter of confession, proves to have been a naval officer of aristocratic family. The affair is being hushed up. It turns out that Madame Tchebrikova has not been released after all, and the same correspondent states that there is not much hope of her being set at liberty soon. Arrests continue to be made every day.

—Emin Pasha (says the *Times* Zanzibar correspondent), who has long been dallying between the English and German administrations, has now accepted the proposals of Major Wissmann. He has definitely entered the German service on a salary of £1,000 a year, abandoning all thoughts of returning to Europe. Accompanied by several German officers and 200 Soudanese soldiers, he will leave Bagamoyo with a large caravan for the interior about the middle of April. The porters engaged say they are to receive extra wages to march with the greatest speed to Lake Victoria Nyanza. The evident intention is to make treaties for Germany in all directions.

—The devastating floods in the valley of the Mississippi have been followed by a most destructive tornado which visited the Ohio Valley on the evening of the 27th ult. The brunt of the storm fell upon Louisville, Kentucky, but the whole valley from Cincinnati to Cairo was swept by the tornado, the path of which varied from 150 to 500 yards in width. At Louisville great stone warehouses, a railway station, and private dwellings were levelled with the ground, very many persons being fatally injured. Some portions of the wrecked buildings caught fire, and numbers of persons who could not be extricated from the ruins perished in the flames. Many persons were killed in the fall of the City Hall, where a large dancing party was assembled.

—Strange freaks are reported of the tornado in America. Wooden buildings collapsed no more quickly than others of brick and masonry. The wind acted almost like artillery. For instance, a hole may be seen in a solid wall, through which the wind rushing tore off the roof; then the floors fell, and finally the sides, covering all. One building is uninjured, except that the front wall of the second storey has been, as it were, bitten out, without harming the inmates or displacing the furniture. As an example of the suddenness of the storm, a woman knocked at the door of a house for admittance. Before the inmate could cross the threshold, the woman outside was whirled away, and in her place was a tram-car, standing on its end before the face of the amazed inmate as she opened the door.

NEW EDITION. BIBLE READINGS

FOR THE HOME CIRCLE,

COMPRISES 162 READINGS

For Public and Private Study, and answers nearly 3,000 Questions on Religious Topics, Practical, Historical, and Prophetic.

The Readings are contributed by more than a score of Bible students, and give brief, pointed answers to the questions, quoting directly from the Scriptures, from history, and the writings of eminent commentators of modern times. It embraces readings on the subjects of Conversion, Sanctification, Temperance, Social Purity, Justification by Faith, Faith Healing, the Atonement, the Judgment, History of Satan, the Law of God, the Second Coming of Christ, the Millennium, Home of the Saved, and numerous readings on the events foretold in both the Old and New Testaments. The work is

PROFUSELY ILLUSTRATED.

With 57 full-page engravings, and 170 ornamental headings, together with 10 full-page scriptural and prophetic diagrams.

Cloth, 600 pages, 8vo. Cheap edition, not illustrated, 400 pages.

See address at end of page.

A NEW BOOK. "PROPHETIC LIGHTS"

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

—BY—

DR. E. J. WAGGONER.

The name of the book indicates its character and the subjects upon which it treats. To the Student of Bible Prophecy this work will be found an invaluable aid, and to the general reader a source of much instruction and information. It is having a large sale, the second edition is now in press.

"PROPHETIC LIGHTS" has been issued in litho-paper covers, and also handsomely bound in cloth.

See address at end of page.

A VALUABLE MEDICAL BOOK FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

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

CHOICE PRESCRIPTIONS,

—BY—

J. H. KELLOGG, M.D.,

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

The work consists of 120 pages, and is embellished with a coloured frontispiece and six beautifully coloured plates, besides many illustrative cuts of the Throat and Nasal Cavity in health and disease. This little book is having a large sale.

See address at end of page.

FATHERS OF THE CATHOLIC CHURCH.

BY E. J. WAGGONER.

HISTORY REPEATS ITSELF,

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

Cloth extra, substantially bound, contains 392 pages.

See address at end of page.

THOUGHTS ON DANIEL —AND THE— REVELATION.

CRITICAL AND PRACTICAL,

BY U. SMITH.

THIS is a new edition of these works, especially prepared for the Bible student. It gives an exposition of the chapters verse by verse, with comments and historical extracts, showing the past fulfilment of prophecy, and presenting some general specifications which must find their fulfilment in the future history of nations, and bearing upon the present attitude of European powers relative to the Eastern Question. Its clear and lucid exposition of those texts relating to

THE RISE OF THE PAPACY,

describing its character and blasphemous work, its persecution of the saints of God, and indicating its present aims, is well worth the price of the book.

See Address at end of page.

A WORD FOR THE SABBATH, —OR— FALSE THEORIES EXPOSED.

BY U. SMITH.

This is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—The Sabbath Instituted at Creation—The Sabbath a Memorial—The Sabbath Not Abolished—Apostolic Example—Sabbath and Sunday—Vain Philosophy.

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

It is a very enjoyable book, and few persons will begin the poem without reading the entire work.

See address at end of page.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

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

By the late JOHN NEVINS ANDREWS,
Of Basle, Switzerland.

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

A MINE OF INFORMATION

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

THE COMPLETE TESTIMONY OF THE FATHERS

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

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

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

See address at end of page.

THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

THE 2,300 DAYS OF DANIEL 8:14

BY URIAH SMITH,

Professor of Biblical Exegesis, n Battle Creek College, U. S. A

The subject of the Sanctuary is an exclusively Bible subject, concerning which testimony, full, clear, and positive, is not wanting. It is a centre around which all the great truths connected with the Atonement of Christ and the Salvation of man cluster and depend. It is the central point of interest in both the Jewish and Christian dispensations.

The above work is the only one which attempts to give a full elucidation of this great subject in the light of prophecy fulfilled and fulfilling. It is no fanciful nor fanatical work: but its arguments are such as to commend themselves to the mind of every consistent logician; the evidences brought forward are sufficient for every one who believes and loves God's Word. It is a death blow to Universalism and ultra-Calvinism. Its proofs of prophecies fulfilled shake the doubts of infidels; its solemn truths and warnings arrest the sinner, and its clear and forcible exposition of Revealed Truths delights, comforts, and strengthens the Christian. Some of the subdivisions of the work are as follows:—

Connective with Prophecy; Exposition of Dan. 8; the Year-day Principle; Dan. 8 explained by Dan. 9; the Seventy Weeks; What is the Sanctuary; the Temple; the Sanctuary Offered by Ezekiel; the New Covenant Sanctuary; Ministration of the Sanctuary; Cleansing the Earthly Sanctuary; Ministration of Heavenly Sanctuary; the Priesthood of Christ; a work of Judgment; Finishing of the Mystery of God; the Atonement; the Tenth Day of the Seventh Month; the Scape-Goat; the End of Sin, etc.

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

THE PRESENT TRUTH.

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

LONDON, APRIL 10, 1890.

CONTENTS.

The Everlasting Arms (Poetry), U. SMITH, . . .	113
Bible Religion, Mrs. E. G. WHITE, . . .	113
Prophecies which have a Double Fulfilment, D. T. BOURDEAU, . . .	114
"Wash Me and I shall be Whiter than Snow" (Poetry), L. D. A. STUTTLE, . . .	115
Poor in Spirit, H. A. ST. JOHN, . . .	115
First-Fruits, Mrs. A. W. HEALD, . . .	116
Life a Blessing, R. F. COTTELL, . . .	116
The Earth's Future, Christian, . . .	116
Sensational Evangelism, Dr. Davidson, . . .	116
The Best Example, Dr. Pentecost, . . .	116
When You're in Rome (Poetry), . . .	117
"In England, Now," Daily News, . . .	117
The Points of a True Gentleman, Dr. Farrar, . . .	117
Getting out our Coal, . . .	117
"He Can Toil Terribly," . . .	118
A Doctor's Story (Poetry), Carleton, . . .	118
European Intercourse with Africa, . . .	118
An Indictment, Dr. Farrar, . . .	119
Hygiene for the Young, . . .	119
Relaxed Throat and Smoking, . . .	119
The Sanctuary and Its Service, D. A. R., . . .	120
Convinced but not Obedient, U. S., . . .	121
The Throne of David, E. J. W., . . .	121
Demoniacal Possession, L. A. S., . . .	122
"The Massacre of the Innocents," . . .	123
The Labour Conference, W. A. S., . . .	123
Sunday Opening of Museums, W. A. S., . . .	124
Medievalism at Llanthony, . . .	124
Sweden, L. JOHNSON, . . .	124
The Russian Empire, L. R. CONRAD, . . .	125
The Cause in Central Europe, H. P. HOLSER, . . .	125
"The Day which the Lord Hath Made" (Bible-reading), . . .	126
Interesting Items, . . .	126
Editorial Notes, etc., . . .	128

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4.

"Thy gentleness," said the Psalmist, "hath made me great;" and yet many complain at a much less severe course of discipline than that in which David saw only the gentleness of God. This is one reason why there are so few men "after God's own heart."

We repeat the following words from the first article in this paper: "True religion is not to be found in noise, in contortion of the body, which profiteth little, but it is made manifest in good works, and in the holy temper of the soul. Genuine sanctification will make a man calm and sensible. He will be humble, gentle, kind, forbearing, full of love,—this is the fruit of sanctification." The whole article is a timely one when so many mistake feeling and fanaticism for faith and spirituality.

THERE will be held (D.V.) a general meeting of the friends of the cause in London the first Sabbath and Sunday in May. There will doubtless be representatives from other parts of the Kingdom, and it is hoped that Elder L. R. Conradi, who has charge of the work in Hamburg, will be present to assist in the services. There will be preaching services on Saturday, May 3, at 11 A.M. and 3 P.M.; also on Sunday evening at 7 o'clock. A cordial invitation is extended to any one desiring to attend these services to do so. The meetings will be held at the usual place, in the upper hall of the Athenæum, Camden Road, London, N.

THE Vienna correspondent of the *Daily News* describes a pompous mockery of the humble service which Christ instituted on the eve of His crucifixion. Under date of April 3, he says: "A very fine ceremony took place in the Imperial Burg to-day which gave plentiful opportunities for the display of all the pomp of old Spanish etiquette, which is still retained at the Austrian Court. The Emperor entertained at supper twelve aged men, and washed their feet afterwards in the Hall of Ceremonies. All the State functionaries, dignitaries, Generals, Ministers, the Diplomatic Corps, and many representatives of the nobility were assembled to witness the symbolical scene."

CATHOLIC Spain, says the *Daily News*, still keeps up her old traditions of Holy Week observances. When the clock strikes ten on the morning of Maunday Thursday all carriage, cart, and tramway-car traffic ceases, even in the streets of Madrid, until ten o'clock strikes on Saturday morning, and the bells announce High Mass. It is only in certain exceptional cases that since last year the civil authorities have allowed carriages and trams to circulate after sunset for the convenience of the inhabitants. This departure has much displeased the priests and the faithful.

ONE of our valued American exchanges which comes to us from the Pacific Coast is the *Pacific Health Journal and Temperance Advocate*, to which we frequently place ourselves in debt for interesting selections for our Health and Temperance department. Its several departments are filled with matter which aims not so much to instruct the specialist, perhaps, as to make the *Journal* a thoroughly practical and entertaining household magazine. We notice the following testimonial in the March number from that veteran temperance worker, the Hon. Neal Dow, of Maine: "I thank you very much for the copies of the *Pacific Health Journal* that you were so kind as to send to me. I find in them a great deal of useful information in relation to important matters concerning daily life, and how to preserve health, without which life is often a burden." The *Journal* may be obtained of the Pacific Press Publishing Co., 48, Paternoster Row, London, E.C.

"THE term Easter is," says the *Christian Commonwealth*, "well enough known to be a piece of pure and simple heathenism in language. But so are seven words which we all repeat once every week. Sunday, the day of the sun, means the day on which those sturdy old pagan blasphemers, our Saxon forefathers, adored the prime luminary of the heavens. The minor orb they bowed down to on the next day, hence the moon's day, which we call Monday. So we go on with Tuesday's day; Woden's day; then comes the day of the old 'Hammerer,' the chief hero of the Scandinavian Valhalla, the god Thor, who gave us Thursday, and with Friday's day and Sater's day we complete the pantheon of the week."

AFTER noting that the word Easter is a corruption of Eostre, the name of the goddess whose bacchanalian festival celebrated the return of spring, the *Commonwealth* says, "When Christian missionaries began to work among worshippers of the Teuton goddess they compromised matters by persuading them

to change their feast-day to that of the Jewish Passover. The old pagans consented to be converted in this style, but they refused to give up their heathen feast-name of Easter or Ostera." Referring to some people who are inclined to talk dogmatically about "keeping Easter," the article continues, "A little more Bible simplicity, with less artificial reverence for times and seasons of singular origin, is badly needed, especially to induce charity in those who have not largely read history." We should like to see our contemporary turn the same search-light of history onto the genesis of Sunday observance.

THE shameful story of European intercourse with Africa is told in an article in the Health and Temperance department of this number. By the introduction of European vice, even the "Darkest Africa" may be plunged into still blacker darkness. Mr. Joseph Thomson says in concluding his article:—

It may be urged that in this survey of the results of European intercourse with the African I am showing the dark side of the picture. Perfectly true, because there is no bright one as seen in the bird's-eye view I have been taking. What is a missionary here and there compared with the thousand agents of commerce who, with untiring and unscrupulous industry, dispense wholesale the deadly products in such great demand? What is a Bible, or a bale of useful goods, in opposition to the myriad cases of gin, the thousand guns, which compete with them? What chance has a Christian virtue where the soil is so suitable for European vice—where, for every individual influenced for good by merchant or missionary, there are a thousand caught up in the Styx-like flood of spirit-poison and swept off helplessly to perdition?

REMITTANCES FROM AMERICA.

For the convenience of our readers in the Dominion and the United States, we would announce that subscriptions to the PRESENT TRUTH and all remittances may be sent to the New York office of the publishers. The subscription price, 3s., will be covered by an Order for 75 cents. About forty subscriptions in Nova Scotia and New Brunswick expire with this number. Send all remittances to the Pacific Press Publishing Co., 43, Bond-street, New York.

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

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED FORTNIGHTLY.

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

ANNUAL SUBSCRIPTION RATES:

For the United Kingdom, and all countries within the Postal Union, post free 3s. Countries outside the Postal Union, extra postage added.

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

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

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

Send for Catalogue of Publications.

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