

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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“A LITTLE WHILE.”

“WHAT is this that He saith, A little while?”

A little while to quaff the cup of sorrow,
To wait with tearful eyes for light to dawn;
A little while to watch for that to-morrow,
Which only comes when life's sad strife is won;
Only a little while.

A little while to stand with girded armour,
And wait the bugle-blast with lifted sword;
And then, when drums beat and the strife grows warmer,
To march to fight the battles of the Lord:
Only a little while.

A little while! Where are the hopes we cherished,
That rose as stars rise, in the evening sky,
Only to sink as vanished dreams that perished,
When they were brightest, shining but to die?
Only a little while.

A little while! 'tis not in vain with mourning,
We lay those cherished hopes and dreams aside;
'Tis not in vain they vanished in the morning,
For God still liveth, and the world is wide:
Only a little while.

A little while to quaff the cup of sadness,
The cross to carry ere the crown we win;
A few more tears, then, oh! to see with gladness
The gates of heaven swing wide to let us in:
Only a little while.

TORIA A. BUCK.

General Articles.

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

GENUINE FAITH LEADS TO OBEDIENCE.

BY MRS. E. G. WHITE.

“WITHOUT faith it is impossible to please God.” It is our privilege to appropriate to our own use the promises which God has given us in His Word. We have had great light, most wonderful truths have been unfolded to us; and our faith should correspond to the light and power of the truth that has been opened to our understanding. Our prayer should be as was the prayer of David, “Open Thou mine eyes, that I may behold wondrous things out of Thy

law.” We have a great and solemn work before us. We are to present the last message of mercy to the world,—the commandments of God and the testimony of Jesus Christ. We should have faith corresponding to the message we have to bear to the world. We shall need more than finite wisdom in doing this work. We must have Divine power connected with our efforts, that we may reach the people.

It is our privilege to take God at His word. As Jesus was about to leave His disciples to ascend into heaven, He commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem until they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together in Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfilment of the promise of the Holy Spirit; for they were to preach the Gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger for the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed Himself to them, and had promised them a special blessing, which would qualify them to go forth to proclaim His Gospel to the world. They were waiting in expectation of the fulfilment of His promise, and were praying with special fervency.

This is the very course that should be pursued by those who act a part in the great work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God's preparation. Although Christ had given the promise to the disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord.

They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed. The disciples of Christ should become one with Him, and one with each other. All differences should disappear. Soul should blend with soul. No strife should be permitted to sway the soul; no love of supremacy, no thought of self, should be cherished; we should be one in Christ.

It is the privilege of God's people to go forth to their work in the strength of Jesus. We should go forth, not depending upon our talents, but wrestling with God for sanctification through the truth. We should feel a constant assurance that Jesus is present to help us. If success attends our labours, we should give all the glory to God. The frail, defective beings of earth should not take one particle of honour to themselves. The worker for God is to be clothed with humility; for Christ has condescended to be his helper. Paul may plant, and Apollos water, but it is God that gives the increase.

We shall have to meet many false doctrines and deceptive theories, and it will require more than human intelligence to discern their falsity, and to keep clear of their influence. Many claim sanctification who are wholly deceived in themselves; and we should inquire, how can we present their deceptions in a true light that souls may be delivered from the snare of the enemy? There is only one test for all doctrines, and that is God's great standard of righteousness. Says the prophet, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Many of those who claim sanctification present themselves, like the enemy of God and His law, in the garments of their own righteousness. They oppose the commandments of God, and show that their heart is carnal. Many years after the crucifixion of Christ, the apostle wrote these words, that test the profession of those who claim holiness, and yet oppose the law of God,—“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”

With ruthless hands many have sought to remove the landmarks, to tear down God's great moral standard, and to erect

one of their own. In claiming holiness they measure themselves by their own standard. They do not test their actions and character by the law of God. It was by his own standard that Satan measured his actions, he represented himself before men as an angel of light; but his pretention does not make him such, by any means. There is a class of persons who are not following the example of Christ in keeping God's law, yet they claim to be holy. They are ready to appropriate the promises of God without fulfilling the conditions upon which they are given. But their faith has no foundation; it is like sliding sand. There is another class who see the claims of the law of God, and, although it involves a cross, they choose the path of obedience, coming out and separating themselves from the world. They do not consult convenience, nor shrink from accepting the truth for fear of reproach. They step out from the path of transgression, and place their feet in the way of God's commandments. The promises of God, which are given on condition of obedience, are for those who walk in the light of His holy Word. Those who do His will may claim all the benefits the Lord has promised. The obedient do not simply cry, "Believe, all you have to do is believe in Christ;" but their faith is like Noah's and Abraham's, which led them to keep the commandments. They follow the example of Christ, they listen and wait to catch every word of direction from the Captain of their salvation. They respond to the voice that says, "This is the way, walk ye in it." Every step that Noah and Abraham took in obedience to God's Word was a step of victory. A "Thus saith the Lord" fortified Noah in doing his work of warning the world. The testimony in regard to Noah is, "And Noah did according to all that the Lord commanded him." The path of obedience is the path in which our safety lies; for it is the willing and obedient that shall eat the good of the land. If we keep the commandments of God, we may claim His recorded promises in all their fulness. Many feel so unworthy that like the poor publican they dare not lift up so much as their eyes to heaven. They should encourage faith. We may have an intelligent faith; we may not only say we believe, but we may in meekness and confidence be able to define what we believe, and why we believe as we do. We should exercise living faith, not a blind credulity. All heaven is at the command of those who keep the commandments of God and have the faith of Jesus.

We need to come up to a higher standard, to go forward and claim our exalted privileges. We should walk humbly with God, make no proud boasts of perfection of character, but in simple faith claim every promise in the Word of God; for they are for the obedient, not for the transgressors of God's law.

We are simply to believe the testimony of God, and have entire dependence on Him, and all possibility of self-glory or pride will be removed, we are indeed saved by faith, not by a passive faith, but by the faith which works by love, and purifies the soul. The hand of Christ can reach the veriest sinner, and bring him back from transgression to obedience; but no Christianity is so lofty that it can soar above the requirements of God's holy law. This would be beyond Christ's power to help, it would be outside of His teachings and His example; for He says, "I have kept My Father's commandments, and abide in His love," and all who follow Christ will render obedience to God's holy law.

' THE LORD HATH NEED OF HIM.'

OUR Lord Jesus Christ when here upon earth, "went about doing good." He travelled over the hills and through the vales of Galilee and Judea, not in palace cars, nor yet in coaches drawn by swift-footed beasts, but on foot. Having come in human flesh and blood, He doubtless was often "wearied with his journey," as when at Jacob's well in Samaria, and hungry, too, as He evidently was while resting beside the well, while His disciples were gone into the city to buy food. And though all the beasts of the earth were His (for He had made them), yet there is no intimation in the Scripture that He ever rode (except on the waters of Galilee) during all His ministry, till a few days before His death. He had travelled from place to place, preaching the gospel in all their synagogues, and healing all manner of diseases among the people.

But on His last journey to Jerusalem, where He was to suffer death, and near the end of this journey, He sent two of His disciples, and said to them, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall see a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither." They went and found it as He had said; and whether the owner of the colt was a believer or an unbeliever, he freely let them lead the beast away. All that was necessary in his work, Jesus was able to command. If He had need of the beast to ride upon, He had the power to obtain it.

But why did He need him to ride the short distance between Bethany and Jerusalem?—Because that some 500 years before this, He had said by Zechariah the prophet, "Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. The need that the Lord had of this lowly beast was the necessity to literally fulfil His promise, and leave unbelievers in His mission without excuse. His promise can never

fail of fulfilment. And the shouting of hosanna to the King "that cometh in the name of the Lord" was so necessary that if the people had held their peace, the stones would have cried out. But there was no need of this; for He who inspired the prophetic word, could inspire this multitude—believers, little children and even unbelievers—to fulfil it. We may conclude from this, that since He did, by His servant John, promise the preaching of the messages of Rev. 14:6-12, as the closing work of the everlasting gospel He will certainly fulfil His word. He will give the inspiration to His people; and those who are faithful to the end shall share the final triumph.

R. F. COTTRELL.

"A LITTLE WHILE."

THE interval between the death and resurrection of our Lord was brief. For a very short season the disciples were plunged in woe. Their hopes were all withered when Jesus was laid in the tomb. The very loftiness of their expectation made their misery the more profound. He was buried, and their lives seemed for ever buried with him. A great horror of despair engulfed them, from which there was no visible escape. But on the third day their mourning broke into music. At nightfall the risen Lord stood in their midst, and there dawned upon them a new and endless day.

Henceforth they were as men new-made. No longer timid and tentative, they began, with great power, to give witness to His resurrection from the dead. With cleared vision they saw the connection between His death unto sin and His life unto God. A few hours sufficed to make the whole Old Testament luminous. Now they could understand His words when He showed them in Moses and the Prophets "the things concerning Himself." Suffering and glory, so long separate, are now seen organically one. The crown is reached by the cross.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon His cross
The Lord of glory hung.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary and Easter Day—
The darkest day and brightest day—
Were just one day apart!

Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go.
In this sure thought let us abide,
And keep and stay our heart,
That Calvary and Easter Day—
Earth's heaviest day and happiest day—
Were but one day apart!

And are we not taught the same lesson still? Our stay on earth is brief at the

longest, and He has promised, "if we suffer with Him we will also reign with Him." May we not then lay to heart the apostolic message, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal"? —*Word and Work.*

THE SMITTEN ROCK.

The hot noontide poured down in sweltering waves
Upon the multitude.
They thought of Egypt and of desert graves,
And murmuring stood.
No stream within that desert place was found,
There spread the dry, parched wilderness around.
Within their hearts no sweet faith made a spring,
They wept and moaned with thirst.
They praised not Him who had borne on eagle's wing
From bonds accursed.
Forgotten now His might, His love, that made
Above their heads a canopy of shade.
Then stood the man of God, and lifted there
His pale and anguished face,
And poured to Heaven His great effectual prayer
In that parched place:
"O save thy people from their thirst, I pray;
Open a stream within this desert way."
Softly the shadow of a mighty rock
Stretched o'er the weary land.
The grateful shade embraced the fainting flock,
And cooled the burning sand.
And on the rock, as in a misty shroud,
A form divine was outlined in the cloud.
Then spake the Voice Divine, "Take now thy rod."
(Draw near, O fainting flock,
A healing stream is in the love of God.)
"Smite now the sheltering rock."
Oh! did the man of God with spiritual sight
Behold the Rock which man for man must smite?
Must lost humanity with cruel wound
Smite so Divinity?
Could there no healing stream on earth be found
Save, Rock, in Thee?
O direful sin that dealt to Christ such blow!
O mastering love that bore for sinners woe!
Man smote for man the sheltering rock of rest,
There poured a healing tide;
And in earth's desert flows a fountain blest
From Christ, the Crucified.
And there humanity, with want accursed,
May stoop and drink, and so assuage their thirst.
O smitten Rock, the Desert still is drear.
The sands are parched and hot.
There is no shelter save beside Thee here;
Thy fount fails not.
There is no rest for Thy poor, helpless flock,
Save in Thy cleft and shadow, smitten Rock.
FANNIE BOLTON.

CALEB—A MODEL FOR CHRISTIANS.

CALEB is one of the noblest characters in the Old Testament. His whole biography is condensed into a few bright and beautiful sentences. He was the chieftain of a clan in Israel; and, during the long march in the Wilderness, was chosen as one of the deputation to go ahead and spy out the land of Canaan; he came back helping to carry the luscious load of Eschol grapes, and joined with Joshua in making a strong report in favour of the immediate occupation of the land. Their report was submitted to the "committee of the whole." The people were panic-

stricken when they heard of the "giants in the land," and clamoured for a retreat to Egypt, but Caleb came to the front, and made a ringing speech for the advance, and did it in the face of the cowards who threatened to batter him to the ground with stones. God's verdict on his unflinching heroism was in these brief words: "My servant Caleb will I bring into the land, who hath followed me *faithfully.*" In another passage it reads, "He hath followed me *fully.*" God is always as good as His word, and He was in this case. While the rebels and the poltroons all perished in the desert, steadfast old Caleb lived to own the beautiful acres on the hills of Hebron, and in full view of the verdant vale of Eschol.

Caleb is a model for the Christians most needed in these days. Quality is more important than quantity. Caleb is the type of thorough-going uncompromising fidelity; he followed the Lord *fully.* What is required to make our churches vigorous and successful is not bustle but business; not parade or pulpit pyrotechnics, but patience, prayer, and persevering work. We want the full following of Jesus Christ with the whole heart, and for the whole life campaign. Christ started His church on the principle of entire consecration. "He that is not for me is against me." It was thorough-going discipleship to the death or nothing. That sharp test, "sell all that thou hast and *follow me,*" frightened the selfish young ruler back to his farms and to his fate. Jesus wanted no half-hearted disciples. He kept sifting His nominal followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of His church at the time of Pentecost. These were like Gideon's gallant three hundred water-lappers, who were worth more than all the rest of his army.

To follow Christ fully necessitates a thorough conversion at the start,—a conversion from sin realized and repented of to a Saviour realized and firmly grasped. Half-way converts make half-way Christians. Too many church members hang their boughs over on the church side of the wall, but their roots are on the world's side. Such people bear nothing but leaves. Unless the submission of the soul to Jesus Christ is without compromise, and unless the work of the Holy Spirit is deep, there will be a half-heartedness and halting which is very likely to end in open backsliding. The secret of Caleb's fidelity was that "he had *another spirit* within him." His heart held him true, and God held his heart.

There is prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so

heartily and so projectively that he carries other people with him by the sheer momentum of his personal goodness. During my long ministry I have come to estimate Christians, not so much by brain power or purse power as by heart power. Weighing is a safer measurement in a church than counting.

When a minister is to be chosen godliness should outweigh genius. Thorough-going piety is the foremost qualification for an elder, a superintendent, a Sabbath-school teacher, or for practical Christian work of any kind. "Many are called, but few are *chosen.*" The choice Christians never commute with the Master for half fare, or demand a cushioned seat in the parlour-car. They never "send their regrets" when they are summoned to a duty; they never interpret Christ's commandments in a lax or latitudinarian sense; if there is a doubt on any question of ethics, they never give self or the world the casting vote, and if a hard pinch comes, they relish even the severities of a difficult duty.

Another characteristic of the Caleb type of Christians is that they are just as active in ordinary times as they are amid the fervours of a revival. It is easy then for even a minimum Christian to catch fire, to rush to special meetings, to sing hymns and shout hosannas. A season of spiritual quickening brings great glory to God, and great blessings to a church; but it also brings a great disgrace on those church members who are too indolent or too worldly to lift a finger at any other time. Revivals fill the churches; seasons of dryness and dullness winnow the churches.

We pastors never love our Calebs and Barnabases, and our Phebes and Priscillas, as much as we do in the dry spells of spiritual drought; they always work right along without any need of external pressure. Their salt never loses its savour; their lamps never smoke. When silly social fashions are blowing the chaff along in the breeze, solid Caleb does not feel it; his only fashion is to follow Christ. His single purpose is to please his Master and not men—and that trieth his heart and proves it to be of pure gold. Good reader, I have been presenting a picture of what every blood-bought follower of Jesus ought to be. Have I photographed your character? Then you ought to be a happy man or woman—whatever your social rank, or your income, or your surroundings may be. "An abundant entrance" shall be given to you into the shining streets of crystal and of gold; you will not barely creep in through a gate ajar, and when you get to heaven you will *feel at home there.* —*Rev Theodore L. Cuyler.*

WHAT LAW?

"TILL heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. What law did our Lord mean? It was a written law, for a law not written has no jots or tittles.

All Christians are agreed and know that circumcision, and the sacrifices and ceremonial ordinances of the former ages, have entirely passed away, being abolished, blotted out, nailed to the cross. The law of which Jesus spoke can be no other than the moral or primary law, briefly comprehended in the ten commandments, written by the finger of God on tables of stone, and also in the books of Moses.

Does He mean some new law which was to take the place of the old,—a "law of Christ," or a New Testament law? Not a word of the New Testament was written for years after the Lord made the emphatic annunciation, "Think not that I am come to destroy the law or the prophets." A fool would know, without being told, that he did not come to destroy that which did not exist. He spoke of the law and the prophets then existing, and in the possession of the people. This law was not to be destroyed, nor even a jot or a tittle—a letter or a mark—to pass from it, till heaven and earth pass, or till all the prophecies, promises, and purposes of God should be fulfilled.

The law of which the Lord spoke was law before he came, and was still to be law; for from the fact that He did not come to destroy the law, or to change it so much as a jot or a tittle, He draws this conclusion: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This language applies to all future time, unlimited duration. Who, then, can be so hardened as to teach the people in this enlightened age and land of Bibles, that the primary law of God, the moral law, has passed away, wholly or in part? Who dares to do so?—*Gospel Sickle.*

FLOWERS ON THE ALTAR, OF PAGAN ORIGIN.

THE use of flowers on the altars of Roman Catholic churches, and of floral offerings and decorations around the shrines of their saints, is a pure copy of heathenism; indeed the use of garlands in sacrifices and of flowers at any festival was a distinguishing feature in Pagan worship. We are told in Acts 14 that when the apostle Paul had healed the cripple at Lystra, the people "lifted up their voices saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people." In the Egyptian bas-reliefs flowers as offerings are very prominent, and so intimately was religion blended with the social life of the Egyptians, that even at their entertainments every guest held a bud of the

sacred lotus of the Nile, and lotus buds were invariably offered to the images of their gods as a regular adjunct of worship. Virgil alludes to the use of flowers in worship amongst the Greeks and Romans, as instance the line from the "Æneid"—

"Her hundred altars there with garlands crowned;"

and Euripides speaks of chaplets in worship when he says,—

"In the chambers within, the herdsman,
With chaplet of Ivy, pillar of the Eævan god;"

whilst the author of the "Phoronis," as quoted by Clemens Alexandrinus, tells us that

"Calithoë, key-bearer of the Olympian Queen,
Argive Hera, who first with fillets and with fringes
The Queen's tall column all around adorned."

Flowers, in fact, formed an integral part of Pagan worship. The Roman Church delights in copying.—*Rock.*

PEACE.

PEACE is not a feeling or an emotion, but a condition. We are not at peace because a pleasurable, self-satisfied feeling reigns within, but because we have complied with those conditions which bring peace. So is our peace with God. Many look in a wrong direction for peace, and do not know it when it comes. God is not at enmity with us; it is the carnal mind which "is enmity against God." Rom. 8:7. But when the sinner capitulates, lays down his arms of rebellion, when he renounces the carnal heart, and yields himself to God's law, in short, when he complies with the conditions of peace,—repentance toward God and faith in Christ,—he is at peace with God. He has naught against God, and the Lord has naught against him. There is naught between them. Whatever joy or sadness is present in the individual, there is peace between him and God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—*Signs of the Times.*

THE SEVEN "I AM'S" OF JESUS.

THE Lord reveals Himself seven times with the formula "I am," five times in His public ministry, and twice in the last discourses; and the figures with which this form of expression is connected furnish a complete study of the Lord's work.

(1) "I am the Bread of life" (John 6:35).

(2) "I am the Light of the world" (John 8:12).

3 "I am the Door of the sheep" (John 10:7).

4 "I am the Good Shepherd" (John 10:11).

(5) "I am the Resurrection and the Life" (John 11:25).

(6) "I am the Way, the Truth, and the Life" (John 14:6).

(7) "I am the true Vine" (John 15:1).
—*Westcott.*

EARTHLY VOCATIONS.

FORTY years was Moses a courtier, and forty years after that a shepherd. That great men may not be ashamed of honest vocations, the greatest that ever were have been content to take up with mean trades. The contempt of honest calling in those which are well born argues pride without wit. There can be no fitter disposition for a leader of God's people than constancy in his undertakings, without either weariness or change. He that hath true worth in himself and familiarity with God finds more pleasure in the deserts of Midian than others can do in the palace of kings. While he is tending his sheep, God appears unto him. God never graces the idle with His visions.—*Bishop Hall.*

THE ONLY REALITY.

YOUNG men! especially you who are plunged into the busy life of our great commercial centres, and are tempted by everything you see, and by most that you hear, to believe that a prosperous trade and hard cash are the realities, and all else mist and dreams, fix this in your mind to begin life with—God is the reality, all else is shadow. Do not make it your ambition to get on, but to get up. Having food and raiment, let us be content. Seek your life's delight and treasure in thought, in truth, in pure affections, in moderate desires, in a spirit set on God. These are the realities of our possessions. As for all the rest, it is sham and show.—*Dr. Maclaren.*

A PRAYER.

O LORD, I have a busy world around me! Eye, ear and thought will be needed for my work done amidst that busy world. Now, ere I enter upon it, I would commit eye, ear, thought and wish to Thee! Do Thou bless them and keep their work thine; that as, through Thy natural laws, my heart beats, and my blood flows, without any thought for them; so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee, to commit each particular thought to Thy service.—*Dr. Arnold.*

TIME.

Lo! HERE hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforesaid,
No eye ever did;
So soon it for ever
From all eyes is hid.

—*Thos. Carlyle*

How empty and vain a thing is this mortal body, unless He who made it enter in and dwell there.

The Home.

"Whatever 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.

RULES FOR A HAPPY LIFE.

WOULD'ST thou be a happy liver,
Happy, and studious to enhance
The glory of the great Life-giver;
Launch not thy boat to drift at chance
Where strong floods roll and wild waves dance
On life's broad, rushing river.
Live as a man, and count it treason
To man to live divorced from reason;
Prove your ground, and know your game,
And ply your task with stout endeavour,
Nor counting praise, nor fearing blame.
Know your own worth, and know not less
Your neighbour's weight and worthiness;
And, where he works well, let him do
The work that might be spoiled by you.
Make a good friend whene'er you can;
Not wise is he who hath no eyes
To know how fools may keep the wise;
With loving deeds bind man to man.
But never shrink with blinking eye
From what they only learn who try;
And though you stand alone, in sight
Of God, be bold to hold the right.
March bravely on, and, if you stumble,
Never groan and never grumble;
Rise again with wise forgetting;
Wounds were never salved by fretting,
Watch your chance, and know your hour,
And let the moment feel your power;
Shape your path, and keep your rules,
With deaf ear turned to meddling fools.
'Tis dull to wait, and hard to stand,
But God's time comes with high command,
That claims the service of your hand.
Let the wise farmer teach you knowledge,
Oft sought in vain at school and college;
Split the rock and turn the sod,
With busy hand cast honest seed;
Stoutly uproot each harmful weed,
And let the seasons wait on God.

—John Stewart Blackie.

"KISS ME, MAMMA, I CAN'T GO TO SLEEP."

THE child was so sensitive, so like that little shrinking plant that curls at a breath and shuts its heart from the light.

The only beauties she possessed were an exceedingly transparent skin and the most mournful, large blue eyes.

I had been trained by a very stern, strict, conscientious mother, but I was a hardy plant, rebounding after every shock: misfortune could not daunt, though discipline tamed me. I fancied, alas! that I must go through the same routine with this delicate creature; so one day when she had displeased me exceedingly by repeating an offence, I was determined to punish her severely. I was very serious all day, and, upon sending her to her little couch, I said: "Now my daughter, to punish you, and to show you how very, very naughty you have been, I shall not kiss you to-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open; I suppose she had forgotten her misconduct till then; and I left her with big tears dropping down her cheeks, and her little red lips quivering.

Soon I was sent for. "Oh mamma, you will kiss me; I can't go to sleep if you don't!" she sobbed, every tone of

her voice trembling; and she held out her little hands.

Now came the struggle between love and what I falsely termed duty. My heart said, give her the kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. That was the way I had been trained, till I was a most submissive child; and I remembered how often I had thanked my mother since for her straightforward course.

I knelt by the bedside. "Mother can't kiss you, Ellen," I whispered, though every word choked me; her hand touched mine; it was very hot, but I attributed it to her excitement. She turned her little grieving face to the wall; I blamed myself as the fragile form shook with half-suppressed sobs, and saying: "Mother hopes little Ellen will learn to mind her after this," left the room for the night. Alas! in my desire to be severe I forgot to be forgiving.

It must have been twelve o'clock when I was awakened by my nurse. Apprehensive, I ran eagerly to the child's chamber; I had had a fearful dream.

Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat; her eyes so bright that I almost drew back aghast at their glances.

From that night a raging fever drank up her life; and what think you was the incessant plaint that poured into my anguished heart? "Oh kiss me, mamma, do kiss me; I can't go to sleep! You'll kiss your little Ellen, mamma, won't you? I can't go to sleep. I won't be naughty if you'll only kiss me! Oh, kiss me, dear mamma, I can't go to sleep."

Holy little angel! she did go to sleep one gray morning, and she never woke again—never. Her hand was locked in mine, and all my veins grew icy with its gradual chill. Faintly the light faded out of the beautiful eyes, whiter and whiter grew the tremulous lips. She never knew me; but with her last breath she whispered; "I will be good, mamma, if only you'll kiss me."

Kiss her! God knows how passionate, but unavailing, were my kisses upon her cheek and lips after that fatal night. God knows how wild were my prayers that she might know, if but only once, that I kissed her. God knows how I would have yielded up my very life, could I have asked forgiveness of that sweet child.

Well, grief is all unavailing now! She lies in her little tomb; there is a marble urn at her head, and a rose-bush at her feet; there grow sweet summer flowers; there waves the gentle grass; there birds sing their matins and vesper; there the blue sky smiles down to-day; and there lies buried the freshness of my heart.—*Mother's Magazine.*

BISMARCK AT HOME.

AS A rule, he does not go to bed till two in the morning. He gets up at ten, and has a cup of coffee and an egg;

at eleven. His dinner is about four or five. At Varzin, Mr. Lothrop Motley tells us that he used to go through his letters after breakfast, marking them with a lead pencil a foot long, while his big black dog, Sultan the Reichshund, which was afterwards poisoned, romped round the room. Then he would take a long walk in the woods, and come in for a plain, informal dinner. "The better the inner man is supplied with good things, the milder and more moderate are one's views of things."

Bismarck's tastes are, indeed, not political so much as agricultural. He is the country gentleman before he is the statesman and diplomatist. "Believe me," once said his wife, "a turnip interests him more than all your politics." "What I like best," he said himself, "is to be in well-greased top-boots away from civilization." He is always happiest when among his oak trees, or walking over the heather—his favourite flower—watching the flight of birds, listening to the murmur of the bees in the lindens, or riding over his estate. He is a patriarchal landlord of the old school, much beloved by all his dependents. On his birthday his servants hold a great feast, at which he is always an honoured guest, and his distribution of sweets to the little ones is one of the pleasantest functions of the evening. As he strides through his fields in his long grey coat, wearing a soft felt hat and carrying a heavy stick, no one would imagine that this was the puissant Chancellor at whose nod empires tremble.

Sometimes, as at Friedrichsruhe, he drives over to the station in a low pony carriage, drawn by a pair, accompanied everywhere by his dogs. A great lover of animals, Bismarck has had both bears and foxes as pets. His riding horses have become historical. It is said that the most characteristic portrait of him that is extant represents the expression that illumined his face when a flight of birds crossed the field of his vision. A veteran sportsman, he has hunted game of all kinds, and blazed away till his hand and cheek were swollen. There is no fear that in his present retirement he will not find ample objects of interest with which to occupy himself. As long as 1851 he was meditating "cleansing his field of weeds," and going home very suddenly. Again, some dozen years later, he wrote:—

Should I not find the parts of gentleman and diplomatist consistent, the pleasure or the burden of fulfilling a prominent position will not cause me to err for a moment in my choice. I have enough to live upon according to my wants, and if God keeps my wife and children healthy, as they have been, I say, "*vogue la galère*," no matter what water we swim in. It will be very unimportant to me after thirty years whether I play the diplomatist or the country Junker.—*Review of Reviews.*

To GIVE is to live; to deny is to die.

HOUSE-KEEPING IN GERMANY.

IN Germany it is the practice to send every young girl, after she has finished her school education, to learn house-keeping. The girl goes direct from school into a family corresponding to her station in life. Those who are rich go where they pay highly, and are in a "good family," so that they are enabled to live well and have good cooking and great variety. No one is taken into one of these establishments for less than a year, so that with every month a new branch is learned—one month the preserving of fruit in season, the next, laying in of apples and vegetables for winter use, preserving of eggs and butter, &c. These girls are taught everything, from washing up the dishes, sweeping and polishing the floors, clear starching and ironing, dusting and cleaning ornaments, cooking, laying the table, waiting, polishing the silver and glass, to decorating the table with flowers and fruit. Combined with these duties are those of keeping the household linen in repair and learning plain sewing. Thus the young girl gets experience in household affairs.—*Selected.*

THE INVENTION OF THE THIMBLE.

THERE is a rich family of the name of Lofting, in England, the fortune of whose house was founded by such an apparently insignificant thing as the thimble. The first ever seen in England was made in London less than two hundred years ago by a metal worker named John Lofting. The usefulness of the article commended it at once to all who used the needle, and Lofting acquired a large property. The implement was then called the thumbbell, it being worn on the thumb when in use, and its shape suggesting the rest of the name. This clumsy mode of utilising it was soon changed, however, but the name softened into "thimble" remains.—*News.*

Health and Temperance.

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

POISONING THE AIR.

IN my secret heart I have long thought tobacco smokers were a public nuisance; but then I don't often say so, for I am old-fashioned, very, and withal, bashful, though is not the latter included in the former general epithet? Bashfulness is certainly not one of the "new fashions." Why, even modern babies don't pucker up their rosy lips and cry for strangers as they used to do, I well remember.

But to return to the tobacco smokers. You cannot imagine my surprise, Mr. Editor, when, one morning not long since, in a daily paper, I read, in connection with the bulletin of Weston's walking

match then in progress, the following paragraph:—

"If those who have charge of the rink can't prevent the smokers from poisoning the air which Weston has to breathe, they might as well pull down the placards prohibiting smoking. If the policeman in attendance were ordered to arrest smokers, the placards would be of some significance. It seems to us that no gentleman—however fond of the weed—would puff volumes of cigar smoke across the track on which the brave little pedestrian is so heroically walking."

Now I have read this item over and over. And yet it does not seem to abate its wrath or force one whit. It takes for granted certain facts, which are startling in their simplicity and bluntness. "Smokers poisoning the air," ought to be "arrested" for smoking in the face of "prohibition," and "no gentleman, however fond of the weed, would puff volumes of cigar smoke across the track on which the brave pedestrian is heroically walking."

Mr. Editor, I do not want to be captious or carping. But still the wonder grows, why, oh why, is tobacco smoke sometimes a "poison" and sometimes not—only a "sedative"? Why, when, at the close of a long, weary day, the wife, or seamstress, or shop-girl, strolls into the street or square for rest and pure air, and finds only and everywhere tobacco smoke puffed from the lips of gentlemen,—why don't it "poison her air" as well as spoil her walk? Why, when the dinner hour is over, and fathers, husbands, even sons, light their cigars and smoke away through long winter evenings in the library or sitting-room,—why don't it poison the air of mothers, wives, and daughters, who, if they would not lose entirely the society for which they long, must sit with the smokers? Is there any answer to my "Whys"? Is there one good reason why tobacco smoke is not everywhere and at all times injurious?

No, I believe not. There is our bright young friend, Emily F. You have met her here. She married a young lawyer, and they commenced life very sensibly, rented a floor, or flat, as it is called, in one of the modern New York houses built to accommodate small families, and they are happy in their new home. But Ned is an inveterate smoker, learned how in college, and graduated in the art, with bulgy old meerschaums, in Germany. Emily is not delicate exactly, but of a finely-strung, nervous temperament, keenly sensitive to outward influences, fond of sunshine, flowers, and outdoor life. I often find her looking pale and languid, oppressed with a fanciful fear or whim that something is the matter, that her hot hands or throbbing head mean illness. I ventured occasionally to ask her if her husband's smoking was not doing her harm. She said no; at first it used to make her very sick, so that she would have to get into fresh air, but that effect

wore away. Now a little one has been added to their family, and two prouder, happier parents it would be hard to find.

A few mornings since, as I hurried down town, it startled me to see Dr. D. coming slowly out of the house, and Ned beside him in dressing-gown and slippers, catching a few last words.

"What is the matter?" sprang from my lips and eyes at the same moment.

"It's baby; he has been ailing several days and last night was worse, but is better now."

"Going my way?" said Dr. D. "I'll tell you as we walk. Good-by, Ned; keep up good heart; baby will soon be well if you keep up that little prescription I gave you."

In my heart I pitied the young father immensely, and sent loving words and a promise to come back soon and stay with my pet, that the tired young mother might lie down and sleep.

We were no sooner turned away than Dr. D. let loose his feelings. "What do you think is the matter?" said he. "Here I have been to see this blessed baby every morning for a week. I could make nothing out of its symptoms. It seemed healthy, but subject to sudden ill turns, almost like faintness, accompanied by severe vomiting. Last evening it was much worse, and about eight o'clock the father came round and wanted me to come quickly. I am glad he did; for, going into the room at that unusual hour for a call, gave me an idea. There was the sleeping-room full of tobacco smoke, and baby vomiting."

"How long has it been your custom, my friend, to smoke your pipe in the nursery?" I said to the young father.

"Since nurse left. My wife is so shut up evenings that I have sat with her; but she don't object to my smoking in her room; she rather likes it."

"I wasn't thinking of your wife now as much as of the baby."

"Why, doctor, what do you mean? Does it hurt baby?" the poor frightened young couple asked me both together.

"Yes," I said; "there is nothing else the matter, and his symptoms correspond exactly to the poisonous effects of tobacco, received through his delicate lungs. There was not one man in ten who was not made deathly sick by his first cigar, and some persons are more sensitive to its effects than others."

"Well, now, we part here," said the doctor, "but I assure you our friend Ned has heard some plain truths."

I could not help asking, "What did he say? was he convinced?"

"He was too anxious about his baby, as well as too polite, to contradict me," said the doctor; "but he told me this morning that, thinking over the matter, he remembered what an inveterate old smoker was his father's family physician, and wondered if this prejudice against tobacco was not one of the very recent discoveries of this age. I told him his old physician was a smoker from power

of habit, but in his heart knew as well as myself and every medical man that it was a very injurious habit. But good-by."

This is a true story, Mr. Editor, and it is not more than a month since it occurred.

But to return to the little scrap I send you, and the queries it suggests. Why is the use of tobacco in its varied forms debarred to the man who would excel in athletic sports or exercises, and yet recommended, or, at least, conceded to the weak, unformed, puny youth, who has not physical vigour, or even tolerable muscular development? It is painful to see the colourless faces and thin chests of the majority of our city young men. If the athlete cannot, in his race for fame, competition, honors, gold, afford to touch, taste, handle, or even inhale the passing breath of a weed whose subtle influence may just by one jot abate his mental or physical equipoise, can our sons afford to run a risk of failure in their course, their hard, hard struggle after success in securing the name and place of a true, holy manhood? We do not think they can, the enemy themselves being judges.

And as for the wives and babies of tobacco smokers, I can only repeat the newsman's pathetic plaint, "Why will gentlemen, however fond of the weed, puff volumes of cigar smoke across the track on which the brave little pedestrians are endeavouring so heroically to walk?"—*Christian Weekly*.

COOKING FOOD.

DIFFERENT effects upon foods are produced by the use of hard or soft water. Peas and beans boiled in hard water containing lime or gypsum, will not become tender, because these chemical substances harden vegetable casein, of which element peas and beans are largely composed. For extracting the juices of meat and the soluble parts of other foods, soft water is better, as it more readily penetrates the tissues; but when it is desired to preserve the articles whole, hard water will be found better for the purpose.

Foods should be put to cook in cold or boiling water, in accordance with the object to be attained in their cooking. Foods from which it is desired to extract the nutrient properties, as for meat soups, broths, extracts, etc., should be put to cook in cold water. Foods to be kept intact as nearly as possible, as vegetables, grains, macaroni, etc., should in general be put to cook in boiling water, and as by long boiling, water loses much of its goodness, they should always be put in when first the water begins to boil.

A general rule applicable to all vegetables, is to cook them in as small an amount of water as possible without burning. Much of the nutrient juices of vegetables are lost in the water in which they are cooked; and if the quantity used

is considerable, the amount of nutriment thrown away when vegetables are drained often equals that retained, in food value.

Fruits likewise should be cooked in a small quantity of water, and sugar should not be added during the cooking process. Sugar boiled with an acid will be converted into glucose in a very few minutes, two and one half pounds of which only equal one pound of sugar in sweetening properties.

The various grain preparations used as food, require different amounts of water, according to the kind of grain, the manner in which it has been milled, and the consistency desired when cooked; but boiling water should be used for the cooking.—*Good Health*.

EVERYWHERE A CURSE.

ALCOHOL, the product of civilization, has become the curse of civilization. It accompanies the first rude settlers on the frontiers, as a curse; it follows in the wake of, or precedes the pioneer of Christianity in the deserts of heathenism, as a hindrance. The missionary finds it the greatest obstacle to his work. It is the universal testimony that the introduction of alcoholic drinks among pagan nations has been an unmitigated curse to the population. By it the Indian of our own country has been swindled, deceived, and reduced far below the original state in which he was first known to civilization.

I have letters from many parts of the world—the same story, whether from civilized Europe or pagan Africa; whether from Asia, with its millions of Orientals, or from our own country, and we know what it is and what it has been to us. In a letter from Australia the writer says: "Intoxicating drink is the curse of our young colony." The following facts are from a letter received from a British officer in India. After saying that the Mahometans are abstemious and do not drink intoxicating liquors, as a rule, the writer says:—

"The remark is often made by the natives, when they see a Mahometan drunk, 'He has left Mahomet and gone to Jesus.'" On one occasion when he was urging the natives to examine the claims of Christianity, two drunken English soldiers passed. "See," said the native, "do you wish me to be like that? As a Mahometan, I could not; as a Christian, I might." At a ball given by the officers a request was made to the General that rations of spirits should be served to the military band. The General objected, on the ground that they were Mahometans. The reply was, "No, they are Christians;" and the spirits were ordered.

This is the evil we mourn over. Shall we do no more? Many tell us we exaggerate, or select the worst cases. Again I say, let such investigate.—*John B. Gough*.

THE SKIPPING-ROPE EVIL.

THERE are two ways of jumping the rope. One is for the girl to turn it herself going forward as if on a run, instead of jumping always in the same place. This way, in moderation, is healthful; for it is an easy, natural motion, straining no part of the body unduly.

The other way to jump the rope is to get one girl at one end, and another at the other, and then jump until tripped or tired out. The latter method is always the favourite, first, because it becomes a game instead of an exercise, and secondly, because the girl has nothing to occupy her hands, and can devote all her energies to jumping.

Here is where the danger comes in. The steps are all up and down, for three and even four minutes on a stretch. Every time the girl alights after a spring, she produces a slight—very slight—brain concussion. The action of the heart is greatly increased. After a full meal, to indulge in rope-skipping, particularly with other girls to turn, means dyspepsia and misery in a few years.

Every one of these dangers is increased tenfold by that momentarily accelerated jumping-jack game in which the jumper tries to jump as fast as the turner turns, until both are ready to drop from exhaustion.

"How many turns can you jump?" is prolific of more evil to girls than their mothers dream of. The determined rivalry with which two children will jump up and down till gasping for breath, their pulse at one hundred and twenty a minute, and the well-nigh invisible blue veins in their foreheads swollen out by the quick, irregular pumping of the heart is something wonderful to see.—*Selected*.

A DOCTOR'S DON'TS.

DON'T read in omnibuses or other jolting vehicles. Don't neglect any opportunity to ensure a variety of food. Don't eat or drink hot and cold things immediately in succession. Don't pamper the appetite with such variety of food that may lead to excess. Don't read, write, or do any delicate work unless receiving the light from the left side. Don't direct special, mental, or physical energies to more than eight hours' work in each day. Don't keep the parlour dark unless you value your carpet more than your and your children's health. Don't delude yourself into the belief that you are an exception as far as sleep is concerned; the nominal average of sleep is eight hours. Don't endeavour to rest the mind by absolute inactivity; let it seek its rest in other channels, and thus rest the tired part of the brain.

THE gross value of the American breweries which have passed into the control of English syndicates is stated to be £9,013,000. Seventeen companies have taken over a total of thirty-three breweries.

THE PRESENT TRUTH.

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

LONDON, MAY 8, 1890.

THE SANCTUARY AND ITS SERVICE.

(Continued.)

THE SANCTUARY IN HEAVEN.

WE have already considered in brief an historical outline of the worldly sanctuary, and have seen why it had an existence. Its priestly ministrations, its multiplied rites and ceremonies, its daily offerings and its crimson tide all foreshadowed something to come. When the promise was first revealed to fallen man that the Son of God would finally give His life a ransom for all, and man's faith grasped that promise, he at once began to show his faith in the great Sacrifice for sin by the appointed means which God had provided.

The cross of Calvary where Jesus met for man the claims of the broken law, cast its dark shadow back to the very gates of Eden. Amazing as is the spectacle, Christ the Divine Son of the Father who knew no sin, "became sin for us." He bore man's guilt and suffered in man's stead, and He, dying upon the cross, was the body whose shadow was seen in the sacrifices offered by men of faith in the ages past. When the substance was reached the shadow ceased by limitation. The shadowy typical system could therefore reach no farther than the cross (Col. 2:14-17). The slain lamb of the former dispensation was but the shadow of "the Lamb that was slain" (Rev. 5:12). But the offering slain under the typical dispensation was not the only object that was a shadow of things to come. The service of the priests who ministered with the blood that was shed was itself a shadow of the service of another Priest who has passed into the heavens. And the worldly sanctuary whose service came to an end at the death of Christ was but a shadow of another sanctuary not made by man. This leads us to consider the question,—

Is there a sanctuary in heaven? Inspiration has not left us without an answer. Turning to that masterly production, the book of Hebrews, we find the apostle declaring, "Now of the things we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. The apostle in addressing this epistle to the Hebrews was appealing to a class of men who were thoroughly acquainted with the service of the priesthood, and with the sanctuary in which that service was performed. And so to

them he says: "We," *i. e.*, we Christians, "have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens," and that He is "a minister of the sanctuary," not of the worldly one, but "of the true tabernacle," not made by man, but "which the Lord pitched." The earthly sanctuary was but a figure or shadow of the one in heaven. The earthly was the type, the heavenly the great antitype, the earthly the shadow, the heavenly the substance. The apostle tells us that the way into the heavenly sanctuary "was not yet made manifest, while as the first tabernacle was yet standing" (Heb. 9:8). Of the worldly sanctuary he says that it "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Verses 9, 10. Thus the worldly sanctuary was but a figure or shadow of a greater and more perfect tabernacle in heaven.

In our investigation of the earthly sanctuary we found that it consisted of two apartments in which the priests ministered, and that their first services were performed in the first apartment, while the closing ministrations of the high priest in the yearly round of service were carried on in the second apartment. This service was "unto the example and shadow of heavenly things" (Heb. 8:5), and so we are warranted in looking from type to antitype, not only for a sanctuary in heaven which we have already found exists there, but for a sanctuary having two holy places in which our great High Priest ministers on man's behalf. That such is the case the apostle's words distinctly show, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place (literal Greek *hagia*, holies, very properly rendered by some translations, holy places), having obtained eternal redemption for us." Heb. 9:11, 12. The original text of verse 24 has the same word already noticed in the plural, and the translators have in this instance rendered it "holy places," thus: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us." This testimony proves clearly that there are two holy places in the heavenly sanctuary, and the holy places made with hands were figures of the true holy places in that greater and more perfect tabernacle where Christ our High Priest

ministers for us. He entered upon the ministration in that sanctuary "by His own blood." His priesthood will never pass to another, "because He continueth ever" (Heb. 7:24). He appears in the presence of God for us. As the priest in the worldly sanctuary represented Israel before the great Shekinah, so Christ our priest, since His ascension to heaven, has represented His faithful followers before the Father, and "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." It was by virtue of His ministration to be performed that believers under the first covenant secured forgiveness and received the promise of eternal inheritance (Heb. 9:15). The offerings they made, the blood they shed, and the divers washings and carnal ordinances imposed on them were each and all inadequate to purge the conscience or to take away sin (Heb. 9:9; 10:4), but through the offering which Christ made when He "offered Himself without spot to God," the conscience may be purged from dead works, and the believer enabled to serve the living God (Verse 14).

The typical shadowy work of the former dispensation all looked forward to the real work of Christ in heaven in the present dispensation. The sanctuary built by Moses was typical of a greater and more perfect tabernacle in heaven. Its two holy places were but "figures of the true," and the priests who ministered therein served "unto the example and shadow of heavenly things." When that worldly sanctuary was brought into existence and its arrangements were all complete, then "the priests went always into the first tabernacle [or holy place] accomplishing the service of God." Heb. 9:6. Their ministration began in the first apartment of the worldly sanctuary; so Christ, our High Priest, after He had made an offering for sin, passed into the heavens and entered upon His priestly work in the first apartment of the sanctuary on high. The priest on earth presented the blood which could not take away sin, but Christ presents His own blood which is efficacious in the sinner's behalf when his faith appropriates its Divine merits. Through His blood we may secure the forgiveness of all our sins (Col. 1:14). By living faith in that blood we are freed from condemnation (Rom. 8:1), and are justified, thus securing "peace with God through our Lord Jesus Christ." Rom. 5:1. He, the Divine Son, sits as a priest on His Father's throne, and the counsel of peace is between them both (Zech. 6:13). The sinner comes to God with repentance and confession, not through the ministrations of a priest on earth, but through the ministry of man's great High Priest, the Son of God, who "is able to save them

to the uttermost that come unto God by Him." He knows how to help the weakest who trust in Him. He is able to sympathize with the suffering and the distressed; for He has been tempted in all points like as we are, yet without sin, and has been touched with the feeling of our infirmities. He sits as a priest upon His Father's throne, but He is not always to be a priest. When He comes the second time He has upon His head many crowns, and He then comes as "King of kings and Lord of lords" (Rev. 19:12, 16). Before that time is reached His priestly work will have for ever terminated. We have seen that the closing part of the priest's work in the earthly sanctuary was the service in the second apartment, or most holy place, which was called the cleansing of the sanctuary. This cleansing, we learned, was the removing, in figure of course, of the sins that had accumulated there during the year. Now since that service on earth was unto the example and shadow of heavenly things (Heb. 8:5), we must look for a corresponding work in the service of Christ in the heavenly sanctuary, and, as we shall see hereafter, we shall not look in vain. D. A. R.

THE UNDYING WORM AND QUENCHLESS FIRE.

(Concluded.)

As THE definition of the word *ge-enna* throws great light on the meaning of this text, so the definition of another term used is equally to the point. The words for "unquenchable fire" are *pur asbeston*; and this word, *asbeston*, primarily means simply "unquenched," that is, not caused to cease by any external means: the idea of *eternal* is a theological definition which has been attached to it. Ancient writers used it in this sense. Homer, in the *Illiad*, xvi., 123, 294, speaks of the Trojans' hurling "unquenchable fire" upon the Grecian ships, though but one of them was burnt by it. And Eusebius, who was a learned Greek, employs the same expression in two instances in recounting the martyrdom of Christians. Cronion and Julian, after being tortured in various ways, were consumed in an "unquenchable fire" (*puri asbesto*). The same is also said of Epimachus and Alexander. "The *pur asbeston*," says Wetstein, "denotes such a fire as cannot be extinguished before it has consumed and destroyed all."

Such is the evident meaning of this passage, and the sense in which it must have been understood at that time. Yet commentators, eighteen hundred years this side of that time, presume to turn this whole representation upside down, and give to the terms a meaning exactly opposite to that which they were intended to convey. That sense alone can be the correct one in which they were first spoken; and concerning that there can be no question.

There is another text often urged to prove the eternal conscious misery of the wicked. It is one in which fire is mentioned as the instrument used for the punishment of the wicked; and this fire, being called eternal, is understood in the same sense as the unquenchable fire of Mark 9:43. It may therefore properly be examined in this connection.

Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

This text, when rightly understood, will, we think, like that in Mark 9, be found to convey a meaning exactly the opposite of that popularly given to it. The first great error in the interpretation of this text, lies, as we view it, in a wrong application of the tense employed. It is claimed that the inhabitants of Sodom and Gomorrah, having been destroyed, were committed to the flames of hell, where they are now (present tense) suffering the vengeance of that eternal fire. But a moment's glance at the text will show that it is the example set forth, and not the suffering, that is in the present tense. There are other facts mentioned in close connection with the suffering; thus, "giving themselves over to fornication," "going after strange flesh," "suffering the vengeance of eternal fire." If one of these expressions denotes something that is now going on, the others also denote the same. If they are now suffering the fire, they are now giving themselves over to fornication, and going after strange flesh; for all these declarations are used together of those cities. But no one will claim that the Sodomites are now taking the course here described; neither, then, can it be claimed that they are now suffering the pain of fire.

The sense of the passage appears very evidently to be this: The Sodomites, giving themselves up to their wicked practices, and, as a consequence, suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the overthrow they will also experience if they follow the same course.

Peter speaks of the same event, as an example to the wicked, and tells what effect that fire had upon the cities of the plain. It did not preserve them in the midst of the flame in unceasing torture, but turned them into ashes. He says (2 Pet. 2:6): "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." This language is too plain to need comment. How are the Sodomites made an example?—By being overthrown and turned into ashes for

their open and presumptuous sins. It is God saying to the wicked of all coming time, Behold, how your sins shall be visited upon you, unless you repent.

But those fires are not now burning. Seek out the site of those ancient and abandoned cities, and the brackish waters of the Dead Sea will be found rolling their sluggish waves over the spot where once they stood. Those fires are therefore called eternal, because their effects are eternal, or age-lasting. They never have recovered, nor will they ever recover while the world stands, from that terrible overthrow.

And thus this text is very much to the purpose on the question before us; for it declares that the punishment of Sodom is an exact pattern of the future punishment of the wicked; hence that punishment will not be eternal life in the fiery flame, but an utter consumption, even as Sodom was consumed, by its resistless vengeance.

U. S.

THE TRUE ISRAEL.

THE promise is: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father in His throne." Rev. 3:21. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Therefore an overcomer is an Israelite; and the promise is that to those who are Israelites Christ will grant to sit with Him in His throne.

The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in Him they should know the truth, and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." John 8:33. But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (verse 34); and to their repeated statements that they were the children of Abraham, He replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." Verses 39, 40, 44.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God

was able of the very stones to raise up children unto Abraham (Matt. 3:7-9), plainly implying that sooner than fulfil the promise to such unworthy descendants as they were, God would take stones and raise up children unto Abraham. That this was not a new idea, is evident from the fact that even in the wilderness, from the very time that the promise was renewed to the Jews at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (Lev. 23:28, 29), while a stranger was at any time permitted to identify himself with Israel by circumcision.

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this was a rite administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that that individual was really an heir of Abraham. In the following passage we learn what circumcision implied:—

“Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision; but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believed, though they be not circumcised; that righteousness might be imputed unto them also.” Rom. 4:8-11.

Abraham received circumcision as a sign that he had obtained “the righteousness of God which is by faith of Jesus Christ.” Circumcision was therefore a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make a man an Israelite, unless he was righteous, is plainly declared by Paul in Rom. 2:25-29:—

“For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? . . . For

he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to His people, from Mount Sinai, He said that if they disobeyed Him, He would bring desolation upon their land, and they should perish among the heathen; but,—

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.” Lev. 26:40-42.

And so it was in the days of Moses, as well as in the days of Christ, that “an Israelite indeed” was one in whom was “no guile.”

In the eleventh of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away His people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse 5 that those that remain are “according to the election of grace.” Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and as natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel will be only a spiritual people, those who are Christ’s, “and so all Israel shall be saved.” E. J. W.

EFFECT OF THE SECOND-PROBATION DOCTRINE.

ALL theories of a probation for sinners after this life has passed away logically and unavoidably lead to universal salvation. A few scriptural deductions conclusively prove this. “It is appointed unto men once to die, but after this the

judgment.” Heb. 9:27. This is a positive declaration. It does not say, after this the Gospel, but, “after this the judgment.” “Christ was once offered to bear the sins of many.” When He comes again it will be to *judge* the quick and the dead, for “all judgment is committed unto the Son.”

When Christ shall have become an executor of judgment, how can He longer be an advocate? It is impossible for Him to hold both positions at the same time. Having laid down His mediatorship, He will not take it up again; having put off the priestly robes, He will never don them again. Otherwise another sacrifice would be necessary, for a priest must of necessity “have somewhat to offer.” Heb. 8:3. But Christ will not offer Himself twice, as is shown in Heb. 9:25, 26.

Once it was said, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. But when He comes to execute judgment, those who have not already availed themselves of His mercy will say to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the *wrath* of the Lamb; for the great day of His wrath is come; and who shall be able to stand?” Rev. 6:16, 17. Surely He does not act as a mediator under such circumstances.

Who, then, will preach to the doomed and terrified ones the Gospel of peace? Who will offer an acceptable offering to God the Father in their behalf? In whose name can pardon be sought for violation of the immutable law of God? The only answer that can be given is, “There is none other name under heaven given among men, whereby we must be saved,” than the name of Jesus Christ. The lost ones can only say, “The harvest is past, the summer is ended, and we are not saved.” Jer. 8:20. The harvest, remember, is “the end of the world.” Matt. 13:39. After that, according to the prophet, all hope is gone.

The facts concerning the resurrection, as shown to the apostle John, Revelation 20, for ever set the seal on any Gospel after death. We read in verses 4 and 5 that a certain class “lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.” It is certain that they could not receive the Gospel and be converted to God while they were dead. The parable of the rich man and Lazarus forbids that conclusion.

But what about their opportunity when they shall live again, at the end of the thousand years? Let us read and see? Verses 7, 8: “When the thousand years are expired, Satan . . . shall go out to *deceive* the nations which are in the four quarters of the earth.” There is no intimation that any one is sent to un-

deceive them. Verse 9: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Nothing is said about any of them being saved. All that follows is judgment, according to records that have previously been written in books, showing that the final investigation of character and the sentence had been a work of the past. The fact that one class was already in "the beloved city," and the other class outside, at the time of this second resurrection, shows that the judgment had taken place before the resurrection of those who were destroyed by the fire from heaven, which, in verse 14, is said to be their second death. The righteous, the overcomers, were not "hurt of the second death." Chap. 2:11. Again, the fact that one class were raised to live and reign with Christ a thousand years, while the other class were left in death till the thousand years were expired, also shows that a judgment had been held even before the first resurrection. So Christ could not have acted as a mediatorial priest after having assumed the duty of executing the judgment.

The Scriptures all through agree conclusively that if there is salvation to be procured for sinners after death, it must not only be without the help of Christ as mediator, but in spite of Him as executive officer of the judgment. If, then, any can be saved without His intervention, why may not all? We have said that all theories of a second probation for sinners comprehend universal salvation; but such a doctrine goes even further, —it ignores entirely the plan of salvation through Christ.

W. N. G.

THE BIBLE AND THE BIBLE ONLY.

In spiritual matters, Protestants profess to be guided by the rule expressed in these words. But between the profession and the practice of Protestants in this respect, considered as a body, there is at the present day a wide divergence. While repudiating in theory the Roman Catholic rule by which the traditions of the Church Fathers and the ex-cathedra utterances of the Pope are placed on a level with Scripture, they in practice conform to this rule, or its equivalent, much too closely for the purity of their religious faith. It is an unwelcome fact, but one capable of easy demonstration, that the majority of Protestant communicants are guided far more in matters of religious faith by the utterances of their pastors than by their own knowledge of what the Scriptures teach. They seem to have forgotten that their motto, "The Bible and the Bible only," is no more indulgent to Protestant ministers than to the Pope and Catholic traditions.

The command to "search the Scriptures" is spoken to every individual member of the Church. No minister or other person, however learned or pious, has been delegated to do this work for any other than himself. No member of the Church, who has ability to read the Word of God, is justified in accepting any doctrine, however authoritatively taught, until he can himself produce scriptural evidence in its support.

The importance of heeding this admonition can never have been greater at any time than at the present. New doctrines are constantly springing up on every hand, and old ones set aside, until the whole domain of theology presents a scene of the wildest confusion. Amid all these conflicting theories the seeker after truth has no other resource but to inquire: What saith the Scripture? The Word of God is the pole-star which shines steadfast and unmovable amid the meteoric "isms" which shoot across the theological heavens, pointing out the way of truth so plainly that none need err therein. It is not at all unaccountable that theological systems should multiply and flourish in greater abundance at the time when there is the least study given to that Word upon which they profess to be founded.

"The Bible and the Bible only" is a motto for which many profess a zealous regard, but which very few adhere to in practice. All Protestants profess to be guided by this rule; but it is very seldom indeed, when a question is raised touching any point of belief, that an appeal is made to the Bible, even by those who stand as the ministers of that Word. The inquiry is not, "What saith the Scripture?" but, "What saith the pastor?" or, "What saith the creed?" And we are very much mistaken if there is not, among those who profess to adhere most strictly to Protestant principles in matters of religious faith, a tendency to be guided by the opinion or arguments of some leading man in the shaping of their views, more than by their own investigations of Scripture. We may have the greatest confidence in these men, and in the books, tracts, and other publications which have gone forth for years under full denominational sanction; but this is only what the Roman Catholic has in the traditions and the Fathers of his church, and what the member of any Protestant communion thinks with regard to his pastor and the teachings of his church, although they may uphold the most dangerous errors. It is no more wrong in principle to rely upon church traditions and the utterances of a pope, than upon any other finite channel of wisdom. Both are equal departures from the only safe rule. Both will be attended in the end with disastrous results.

L. A. S.

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.

BUDDHISTS IN PARIS.

It was recently stated that extraordinary progress was being made by Buddhist doctrines in Vienna and in other towns of Central Europe. It is now said that a decided move in this direction is taking place in Paris. This phenomenon (says the correspondent of the *Daily Telegraph*) is probably to be accounted for by the fact that people who have discarded Christianity find themselves unable to get on after a time without some kind of religion or philosophy, and so turn their attention to any new thing in the hope of filling up the vacuum. M. Léon de Rosny, one of the most popular of the Sorbonne Professors, has been lecturing recently on Buddhism, and he says he could never have imagined that it could have taken root in France as it has done. He is of opinion that the growing favour in which it is held is due to the fact that, far from being in conflict with modern science, it really contains the principles of the truths expounded by our *savants*. Its disciples are most enthusiastic, and herein lies a danger, for they complicate Buddha's pure philosophy with a variety of supernatural theories, and dabble in spiritualism, hypnotism, and other uncanny practices in the forefront of which "magic" may be placed; but M. Léon de Rosny declares that the leaders of the movement deplore this diversion, which is at variance with Buddhist doctrines, and proclaim that they have absolutely nothing to do with the "occult sciences." He fears, however, that the most ridiculous extravagances will be indulged in, as no conception can be formed of the amount of fanaticism which is a special feature of the new school. Every day he receives visits from distinguished persons who affirm that they are thoroughgoing Buddhists, and one of them has just asserted that he has at least 30,000 co-religionists in Paris. The Vice-President of the Academy of Medicine has entered their ranks, and the captain of a French frigate who returned from a cruise in Chinese waters lately, says that one-third of his crew has embraced the doctrines of Buddha.

AN EFFECTIVE MINISTRY.

In his presidential address, on the subject of "An Effective Ministry of the Word," delivered at the recent meeting of the Baptist Union, Rev. James Owen, the newly-elected President of the Union, said: "I have sometimes feared that the demand for novel methods of service, for

'bright services,' for Sunday-concerts, for religious entertainments, was an indication of a weakened faith in preaching as God's ordinance for the spread of His truth and the spiritual recovery of the world. It is said that there is commonly an exode of many of the attendants at St. Paul's Cathedral, when the anthem has been sung, and the sermon is about to begin. 'Give us good music,' is the request, 'and if you must have a sermon, let it be a very short one; omit the introduction, leave the application, skip the greater part, and especially all that is doctrinal in the discourse; let it be a few minutes' sensible, ethical, literary talk, and you will thus attract and retain the people.' No one can fail to rejoice in every improvement in the psalmody of our congregations; and give me a good hymn sung by all the people rather than the most elaborate and beautiful piece of music rendered by a few. Music, and all arts, and all sciences, may minister to the Kingdom of God, and, like all good things, are included within its great area; but if the Church of Christ means to win her victory by means of concerts and entertainments, she will use weapons that will disappoint her and injure her, while she is depreciating the Divine means and method of subjugating the world, and neglecting the sword which has triumphed in the past, and towards which many a dauntless warrior has stretched forth his hand, saying, 'Give me that, there is none like it.'

AN INEFFECTIVE MINISTRY.

A MORE ineffective ministry than that described in the following communication (which appears in the same issue of the *Baptist* which prints the presidential address) could hardly be possible: "A Welsh correspondent sends us a startling poster, printed in colours, and measuring about 5ft. by 3ft., announcing a forthcoming 'Grand bazaar and fancy fair' in aid of liquidation of debt on Broadstreet Church, Blaenavon. Amongst the 'special attractions' advertised are 'A Christy Minstrel Troupe, accompanied by the local string band; tableaux vivants; the celebrated old Irish drama, "Handy Andy"; Barnum's museum of curiosities; gipsy tent; monster bran tub; fairy well; weighing machine; electric fortune-telling machine,' etc. 'Public patronage is respectfully solicited.' We regret to note the name of Rev. W. Edwards, B.A., principal of Pontypool College, as down to open the second day's proceedings. Surely no comment on such facts can be needed. Our correspondent—who accredits his communication with his own name and address, and vouches for his facts—adds significantly: 'I am sorry that any one called Baptist should resort to such means. I should not have

credited the low ebb spiritual life is at amongst many of the Welsh churches. Sunday evening concerts are held. I have been to a chapel tea meeting, and found the choir feasting in a public-house, because there was no room in the chapel. In the present case, the actors in "Handy Andy" are all Catholic, while many of the stall-holders and helpers are Church people.'

WHOLESALE SECESSIONS TO ROME.

"QUITE a wave of secession seems," writes a correspondent of the *Pall Mall Gazette*, "to be passing over the troubled waters of Anglicanism. Only the other day the Rev. C. W. Townsend, M.A., the Principal of the Oxford University Mission at Calcutta, followed the example of the Rev. Luke Rivington, M.A., the head of the similar mission at Bombay, and submitted to the Catholic Church; and now it is stated that the Revs. William Tatlock, M.A., R. Beasley, M.A., George Clarke, M.A., formerly attached to such well-known high churches as Christ Church, Clapham (where the Sarum as distinguished from the Roman ritual is carried out in its entirety), Helmsley (Yorkshire), and St. James-the-Less, Liverpool, have been 'received.' Moreover, since the beginning of Lent no fewer than one hundred members of the Church of England have joined the Catholic communion in one parish in North London; and at Brighton, always a centre of Ritualistic activity, the converts are estimated at nearly 500. The Redemptorist Fathers at Clapham (whose monastery, by the bye, is the identical house in which the British and Foreign Bible Society was originated) have altogether 'added to the Church' upwards of 1,000 persons."

The Missionary.

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

INDIA.

(Concluded.)

EDUCATION is carried to the highest grades by the heathen as well as by the Christians. The former attend the schools of the latter, and sometimes compete for prizes, and receive them for essays on such a subject, it may be, as the "Evidences of Christianity," and yet they will remain heathen. It is not infrequently that such people are acknowledged as successful teachers, and at times, so far as theory is concerned, give instruction in the Scriptures. But they do it as they would teach any scientific subject, not as the gospel of salvation. They impart knowledge on the Christian religion, much the same as a worldly man would teach the Bible as a class book in a school without having had an experience in Divine things himself, or being acquainted with the Spirit of God.

The Hindus manifest as much faith in their

religion, and in its power to hold the soul, as does the follower of the Son of God in the redeeming power of Calvary's cross. In many instances the Creator of the heavens and the earth is looked upon the same as any god of their making, and they consider it will do no harm to give Him a place, not as a supreme being, but as one on an equality with their own. But He would fail to receive much attention unless He be represented by some hideous looking image.

It is here that the Romanists have their strong hold on India. Both Romanists and Hindus have their holy water, both believe in doing penance for themselves and friends in purgatory, and their worship is in ceremonies, and the Romanists worship idols on precisely the same principle as the idolators. Said a Parsee, "We worship the sun and the sea, the moon and fire, but do not think that we worship the sun or the moon or the sea as having any knowledge, but they represent the goodness of God, for from them we receive richer blessings than from anything else. Therefore through them we worship the God that gave them to us." On the other hand the Roman Catholic says, "We do not worship the statues of the apostles and the cross as though they had any knowledge, but they represent the apostles and Christ, and are consequently reminders of them. This is why we bow before them." The high priest of the Hindus in Calcutta remarked to us, "There is but little difference between the Romanists and us, they have taken their ceremonies from us, and so have the Jews in the ceremonies they carry on in their synagogues." And true it is that but little dissimilarity can be seen. In fact, after days of investigation, after seeing them worship at their altars, and burn their incense, and conversing with some of their representative men, we came to the conclusion, that, so far as our knowledge extended, we could recognize almost every distinctive ceremony of the Roman Catholic Church as being identical with those of the Hindus. The practice of worshipping with face toward the east may be witnessed any morning by the banks of the Ganges.

The ceremonies have one common father, and he is certainly not the author of the second commandment, which says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." The great effort of Satan is in some way to lower the standard that is erected in the Word of God. He hates the worship of the Father in spirit and in truth, and it makes but little difference with him how far man goes in worship, if he can in some way bring him in connection with himself; then his object is accomplished.

The heathen in Africa are different from those in India. Those of India, especially the higher caste are intelligent and educated. But they have a false religion. Some of them say that they believe in God. The Mahometans believe in one true God, as the Creator and Preserver of all. They believe in Christ as a prophet, but their faith also teaches them that Mahomet is greater than Christ. Many who profess to be Christians, will go farther, and believe in God and Christ, but they fail to do the things commanded in the Word. They cannot see that it makes any difference as long as they are sincere. But we are only safe from the snares of Satan when we place a proper estimation on the written Word of God, and seek impressions from the Holy Spirit. To worship God aright is to worship Him in the spirit and in the truth, for such He seeketh to worship Him. And "he that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Such only place God as supreme over other gods. But all other gods are as nothing, for our God is the Creator of all things.

S. N. H.

Bombay, March 17.

PALMERSTON, NEW ZEALAND.

[From Bible Echo.]

WE have now been holding meetings here for eleven weeks, and the attendance has been good all through. Two Sabbaths ago we organized a Sabbath-school, which now numbers forty-five members. A number have decided to keep the Sabbath, and others are making arrangements to do so. One man living about twenty miles from Palmerston, has been reading on the Sabbath question. He lately attended a few of our meetings, and has now fully decided to keep the Sabbath with his family. He was formerly superintendent of the Primitive Methodist Sunday-school.

The papers in Palmerston have been very kind and straightforward in allowing us to reply to any criticisms made by their correspondents, and also in their favourable reports of our meetings.

We expect to close here in time to attend the Conference to be held in Napier about the end of March. As the time draws near, we begin to feel sorry at leaving this field of labour. We have formed many pleasant associations in our work here, and the field seems to be a very promising one. Bro. Israel is spending a few days with us. We are glad of his timely help.

There has lately been a leader in the *Watchman* (a paper circulating in this district), warning the people against the Adventists, and styling them an "unmitigated nuisance." The spirit in which it is written would have suited the dark ages, when heretics were dealt with without mercy, because they were honest enough to oppose tradition. The writer makes one truthful statement, "It is true we have no Scriptural injunction either Divine or apostolic for altering the seventh of the week to the first." This should be sufficient for any one who professes to take the Bible as a guide. When the Divine testimony is wanting, all that can ratify or make sure is wanting, and no amount of supposed apostolic usage or church traditions can ever make up for this great want. If the change of the Sabbath is not by Divine command, it must surely be one of men. Then see what God thinks of it: "In vain do they worship me, teaching for doctrines the commandments of men."—*R. Hare*.

THE UNITED STATES.

FROM reports of the progress of the cause in the States appearing in the copy of the *Review and Herald* just at hand, we take the following items:—

MINNESOTA.—A series of meetings just closed in Currie, this State, was favoured with an attentive attendance at the house of worship. The Lord greatly blessed in the preaching of the Word, and at the close six heads of families signed the covenant. A Sabbath-school was organized, with about twenty members. At this place, and a village adjoining where meetings were previously held, between forty and fifty have begun the observance of the Sabbath, counting old and young. A brother reporting from another part of the State, has been labouring in the health and temperance work, more especially for a few weeks. He tells of two proprietors of public houses who attended his temperance meetings in one place, and donated toward his expenses. One has since discontinued the business.

IOWA.—A brother writes that a promising course of meetings is being held in the nearly-completed house of worship in Clarinda. A tract society was organized with the company there. "I also attended," he says, "the discussion of the Sabbath question at Hawleyville, between J. S. Washburn, Adventist, and W. S. Shepherd, Baptist, which has been reported in the *Iowa Bulletin*. W. S. Shepherd signed a contract to affirm for four sessions, that the law of ten commandments and the seventh-day Sabbath ever have been, and are still, binding on all mankind. Elder Shepherd occupied of his allotted time but two sessions,

and then abandoned the debate, J. S. Washburn occupying four sessions. Nine persons, all heads of families, immediately signed the covenant to keep all the commandments of God. One more has joined since then, making ten who have signed the covenant since the debate. Before the debate there were twenty-five, and now there are thirty-five names on the covenant at Hawleyville."

INDIANA.—During meetings held in connection with the dedication of a new church building in Maxwell, eight converts received baptism and were added to the church. Bro. Wm. Covert, who conducted these services, says: The church was much encouraged by the meetings. This is the place where a stone, weighing twenty-nine ounces, was thrown through a window at my head while I was speaking. This happened seven years ago. I praise the Lord for sparing my life to see a church organized, and a house dedicated, and this addition to their numbers, with others interested, on soil where Satan had so stoutly contested every inch of ground gained. But the gospel of Christ is the power of God unto salvation, and we find that Christ is with those who preach Him now as He gave assurance in the gospel commission that He would be, to the end of the world. His presence is sustaining grace. In Him we have the victory. I have just returned to St. Louis, Missouri, to begin work again.

CANADA.

BRO. R. S. OWEN, reporting from North Potton and Fitch Bay, P. Q., says: I have recently held a short series of meetings at North Potton. Though the attendance was not large, there was a deep interest manifested in the truths presented. One family of seven members has embraced the Sabbath. Others acknowledge the truths they have heard. Sabbath, March 8, we enjoyed an encouraging meeting, there being quite a large gathering of our brethren from these different churches. Two sisters were buried in baptism, a new Sabbath-school was organized, and it was decided at this meeting that a church should be organized, to be composed of the Sabbath-keepers of North Potton and South Bolton.

At a meeting the following Sabbath at North Potton, the subject of church order was presented before the brethren and sisters, after which thirteen signed the covenant, and were received into Christian fellowship. Three others desire to unite soon. There was a spirit of union and love existing among all present, and all felt of good courage to go forward. One brother who had been an habitual tobacco-user for thirty-five years, has, upon accepting the truth, laid tobacco aside, and is gaining a complete victory. The power of habit is strong, but the grace of God is sufficient for those who go to Him for help. This church asks to be received into the Conference at its next annual session.

Last Sabbath I spent with the church at Fitch Bay. We enjoyed a good season both at the meeting and afterward, visiting from house to house.

NOVA SCOTIA.

WRITING from Tiverton, a brother tells of the encouragement which the company of believers in that place derived from the brief visit of a ministerial labourer, who remained with them over one Sabbath and Sunday. Five public discourses were given in a temperance hall, with a fair attendance and good attention to the word spoken. The ordinances of the Lord's house were celebrated, and a Tract and Missionary Society was organized. Some of the brethren began in March to circulate a petition in favour of religious liberty throughout the Dominion of Canada, a protest against the cry for the civil enforcement of Sunday observance. They did very well in securing names, but found that in the Dominion, as well as in the United States (where the Sunday-law movement has made greater

progress and developed a spirit of bitterness and intolerance surprising to those who have not studied the history of such legislation in the past) the spirit is being aroused which will make war with the remnant of the church "which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. Many say the laws are now not stringent enough, and that the majority have a right to make them more so, and to demand obedience to them. This, however, only strengthens the faith of our brethren in the truths of the Third Angel's Message, and increases their desire to work for the Master while the day lasts, and to have His truth as their "shield and buckler" when the last great crisis comes.

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 SABBATH IN HISTORY.

1. WHEN and by what acts was the Sabbath made?

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

2. What important division of time is marked off by the Sabbath?—The week.

NOTE.—"One of the most striking collateral confirmations of the Mosaic history of the creation, is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern barbarians,—nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. It is to be observed, that there is a great difference between the concurrence of nations in the division of time into weeks, and their concurrence in the other periodical divisions into years, months, and days. These divisions arise from such natural causes as are everywhere obvious; viz., the annual and diurnal revolutions of the sun, and the revolution of the moon. The divisions into weeks, on the contrary, seems perfectly arbitrary; consequently, its prevailing in distant countries, and among nations which had no communication with one another, affords a strong presumption that it must have been derived from some remote tradition (as that of the creation), which was never totally obliterated from the memory of the Gentiles, and which tradition has been older than the dispersion of mankind into different regions."—*Horne's Introduction*, vol. 1, p. 69.

3. Two thousand five hundred years after creation, the Sabbath was proclaimed, with the other moral commands, from Mount Sinai. Why did God say He had put His blessing on that day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

4. What befell the city of Jerusalem when it was captured by the king of Babylon?

"And all the vessels of the house of God . . . he brought to Babylon. And they burnt the house of God, and break down the wall of Jerusalem, and burnt all the places thereof with fire." 2 Chron. 36: 18, 19.

5. Of what prophecy was this a fulfilment?

"But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27. Compare this text with 2 Chron. 36: 21.

6. After the restoration of Israel from the Babylonian captivity, what was said to have been the reason of their punishment?

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:17, 18.

7. How did Christ regard the Sabbath during His earthly ministry?

"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

8. How did He wish to have it regarded by His disciples at the siege of Jerusalem, nearly forty years after His death?

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.—From "Bible Readings for the Home Circle."

(Concluded in our next.)

Interesting Items.

—Upper Burmah is being increasingly afflicted with leprosy.

—Prince Albert Victor returned last week from his visit to India.

—Several new Catholic bishoprics are to be erected in British India.

—About 6,500 Jewish tailors came out on strike last week in the East-end.

—A strike has broken out among the miners in the collieries in the Liege district, Belgium.

—The Japanese are determined to have a navy. Eight new war-vessels will be added before the end of February 1892.

—From all parts of America comes news of strikes, threatened strikes, and a general state of uneasiness in the industrial world.

—It is stated that Dr. Arthur T. Pierson will probably be the successor of Dr. Cuyler at Lafayette Avenue Church, Brooklyn.

—The state of siege has been raised and martial law abolished in Crete, to the great satisfaction of the Christian population.

—Madagascar is said to be rich, not only in gold, but in coal, copper, and precious gems—a reproduction, in short, of the Transvaal.

—The survivors of the Balacava Charge are said to exceed twenty. Some are in poverty, but an appeal on their behalf only secured £24.

—There is scarcely a product of Italian industry which cannot be bought more cheaply in England than at the actual seat of manufacture.

—Great progress has been made in electric lighting all over the north of Italy. In Genoa, Milan, and Florence, all the principal streets are lighted by electricity.

—Five hundred and thirty-one natives of Alsace, who emigrated without legal permission in order to avoid German military service, have been fined 1,000 marks each.

—During the last month three cotton mills have been started in India, two at Bombay, and one at Calcutta. These mills have a total between them of 70,000 spindles.

—Father Schynse, who returned from Victoria Nyanza, to the coast with Stanley and Emin, has, at the latter's express wish, joined his expedition to the interior.

—Professor Pottenkofer, of Munich, till lately one of the leaders of the Old Catholic sect, has renounced his "errors," and has been publicly reconciled to the Church.

—The Queen has returned to Windsor from the Continent. She will hold two Drawing-rooms this month at Buckingham Palace before leaving for Balmoral. On May 14 she will visit Baron Ferdinand Rothschild at Waddesdon Manor.

—Mr. George Kennan writes that he is prepared to prove his recent allegations as to the treatment of Siberian exiles; he will attend the prison conference in St. Petersburg with his witnesses if permitted.

—The falls of the Rhine at Winterthur are about to be utilised for developing electricity to be used in lighting, driving machinery, and smelting metals. The engineers hope to obtain 1,500 horse-power of energy from this source.

—Signor Succi brought his forty days' fast to a conclusion last Saturday week, first breaking it by taking a drink of soup and peptonized beef. During the forty days he lost 34 lbs. 3 ozs. He and his managers have done well financially.

—A geographical globe for the Shah of Persia is to show the different countries in precious stones. France will be indicated by sapphires, England by rubies, Russia by diamonds, and so on, while the seas will be represented by emeralds.

—The Shah's first wife, on her arrival in Vienna, had her face concealed in a thick veil. She is evidently an elderly lady and was carried down the steps by her attendants. She has undergone a successful operation, and her eyesight is likely to be restored.

—The Correspondents of the *Frankfurter Zeitung*, the *Agence Havas*, and the *Figaro* were expelled from Italy for having sent false and exaggerated news respecting the financial and economic crises in Italy. Among other false statements made by these Correspondents was the announcement of the failure of one of the principal banks of Rome.

—There is a training college for housewifery at Riverdale, Newham-on-Severn. Here lady students are trained and instructed in plain cooking, home dressmaking, needlework, and all branches of housework, as well as lectures upon domestic economy and home nursing.

—Dr. Oliver Wendell Holmes, in *The Atlantic Monthly*, says the additions which have been made by modern "realism" "to the territory of literature consist largely in swampy, malarious, ill-smelling patches of soil which had been previously left to reptiles and vermin."

—Intelligence from Bourke, New South Wales, states that the waters of the Darling River are now falling, but some weeks must elapse before the inundation completely subsides. The flood has caused much distress, and a subscription fund has been opened in aid of the sufferers.

—A correspondent writes from Suakim that there is still great distress in the Eastern Sudan. The relief sent is quite inadequate, and hundreds of poor people—men, women, and children—are slowly dying of starvation, whilst disease, which always walks abreast with hunger, has broken out among the Arabs in and around Suakim.

—Mr. Stanley's time is very much occupied by receptions and banquets. The first visit he made upon his arrival was to Sandringham, where, with his colleague Surgeon Parke, he was the guest of the Prince and Princess of Wales for a day or two. The public is awaiting with great interest, his explanation of Emin Pasha's action.

—Edison's first patent was for a chemical vote-recording apparatus, by means of which the vote of each member of a legislative assembly could be instantly recorded at the Speaker's desk, where an indicator in full view of the House at the same moment displayed the divided result of the total vote registered in print. He has since taken out over 400 patents.

—Judge Wallace, of the United States Court, has granted a writ of Habeas Corpus, returnable on June 17, in the case of Kemmler, the murderer, who was to have been executed last week by electricity, on the ground that the Act passed by the New York State Legislature, under which the execution was to have taken place, is a violation of the United States Constitution.

—The forests of Europe cover (so *Industries* states) the following areas:—Germany, 34,596,000 acres; Russia, 49,228,600 acres; Austria-Hungary, 46,951,700 acres; Sweden, 42,000,000 acres; France, 22,240,000 acres; Spain, 19,769,000 acres; Italy, 9,884,570 acres; and England, 2,471,000 acres.

—In London the May Day labour demonstration passed off quietly. The Socialists, assembling on the Embankment, marched along the route permitted by the police to Hyde-park, and held a meeting at which they passed resolutions in favour of an Eight Hours Bill and the union of the working classes of all countries in order to secure freedom from the monopoly of capital.

—The Belgian Anti-slavery Society gave a luncheon in honour of Mr. Stanley, and presented him with the diploma of an honorary member. Mr. Stanley expressed satisfaction with what Belgium had done for civilization and for the suppression of the slave trade in Africa. He deprecated private enterprise for the suppression of the slave trade, and declared that the hunt after ivory was the greatest evil next to the slave trade.

—The petition of the German Social Democrats to the Reichstag for the eight hours shift is to have three million signatures. It concludes thus:—"The undersigned trust that the Reichstag will give effect to the resolutions of the International Workmen's Congress in Paris for the German Empire, and thus take the first step towards remedying the most oppressive evils from which the working classes suffer under the present system of production."

—The May Day demonstrations abroad passed off quietly. In Paris a number of arrests were made of persons who refused to pass on. In some places rain marred the proceedings; but a great number of meetings were held to pass resolutions in favour of the eight hours day. At Vienna about 40,000 persons spent the afternoon in the Prater. A slight disturbance occurred in the evening, but the workmen returning from the Prater helped the police to secure the ringleaders.

—The *Daily News* says: "The greatest mystery is still maintained relative to the treaty between England and the Holy See, but it seems a fact that the Bishopric of Malta will be raised to an Archbishopric, with its jurisdiction extending over the British possessions in Africa. The judicial position of the Catholics in Malta has, it is said, likewise been settled to the entire satisfaction of the Holy See. The question of permanent diplomatic relationship between England and the Holy See has, however, made very little or no progress."

—The hottest region on the earth is on the south-western coast of Persia. For forty consecutive days in the months of July and August the thermometer has been known not to fall lower than 100 deg, night or day, and to often run up as high as 128 deg. in the afternoon. At Bahrin, in the centre of the torrid part of the torrid belt, no water can be obtained from digging wells 100, 200, or even 500 feet deep, yet a comparatively numerous population contrive to live there, thanks to copious springs which break forth from the bottom of the gulf, more than a mile from shore. The water from these springs is obtained by divers.

—The committee of the Palestine Exploration fund have, after a delay of five years, received a Firman from the Porte which gives them permission to resume their excavations and researches in the Holy Land. They are called upon to name the site at and around which they propose to commence operations. The Porte has exacted a pledge that all objects found during the excavations shall be transmitted to the Imperial Museum at Constantinople. At the same time, the explorers are graciously permitted to keep duplicates and to make copies, take "squeezes" and photographs of everything. The Committee have entered into an arrangement with Mr. Flinders Petrie, the well-known explorer of Egypt, to superintend the new work.

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

LONDON, MAY 8, 1890.

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"THE Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 25, 26.

OUR publishers have still in stock a few copies of the "Seventh-day Adventist Year Book," for 1890, containing denominational statistics, reports of the proceedings of the last annual General Conference, and much other information of interest to those who are watching the progress of our work. The Annual Address of the President of the Conference, and the sermon on the "History and Future Work of Seventh-day Adventists"—of which we gave a synopsis some months ago—are printed in full. 169 pp., post free, 6d.

THE *Catholic Times* says that the Order of Christ, the highest pontifical distinction, has been conferred by the Pope upon Dr. Windthorst, the leader of the German Catholic party. In all consistency Romanists should honour a man who receives the highest distinctions of their church; but the Catholic press is jubilant over the retirement of Prince Bismarck, who four years ago received this same order at the hands of the Pope,—the first Protestant ever so "honoured." It was then in the ex-Chancellor's power to be very useful to the Vatican.

THE successor of Prince Bismarck has said that the Government wants no more of the *Kulturkampf*, and the clerical party evidently means to recover what still remains lost to Rome through that long struggle. The principal points in the programme of the Centre

Party in the new German Reichstag are these: (1) the recall of all the exiled religious orders; (2) the securing of religious teaching in the schools; (3) the taking of means to ensure that the concessions already made to the Catholics shall not have, as many of them have at present, a mere disactionary and revocable character."

"WE have had" says the *Christian*, "many years of comparative quiet and rest, but the signs of the present time betoken impending social upheavals, of which perhaps few appreciate the significance, and none can foresee the issues." We have indeed reached the time of uncertainty, "perplexity," and of anxious "looking after those things which are coming upon the earth," which our Lord predicted from the mount of Olives. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

IN a recent lecture in London, Professor Stokes, President of the Royal Society, discussed the questions of man's personality and the resurrection. He is a believer in the Scriptural doctrine that man by nature is mortal, immortality being the gift of God through Jesus Christ alone. "Apparently anxious to prove," says a report of the lecture, "that he is not heretical on this point in merely Nonconformist company, the Professor quoted Dr. Westcott, Bishop-elect of Durham, and said three other Bishops, whose names he discreetly did not mention, had told him that natural immortality is not, in their opinion taught in the Bible, but is rather a philosophic theory than a part of Christian doctrine."

ANENT the question of Anglican Brotherhoods, vows, etc., which is agitating Church circles, the *Rock* says:—

"Laymen are now asking in a scoffing way why parsons cannot do a thing without making a vow about it. Officers in the army and navy give up a quarter of a century, and some even half a century of their lives to their country, but they do not indulge in big talk about vows. Church Missionary Society men and Mildmay Deaconesses spend a whole lifetime in the service of God, often in very bad climates, and in much physical danger, but we have not heard any fuss raised by them about vows. They act and do not talk, and we would recommend their example to those imitators of mediævalism who seem inclined to reverse the Duke of Wellington's motto, *Facta non verba*."

THE *American Sentinel* (New York), devoted to the principles of religious liberty, and consequently offering a consistent and Christian opposition to all ecclesiastical legislation, says:—

"The Emperor of Germany, when getting up his labor conference, appointed a Roman Catholic Bishop as one of the German delegates, and at the same time announced to the Pope that he relied upon the support of the Catholic clergy in settling the questions involved, and the Pope, in reply said that this question 'would be best solved by the application of Sunday rest and religious education.' Thus, as the Sunday-rest movement becomes universal, as these international efforts will make it, the Pope will be, in that matter, again the recognized universal head. This is very becoming. Universal Sunday laws before were synonymous with the Papal headship of the world, and when they become universal again, the same thing will be again. The two belong together."

ONE thing in connection with the strike movement throughout Europe, may (says the *Echo*) be regarded as certain—it is sure to produce a reaction in the Industrial world; it is sure to diminish the demand for, and reduce the price of, labour. The increased remuneration for labour generally was not effected by strikes, or threatened strikes, but by good harvests, and an augmented sense of security. Strikes are social wars, and all war is destructive of the prosperity of nations.

THOSE who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision, they will see many causes for doubt and unbelief in things that are really plain and simple. But to those who take God's Word with reverence, seeking to learn His will that they may obey it, all is changed. They are filled with awe and wonder as they contemplate the purity and exalted excellence of the truths revealed. Like attracts like. Like appreciates like. Holiness allies itself with holiness, faith with faith. To the humble heart and the sincere, inquiring mind, the Bible is full of light and knowledge. Those who come to the Scriptures in this spirit are brought into fellowship with prophets and apostles. Their spirit assimilates to that of Christ, and they long to become one with Him.—*Mrs. E. G. White*.

UNSCRIPTURAL doctrines, to which popular theology adheres in spite of the Bible testimony, are responsible for much of the growing scepticism of the day. Just now Dr. Whiton of New York is gaining notoriety on both sides of the Atlantic by his attacks upon inspiration. In a recent sermon he said: "In Psalm 115 we read: 'The dead praise not the Lord, neither any that go down into silence.' In Ecclesiastes we read that 'the living know that they shall die, but the dead know not anything.' Is there any Christian, however certain he is that the Bible is inspired, who does not reject such ideas as truly representing the state of the dead?" This is a sample of much that passes as reasoning. The inconsistency is wholly on the part of theology, the testimony of prophets, Christ, and apostles being wholly harmonious. The one hopeful feature of these attacks is that many of those Christians to whom the Doctor appeals may be led to correct their own theology rather than to throw over the Scriptures.

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

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