

THE Present Truth

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

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THE PRESENT TRUTH.

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—FOR—

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GOD'S ANVIL.

PAIN'S furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, as God will!
And in His hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape to beat it
With His great hammer, blow on blow;
And yet I whisper, As God will!
And at His heaviest blows hold still.

He takes my softened heart and beats it
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, As God will!
And in His mighty hand hold still.

Why should I murmur? for the sorrow,
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done His work for me;
So I say, trusting, As God will!
And, trusting to the end, hold still.

He kindles for my profit, purely
Affliction's glowing fiery brand,
And all His heaviest blows are surely
Inflicted by a master hand;
So I say, praying, As God will!
And hope in Him and suffer still.

—From the German.

General Articles.

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

JESUS KNOCKING AT THE HEART.

BY MRS. E. G. WHITE.

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

CHRIST is willing to take possession of the soul temple, if we will only let Him. He is represented as knocking at the door of our hearts for admission, but Jesus never forces Himself upon us; He will come in only as an invited guest. If we seek Him, we shall certainly find Him. Many seem to have an idea that

Christ is a great way off. It was difficult for the children of Israel to understand that Christ was their Divine leader, and that He was enshrouded in the pillar of cloud by day, and in the pillar of fire by night. If we could only realize that we do not have to ascend into the heavens to bring Christ down, nor descend into the earth to bring Him up, but that He is near us, how different would be our actions. There would not be so much trifling conversation. We would not be so easily led into temptation, and there would not be so many things in our lives to displease Jesus. We would realize that the Divine eye is upon us, and that the record is passing up to heaven which we must meet again in the day of final accounts; for the judgment is to sit, and the books are to be opened, and every one is to be judged according to the deeds done in the body.

In order to let Jesus into our hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the transgression of the law. The law is far-reaching in its claims, and we must bring our hearts into harmony with it. Men may wrap themselves about with their own righteousness, they may reach their own standard of character, but they do not reach the standard that God has given them in His Word. We may measure ourselves by ourselves, and compare ourselves among ourselves; we may say we do as well as this one or as that one, but the great question is, Do we meet the claims that Heaven has upon us? The reason why iniquity prevails to such an alarming extent is that the law of God is made void in the earth. His law spoken from Sinai and exemplified in the life of Christ, is perfect, converting the soul. It condemns every sin, and requires every virtue. Not only does it demand a correct outward deportment, but its principles reach even to the thoughts and affections of the heart. "Behold," said the psalmist, "Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom." In the light of the law, covetousness is seen to be idolatry, lust adultery, and anger murder. No wonder that the carnal mind is enmity against God, and not subject to His law.

Those who are loyal to God's law will

not always find the way smooth. God has not promised His people exemption from trials, but He has promised that which is far better. He has said: "As thy days, so shall thy strength be." "My grace is sufficient for thee; for My strength is made perfect in weakness." "The God of all comfort, who comforteth us in all our tribulation." "As the sufferings of Christ abound in us, so our consolation also aboundeth." All who love and fear God will suffer persecution. But Jesus will be near to sustain every one who is afflicted for the truth's sake. When in the prison of Philippi, the scourged and heavily-manacled servants of Christ had such Divine consolation that they sang praises to God and the walls resounded with their triumph. To these faithful messengers, that cold dungeon, reeking with dampness, was made as the gate of heaven. The glory of the Sun of Righteousness beamed forth into that inner prison, making it radiant with a Divine effulgence. Christ, the royal messenger, came to John when on his sea-bound isle, and gave him the most wonderful revelations of Himself, and of what was to take place in the world's history prior to His second appearing. Jesus revealed Himself to Stephen while he was surrounded with pitiless foes. The martyr was given a view of the glory of God with Jesus standing at His right hand to give help to His suffering servant.

Like Paul and the worthies who suffered for the truth's sake, we may be brought into positions of great trial because of our fidelity to God. But Christ is a tender, pitiful Saviour, and will never forsake His children. When on earth His heart was ever touched with human woes. On every occasion He relieved the afflicted and suffering that were brought to Him; He turned none away. A woman who had suffered for years believed that Christ had power to heal her of her infirmity if she could only go to Him and tell Him her great need. The multitude thronged Him as He passed on His way, but she pressed her way through the crowd, and as Jesus came near, she reached forth her hand, and succeeded in touching the hem of His garment, and in a moment she felt that she was made whole. Hers was not the casual touch; it was the touch

of faith. This should impress us all with the importance of having living faith in Jesus as our personal Saviour. Many say that all we have to do is to believe, but they make the service of Christ altogether too superficial. They are satisfied with a nominal belief in Christ; but it is not enough to merely assert that Jesus is the Son of God. We must abide in Him as the branch abides in the vine. We must have an experimental faith, a faith that works by love and purifies the soul. Then we have evidence that we bear fruit to the glory of God. What is it to bear fruit to the glory of God? It is to manifest the love of Jesus in our daily life, to be kind and courteous and forbearing to those around us, and to try to lead them to the Saviour. The Divine light that shines in the face of Jesus shines also in the heart of the believers, and they walk in the light as He is in the light. That same Jesus represents Himself as standing at the door of our hearts and knocking for entrance. Every one of us has a work to do to open the door, if we would have Jesus as our guest. The work of perfecting the soul through obedience to all God's requirements must be constantly going on in our lives. If we regard iniquity in our hearts, the Lord will not hear us. Will you open the door of the heart, and let the light of heaven in? Will you just now invite Jesus as a welcome guest to take possession of your heart? We should desire His presence above everything else on the earth. We should regard Him as the one altogether lovely, the chief among ten thousand. Why do we keep the door of the heart closed, when He has given us such a gracious invitation to open the door and let Him in?

Some seem to think that if they accept the religion of Christ, they will take a step down; but that is not so. Those who receive honours from earthly kings feel that they are exalted; how much more are they exalted who receive honours from the King of heaven! The Monarch of the universe has promised to adopt into His family all who come out from the world and are separate. All who are faithful in His service will become members of the royal family, children of the heavenly King. Is not this an exalted privilege? We should seek to increase in knowledge and wisdom; for we are to take our talents of intellect into the future world. Our minds should become strengthened, and our hearts refined and elevated, that Jesus may take possession of them. We must imitate His character if we would find ourselves in the society of holy angels in the kingdom of glory. All who enter there will be obedient to the law of God. That law may be trampled under foot here by those who are rebels to God's government, but Jesus said, "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." It

would be a terrible thing to meet the Lawgiver over the broken law. We should pray, as did David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

THE NIGHT IS FAR SPENT.

"AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13: 11, 12.

The day which is represented as at hand, is evidently the day of deliverance to the people of God. The night which is far spent, represents the period of man's probation; the time during which the people of God sojourn in the earth in its state of subjection to the curse. It is the whole period from the expulsion of our first parents from Paradise, till the overcomers' return to Paradise, never to lose it again. It is a long night, but the morning shall at last chase away its gloom. It is the night of weeping. The morning shall bring everlasting joy. *Psa. 30: 5.* This morning, when "the Just One" shall begin His rule, shall be a morning without clouds. *2 Sam. 23: 3, 4.* This night of sin and death is one perpetual watch for the church of Christ. The world uses this night for sleep and for drunkenness. *1 Thess. 5: 4-8.* It is the business of the church to watch and be sober. The church must watch through the whole night. But it is only as the night is actually giving place to the morning, that the tokens of coming day indicate to the watchers that their hopes are about to be realized. Till then, they have to watch without being able to tell very clearly the time of night. And so the people of God, weary with long watching, call out with anxious cry, "Watchman, what of the night? Watchman, what of the night?" The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." *Isa. 21: 11, 12.*

The watchman assures the inquirers that the day shall finally dawn, and encourages them to ask again. And this is a virtual pledge that he will, in answer to his questions, report every token of coming day that he is able to discover. He makes one statement worthy of particular observation. The night comes as well as the morning. The present is the day of probation. If men will hear the voice of Christ, "while it is called to-day," they may be saved. But when this is past, then comes the night, to the wicked, in which none can work the works of God. *John 9: 4.* But the present is our night, and when it is ended the "morning without clouds," the morning of joy breaks upon our delighted vision. So the one class finds a night of unutterable anguish, just where

the other hails with infinite joy the long-hoped-for morning. The rest of the church and the distress of the foe come at the same time. *2 Thess. 1: 6-10.*

Paul tells us that "the night is far spent, the day is at hand." Thank God for that good word. Our salvation is nearer than when we believed. But stop, says the objector: Paul said this eighteen hundred years ago. If it was far spent eighteen hundred years ago, no one can tell that another like period may not elapse before the day shall actually come. Perhaps it would be a proper answer were I to reply that Paul often speaks to the church in a prophetic capacity, as, for instance, *1 Thess. 4: 15, 17; 5: 1-4; 1 Tim. 4: 1; 2 Tim. 3;* and that he is addressing the people of God from a prophetic stand-point, where the day of God is about to open. It is evident that he speaks in this capacity when he numbers himself with those who shall be alive at the coming of Jesus. The "WE" thus brought to view, being that part of the church that, standing as the representatives of all the people of God, shall finish out this long night of watching, and welcome the coming of "the perfect day." *Prov. 4: 18.* But I shall say no such thing to an objector. Yet even he ought to see that his objection is sophistical. For if this kind of reasoning proves anything, it proves that the nearer we get to an event the further it is from us. Any reasoning by which we may prove an absurdity is manifestly false reasoning.

What, then, did Paul really teach, and what is the true method of reasoning from his words? Common sense would seem plainly to suggest the following as the reasonable and just view of this text: As the night evidently covers the whole period of our earth's continuance in its present state: in other words, as the night represents the time of probation and affliction to the people of God, for Paul to be justified in saying that the night is far spent, the greater part of the entire period must be in the past. Thus if two-thirds of the entire period had elapsed, then the night itself was far spent though Paul could not live to see the dawning of the day. How much time had elapsed when Paul wrote these startling words? Nearly forty-two hundred years! How much has elapsed since? About eighteen hundred! Then it follows that the dawning of the day is immediately upon us. More than two-thirds of the six thousand years of human probation were then past. The remainder is nearly full! Whether human probation covers just six thousand years or not, the most careful study of the Bible shows that it cannot vary much therefrom. Probably it is the very limit assigned. But waiving this, Paul's words do show that the day of God is certainly at hand. What was near, compared with the whole period of the night in the time of Paul, is, by that very fact, proved to be now emphatically at hand. Then, surely, it is time for us to awake out of

sleep. The dreadful day draws near. Probation is about to close. Our fellow-men all around us are unprepared. Our own preparation is not complete. Some have hardly made a fair commencement. Probably a very large proportion of our number fail to make daily progress in the great work. Oh, terrible mistake is this! Shall our Lord come and find us thus? Shall the close of our brief, remaining probation bring us to the morning of eternal joy, or to the night of utter darkness and despair?—*J. N. Andrews.*

RITUALISTS REPROVING RITUALISM.

THERE is a volume yet to be written which will make, as the Americans say, "mighty interesting reading." It may be that this volume will be written some of these days, and then we shall all see ourselves as others see us. One of the chapters of this forthcoming volume will deal with Ritualists reproving Ritualism. At present this thing is going on all the time, and no one seems to take any notice of it, simply because the public seem to have settled down to the conclusion that there is only one kind of Ritualism, and that is such as is practised by the Roman Catholics and High Church Episcopalians. Now, undoubtedly these last do practise a species of Ritualism, which, in our judgment, could be very well abandoned, and the cause of Christ helped thereby. "But we are strongly of the opinion that there are many who reprove these Ritualists who are themselves Ritualists of a very pronounced character, though their Ritualism consists in a different thing. Take, for example, the Salvation Army. The leaders of this Army are most pronounced in their opposition to Ritualism. They even carry their opposition so far as to practically ignore the only two ordinances which Christ and His Apostles insisted upon, viz., baptism and the Lord's Supper. And yet whoever will attend a Salvation Army meeting cannot fail to notice that these same Salvationists have introduced another species of Ritualism quite as pronounced as that practised by Romanists and High Churchmen, though of a different character. What is the knee-drill, the waving of flags, indeed the whole muster and service of a Salvation Army meeting, but a series of Ritualistic performances?" Of course, we will be told that this is very different from the Ritualism of Romanists and the High Church. This is undoubtedly true, but does the difference change the fact that both are Ritualistic performances? What we insist upon is that Salvationists are Ritualists quite as much as High Churchmen or Romanists, though the Ritualism of the former differs in its particular character from the latter. Now what we claim is that there is a Divine Ritualism, and this is largely ignored by all religious parties, while a new species of Ritualism, wholly human in its character, has been substituted. If we would all

stick to the Divine and abandon the human, we should have not only unity in our action, but should also have precisely what would meet the demands of our poor fallen humanity in all that relates to our religious life.—*Christian Commonwealth.*

"DOE THE NEXTE THYNGE."

FROM an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven;
And on through the hours
The quiet words ring
Like a low inspiration—
"Doe the nexte thynge."

Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding here;
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance, are given;
Fear not to-morrow,
Child of the King,
Trust it with Jesus—
"Doe the nexte thynge."

Do it immediately,
Do it with prayer,
Do it reliably,
Casting all care;
Do it with reverence,
Tracing His hand
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings—
"Doe the nexte thynge."

Looking to Jesus,
Ever serene,
Working or suffering,
Be thy demeanor.
In the shade of His presence,
The rest of His calm,
The light of His countenance,
Live out thy psalm;
Strong in His faithfulness,
Praise Him and sing,
Then, as He beckons thee,
"Doe the nexte thynge."

—Anon.

FORGIVENESS.

BOTH the Saviour and the apostles teach us important lessons on the subject of forgiveness. Were these lessons thoroughly learned and reduced to practice, many grievous trials which not infrequently arise from slight misunderstanding or unintentional causes, would be avoided. Selfish and un sanctified or overbearing dignity have much to do in causing both individual and church trials. Said one member of the church to another who he felt had injured him, "You have confessed all you should, and I will forgive you when I can." A few moments' reflection, a little more of the good Spirit, and he clasped the brother, exclaiming, "Let us forgive each other now!" Says the Saviour, "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Is it asked, How shall I forgive? The apostle answers, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The counsel of a prudent writer is, "Should you receive an injury from a brother, or from any man, be as ready to forgive him on his repentance and acknowledgment, as God was, for Christ's sake, to forgive you when you repented of your sins, and took refuge in His mercy."

And how much has God forgiven us? In the parable of the king who took account of his servants, in Matthew 18, the representation is the vast sum of ten thousand talents, while we are required to forgive only one hundred pence. The figure stands then thus: We are forgiven over one million times more than we are required to forgive. It seems that this thought would free the heart of the follower of Jesus from spiritual pride; that it would melt and remove the icy, domineering dignity from the soul, and lead one in love to heed the exhortation, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Says David, "If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust." Many a man has allowed his honour to be laid in the dust, through blindness of mind and stubbornness of heart, while he might have secured the honour of the Father and of the Son,—the honour of an endless life in the kingdom of God.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Cor. 14:20. A. S. HUTCHINS.

POWER OF PRAYER.

WHEN Jacob and Esau met—on the one side the shaggy chieftain with his four hundred swordsmen, and on the other side the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retinue awaited the issue, they saw the tear start into the rough huntsman's eye, they saw the sword drop from Esau's hand, they saw his brawny arms around Jacob's neck, they saw in the red savage a sudden and unlooked-for brother. They saw the result, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch, the husband, and the father; but they knew not that he was a prince with

God, and had gained Esau's heart from Him who has all hearts in His hand. The halting thigh and the pacified foe were obvious, but the wrestling over-night was unknown. The reward was open, but the prayer was secret.—*James Hamilton, D.D.*

"I KNOW A PATH."

TWO CENTURIES ago when eight or nine hundred persecuted Waldensians returned from Switzerland to their own country, they suffered sore hardships and perils.

"When they reached Mt. Cenis, where is now the station of San Bartram, the men yet remaining seemed to be completely hemmed in. The angry river had a bridge across it, but on the other side were 2,500 French troops, under the celebrated French Marshal Catenas, to oppose their progress. Despair seemed to stare them in the face. These French troops had defeated the Germans, and had taken Alsace and Lorraine. They were the flower of the French army and flushed with victory. Already they saw the Waldensians in their hands, and ropes were provided with which to hang all who might be taken alive.

"In this extremity one of the Waldensians stepped forward and said, 'Brothers, there is hope still; in the place over there, where it seems that only goats can walk and eagles can fly, *I know a path*; I remember it now. I discovered it one day when going after my goats, and when the night comes we will take to it.'

"The night came, but the enemy seemed to have suspected the movement, for fires were lighted all around. And to add to the perils of the situation the night was clearer than the day had been. At length a mist appeared on the mountain top; and gradually it settled down, enwrapping the Waldensians and completely concealing them. And along that narrow path, where a single slip of the foot would be death to its owner, since he would fall down among the rocks thousands of feet, the entire band passed in safety."

The Lord knoweth how to deliver the godly out of trial. Beset before and behind, hated, hunted, and persecuted, He knows the mountain path, He knows the rocky hiding place, and He can make our feet like hind's feet to scale the barren crags, He can wrap His misty mantle about His persecuted saints, and shelter them beneath the shadow of His wing. For He is their rock, their tower, their stronghold, their refuge, their home through all generations.—*The (Boston) Christian.*

DO IT AGAIN.

VERY little is accomplished in the way of character-building by a single act. It is the repeated good deed, the reiterated confession of Christ, the frequent kindly service, that makes the man, through God's grace, strong and true and tender.

The temple of character is built of very small stones, each stone an act performed from a true motive. It is on this account that we urge the necessity of what has been so well called "the disciplinary effect of routine deliveries." On this account we believe most heartily in the method of systematic benevolence. A character-stone or at least a pebble of character, is laid in enduring mortar whenever the Christian puts aside, in his weekly benevolence envelope, something from his weekly earnings for the world's needs. The very act in separating this offering from the rest of the income, placing it in the envelope, and giving it into the Lord's treasury, will help fix the habit of beneficence. So with the habit of confession. To confess love for Christ once is better than nothing; but it is only one better than nothing. An outspoken religious habit of mind is not thus developed. Do it again and again and again, and then do it once more, and after a while we begin to see the walls arise of a frank, outspoken, manly character.—*Golden Rule.*

WHAT IS A PROTESTANT?

THE term "Protestant" is sometimes said to be negative rather than positive. But the word really means a witness for Scriptural truth, as well as a protest against Romish error. The historic source of the word in the protest of the German Princes and States at the second Diet of Spires in 1579 shows this very clearly. The protest included such positive assertions as the following:—

"There is no sure doctrine but such as is conformable to the Word of God; that each text of Holy Scripture ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter darkness. We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His Holy Word, such as is contained in the books of the Old and the New Testament, without adding thereto anything that may be contrary to it. This Word is the only truth, it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds upon this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."—*The News.*

THE SAVING COVERT.

SEVERAL years ago a party were boating on the Potomac River. It was suggested that there be singing; and a gentleman in the company sang, very beautifully, "Jesus, lover of my soul." Another gentleman among the number, being deeply moved by the singing exclaimed, "My friend, did I not hear you sing that same hymn one night on the battle-field years ago?" The singer reflected a moment, and replied that he

did remember to have sung it one night when on picket duty. He had not heard from home for weeks; his heart was very heavy; and there, as he stood alone under the heavens on that clear night, he sang to the lover of his soul, that he might get comfort. The Confederate soldier—for such he was—said, "Yes; that was when I heard you sing. I was a sharpshooter. When I saw you on picket duty I raised my gun and took deadly aim. I caught the voice of your singing; and when you plaintively poured out those words,

'Cover my defenceless head,
With the shadow of Thy wing,'

my gun dropped, and you were saved. Jesus did cover your defenceless head!"

How many have been comforted and saved in the singing of that hymn. When God's children are in the night and loneliness of sorrow and longing, the shadow of Divine wings is over them like a great sheltering dome. When the deadly aim of unseen danger covers them, there is another covering, which is their safety from all danger. The covert of His wing saves.—*Christian Advocate.*

SCOTTISH MANUFACTURERS AND INDIAN IDOLATRY.

THE statement recently made by Mr. Paul Leipmann in the Glasgow chamber of commerce, to which we called attention at the time of its utterance, that "the mills in India work seven days a week all the year round," is contradicted by the *Bombay Guardian*, which expresses the opinion that any reference made in Britain to such matters is "prompted more by self-interest than by any feeling of sympathy for the toiling millions of India." Though the factory hands in Bombay have no Sabbath, they liberate themselves from toil on the native holidays, of which there is a remarkable string at oft-recurring periods of the year, extending over from one to three days each; and there is at present a factory act under the consideration of the Indian government by which one day's rest in seven will be secured to the mill-workers. Our Bombay contemporary sends to Glasgow a Roland for its Oliver. If the solicitude of British manufacturers for the toilers of India is real, it points out one way by which they can retrieve a scandal hanging to their own name. Quantities of piece goods imported into India are embellished with idolatrous pictures made and affixed in Britain representing Aishnu, Shiva, Ganesh, Nanak and the whole Hindu mythology. The *Bombay Guardian* mentions several Glasgow firms responsible for this "pandering to heathenism and idolatry."—*Christian Leader.*

LIFE is like an ocean; some souls like the great waves, bear heavy burdens and carry treasures to far-off lands; others, like the foam, sparkle for a moment in the sunlight and then are cast upon the rocks or dissolved in empty air.

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.

SONG FOR THE MARTHAS.

BY ONE OF THEM.

DROP your burden, just a minute,
Lift your eyes and see the light;
There's such grace and glory in it,
To a Heaven-anointed sight.

Do not be for ever toiling
For this poor earth's shining sands,
Letting all the peace and gladness
Slip through weary, aching hands.

Gather loving friends around you,
Make them glad with words of praise,
Keep not all the shining treasure
Hoarded for the latter days.

Get a little inspiration
From the sunshine and the dew,
Let the shining stars of heaven
Sift a little glory through.

Care will never heal the heart-ache,
Gold can never save from sin;
Stores of rich and shining treasure
Heal the deadly thirst within.

Hear the blessings on the lilies,
Frail and idle, low and sweet,
Sit awhile with gentle Mary,
Listening at the Master's feet.

—N. Y. Observer.

THE DUTIES OF A MOTHER.

THE Christian mother, to a very great extent, has it within her power to secure to her children good constitutions, sound morals, and correct views of the duties and responsibilities of life. Thousands of mothers are to-day ignorant of the laws of health and morality, and utterly reckless in the management of their children. Thousands are ruined for life and rendered worthless to society through neglect of proper training in early youth. A failure of health prevents the cultivation and development of the mental faculties, the talents lie dormant in consequence, and the world loses the benefit of them. A knowledge of, and obedience to, the laws of nature would have preserved the healthful action of body and mind, and given to humanity the blessing of many a life now wasted in uselessness. Through the inefficiency of parents, much good is lost to the world, and God is robbed of the glory He should receive through the proper direction of youthful talent and energy.

Mothers are not thoroughly qualified to discipline and educate the minds of the young, unless they have that knowledge of God by which they can conscientiously train their children for the highest usefulness in this life, and for the future immortal life. In the education of her children, the mother needs the wisdom which God alone can give her. She also needs health and its accompaniment of calm nerves, clear judgment, and sound reasoning powers. She will then have decision as well as gentleness, firmness as well as love, and will

be able to hold the reins of guidance with a firm yet patient hand. She should cultivate that quiet dignity and independence of character which is necessary to her sacred life-work, and the proper conducting of her household. The customs and habits of the world in regard to the training of children should not turn a Christian mother from her course. In no case should she sacrifice her ideas of right because she sees many mothers yielding their scruples in order to gratify the inclinations of their children for questionable amusements, idleness, or a style of dress calculated to foster vanity and injure the health.

Indulgence of wrong desires and gratification of the animal passions are the order of the day in this age of the world. Youth is surrounded with the fascinations of pleasure and the seductive temptations of sin. For these reasons a great and important responsibility rests upon the Christian mother. It is hers, in a measure, to rectify the growing evils of the world by rearing her children in such a manner that they will take a firm stand for the right and cast their influence on the side of virtue. But the mother who submits her God-given womanhood to the slavery of fashion wastes, in useless labour and frivolity, time and energy which should be devoted to her sacred calling. She cannot feel a sense of her solemn responsibility to God and humanity. Satan has invented manifold temptations to divert the minds of mothers from their most important work. The matter of dress holds the larger share of women in the veriest bondage. The study of fashion-plates is pursued with untiring zeal, and is followed up by an endless round of cutting, fitting, stitching, ruffling, pointing, and plaiting, to arrange for vain display. All this costs time, money, and concentration of mind, for which no equivalent is returned. The mental powers are dwarfed for want of proper cultivation, and wretchedly abused by being almost wholly bent upon the object of preparing raiment for the body, while their children are on the way to ruin.

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behaviour and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of their little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements, are worse than wasted in ornamenting the little suits, which will serve to add the evil of vanity to the faults already acquired. A mother who prizes the approval of God, and who is controlled by heavenly influences, will not dare to waste her precious time, strength, and

money, in arranging her own and her children's dress to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress which they will never unlearn in after life. They are sowing seeds in those tender minds which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap."

It is the mother's duty constantly to educate her mind and heart for the grave duties devolving upon her, that she may successfully meet her increasing family cares. She should study the peculiarities in the temperaments of her children, and vary her discipline to suit their different dispositions; thus she will be able to mould their minds in the right shape. The usual management of children at the present time tends to weaken their moral power. They are allowed to be idle, and their active young minds, seeking employment, stumble into evil ways. They are not taught self-denial and prompt obedience, therefore they grow up selfish and incapable of taking up the earnest work of life. The example of most parents is demoralizing to the children, who naturally look to them for a pattern. If the parents are swept into the strong current of the world and follow its practices regardless of right or wrong, time or expense, certainly no better can be expected of their children. The lessons of precept and example given by parents to their children should tend to fit their characters for the higher immortal life. They are thus qualified also for the greatest usefulness in this world. God has placed us here not to live for our own amusement, but to do good, to bless humanity, to prepare for heaven. Every violation of moral obligation, with its burden of result, must be met and accounted for hereafter.

Especially are the mother's moments priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and gross neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the staunch principles and integrity that were the mainspring of their usefulness and success, to the careful religious training of a praying Christian mother. —Mrs. E. G. White, in *Pacific Health Journal*.

HOW LARGE WAS ANCIENT ROME?

AFTER carefully examining all the data we have, all the statements and various ancient writers who allude to it, and all the facts which seem to bear on the question, I am convinced that in estimating the population at 4,000,000 I am rather understating than overstating it. It is much more probable that it was larger

than that it was smaller. De Quincey also estimates the inhabitants of Rome at 4,000,000. I will only cite one fact, and then leave the question. The Circus Maximus was constructed to hold 250,000, or, according to Victor, at a later period probably, 385,000 spectators. Taking the smaller number, then, it would be 1 in 16 of all the inhabitants if there were 4,000,000. But as one-half the population was composed of slaves who must be struck out of the spectators, when the circus was built there would be accommodation then for 1 in 8 of the total population, excluding slaves. Reducing again the number one-half by striking out the women, there would be room for 1 in 4. Again, striking out the young children and the old men and the sick and impotent, you would have accommodation for nearly the whole population. Is it possible to believe that the Romans constructed a circus to hold the entire population of Rome capable of going to it?—for such must have been the case were there only 4,000,000 of inhabitants. But suppose there were only 1,000,000 inhabitants, it is plain from the mere figures that it would never have been possible to half fill the circus.—*Blackwood's Magazine.*

THE MUMMY-CATS OF BENI HASSAN.

A CURIOUS consignment of goods was received at Liverpool a few weeks ago, consisting of no less than 180,000 mummy cats from Egypt. These cats have lain in their sacred burial place at Beni Hassan for 3,000 years or more, and after having fulfilled for so many centuries the destiny intended for them, have at last, under the impulse of nineteenth century progress, been sacrificed upon the altar of "utility"—that modern all-devouring ogre. These mummies are now about to fill their final function of fertilizing English farm land. The English farmers are indebted for this excellent lot of twenty tons of manure to the lucky accident which befell an Egyptian who, while digging, fell into a pit which proved to be a subterranean cave completely filled with mummy cats, each one being separately embalmed and wrapped up after the usual fashion of Egyptian mummies. Pussy of B.C. 2000 was a sacred object to a section of the ancient Egyptians, and when a cat died—as even a cat eventually must—it was buried with as much honor as any human being. The finder having reported his discovery, labourers were soon at work, and turned out tens of thousands of the mummies. Some were taken by the farmers of the place, others went to a merchant in Alexandria, who shipped them to Liverpool, where another merchant, a local fertilizer, bought the consignment at £3 13s. 9d. a ton. The auctioneer, adding insult to injury, knocked down the lot of 180,000 cats with the head of one of them as a hammer. To such base uses have the gods of Egypt come!—*Selected.*

Health and Temperance.

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

THE CRUMBLER.

He sat at the dinner-table
With a discontented frown:
"The potatoes and steak were underdone,
And the bread was baked too brown.
The pie too sour, the pudding too sweet,
And the roast was much too fat;
The soup so greasy, too, and salt,
Sure 'twas hardly fit for the cat."

"I wish you could eat the bread and pies
I've seen my mother make;
They are something like, and 't would do you good
Just to look at a loaf of her cake."
Said the smiling wife: "I'll improve with age,
Just now I'm but a beginner,
But your mother has come to visit us,
And to-day she cooked the dinner."
—Lizzie M. Hadley, in *Good Housekeeping.*

EFFECT OF SMOKING ON THE VOICE.

IN the *New Review* for April, Dr. Morell Mackenzie assures his readers that he has no sympathy with those "who would deprive poor humanity of one of the few pleasures which tend to make life, in however small a degree, less desolate than it otherwise would be," and he offers a word of advice to those who find total abstinence from tobacco "too heroic a stretch of virtue." He hopes thus to have gained the confidence of devotees of the "weed," so that he will not be suspected of prejudice. From his description of the effect of tobacco upon the vocal organs, however, it would not appear that the smoking habit was one calculated to add even to the pleasures of life; rather decidedly otherwise. Every smoker should read what the doctor says—and he speaks only of the effect on the larynx—and ask himself if he can believe that such a practice can be engaged in by one who recognizes the obligation, "Whatsoever ye do, do all to the glory of God." We print a few paragraphs:—

The effect of tobacco on the body is both general and local; that is to say, it acts on the nervous centres and on the heart as well as on the parts with which the smoke or the juice comes immediately in contact. The general effect does not concern us here, except in so far as the larynx may be affected thereby. It usually finds expression in what is vaguely called "nervousness"; the pulse becomes flurried, and the muscles more or less relaxed and unsteady. This is why smoking is so strictly forbidden to men training for athletic feats. So marked is the effect of tobacco in relaxing the whole muscular system that before the days of chloroform it was employed in surgical operations in which it was necessary that the muscles should be perfectly limp. It will be readily understood that, under the influence of a drug possessing these properties, the exquisitely delicate adjustments of the various parts of the complicated vocal

machinery are to some extent disordered, and the voice, if not quite "like sweet bells jangled, out of tune and harsh," loses something of its richness and brilliancy. . . .

The evil effects wrought by tobacco on the larynx consist generally in patches of congestion affecting the upper part of the organ, and occasionally the vocal cords themselves. In addition to this, in severe cases the cords show a certain sluggishness of movement, which of course makes the tone dull, harsh, and uncertain. A marked feature in these cases is dryness of the mucous membrane, a physical condition which deprives the voice of all brilliancy. In a given case it would be impossible by mere ocular inspection to feel certain that these signs of disease arose from smoking, but in the case of young men not thoroughly habituated I have repeatedly seen conditions brought on by a few days' smoking which have disappeared altogether when the patient has abstained.

In the upper portion of the throat the parts most exposed to the action of hot smoke are the uvula and the soft palate or little curtain which screens off the mouth from the back of the throat; and it is there, accordingly, that the effects are most marked. Patches of redness, enlargement of the tiny blood-vessels, swelling of the uvula, crops of little blisters which break and give rise to small but painful ulcers, and finally a rough, gritty, almost warty and discoloured condition of what was once a beautiful, smooth, pink surface—these are the chief features of the picture too often presented by the smoker's palate. Dryness is here also a very characteristic feature of chronic nicotism. Everywhere in the throat the natural secretion which should lubricate the parts is dried up, or thickened to a glutinous material which clogs instead of oiling the wheels of the vocal machine.

The tongue often suffers severely from the effects of tobacco. Small excoriations, blisters, chronic superficial inflammation, and white patches sometimes of almost horny consistency are formed on the surface of the organ; and a permanently unhealthy condition is induced which in those predisposed to cancer is apt, under the influence of advancing age, or as the result of the prolonged vocal irritation, to lead to the development of that disease. The same observation applies to the superficial ulceration which affects the sides of the root of the tongue. In this situation there are a number of delicate projections or so-called "papillæ," the exquisitely fine points of which readily become inflamed when exposed to irritation. It is in this situation that cancer of the tongue is exceedingly apt to commence; but whether this terrible disease actually originates from mere irritation, or whether it must first be in the system and is only brought to a focus, so to speak, by local irritation, has not yet been determined.

Even if the latter hypothesis, however, be correct, the disease must be often brought on by smoking many years before it would otherwise develop, and it occurs in a situation where its symptoms are peculiarly distressing.

More rarely, smoking causes chronic inflammation of the lips, which sometimes gives rise to cracks which are always very troublesome and not infrequently end in deadly disease. In several of the morbid conditions which I have described it is obvious that the changes of structure are more important than the loss of vocal function, and indeed in many cases serious disease may be present whilst the voice is but little affected.

WINE AS A PROMOTER OF CIVILIZATION.

It is said that the use of wine and its allies has been the source of the power of the most powerful nations. It is said that the wine-cup has been the fountain of that wit and poetry and artistic wisdom, if I may use the term, which has made the illustrious men of the world so illustrious and so generally useful as they have been to the world. Take away the wine-cup, it is argued, and the whole intellectual life must needs become "flat, stale, and unprofitable." It were indeed a pity if this were the outlook of total abstinence, a second deluge of water, with not so much as a graceful dove and an olive-branch to cheer the trackless waste. It were indeed a pity of pities if this were the final look-out of total abstinence in the intellectual sphere. Can it be that all intellectual energy and hilarity must die out with the abolition of the wine-cup?

Science, ever fair, says that some nations and wonderful peoples that have lived have been wine-drinkers at certain periods of their history. But she draws also this most important historical lesson, that the great nations were, as a rule, water-drinkers purely, until they became great; then they took to wine and other luxuries, and soon became little. Up to the time of Cyrus, the Persians were water-drinkers; they became all-powerful, and then also became such confirmed wine-drinkers that, if they had some great duty to perform, they discussed the details of it when inflamed with wine, and rejected the judgment or revised it when they had become sober, and *vice versa*. Surely this was the acme of perfection as a test of wine. Curiously, it didn't answer. With its luxury Persia succumbed, fell into hands of less luxurious conquerors, and, like a modern rake, found its progress anything but promising in the end.

The Greeks in their first and simple days were clothed in victory over men and over nature. They grew powerful; they sang and danced, and all but worshipped wine; but it did not sustain them in their grandeur, as it ought to have done if the theory of such sustenance be correct. The Roman rule be-

came overwhelming out of the simplicity of its first life. It rose into luxury, and made wine almost a god. But Rome fell. Wine did not sustain it. It is all through history the same. There is not an instance, when we come to the analysis of fact and circumstance, in which wine has not been to nations, as to man individually, a mocker. It has been the death of nations. It has swept down nations as it sweeps down men, in the prime of their life, and in the midst of their glory.—*Dr. Richardson.*

FOOD AND CHARACTER.

"As a man eateth, so is he," is an old German proverb. Mr. Alcott used to say, "A man who eats ox becomes oxified, and a man who eats hog, piggified." Perhaps this was something of an extreme view; nevertheless, relation of diet to morals was recognized by the writers of the Bible, thousands of years ago. Dr. Talmage, speaking on this subject, remarks:—

"God gave the ancients a list of the animals that they might eat, and a list of the animals they might not eat. These people lived in a hot climate, and certain forms of animal food corrupted their blood and disposed them to scrofulous disorders, depraved their appetites, and demeaned their souls. A man's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion, is because he has food that gives him the blood of the lion. A missionary among the Indians, says that by changing his style of food to correspond with theirs, his temperament was entirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet, will be diseased in body and polluted of soul, all his liturgies and catechisms notwithstanding. The Gadarene swine were possessed of the Devil, and ran down a steep place into the sea; and all the swine ever since seem to have been similarly possessed. In Leviticus, God struck this meat off the table of His people, and placed before them a bill of fare at once healthful, nutritious and generous."—*Good Health.*

ABOUT PILLS.

THE passion for research takes many forms, but few more curious than that to which *The Chemist and Druggist* devoted itself when it asked its subscribers throughout the United Kingdom to supply it with estimates of the number of pills consumed in the United Kingdom daily. The investigation should establish our renown as a pill-taking nation, for the extraordinary number of 5,643,961 pills is computed to be the daily consumption. This would give

one pill per week to every man, woman, and child in the kingdom. Fascinated with its own calculations, *The Chemist and Druggist* goes on to show that, taking the average pill to weigh three grains, a year's supply for the United Kingdom would weigh not less than 178 tons, or sufficient to fill thirty-six ordinary railway waggons. Moreover, if the pills were placed in a row the distance covered would be as great as from Liverpool to New York and back again.—*Star.*

TOO LONG WITHOUT FOOD.

THE evil habit of going too long without food is one from which many people suffer in the present hurrying age. Men sit in their offices, women rush about at their shopping, and both become so absorbed in their own interests that the period of hunger is allowed to pass, and the period of fatigue and depression to set in. The worst of it is that once the second stage is reached, the desire for food is gone, and after many hours' abstinence the man or woman is too exhausted to digest a meal when they get it. To avoid this extreme it is only necessary to take the most light and rapid repast during the hungry stage. A glass of milk or merely a biscuit while hungry will prevent the after loss of appetite; and yet many prefer to ruin their health rather than take the trouble to turn into a dairy shop and drink a glass of milk.—*The Hospital.*

SOBRIETY AMONG JEWS.

DR. RICHARDSON cites the Jews as a living example of the advantages of sobriety. The remarkable vitality of their race strikes him as something astounding. Oppressed by cruel laws in the past, and living in abodes where others must have died, they yet contrived to exist. The explanation, according to this indefatigable apostle of Hygeia, is that which was given by Haller, a leading German doctor of the last century. It is that they lead, as a rule, simple lives and are mindful of the expressive maxim in Proverbs, "wine is a mocker."—*Daily News.*

A GREAT MISTAKE.

TO SUPPOSE we can indulge the lower passions or appetites for a time, and then at our pleasure subdue them and lead a higher life, is an illusion which will dissolve as we approach it. Character is self-perpetuating; it uses all its materials, good and bad. None of them can be swept away or blotted out.

THERE were over 300 deaths from alcohol poisoning in Odessa last year. Odessa is a town of 240,000 souls.

NO LIQUOR has ever been sold in the town of Hancock, Maine. Hancock people have no need of an almshouse.

THE PRESENT TRUTH.

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

LONDON, APRIL 24, 1890.

THE SANCTUARY AND ITS SERVICE.

(Continued.)

WE have found in our investigation of the worldly sanctuary that the work of transferring sins from the sinner to the sanctuary was continually carried forward through the year. But this was not the final disposition of sin. Though the sinner was forgiven, the sins still existed and demanded that a further ministration should take place in order that the camp of Israel might be freed from them. By the blood of the sin-offerings the sins were transferred to the sanctuary, and this work was carried forward day by day throughout the year until the tenth day of the seventh month (Lev. 16:30), when a change came and a service was performed whereby the sins which had been carried into the sanctuary during the year were now taken out and disposed of in a manner we will presently describe. This disposing of sin was called the cleansing of the sanctuary, or, which was the same thing, the making of an atonement for those who desired to avail themselves of its benefits. The day upon which this work was done, the tenth day of the seventh month, was called the day of atonement (Lev. 23:27).

Upon that day the second apartment, or most holy place of the sanctuary, which at all other times was closed, and into which no one was permitted to enter, was then opened, and into it "went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." Heb. 9:7. This work of atonement or cleansing of the sanctuary was the closing part of one complete round of service. After it was performed the most holy place was again closed for another year, and the priestly ministrations were again restricted to the first apartment where the work was carried forward until the next tenth day of the seventh month.

In the sixteenth chapter of Leviticus we find a succinct account of the work of atonement or cleansing of the sanctuary, which was performed once each year upon the day already named. To the high priest the Lord gave the following instruction through His servant Moses: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat which is upon the ark; that he die not; for I will appear in the cloud upon the mercy-seat." Lev. 16:2. From between the cherubim, whose wings overshadowed the mercy-seat and the ark, God had promised to commune with His people.

Ex. 25:21, 22. Preparatory to his going into the presence of God, the high priest was required to make a sin-offering for himself and for his house. Lev. 16:3, 11-14. This ceremony ended, he was to "take of the congregation of the children of Israel two kids of the goats" (Lev. 16:5); these he was to present before the Lord at the door of the tabernacle of the congregation (Verse 7).

A decision was rendered by lot which indicated that one goat was to be slain and the other was to be the scapegoat (Verse 8). The goat upon which the lot fell for the Lord was slain (Verses 9, 15), and the blood was carried in within the vail, and the priest was to "sprinkle it upon the mercy-seat, and before the mercy-seat," seven times.

By this service the sanctuary with all that pertained to it was cleansed from sin, or, in other words, an atonement was made for it "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Verse 16. This atonement was made not only to cleanse the sanctuary but the people as well: "For on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord." Verse 30.

When this ministration of the high priest in the most holy place was completed, he who in that ministration represented all Israel before the Lord, came out of the sanctuary bringing with him the sins of the people for whom an atonement had just been made, and made not in fact, but in figure only, the final disposition of those sins. How this was done let us now notice. We have already called the reader's attention to the selection by lot of the two goats, "one for the Lord, and the other lot for the scapegoat" (Verse 8), and we have seen that Aaron was instructed to take "the goat upon which the Lord's lot fell, and offer him for a sin-offering." Verse 9. By the blood of this victim the sanctuary was cleansed from the sins of all penitent believers, and they were made free from them. The high priest upon coming out of the sanctuary with the sins of the people, now takes the other goat, the one "on which the lot fell to be the scapegoat," and lays both his hands upon the head of the live goat, "confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verses 21, 22. The marginal rendering of verse 22, instead of "unto a land not inhabited" reads, "unto a land of separation." The burden of guilt that had ac-

cumulated during the year, now placed upon the scapegoat, was borne away into a land of separation. A traditionary view of the matter gives the idea that this goat was thrown from a precipice and dashed to pieces. At all events he was separated with the load of guilt from the camp of Israel. Thus ended the complete round of service for one year.

Taking a brief survey of it we see,

1. The sinner brought his offering, confessed over it his sins and then shed its blood, thus acknowledging that his own life had been forfeited by sin, and at the same time showing his faith, by the offering which he brought, in the great sacrifice that was to be made for sin. In figure his sin was thus transferred to the victim whose blood he shed.

2. That blood was then taken by the priest and sprinkled before the vail, before the mercy-seat, and so in figure the sin was transferred through the blood to the sanctuary and the sinner was forgiven. This work of transferring sin from the sinner to the sanctuary was daily carried forward throughout the year.

3. Upon the tenth day of the seventh month a change of ministration took place. On that day the atonement was made. That day was called the day of atonement, and that atonement consisted of the removal from the sanctuary of sins which had accumulated there during the year, and thus the sanctuary was cleansed from sin.

4. The sins being taken from the sanctuary upon the day of atonement were placed upon the head of the scapegoat, and so were separated from the Israel of God.

Forgiveness was secured when the sinner presented his offering in faith, but his sin though forgiven was lodged in the sanctuary till the day of atonement should come, when it was disposed of in the manner already described. Thus the ministration in that sanctuary consisted of the regular services performed throughout the year in the first apartment or holy place, and at the year's close of the ministration in the second apartment or most holy place, which was called the cleansing of the sanctuary.

Now all those ceremonies, all the offerings made, all the victims slain, and the blood shed, were but typical of something to come, shadows of the substance that would finally be seen; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

The law had "a shadow of good things to come," and those who by living faith presented their sacrifices in that dispensation, saw the good things to come that were thus forshadowed, even our Lord Jesus Christ as man's great High Priest, and His ministrations in a Sanctuary not made by man.

D. A. R.

THE THRONE OF DAVID.

"HE IS FAITHFUL WHO HAS PROMISED."

ALTHOUGH the Jewish people as a nation were rejected, God did not forget His promise. Centuries before, He had said to David that his throne should be established, and the people of Israel should continue for ever; and this promise He could not break. Said He: "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Psa. 89:34-37. Later still, Isaiah had made the prophetic statement that, "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David's kingdom is to be established for ever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said of Him, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:32, 33.

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption," and then added: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption." Acts 2:29-31. It was this assurance that caused David, like the

other patriarchs, to die in full faith that the promise would be fulfilled.

Christ knew full well that the house of Jacob and the throne of David should endure for ever, even while He was foretelling the utter destruction of the Jewish nation. John 18:36; Acts 1:6, 7. He has now ascended to heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. So He has not yet received His kingdom, but sits upon His Father's throne, which is a throne of grace (Heb. 4:14-16), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Since Christ sits upon the throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is entirely different from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in Col. 1:12-14; Rom. 14:17; Matt. 12:28; Rev. 1:9.

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

James says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5. Here is a kingdom of which those rich in faith are only heirs; it is *promised* to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,—faith, virtue, godliness, patience, brotherly kindness, charity, etc., says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:10, 11.

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Heb. 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. Matt. 25:31-34.

While He sits upon His Father's throne, it is as a priest, counselling with the Father for the peace of mankind. David tells until what time He will remain there, saying, "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Acts 2:34, 35; Psa. 110:1.

When Christ was on this earth, He had not kingly power, except as He was full of grace and truth. As the representative of the kingdom of grace, He had power on earth to forgive sins. "God was in Christ, reconciling the world unto Himself." But the kingdom of this world was not His. If He had then possessed the kingdom, He would have destroyed His enemies, as He will do when He comes again, after He has received it. At that time He paid tribute to earthly kings; when He comes again, it will be as King of kings and Lord of lords.

From all these texts it is evident that Christ did not receive the kingdom at His first advent. Instead of having a kingdom, He had not so much as a place to lay His head. But He has ascended to the right hand of God, there to remain until the kingdom is given to Him, and His enemies are made His footstool, when He will return to rid His kingdom of His enemies, and to plant His people Israel in their own land.

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that He will return when He has received it.

In the seventh chapter of Daniel, verses 9, 10, there is a graphic word picture of the Judgment in heaven; which will determine who are worthy to be raised from the dead, or to be translated when the Lord comes. As soon as this Judgment is over, Christ will receive His kingdom, as we read in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion,

and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:13, 14. This is the fulfilment of the words of the angel Gabriel to Mary, "And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:32, 33.

The throne of David is the throne that was promised to Christ; therefore the dominion, the receiving of which is described in Dan. 7:13, 14, must be the kingdom of Israel. It was declared that His everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

E. J. W.

THE UNDYING WORM AND QUENCHLESS FIRE.

MARK 9:43, 44: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not, and the fire is not quenched." Verses 46, 48. These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures, till it was thus used in the New Testament, it might be urged with some degree of plausibility, as an expressive imagery of eternal torment. But, even in this case, it might be replied, that fire, so far as we have any experience with it, or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression, as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of

the undying worm and quenchless fire. In their familiar Scriptures the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27, and read:—

"But if ye will not hearken unto me to hallow the Sabbath-day, and not 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 Jerusalem, and it shall not be quenched."

From this text we certainly can learn the meaning that was attached to the expression, "unquenchable fire," by the Hebrew people. This fire was not to be quenched; therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36:19: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Verse 21: "To fulfil the word of the Lord by Jeremiah." Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn?—Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, and does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must for ever be preserved by having the portion consumed immediately renewed.

To the wicked, the threatened fire is unquenchable, because it will not be quenched, or caused to cease, till it has entirely devoured them.

Ps. 37:20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Mal. 4:3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Ezekiel speaks of unquenchable fire in a similar manner.

Eze. 20:47, 48: "Thus saith the Lord God: Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be

burned therein. And all flesh shall see that I "the Lord have kindled it; it shall not be quenched."

Though this is doubtless figurative language, denoting sore calamities upon a certain land called the forest of the south field, it nevertheless furnishes an instance of how the expression, "unquenchable fire," was then used and understood; for that generation many ages ago perished, and those judgments long since ceased to exist.

Isaiah not only speaks of the unquenchable fire, but he couples with it the undying worm, the same as the language in Mark:—

Isa. 66:24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

This is undoubtedly the language from which the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not the remorse of a guilty conscience, but that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover, that those upon whom it feeds are not the living, but the dead: it is the "carcasses" of the men that have transgressed against the Lord. In Isa. 14:11 and 51:8 the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus evident that the terms employed by our Lord in describing the doom of the wicked would convey to the minds of his hearers the very opposite of the idea of eternal life in misery.

There is other evidence, though no other is necessary, to show that the idea which would be conveyed, and which the language was designed to convey, to their minds, was that of complete extinction of being, an utter consumption by external elements of destruction. The word translated "hell" in the passage under consideration is *ge-enna*. It is better to enter into life maimed, than to go, in full possession of all our members and faculties, into *ge-enna*. Did those to whom Christ spoke know anything about this place, and what kind of a fate awaited those who were cast therein? A vivid picture of the place of torment to which our Lord refers was in constant operation before their eyes, near by Jerusalem.

Greenfield defines the word thus:—

"Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Such was the fire of Gehenna; not a fire into which people were cast to be kept alive and tortured, but one into which they were cast to be consumed; not one which was designed to prey upon living beings, but upon the carcasses of animals and the dead bodies of malefactors. Hence we can see the consistency of associating the fire and the worm together. Whatever portion of the dead body the fire failed to consume, the worm would soon seize upon and devour. If a person had been condemned to be cast alive into this place, as the wicked will be cast into their Gehenna, what would have been his hope of escape? If the fire could have been speedily quenched before it had taken his life, and the worms which consumed what the fire left could have been destroyed, he might have had some hope of coming out alive; but if this could not be done, he would know of a surety that his life would soon become extinct, and then even his lifeless remains would be utterly consumed by these agents of destruction.

This was the scene to which Christ pointed His hearers to represent the doom that awaits the wicked; in order that, as they gazed upon the work of complete destruction going on in the valley of Hinnom,—the worms devouring what the flames spared,—they might learn that in the future Gehenna which awaited them, no part of their being would be exempt from utter and complete destruction, one agent of death completing what another failed to accomplish.

U. S.

(Concluded in our next.)

HOW DO WE KNOW WHICH DAY IS THE TRUE SEVENTH DAY?

It is not difficult for most people to see that the seventh day of the week is the Sabbath of the Lord when once their attention is called to the fact. A careful search of the Scriptures reveals that there is not an iota of evidence to sustain the dogma of Sunday sacredness. A question then arises in the mind of the inquirer after this manner: Do we know that the day called Saturday is the true seventh day? Others, perhaps with greater boldness and less candour, assert that we cannot know; that time was lost, etc.

It may be that some of our readers are especially interested in the points suggested. The supposition that time has been lost, if true, must rest upon the fact that at some point in the past the thread of chronology has been dropped and never recovered. The loss of the weekly cycle would involve necessarily the loss of the knowledge of every definite period and date at the same time. For, to preserve the accurate knowledge of the annual cycles, would require an ability to locate definitely every inferior division of those years. No one could be certain about

the definite closing of any year while he was confused as to the number of days which the year contained. Hence the integrity of the records of the past depends upon this question. And if "time has been lost," then since that loss every date is unreliable, and all history is at fault.

When, we inquire, did such a calamity happen? In the face of astronomy and numerous well-authenticated records; it is absurd to attempt to locate this supposed confusion this side of the famous era of Nabonassar. This date, Wednesday, Feb. 26, 747 B.C., was definitely fixed as the beginning of the reign of the Babylonian King Nabonassar by certain astronomical events which are recorded by Ptolemy as having transpired on that day. Prior to that date, points in history are more or less indefinite as to date, owing to the want of a distinct basis from which to compute.

But it is not necessary for Bible students to go so far back as that. We know that Christ and His apostles observed the Sabbath. Luke says of the women who ministered at Christ's burial: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. Then they rested on the seventh day, and the true seventh day, too. To deny this would be to impeach the truthfulness of the New Testament and the knowledge of the Saviour. Since that time there has been no difficulty in determining definitely the number of years and days which have passed. It is true that upon the adoption of the Gregorian calendar, in present use, in 1582, in order to rectify a gradual displacement of the seasons, which had taken place under the former or Julian calendar, ten days were deducted from the year by the order of Pope Gregory. The 5th day of October was called the 15th. But this does not disturb our record in the least, nor interfere with the recurrence of the days of the week, as all can plainly see. It is silly to say that because ten days were thus taken out of the year, the whole world lost sight of the day of the week, and our historians have been unable to extricate themselves from the confusion.

To answer all possible conjectures upon this question of the preservation of the knowledge of definite time, it is necessary to allude to but a few decisive facts. 1. Since the early centuries of the present era both the seventh and the first day of the week have been religiously observed by professed Christians. Now is it possible that an emergency could arise by which the knowledge of the day should be totally and suddenly lost to each party and to all of Christendom? We say suddenly lost, because it is not possible to lose this knowledge by degrees, a few

minutes at a time. The idea is most preposterous.

2. In the year A.D. 70, by the destruction of Jerusalem, the Jews were scattered and their existence as a nation effectually destroyed. In a miraculous manner their identity as a peculiar people has been preserved, though they have penetrated to every part of the world. They have had no organization as a body, and no special communications between those living in different parts of the globe. But it is a well-known fact that were a Jew to be taken from Australia, one from Palestine, from England, Portugal, America, and Africa, and brought together, they would be found to be keeping the seventh day, and this would in every instance be Saturday.

3. It is a fact that the weekly period was known by the earliest nations, and is expressed in the languages of the remotest times and localities. It is stated in Chambers' Encyclopedia that the name of the Sabbath day was anciently applied to Saturday, "*and still continues to be given by every nation but the English and its offshoots.*" This important fact is abundantly sustained by a voluminous chart prepared by the Rev. W. M. Jones, D.D., London, illustrating the names which are given to the different days of the week in nearly all the languages of Europe, Asia, and Africa. In this chart it appears that the last day of the week is called Sabbath, rest-day, or by some synonymous title, in nearly every language except some branches of the Saxon family.

This proves indubitably that the Sabbath is a primeval institution existing before the separation of peoples and languages; and at the same time incorporated into the habits and tongues which lie at the very foundation of human history. It proves also that since that early epoch there has been no serious interruption in noting the weekly period and preserving it in its original form.

The above considerations are each of them certainly sufficient to settle all the cavils of the lost-time theorists or dodgers, or any queries which may arise with others. Their united testimony forms an insurmountable barrier to scepticism, behind which the honest in heart may securely rest. If anything else were needed, it would be found in the testimony of astronomy, by whose light the loss of a single second since 742 B.C. could readily be detected; and in the fact that the same Providence which has preserved the Scriptures, and perpetuated the distinct existence of the Jews with all their characteristics, through eighteen centuries, during which they have had no home, no common centre, and no national existence, could easily perpetuate the knowledge of that day which He

has blessed and called His own. And could guard that institution of which God has said it "shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

G. C. T.

The Watch Tower.

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

LO HERE'S AND LO THERE'S.

As CHRIST was pointing out the features of the times which would characterize the last days, He said: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

But when He sets forth this sign, we are, of course, not to understand that everything which belongs to this class or which might come under this head, is to be confined to these words, and that nothing is a "lo here" or "lo there," except something in which these particular phrases are used. The language is evidently designed to set forth the fact that as we enter the solemn and dangerous period of the last days, when every mind should be well poised, the head clear, the judgment calm, and the feet firmly planted upon the plain truth which God has set forth in His Word for this time, there would spring up among men a wild spirit of speculation, leading them to devise all manner of fables, and rush off into every by-path of deception, the whole forming a condition of things calculated to perplex, confuse, and bewilder the honest seekers after truth everywhere.

Such a time we have evidently reached. One has but to pause and listen a moment to the voices of the night, to be strikingly reminded of Christ's prophecy. Like the locusts of Egypt, almost, new theories, if they are coherent enough to be called theories, are swarming through the land. Groundless speculations and deceptive views, which must prove disastrous in their consequences, seem everywhere to be leading men aside from the path of sober truth. We are confident there never was a time the equal of the present in this respect. There never was a time when so many documents indicating this state of things, were coming to this Office, as now; such as, "The Stumbling Stone," "The Veil Rent," "The Flying Roll," "The Seven Thunders," "The Last Vials," etc., etc. These are of a class too foolish to be very dangerous to any sober-minded

people; but there are others, among which are many phases of the age-to-come, better calculated to deceive. What we wish to say to our brethren is, Be cautious and careful. Be not moved about nor disturbed by every wind of doctrine. Do not be seduced by "lo here's" and "lo there's." Keep your eyes upon the "present truth." "The commandments of God and the faith of Jesus" constitute the watchword for this time. The third angel's message is the message for this day. Study it well. Try the spirits, and bring all things to the law and the testimony. Guard against being lulled to sleep by the peace-and-safety cries of the present time, or being ensnared by the spirit of the world. We are in the last days, and the Lord is at hand. U. S.

RELIGION IN BRAZIL.

THE Provisional Government of Brazil have issued the following decree:—

Article 1.—Both the Federal and State authorities are prohibited from making laws or regulations or performing administrative acts for the establishment or prohibition of any religion, and from making distinctions, on account of religious and philosophical beliefs and opinions, between inhabitants of this country, or in the service whose cost is defrayed by the public treasury.

Art. 2.—All religious denominations have equally the right to liberty of worship and that of governing themselves in accordance with their respective creeds, without being disturbed in the private acts pertaining to the exercise of this right.

Art. 3.—The liberty hereby instituted embraces not only individuals in their individual acts, but also churches, associations, and institutions in which they are united, to all of which belong the right to organize and maintain their corporate existence, without interference of the Government, in conformity with the respective creeds and discipline.

Art. 4.—Patronage, with all of its institutions and prerogatives, is hereby abolished.

Art. 5.—The legal capacity of churches and religious denominations to acquire and hold property is hereby recognized, within the limits of the laws relating to mortmain, and they shall be maintained in the possession of their present property, including their places of worship.

Art. 6.—The Federal Government will maintain the salaries now paid to the priests and other functionaries of the Catholic Church, and for one year will continue to give State aid to the religious seminaries, and every State is at liberty to maintain clergymen of this and other churches in any manner not conflicting with the provisions of the preceding articles.

Art. 7.—All provisions to the contrary are hereby repealed.

A correspondent of the New York Tribune says: "What has impaired the influence of the Church in Brazil has been the corrupt and scandalous life of many of the clergy. This is not a wanton Protestant charge. It is the sorrowful admission of faithful Catholics themselves. The evil has been one of long standing. When Dom Pedro II. was in his infancy, Antonio Diogo Feijo was Regent of the Empire. He proposed, as a good Catholic, a measure for sanctioning the mar-

riage of the clergy, and compelling the Papal authorities under menace of dis-establishment to allow its enforcement. When the measure failed, he wrote a book entitled 'Celibao Clericali' or 'Clerical Celibacy,' in defence of his position, with many detailed statements of fact. The book was burned by order of the ecclesiastical authorities, but a copy of it was found in a village of San Paulo not long ago, and an edition of five thousand copies was immediately reprinted. The immorality which this devout Catholic Regent denounced in his day still defiles the influence of the Church in Brazil. Some of the most active politicians here are known to be the sons of priests. Celibacy is too often only a cloak for immorality here. Good Catholics frankly tell you that this is one of the open scandals of their Church, and one among many causes of its diminished influence and power over the educated classes."

The Missionary.

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

INDIA.

INDIA is a country of ancient renown. It is alluded to in the Scriptures as early as the days of Esther. To it the ships of Solomon are said to have sailed, bringing back great riches for Israel's temple, and the palace of their king. Point de Galle, Ceylon, has been identified by some English writers as the Tarshish of the Bible, and there is a legend that the Apostle Thomas preached the Gospel in Southern India, and was there murdered. The Romanists characteristically show where his hands struck when he fell, and they have erected a monument to mark the spot. Whether these traditions be correct or no, that India in many respects is a wonderful country is beyond dispute.

It is a pear-shaped country, and across the widest portion is about the same distance as it is north and south 1,900 miles. The population is estimated to exceed 288,000,000. To sustain this immense populace the soil yields two crops a year. It is a land in which labour is cheaper than machinery, and grain is reaped by hand with a sickle. Female field labourers can be secured for 1d. a day, and men for 2½d. They not only reap, but at night will carry the result of their toil to the threshing floor. There it is threshed in the most primitive manner by being placed on the ground in a circle round a pole in the centre, to which a rope is attached, and fastened to it side by side are cattle, which are driven round blindfolded. Boys follow them, to see that they keep moving, and the ox is also muzzled while he treads out the corn. It is the land of the palm and the sandal tree, and prominent among other crops are tobacco and opium, with which bodies and souls are destroyed to the annual enrichment of England by £20,000,000. Bananas, limes, oranges, lemons, and tamarinds supply the natives with a bountiful amount of healthful food. There are also wood-apples, and Indian plums. Almost every kind of fruit and vegetables are grown in some part of India. Wheat and rice are the staple articles of diet. In this country is also found the celebrated banyan tree, sometimes covering two acres. Two varieties are worshipped by the Hindu, and under them

can be found his gods. India is a land of poverty and a land of wealth. Even among the natives the two extremes meet. Rich palaces larger than Solomon's temple, made without a piece of wood or iron, and of solid marble, having walls inlaid with precious stones, and ceilings inwrought with gold, are preserved as specimens of the wealth and greatness of former kings. Some of them have stood for over 275 years. The architecture surpasses in grandeur and magnificent splendour any of modern date.

At the foot of the Himalayas are found Indian corn and the vine. Sacred streams water India's thirsty plains, cleansing the soul if not the body of the Hindu, who religiously laves therein; for the physical properties of the Ganges and its consorts are far from being pure. So efficacious are the waters of the Ganges supposed to be, that the bones of the departed brought here and washed will at once transport the soul from the lowest hell to the uppermost heaven.

The hot monsoon winds blow with the rain for over three months in the year, and for the three months preceding, humanity has roasted in the scorching sun. During this season it is not safe for Europeans to walk out unprotected from the sun after 10 A.M. Even natives in some parts are known to have fallen dead in the streets.

The Himalaya mountains on the north, with the high table-lands of Thibet and Mongolia beyond them, are of immense value to India. They shut in the rainfall, preventing it from going to other lands, and sending river after river in almost endless succession to the country beneath. In fact, the riches of India and the fertility of her soil are almost wholly owing to this range and the ocean. The latter supplies the air with moisture, without which the burning plains would be a desert.

India has 14,000 miles of railways, and the grandest irrigation works in the world. Whole rivers of great size are lifted bodily into canals and spread over the plains in a network of channels, the total length being over 28,000 miles.

Thus, in a few words, is India. It is a country in which all the Asiatic nations are found represented in large numbers. Worshipers of almost every kind of god are found here performing their rites and ceremonies. In the list of the objects of adoration are the sun, moon and stars, clouds, rain, thunder, lightning, sky, earth and sea, fire and water, men and women, oxen, dogs, monkeys, cows, peacocks, snakes, lizzards, rats, fish, tortoises and crocodiles, many kinds of trees, and evil spirits, which are supposed to appear to the natives at certain times in particular trees. These are not always worshipped as celestial beings from whom blessings come. Some of them are gods of destruction, as Seva, generally represented by a stone. The ceremonies performed in their honour are to appease their wrath and make peace with them, so that harm may be stayed. So prone are the people to worship some object that is visible to the eye, and so superstitious are they in the veneration of this class of deity, that should some hideous creature be carved out, and be placed in a niche in the wall, unlike to any other seen elsewhere, the Hindus in multitudes would come to adore it. Idolatry is the popular religion of the country, and the inclinations of the people seem naturally to tend in that direction. S. N. H.

Bombay, March 17.

(Concluded in our next.)

THE HAMBURG MISSION.

Not a year has passed since the mission in this large city has been first begun, and surveying the past and the present we can but feel thankful to God for the success that has attended our feeble efforts thus far. Several months were spent in fitting up the mission and the depository and becoming somewhat acquainted in the city. Our canvassers found

it no easy task to make any headway in a worldly and busy place like this, and many doors were shut against them. Yet, notwithstanding our feebleness and inexperience, we were able to baptize twelve souls last November, and organize a church of twenty-five members, fifteen of them being new Sabbath-keepers. Five of these gave themselves to the work. The attendance at the readings in the mission increases, and through acquaintances we gain access to better families. As fast as those convinced could free themselves from their business connections they desired to become members. We laboured with them faithfully, instructing them in all the duties, and after becoming convinced of their living experience in the things of God, as well as soundness of doctrine, we proceeded to baptism on the 4th of this month. Being Good Friday, and a lovely day, thousands promenaded according to an old custom along the Alster Basin. Yet we proceeded unnoticed to the fine bathing establishment, and buried twelve willing souls in baptism. Several others, who were convinced and attended the scene, expressed their determination to take soon the same step. Our ordinance meetings last Sabbath were precious seasons, and all bore testimonies to the goodness of God. There are now thirty-six church members. Some others are keeping the Sabbath, and others are shaping their affairs to commence this month. Our society is sending hundreds of papers to all the German speaking people of Europe, and to Holland and Russia. The prospects are constantly growing better. Our lectures are well attended, and if it continues thus we soon will be crowded.

Our second Institute has just closed. One young man, who intended to become a Lutheran missionary, was able to make his way through school, and contribute to the work besides. He now starts with a company to Kiel. Bro. Hurchsmann, our general agent, goes to the province of Saxony with a new company, and hopes to introduce the doctrines of "present truth" in the very centre of the reformation.

What we most need are workers, but we are thankful that the prospects are getting better in these directions. Several have written from Russia who desire to come to the mission. Others are coming up here who wish to become fitted for the work. We hope that the day is not far off when we shall have a regular school for this field. If we regard the omens all around us, they seem to betoken that we cannot always labour so free and unhindered as now, and we pray that God may give us wisdom to make the best use of the time and opportunities granted to us.

L. R. CONRADT.

Hamburg, April 7, 1890.

AMONG THE GERMANS IN AMERICA.

BRO. H. SHULTZ, who is labouring in behalf of the German people in the West, writes: The third angel's message is making its way among the Germans of America faster than ever before. In Logan County, North Dakota, a church of thirty members was organized, and ten others will join soon; also a Sabbath-school of forty-three members was organized. Near Bowdle is a company of thirty keeping the commandments of God and the faith of Jesus, most of whom are awaiting baptism. Near Enreka, where there were only two Sabbath-keepers last fall, there are now forty-two, and quite a number are awaiting baptism. More than 100 have laid hold of the commandments of God and the faith of Jesus this winter in Dakota, under the labours of Bro. Leer.

Near Lehigh, Kansas, the truth has made its way to many hearts during the last few months. This is the largest German church in this country, numbering about 300 members. Also near Tampa quite a number have taken hold of the truth, under the labours of Bro. Loeppke. In the vicinity of Argonia,

where Bro. A. A. Meyer has been labouring, some of the best people in the community have given their hearts to God, to walk in all His commandments.

Bro. Kunkle reports a company near Hutchinson, Minnesota, that decided to walk in the way of God. Truly God is good, and is on the giving hand. To Him be honour and glory for ever.

I HAVE had twenty-one years' experience among natives; I have seen semi-civilized and the civilized; I have lived with the Christian native, and have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides; I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few in the Groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I never yet met with a single man or woman, or a single people that your civilization, without Christianity, has civilized.—Rev. James Chalmers, Missionary.

A REVOLUTION IN INDIA.—When Dr. Duff began his work in Calcutta he looked upon female education as an impossibility. "You might as well," he said, "try to scale a wall 500 yards high as attempt female education in India." To-day there are more than 90,000 females receiving instruction in the province of Bengal, and many of India's most gifted daughters are pressing forward into the higher departments of education. What fifty years ago was the missionary's despair is now his brightest hope.

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 RESURRECTION.

1. NAME the principal result of man's fall.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

2. In what condition is man while in the grave?

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. That is, man, when dead, has no exercise of the powers of his mind. He cannot, therefore, while in the grave, praise God, or even think of Him (Ps. 6:5); for in the day he dies his thoughts perish. Ps. 146:2-4.

3. What has been promised in order that man may be redeemed from this condition?

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea, 13, 14.

4. Through whom will come this redemption from the grave?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21, 22; John 5:26-29.

5. What would be the result to the dead, had not Christ procured their release from the grave?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. 1 Cor. 15:16-18.

6. Where are the dead when they hear the voice of Christ calling them to life?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29.

7. How many distinct classes will have a resurrection?

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

8. When will the resurrection of the just occur?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16; 1 Cor. 15:23.

9. How long do the others wait after the first resurrection?

"And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:4, 5.

10. When are the righteous recompensed?

"For thou shalt be recompensed at the resurrection of the just." Luke 14:14.

11. In what condition did David expect to rise?

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

12. What great contrast will be seen between the present body and the one to be put on at the resurrection?

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. 1 Cor. 15:42-44.

13. After whose body will the resurrected ones be fashioned?

"We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:20, 21.

14. What will the righteous do upon rising from the grave?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19; 1 Cor. 15:55.

15. How long will they be permitted to live?

"Neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection. Luke 20:36.

16. What will become of those who are unworthy of a part in the first resurrection?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

17. What will then take place?

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

18. How will the righteous ever afterward appear?

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43. —From "Bible Readings for the Home Circle."

Interesting Items.

—The Pope has forbidden Catholics to cremate their dead.

—Cannibalism exists among all the peoples on the Upper Congo east of 160 deg. E. longitude.

—The Czar's brother, the Grand Duke Vladimir, is really in favour of a Russian Parliament.

—There are, according to the last report, 62,628 schools and colleges in Bengal, and 1,482,150 scholars.

—It is estimated that 25,000 men are without employment in Chicago on account of the strike in the building trades.

—The United Kingdom has waste land amounting to over 26,000,000 acres.

—The Irish Land Commission sanctioned advances amounting to £1,395,596 during last year and up to the end of last month.

—The three London Gas Companies received in 1889 a revenue of £4,408,323, of which sum £2,950,224 was for gas sold to consumers.

—The Emperor William has greatly charmed Jules Simon by showing that amiable philosopher that he has read nearly all his books.

—The Socialists in Geneva are arranging for a demonstration on May 1, when they intend to visit the tomb of Lassalle on the French frontier.

—The impression left on Professor Bryce's mind by his visit to India was, he says, that of "the extraordinary solidity and safety of our Government."

—Dr. Parke, who attended Emin Pasha at Bagamoyo, says that the cataract from which he is suffering is incurable, and that blindness must follow from it within a year.

—Forty thousand pounds each go to the British and Foreign Bible Society, the London Missionary Society, and the Merchant Taylors' Company, under Sir James Tyler's will.

—Prince Bismarck denied the report that he had declined the title of Duke. The Emperor has sent to him as a birthday gift Professor Angeli's life-size portrait of Emperor William I.

—The Portuguese nation is one of the least instructed in Europe, the illiterate inhabitants being officially stated at 82 per cent. of the total population, young children being included.

—M. Jules Simon has received through the German Ambassador the works of Frederick the Great as a gift from the Emperor William. They are handsomely bound in calf, and bear the Imperial autograph.

—Of the 253,755 British and Irish emigrants in 1889, 168,771, including 57,897 Irish, went to the United States, 28,269 to Canada, 28,294 to Australia, 13,844 to the Cape and Natal, and 14,577 to other places.

—Switzerland has 1,162 Sunday-schools, with 5,459 teachers and 84,000 scholars. Sweden has 3,340 Sunday-schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday-schools, with 312 teachers and 4,519 scholars.

—The Queen's State coachman has retired. Mr. George Payne—who was, previous to the fifty-three years since Her Majesty ascended the Throne, in the service of William IV.—has driven the Queen on public and private occasions whenever she has visited London.

—The letters, papers and manuscripts of Horace Greeley, which had been collected for the purpose of writing the memoirs of the deceased, have been destroyed by fire. Some of the papers, especially those connected with the war period, were of almost priceless historical value.

—The Cannes Correspondent of the *Times* says that "certain letters which were forwarded by the Chairman of the Relief Committee to Mr. Stanley never reached him, and the Committee are now aware that the contents of those letters are not unknown to the German officials on the East Coast of Africa."

—Particulars of the religious riot between Mahomedans and Hindoos at Belgaum have reached Calcutta. The affray occurred towards the end of March, and was of a somewhat serious nature. Over a thousand persons engaged in it. Three Mussulmans and one Hindoo were killed, and many others injured.

—At a meeting of the committee of the Sunday Society, Professor Corfield in the chair, it was unanimously resolved, on the motion of Mr. Mark H. Judge, seconded by Mr. William Thompson, to send a memorial to the Chancellor of the Exchequer asking that a portion of the surplus may be devoted to providing the funds for opening the British Museum and National Gallery on Sundays. The memorial was signed by Sir James D. Linton and the other officers.

—There are three Roman Catholic and eight Protestant missions in the Congo territory. They support twenty-eight stations and ninety-five missionaries. The Protestant missions are supported by Americans, English, and Swedes.

—A curious phenomenon is reported from Batoum. On January 23, at 4 P.M., during a complete calm, the sea is said to have suddenly receded from the shore, leaving it bare to a depth of ten fathoms. The water of the port rushed out to sea, tearing many of the ships from their anchorage, and causing a great amount of damage. After a short time the sea assumed its usual level.—*London Nature*.

—Three great events have recently occurred in the history of Mormonism. First, the judicial exposure of the Mormon endowment house oaths as criminal and treasonable. Second, the decision of the Supreme Court of the United States that the Idaho law disfranchising polygamists is constitutional. Third, the victory of the Gentile or anti-Mormon party in the recent hotly contested municipal elections of Salt Lake City.

—Baron Hirsch has created a trust for the education and relief of Hebrew emigrants from Europe to America, chiefly from Russia. The income, to be transmitted monthly, is 120,000 dols. a year; the first monthly instalment of 10,000 dols. has been sent. A board of trustees has been selected to supervise the expenditure, composed of prominent Hebrews in New York, Philadelphia, and Baltimore, under the deed of trust from Baron Hirsch.

—Sir Morell Mackenzie is down upon the Royal College of Surgeons. He wants to know what the College does with its twenty-eight thousand pounds a year; or, rather, why so much of this large sum is spent on salaries and wages, and so amazingly little on teaching, or in advancing, by other means, the cause of science. "The plain truth is," says Sir Morell Mackenzie, "that instead of being in any sense a college or school of surgery, it is little more than a huge shop for the sale of surgical licenses."

—The Professor of Philosophy at Wurzburg, states that he has discovered a number of manuscripts in the Town Library of Augsburg and in the University Library of Erlangen, containing the transcript of writings and notes made by Giordano Bruno, who was burnt at Rome in 1600, at the order of the Inquisition. Some letters of a German friend of Bruno have also been found referring to the travels, studies, and publications of the ex-monk during his sojourn in Germany. The whole will be published in the forthcoming edition of the works of Giordano Bruno.

—Emperor William has issued a rescript on the subject of the officering of the army. He says that simultaneously with the increased need of officers has come an increase of available material. The nobility can now no longer claim the monopoly, but the spread of education has made it possible for the higher middle classes to become officers. It is therefore, in his Majesty's opinion, necessary to check the luxury prevalent in military society; and he orders commanding officers to lower the scale of private incomes required by those who wish to enter the service. He also orders the names of all incurably extravagant officers to be reported to him.

—Wishing to realize the sensations of a soldier on guard, the Kaiser William put himself on duty for twenty-four hours in an extemporized guard-room within his own garden at Potsdam, and stood sentry during four spells of two hours each during that time. He wore the uniform of a private soldier, carried a rifle and ate of the soldiers' ordinary. When he was asked how he had enjoyed standing sentry at night, he answered: "I was thinking all the time how many millions of poor wretches have gone through the drudgery of military life while loathing it, and have got killed in wars for the causes of which they did not care a button?"

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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.

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—IN—

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—AND—

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

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THE PRESENT TRUTH.

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

LONDON, APRIL 24, 1890.

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"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. 3:1, 2.

A CORRESPONDENT at Rome says that recently there has been renovated in the Vatican the map of Italy as it was—that is, with the old Pontifical State, the Grand Duchy of Tuscany, and the Kingdom of the Two Sicilies. The Pope has never recognized accomplished facts, and while all the rest of the world spins round, says the Correspondent, the Vatican stops still.

MANY of our readers will be interested to know that Elder S. N. Haskell, who has spent considerable time in connection with the work in this country, and who last July went to Africa, was, at last accounts, about to leave India for China and Japan. Mr. Haskell has laboured arduously and travelled extensively for several years in behalf of mission work. We believe his plans are to pass on to Australia and New Zealand, and thence to California. We trust his missionary tour will be productive of much good, and contribute to the advancement of the work of the Divine Master.

THE beginning of the "time of the end," a period "appointed" by God (Dan. 11:35), is clearly synchronous with the ending of the 1,260 years of Papal supremacy (Dan. 7:25; Rev. 13:5) extending from A.D. 538, when the Papacy really received its power as overseer of the churches, to 1798 when its power was broken, the Pope of Rome being led away captive. It was to this time of the end (Dan. 12:4) that the prophetic book was sealed.

Then it was to be unsealed, and knowledge was to increase, and that work begin which should warn the world of the coming of the kingdom of Christ. It was just at this time that the great work of foreign missions was springing into life. Dr. A. T. Pierson writes:—

"1892 ought to be kept as a great anniversary, and Kettering ought to be the place of pilgrimage. When we think of foreign missions, we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed a society for propagating the Gospel among the heathen. Since then what marvellous miracles have been wrought! What gigantic strides taken by this magnificent movement!"

A few years before, Robert Raikes was organizing the first Sunday-school, and a few years after, the Bible Society began its great work. These are not simply chance coincidences.

AFTER the Roman apostasy, Sunday was observed in common with the other festivals on the authority of the Church alone, being, as Neander says, "always only a human ordinance." The German theologian, Hengstenberg, says that "the opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form" in the controversy between the Episcopalians and Presbyterians in the latter part of the sixteenth century. The latter body demanded that every church institution should have its foundation in Scripture, and "charged the Episcopalians with popish leaven" "because they retained the Christian feasts." The Episcopalians, in reply, "appealed to the fact that even the observance of Sunday was only an arrangement of the Church." "The Presbyterians were now," he says, "compelled either to give up the observance of Sunday, or to maintain that a Divine appointment from God separated it from the other festivals." They decided upon the latter course. It was at this time that the theory that the commandment ordained simply a seventh part of time as a Sabbath was first promulgated, and thus the first day of the week usurped, in the minds of many, the place of the Sabbath, although the only day blessed and sanctified, and the day kept by Christ and the apostles, is stated in the commandment to be the seventh.

THE fact that the theory declaring the observance of the first day to be enjoined by the authority of the fourth commandment is of comparatively modern invention—a fact established by all first-day historians who treat of the subject historically at all—led the late Dean Alford into a little witticism at the expense of the Lord's Day Observance Society. In his book on "The Queen's English," he has a paragraph cautioning against the use of too few commas in punctuation: "Still, though too many commas are bad, too few are not without inconvenience also. I remember a notice of 'the Society for Promoting the Observance of the Lord's-day which was founded in 1831,' giving the notion that the day, not the Society, was founded in that year. Had the date been 1631 instead of 1831, an awkward interpretation might have been possible."

An article in the *North American Review*, by Mr. W. H. Hunter, says that in Canada Jesuit and Ultramontane have supplanted the Gallican, and with quickened religious fervour

"an entire people have enrolled in the active militia of the church of Rome." "Of the English settlements, so long the stronghold of Protestantism, nearly all at this moment of writing have been erected into Catholic parishes." "In northern and eastern Ontario a veritable army of occupation is busy founding a new Quebec. Everywhere St. Jean Baptiste societies keep the French-Canadian colonist in touch with the controlling principle that 'New France's mission of civilization should advance as of old by an alliance for mutual protection between religion and the State.'" And for thus presenting America with still another problem of race and creed, the Society of Jesus in Quebec has, the writer says, just been endowed out of the public moneys of that province.

SPECIAL NOTICE.

WE again call attention to the general meeting of the friends of the cause in London, May 3 and 4. Any of the friends from provincial towns who think of attending this meeting should write us as early as April 30. These meetings will be held at the usual place of worship, in the Athenæum, upper hall, Camden Road, N. 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.

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