

# 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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### SOWING AND REAPING.

OUR field is the world; whether sowing or reaping,  
Of gleaning the handfuls that others have passed,  
Or waiting the growth of the seed that, with weeping,  
On rocky and desolate plains we have cast;  
Yet each for his toiling, and each for his mourning,  
Shall sometime rejoice when the harvest is won,  
And know, in the flush of eternity's morning,  
That the toil, the reward, and the glory are one. —Selected.

## General Articles.

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

### THE CHRISTIAN PATHWAY.

BY MRS. E. G. WHITE.

CHRIST promises: "He that followeth Me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow Him our footsteps will not slide. It was Jesus that led ancient Israel, though the cloud by day and the pillar of fire by night concealed Him from their view; and in this important period of the world's history, He will as manifestly lead His people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord.

God has ample light and grace to bestow upon all them that fear Him. Especially will He help His people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according

to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of His throne; and those who are disobedient and rebellious will not escape the visitation of His just anger.

We cannot afford to separate ourselves from Jesus for a single hour. Without Him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares.

Satan uses some professed Christians to lead souls from the simplicity of the gospel of Christ. Worldly associates and amusements sow the seeds of doubt and scepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed His smile and the inspiration of His Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, cannot be accepted as substitutes for repentance, faith and willing obedience.

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's Word. They love to have their consciences quieted—love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees: "Ye will not come to Me, that ye might have life." And in His conversation with Nicodemus He said: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." So in this age; the church will neither search the

Scriptures nor listen to the truth, lest her works be reprov'd. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favour, because numbers and temporal prosperity are hers, she believes herself favoured of God,—"rich, and increased with goods, and in need of nothing."

But earthly prosperity is no evidence of the favour of God. Christ and His apostles teach us, both by precept and example, that the true child of God cannot enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John: "The world knoweth us not, because it knew Him not. Beloved now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of heaven. "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Many are not growing strong, because they do not take God at His word. They are conforming to the world. Every day they pitch their tents nearer to Egypt, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from heaven, that we may resist the temptation to assimilate to the world. We cannot afford to be divided in heart and purpose, first serving God, and then yielding to temptations and paying homage to the world. Many of us have grown gray in the service of Christ, in pushing the triumphs of His cross. We have fought the battles of the Lord too long, and endured too much, to permit Satan to gain the victory over us. The voice of our Leader is commanding, "Go forward," and we should obey, saying as did Caleb, "If the Lord delight in us, then He will bring us into this Land."

If we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for they have

no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness.

Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We cannot afford to walk carelessly before our brethren or before the world. Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain the slaves of sin. These have not a living faith in Jesus. We cannot trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in His might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that His grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope.

The apostle says: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest persevering prayer; and to-day God is just as willing to listen to the petitions of His people. "Faithful is He that calleth you, who also will do it."

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honour, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men.

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The

language of the heart will be: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." We shall say with the psalmist: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way He has led His people; for we shall have proved that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

#### AT SERVICE IN A RUSSIAN CHURCH.

DURING the past season, city mission work has been carried on at Geneva, the most important city of French Switzerland. The city is picturesquely situated at the lower end of the romantic Lake Lemman, and on either side of the outflowing Rhone. To the east rise the majestic Alps of Savoy, with the beautiful Mont Blanc in the background; to the north and west lie the blue Juras, which often beam in the setting sun like a vast range of glowing coals. This city has become a popular resort for many nations; among others, the Russian residents are sufficiently numerous to maintain regular services.

On a recent visit in the interests of our work in that city, we took occasion to be present at a Russian service. The church edifice is in the form of a cross, with a large dome in the centre, and with several small ornamented towers, each of which is surmounted with a crescent, concave side up, above which rises a golden cross. The cross is placed above the crescent, it is said, to show that the cross, or the religion of the Russian, should triumph over the Turk. Much gold was used in ornamenting the dome and towers. The building is of fine stone, and is neatly constructed.

On entering, we found ourselves in a square room, capable of holding a hundred persons. There were no seats, save a few chairs for visitors. The floor is composed of the finest tile, and the walls and pillars are richly frescoed in dark colours and gold. In the dome above the centre of the room, and on the walls, are numerous paintings of the Virgin, the Saviour, and saints.

On the left of the entrance sat a long-bearded old gentleman, behind a table loaded with wax candles and tapers. As the worshippers entered, they purchased, for cash, a larger or smaller candle, which either they themselves, or the sexton, took to an altar, by the side of which, and before a picture of the Saviour, a large candle was burning. There the candle was lighted, and placed on the altar. Immediately back of the pulpit were folding doors, behind which was the altar where the service was mostly performed. During the first part of the mass, these doors were closed, shutting off the priest and altar from view.

Four gentlemen, led by a priest, constitute the choir. The priest opened the service by reading a selection in Old Slavonic. Following this reading came the mass. First, the priest behind the screen chanted a few sentences; then the choir responded. The singing was exceptionally fine. Such perfect, deep, and rich harmonies we had never heard in any service. All musical instruments are excluded from their churches.

On entering the church, the people immediately fell upon one knee, or both, according to the degree of their piety, bowed forward toward the altar, with their faces almost to the floor, devoutly made the sign of the cross during the act, and then passed to a convenient standing-place in some part of the room. There were about fifty worshippers and twenty visitors present. All through the service the former repeatedly made the sign of the cross and frequently knelt down, bowing again and again, with the face nearly to the floor.

The service half finished, the folding doors opened, revealing the altar and the officiating priest, who kissed the locks of the doors as they opened. He was most gorgeously arrayed. His outer garment was blue, trimmed with a heavy gilt border; the inner, of white satin, glistening with gold. During the service, much incense was burned, which was of the same odour as that used by the Chinese in their temples. The whole lasted nearly two hours, and would have been very tedious but for the fine singing.

At the close, the priest appeared with a golden cross, offered a prayer over it, waved it toward the people, and then kissed it, after which the audience, passing before him, kissed it in turn, and went out. The service, though more simple, resembled the celebration of mass by the Roman Catholic Church; yet it was not less imposing. Once during the service the clasped Bible was brought out and waved toward the people. This doubtless fitly represented the amount of God's Word that they received from the church. The whole seemed like a meaningless round of forms, and far from intelligent worship of the Creator. We could not but feel thankful for the light of truth, and felt more than ever a burden to see the light of present truth illuminating many darkened hearts among the millions of the the Orient.

H. P. HOLSER.

Basle.

#### WHEN JESUS COMES.

WHEN the Lord Jesus returns to this earth, two great events transpire.

1. *The righteous are taken from this earth.* This is implied in the promise which He Himself gave,—“I will come again and receive you unto Myself; that where I am, there ye may be also.” John 14:3. Christ will come for the especial purpose of taking His disciples to those mansions He has gone to prepare for them. But those disciples are

resting in their graves with the rest of God's people. Hence, in order that they may be taken to their Lord, it becomes necessary that a resurrection should take place; and so it will be.

Paul states: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17. In this manner are the righteous taken from this earth. Those that are dead are resurrected, and those that are alive are translated,—all taken together to meet the Lord in the air.

2. *The wicked who are living on the earth will be destroyed.* This fact is also taught in the Scriptures, and in just as plain language. Listen what Paul again says to the Thessalonians. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7, 8. Then it is that the "man of sin" meets his fate—"that wicked"—"whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." John describes Him coming as King of kings and Lord of lords, and smiting the nations and ruling them with a rod of iron, and treading the winepress of the fierceness and wrath of Almighty God; so that all were slain by Him. Rev. 19:11-21. This distinctly shows the destruction of all living wicked.

Thus do these two great events transpire. Now there are only two classes on this earth,—the wheat and the tares, the righteous and the wicked. So when the righteous are taken away and the wicked destroyed, of necessity the world is left desolate and without an inhabitant. Thus it is that the second coming of Christ marks the end of the world—that is, the close of probationary time. It was so understood by the disciples. "What shall be the sign of Thy coming, and of the end of the world?" was the question they asked Him. To them the second advent meant the end of the world. Thus it is also represented in Revelation. John describes Christ coming on the cloud with a sharp sickle in His hand, and an angel cries to Him, "Thrust in Thy sickle and reap, for the time is come to reap, for the harvest of the earth is ripe." Rev. 14:14, 15. When Jesus appears it is the harvest. And our Saviour says, "The harvest is the end of the world." Matt. 13:39. Thus Christ comes at the end of this world. At that time probation has closed. Christ has finished His mediatorial work.

He no longer officiates as a High Priest, but He comes as Lord of lords and King of kings. He has laid aside His priestly robes, and assumed the garments of vengeance. If men are to seek God at all they must do it before that time, for then the angel of mercy will have folded its wings and left this earth for ever. Alas, then, for a temporal millennium after that event; alas for the return of the Jews.

FRANK HOPE.

#### THE HOMELINESS OF JESUS.

"The Son of man came eating and drinking." Matt. 11:19.

THIS is what the Lord Jesus said of Himself. It was a strange thing to say. The words and the fact perplexed His followers, and were misunderstood by others. Turn, for instance, to the ninth chapter and read from the tenth to the fifteenth verses. And, of course, His enemies found in them an opportunity for vile abuse: "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

*A Friend of Publicans and Sinners.* For good or harm, few things are more powerful than a name. A good epithet has determined the fate of many a great effort. The craft of Satan could not have chosen one more likely to do his work than this. Even in this great nineteenth century of Christian light, and in this Christian land of ours, what is the worst thing we can say of any man? That he does not pay his debts?—or that he is uncharitable, profane, godless, false, covetous, lewd? No; a man may be all that, and yet he shall not lose caste. But to be a friend and associate of "common people," to belong to them by birth or business, or upbringing—is unpardonable. The world can do with religion, if religion is rich and respectable. "The worldly religion" can do with badness, if badness is well-bred and gentlemanly. "A friend of publicans and sinners!" At that the Pharisee starts back, lest his spotless robes should be defiled. He flings up his white bejewelled hands in horror; his lip curls into a sneer; and he turns away in haughty contempt.

In the Life of Tyndall there is a story told with charming simplicity. When he was living as tutor with Sir John and Lady Walsh, he sat once with the guests that partook of Sir John's hospitality, wealthy abbots and other great ecclesiastics, and he chanced to have some discussion in which he held his own with a gentleness and ease that sorely provoked them; whereupon my Lady Walsh took him aside and rated him soundly: "What! did ye not know that there was such an one who spendeth two hundred pounds by the year, and such another spendeth an hundred, and such another three hundred. What think ye then? Were it reason that we should believe *you* (a poor tutor with but a few shillings a year) before such great and rich men?"

This was the great offence. The Lord Jesus was a Galilean; not one of their own exclusive selves. He was a Nazarene: a lowly and obscure villager. He was an associate of common people: "a Friend of publicans and sinners."

*A Friend of Publicans and Sinners.* So they gave to the King of kings and Lord of lords one of His most glorious titles: a crown of thorns, that cruel hands had wreathed and thrust upon Him in derision; but His love touched it, and it shone. His brightest, fairest, dearest name is this: the Friend of Sinners. So He maketh the wrath of men to praise Him. As away on the Western coast I have seen the mists of earth creep up to hide and dim the glory of the sun; low-lying banks of cloud, long lines of clouds; light, curling, dappled clouds, all trooping forth as if to darken and blot out his splendour. And noiselessly the King of Day put forth his might, and arrayed them all in scarlet, and crowned them all with gold, and made each cloud stand round about and minister to his magnificence, like lords-in-waiting round about a king.—*Rev. Mark Guy Pearse.*

#### THE ISLE OF PATMOS.

THE name of this island would never have been heard beyond the archipelago in which it stands if John had not been banished thither. Some prisons are famous, as it were, in themselves; that is, by a long succession of illustrious prisoners they have a great part in history. The Mamertine in Rome, the Wells of Venice, the Bastille in Paris, and the Tower of London are of this kind. There are other places not originally meant for prisons which have become famous by some one illustrious captive. So, the rock of Masada, where the Jewish zealots slew themselves to escape the vengeance of the Romans. So, the Isle of Sainte Marguerite, where languished the man with the iron mask. So, the Castle of Chillon is renowned for Bonivard alone. So the obscure fastness in Austria, where Richard of England was for a time eating his lion-heart away. Such was Wartburgh Castle, where God's providence allowed Luther to be imprisoned, that he might have leisure to translate the Scripture for all German folk. And though Bedford Gaol was a gaol, it would hardly emerge into the atmosphere of history till John Bunyan spends his twelve years there. The rock of St. Helena would be as little heard of as its compeer, Ascension Island, but for that mighty Shade, "the conqueror and the captive of the earth," who spent his last six years there.

Thus "the isle that is called Patmos" has no record whatever in history, save that it became the place of exile for a persecuted apostle of our Lord. And we may note that the inspired John makes no reference whatever to any of his sufferings during his banishment. What unearthly dignity and continence

is this! Here are no sighs and wailings over human injustice and the hard lot of the exile. How different from other exiles!

The poet Ovid was banished among barbarians because of his immoral poetry. He takes up his guilty harp to mourn in doleful strains on his pitiful plight among a cruel and savage people. Silvio Pellico is immured for political offences, and he makes the world sympathize with him by his pensive thoughts in "My Prison." But John has a mind lifted up above itself. The Spirit of Christ that was in him deigned not to make mention of his trials. "His mind to him a kingdom was." Patmos, was a cheerless rock, but it was enough to stand upon. He could stand there and see all space and all time unrolled before him. He was shut out from the society of earth, but he "looked, and behold a door was opened in heaven." As Daniel, the exile, kept his window open toward Jerusalem, John had a spirit divinely lighted, and a window in it open toward the Jerusalem above.—*Rev. T. A. T. Hanna.*

#### THE HONOUR THAT COMETH FROM GOD.

THE folly of seeking or even receiving honour from man is plainly shown in the Word of God. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5:44. It has never been the object of God's faithful, believing children to seek for human applause. Says the apostle Paul: "But with me it is a very small thing that I should be judged of you, or of man's judgment." 1 Cor. 4:3. But with many this seems to be a very great thing; in fact, with some it seems to be everything.

"What will people think or say about what I do?" is the constant, anxious inquiry of many a burdened heart. Experience shows, however, that human opinion is a very unreliable thing. Men judge us according to what, through their caprice or fancy, they imagine us to be. God judges us according to what He, in His infinite wisdom, *knows* we are. From God we receive, according to our actions, approval, or reproof and forgiveness,—approval when we do right, and forgiveness when we do wrong, and confess and repent of that wrong, as the reproof of His Spirit would lead us to do, and as it is our privilege to do. From men we receive either censure or flattery dealt out in haphazard manner just as fancy or prejudice may direct.

I have as much reason to expect men will approve of my conduct because I have performed some good deed as I have to expect that the wind will blow from the east to-morrow morning because I have set my sails to catch a breeze from that quarter. There are, indeed, many persons with spiritual discernment who will judge of one's conduct very nearly according to its true merit. But he who

seeks honour from God can get along without this. It is as Paul says, a very small matter anyhow. The great thing is: "Does God approve or disapprove of my conduct?"

How much happier shall we be when we cease to labour for the praise of men, for human applause, and seek the honour that comes from God only!

F. D. STARR.

#### LOYALTY.

WE hear not a little about denominational loyalty, loyalty to one's church. Loyalty is faithful adherence, allegiance, fidelity to a sovereign; and in order for the exercise of true loyalty there must be the *right* to require loyalty and the power to command it. The proper loyalty of the Christian is not to the church, but to Him who owns the church and rules it,—who bought it with His own blood; and if the church is His church, it will desire no greater loyalty than this: the loyalty of those who do whatsoever the Master commands.

Denominational loyalty, however, may be of quite another character. It may be the loyalty of individuals who sink their personal convictions in the will of a majority, and who sometimes yield the right that they may follow the multitude. Loyalty to a church is right only so far and so long as that church is loyal to Jesus Christ our Lord. Christians have no right to be loyal to a church which disregards His word, which rejects His ordinances, which disbelieves His precepts. Their allegiance is due to a higher power, their loyalty should be to the Lord alone.

It has been *this* loyalty which has been exhibited in the moral heroes, reformers, and witnesses for God, who when others have been loyal to organizations, and sects, and creeds, and majorities, have stood for the right and for their God though they have stood alone, and have triumphed at last by the conquering power of the Son of God.—*Armoury.*

#### THE FIRST SABBATH.

THE first Sabbath in the Edenic age was observed by the Creator in resting from the work of creating our system of worlds. The Sabbath was then blessed and sanctified for man's use. The first Sabbath as Noah was emerging from the waters of the flood preparatory to entering upon the patriarchal age, was kept by all the world in the ark.

The first Sabbath after God gave His people manna in the Mosaic dispensation, was notably observed by the chosen people of the Lord.

The history of the first Sabbath spent by our Saviour at Nazareth, after He began His public ministry, proves that He sacredly regarded it during His thirty-three years' sojourn on this planet. The first Sabbath spent by the followers of Christ after His crucifixion, shows plainly

that He had impressed its obligation strongly upon them. This being the first Sabbath of the Christian dispensation, gives us a representative idea of how it should be observed in this age; *i.e.*, "kept according to the commandment."

The first Sabbath in the history of the church at Antioch in Pisidia, gives us to understand that that church was a Sabbath-keeping church. The same may be said of the churches at Philippi, Thessalonica, and Corinth. The statement made by an apostle at the first general conference in the Christian dispensation, proves that there was no Sabbath known by that body except the one taught by Moses and observed by the Jews.

The short history given in the Bible, concerning the life of man in the new earth, shows that the first Sabbath and every subsequent one will be kept by God's people there.

WM. COVERT.

#### PUSHING ON.

THE Lord never builds a bridge of faith except under the feet of the faith-filled traveller. If He built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveller approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his waggon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea—when you have come squarely up without flinching, to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, in the name of God, and it won't be there!—*H. Clay Trumbull.*

#### "IN THE IMAGE OF GOD."

IF to be made "in the image of God" indicates that man is immortal, why does it not also indicate that he is omnipotent and omniscient? Why clothe man in one attribute of Deity more than another? It is true that we do live, but it is only through Him? "In Him we live, and move, and have our being." If He withdraws His hand we die. If we have eternal life or immortality, it must come from Him as a gift; and this He has promised us, but only through Jesus Christ our Lord. Rom. 6:23.

## The Home.

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

### A PLAIN MAN'S PHILOSOPHY.

"A GLOOMY world," says neighbour Black,  
"Where clouds of dreary dun,  
In masses rolled, the sky enfold,  
And blot the noonday sun!"  
"Ay, so it is," says neighbour White,  
"But haply you and I,  
Might shed a ray to cheer the way—  
Come, neighbour, let us try."

"A vale of tears," says neighbour Black,  
"A vale of weary breath,  
Of soul-wrung sighs and hopeless eyes,  
From birth to early death!"  
"Ay, so it is," says neighbour White,  
"But haply you and I,  
Just there and here, might dry a tear—  
Come, neighbour, let us try."

"A wilderness," says neighbour Black,  
"A desert, waste and wide,  
Where rank weeds choke, and ravens croak,  
And noisome reptiles hide!"  
"Ay, so it is," says neighbour White,  
"But haply you and I,  
Might clear the ground our homes around,  
Come, neighbour, let us try."

—Selected.

### THE HEAD OF THE CROAKER FAMILY.

"THERE was an old man who lived all alone,  
And he was a man of sorrow,  
For if the weather was fair to-day,  
He was sure it would rain to-morrow."

Doubtless numberless individuals accredited with average intelligence, and possessing a decent regard for creditable literature, have passed by this tiny gem with a light smile, and scarcely the shadow of reflection. Only the experienced few can understand the profound and solemn meaning which it contains.

There is but one ray of light through the entire cloud of gloom which it presents. We read with throbbing heart and glad countenance that this old man "lived all alone." Oh, timely piece of information! Dreary pictures, mournful dreams of lives that were wearied, homes that were saddened, bright spots in the world that were darkened, need not haunt us; and the entire suggested train of thought might be quietly laid aside, were we not reminded of one such person as this little old man who, alas! as we can never forget, did not "live all alone."

Our little old gentleman is a manufacturer—a steady, reliable producer of unadulterated, indestructible gloom—and he has brothers and sisters and cousins and great, great aunts all over the world, each making a specialty of this same line of business. The market is never so overstocked but that their wares come constantly pouring in; their victims are never so weary-hearted but that they can be made a little more uncomfortable. In short, their prosperity is so remarkable that no one has ever been known to assert in their presence that there was anything better adapted

to make the world utterly unfit for the habitation of man, and existence an unutterable burden, and life "but a desert drear," than one of these solemnly-dignified, righteously-foreboding, and intensely-conscientious croakers.

They have a way of shrivelling up one's courage, and under their inspection cheerfulness is about as substantial as a snowflake under a July sun. They can crowd the sickness and sighing and sorrow of years into as many little minutes, and press young lives between the iron hands of ceaseless condemnation and awful humility.

Of all that beautiful sunlight in a life—the careless joyousness which delights, the brave cheerfulness which strengthens—they have no understanding, no appreciation. They seldom see the silver lining to a cloud, they never fail to see the cloud. There are no dreams in their lives—they are full of hard, dry facts.

Drinking in the soft, quiet beauty of a perfect autumn day, exclaiming about its loveliness, a voice of solemn accent breaks upon the ear, "It means snow to-morrow." Then you know one of the Croaker family is at hand. He is not living in the sunshine of to-day, he is speculating on the snow-storm of to-morrow.

Hundreds of tired, discouraged men and women have found there were too many tears in the world. Is there any quotation in poetry or out of it to the effect that there are too many smiles? I like that hopefulness which lives in the sunlight upon the very verge of the shadow. Do you think the darkness is heavier because the day was so long and bright? gloomier than if the day had been gloomy, too? Perhaps; but which leaves the brighter memory?

Now and then we find cheerful people, full of kindly sympathy for all who feel the loss of this happy faculty, carrying sunshine into dark little corners that nothing else could brighten; and we can but love them and wish that the world held many more.

There are grander, deeper qualities than cheerfulness, qualities better adapted for building up a name, for winning hearts, for the development of character. Cheerfulness can never form the foundation, nor is it simply one of the adornments of a life; but it is something that beautifies and strengthens, entering into all occupations, from the most delicately refined to the homely little cares of every day. It is to a splendid character what a sunny smile is to a pair of really beautiful eyes.

Though we may not, even with our most earnest efforts, possess it in its most attractive form, we can so appreciate it as a faculty, so encourage it in others, and cultivate it in ourselves, that no stranger, meeting us, may have a painful suspicion that one of our grandfathers must have been that same prophetic old man.—*Elizabeth Pease.*

### YOUTH.

YOUTH is life's golden age, the age of beauty and strength, and therefore of grave responsibilities. In a proverb common alike to ancient and modern times, Edmund Burke said: "Tell me the opinions of the young men of a country, and I will tell you its future history." A serviceable life ordinarily begins to be strong near its source. David was but a shepherd boy, scarce twenty-one, when he slew Goliath, and ten years later he took the reins of government. Solomon, at eighteen began a reign which in his earliest years, was marked by splendour and greatness. The youthful Josiah closed at thirty-nine a reign began at eight. John the Baptist at thirty began to execute the greatest commission ever given to man. The galleries of history are full of statues of the illustrious great and good, and wise and mighty; and they are largely those of young men. At twenty-eight Herodotus is said to have recited at the Olympic games his nine books of history. Demosthenes, the father of oratory, at twenty-five delivered one of his best orations. Cicero was the Roman rival of Demosthenes. It was on the crest of the rebounding waves of his own eloquence that, at twenty-six, he was borne an exile from Rome.

Raphael was invited at twenty-five to embellish with his cartoons the walls of the Vatican, and to his pencil all other previous paintings gave way. Luther was only in the prime of life when he stepped from the convent gates at Erfurth to attack the colossus of Roman errors. The stupendous work of John Calvin's life sprung up from his useful soul at twenty-six. Shakespeare published his first work at twenty-five; Galileo filled the mathematical chair at Pisa at twenty-four; Sir Isaac Newton made his three great discoveries in fluxions, light, and colour, and gravitation, before he was thirty; and Peter the Great of Russia began his reign at twenty-four.

Jonathan Edwards was a great preacher at nineteen; William Pitt a power in Parliament at twenty-seven; Mozart wrote his own requiem at thirty-six, and the architect of St. Pauls Cathedral, in building it constructed his own monument, for he died soon after—a young man. The Corsican conqueror, Napoleon, stood at the head of the French army at twenty-seven; Macaulay, whom Cambridge students called "omniscient," wrote at nineteen a critique on Milton, which he never excelled. Examples may be found in every department of human activity, showing that in poetry, history, and oratory, in the political arena, and in the fight of opinions, in astronomy, philosophy, theology, everywhere, the princes, the leaders, have been nerved with the energy and enthusiasm of youth. These historic examples are those of extraordinary individuals: they are instances of power exerted early in life. They serve to show that, whether the ability be great

or small, whatever the breadth or depth of the life stream, it is of the highest importance that it should receive development and direction early in life.—*News.*

#### KAFFIR HUMOUR.

THE Kaffirs of South-east Africa, as well as the Zulus, have a rare fund of humour, though the latter race combine with it a dignity, style, and expressive grace of action which I fail to find among the others, although they have marvellous powers of pantomimic description. I brought a "boy" by steamer along the east coast. It was his first experience of life on board a ship. Some time after, in my hut at Chiloane, I found him with a group of wide-eyed Kaffirs squatting around him, reproducing every detail of the working of the boat, with extraordinary expression of voice and action, while his running comments now and then, given in a rapid undertone, must have been of a more humorous character than I could gather, as the hearers laughed consumedly at them. The casting of the lead, with the very tone of voice of the quartermaster, who generally performed that function as we made a bar or ran a treacherous sandbank, was wonderfully true. So were the commands from the bridge, in which I could discern the tones of the captain and several of the officers, though the tones only, of course, accompanied the articulation of a number of gutturals. The beat of the engines was expressed by a wonderful barking noise deep down in his great chest, and sounded like the beating of a deep bass metallic surface. The wind, the rush of the water, the boatswain's whistle, and other of the many noises on board ship were all given with excellent mimetic observation, and the sounds were always accompanied by actions of the limbs, head and body, that seemed almost superhuman. I was sorry to find that this power on the part of "Charlie" was transitory, for though I induced him to repeat his description upon another occasion, he had forgotten much, and went in for "embellishments" not quite so true to nature as I had led my friends to expect. I may mention here that there is some danger in encouraging these imitative exhibitions unless they are given spontaneously.—*W. Mackay, in Time.*

#### AN IMPRESSION.

THERE are some people who place great confidence in impressions, and who are sometimes most grievously misled by them; and it is quite important for persons to know just how much value may be attached to an impression. There is a story told of Dr. McCosh, President of Princeton College, who, while teaching a class in mental philosophy exclaimed:—

"Ah! I have an impression! Now, young gentlemen, can you tell me what an impression is?" No answer.

"What! no one knows? No one can tell me what an impression is?" exclaimed the doctor, looking up and down the class.

"I know," said young Mr. Arthur. "An impression is a dent in a soft place."

There are many impressions which will answer to this description. They are simply dents in a soft place, and persons who are susceptible to *such* impressions should have a care that they are not misled and misguided by them. There are other impressions, so full of power and solemnity that they plainly come to men from higher sources, giving light, wisdom, guidance and help which they should not neglect. Such impressions should be carefully distinguished from those which are only dents in soft places.—*Common People.*

#### A JAPANESE HOME.

ENGLISHWOMEN will be glad to catch a glimpse of a Japanese home, as described by Sir Edwin Arnold, who says:—

"A sense of emptiness and insufficiency would be felt by the Western housewife in passing through the six or eight little apartments constituting a Japanese domicile. The snow-pure mattings would please her, and the scrupulous cleanliness of the woodwork and of the inner *shojis*, prettily covered as these are with silver or gold stamped paper. And she would like the neat little *daidokoro*, or kitchen, with its low stove and quaint brass and copper *nabes* hung in a shining row. But where are the beds, she would ask, and the furniture? and the stores? and the clothes? and the household linen? As for the bedding, it consists of large quilted rugs of cotton, which are rolled up every morning and put into the *todana*, those concealed cupboards behind the *shojis*. The Japanese use no sheets or tablecloths; for towels they have little squares of blue and white cotton; for dusters the feather or paper brush; and for handkerchiefs, napkins, etc., rolls of whitey-brown paper. As for stores, the bazaars near supply them freshly with daily necessities, and they keep very little in the larder except some slices of *daikon*, some rice, and sweet biscuits. Rice is the main stay, and a huge quantity of it is always kept ready boiled, needing only to be warmed up or mixed with hot tea."

#### HOW TO REMAIN YOUNG.

TAKE frequent recreation.

Keep free of intense excitements.

Preserve the feelings and habits of youth.

Insist upon an abundance of regular sleep.

Keep a clear conscience, and lead a life void of offence.

Avoid excesses of all kinds, whether of work, pleasure, eating or drinking.

A man cannot long keep young who gives up all the active, health-giving exercises of youth.

#### CALMNESS IN THE STORM.

WHEN Sir Walter Scott was a school-boy between ten and eleven years of age, his mother one morning saw him standing still in the street and looking at the sky in the midst of a tremendous thunder-storm. She called to him repeatedly, but he did not seem to hear; at length he returned into the house and told his mother that if she would give him a pencil, he would tell her why he looked at the sky. She acceded to his request, and in a few minutes he laid on her lap the following lines:—

"Loud o'er my head what awful thunders roll,  
What vivid lightnings flash from pole to pole;  
It is Thy voice, O God, that bids them fly;  
Thy voice directs them through the vaulted sky;  
Then let the good Thy mighty power reverse,  
Let hardened sinners Thy just judgments fear."

#### Health and Temperance.

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

#### JOHN ALCOHOL.

JOHN ALCOHOL, my joe, John,  
When we were first acquaint,  
I'd siller in my pockets, John,  
Which noo, ye ken, I want.  
I spent it all in treating, John,  
Because I loved you so;  
But mark ye how you've treated me,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
We've been o'er lang thegither;  
Sae ye maun tak' ae road, John,  
And I will tak' anither;  
For we maun tumble down, John,  
If hand and hand we go;  
And I shall ha'e the bill to pay,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
Ye've blear'd out a' my e'en,  
And lighted up my nose, John,  
A fiery sign atween.  
My hands wi' palsy shake, John,  
My locks are like the snow;  
Ye'll surely be the death o' me,  
John Alcohol, my joe.

John Alcohol, my joe, John,  
'T was love of you, I ween,  
That gar't me rise sae ear, John,  
And sit sae late at o'en.  
The best o' frien's maun part, John—  
It grieves me sair, ye know?  
But "we'll gang nae mair to yon toon,"  
John Alcohol, my joe.

John Alcohol, my joe, John,  
Ye've wrought me muckle skaith;  
And yet to part wi' you, John,  
I own I'm unco' laith;  
But I'll join the Temp'rance ranks, John:  
Ye needna say me no—  
It's better late than ne'er do weel,  
John Alcohol, my joe.

—Selected.

#### COMPENSATION.

At the annual meeting of the National Temperance League, held under the presidency of the Bishop of London, Dr. Clifford spoke of the revival of the compensation question, saying:—

Compensation! I should like most certainly to be just, and I would not purchase a single good for the people at the cost of a single act of injustice. (Hear, hear.) I have tried that difficult

task—the task of putting myself in the place of the publican. I think a Bishop—the Bishop of Chester—wished to do it, but I do not know whether he has succeeded. Well, I have tried to put myself in the place of the publican, and I have asked, What would be just to me if I had a licence, and I cannot find an answer. In all fairness and in all equity I have tried to find an answer. I have talked to business men. Take, for example, one of my friends, who deals largely in pigs. (Laughter.) Well, pigs are quite as respectable as beer, and, I think, a great deal more serviceable to the community. (Laughter.) This friend of mine told me only the other day that by an order in Privy Council all live pigs have been prevented from being imported into this country, or were a little time ago, from Hamburg, and also all live sheep in similar fashion from other parts of the Continent. That action of the Privy Council drove out of work a considerable number of men, and was a great loss to individuals (like my friend who deals in pigs, wholesale), but there was no thought of compensation—no suggestion of compensation. You might as well suggest compensation for the closing of gambling houses and places of that kind. No, there is one right way of compensation. Let me illustrate it. Supposing we had one hundred public-houses in Paddington, where I dwell, and that these public-houses brought in £100,000 a year. Close fifty of them, and my contention is that the fifty who have double the monopoly are the men who should compensate their comrades who have gone out—certainly teetotalers should not. (Cheers.) Why, my lord, we have been compensating the victims of the public-houses many years, and now, forsooth, are we to come forward and compensate those who have been manufacturing the victims? Certainly not. (Cheers.) I ask you to note this, that the presence of this question of compensation indicates that Parliament has come to the conclusion that something must be done. That is the hopeful side about it. However they get through, we will take care that they do not get through on the side I have been contending against, but we will rejoice in this that, while there is in the temperance camp this unanimity of opinion and of conviction, that something has to be done, and done right early. We rejoice that throughout the whole of the country its moral forces, its philanthropic forces, its Christian forces are all coming into line for the purpose of one great simultaneous attack upon the drinking habits and traffic of this country.

#### MORAL COURAGE.

“DARE to be singular,”—that was the advice of the late John Bright. “Are you afraid,” he asked, “of being thought less hospitable by those who only value you for your mistaken hospitality? Can you not dare to be singular? Can you

not resign a little paltry gratification of the senses that you may not stand in the way of a great reformation. To drink deeply—to be drunk—is a sin; that is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober, who had not taken anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety and so far destroys it; another glass excites him still more. But where does the sin begin? At the first glass, at the first step to complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Think of this, think of your own danger, for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this foul spirit, and ask yourself, “Are you all doing your duty in discountenancing the causes of so much sin and misery?” If you cannot say ‘Yes’ with a clear conscience, rise superior to foolish and wicked customs, and join your influence and your example to the efforts of those who have declared war against the causes of the sin of drunkenness.”

#### TOBACCO-SMOKED MEAT.

IN the *Revue d'Hygiene*, M. Bourrier, inspector of meat for the city of Paris describes his experience with meat impregnated with tobacco smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterwards offered to a dog which had been deprived of food for twelve hours. The dog, after smelling the meat refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but in twenty minutes commenced to display the most distressing symptoms, and soon died in great agony. All sorts of meat, both raw and cooked, some broiled, roasted, and boiled, were exposed to tobacco smoke, and then given to animals, *in all cases producing symptoms of acute poisoning*. Even, the process of boiling could not extract from the meat the nicotine poison.

No wonder that the cannibals of Fiji used to spare the lives of captives who were soaked with tobacco juice—such flesh as that was too much for the stomach of a cannibal.

But what about delicate men, and sensitive infants, and frail little children, who are compelled to live, breathe, work and sleep in an atmosphere polluted by this deadly poison?

“It is of no use for you to turn your face away, you are drunk clear through,” said the wife to her tipsy husband. And in like manner the slaves of tobacco are poisoned clear through, and are the means of sickening, enfeebling, poisoning, and destroying their delicate wives and feeble children.—*Safeguard*.

#### A STRONG DIET.

ONE of the most popular fallacies is the idea that the consumption of a large amount of meat is necessary for health or to maintain strength. It is a fact well known that the strongest animals are vegetarians. No farmer would think of feeding his horses or oxen beefsteak or roast beef in order to add to their strength, even if this kind of food were as cheap as corn or grass. The elephant, the strongest of animals, is a vegetarian. The same is true of the human race. The gatherers of rubber-gum in South America, travel all day among the mountains, penetrating dense forests, climbing among the most precipitous peaks, carrying all the time upon their shoulders, a load increasing in weight until it reaches one hundred and fifty to two hundred pounds; yet they subsist upon a purely vegetable dietary, the chief articles of food being plantains and bananas. The Roman soldiers, who built such wonderful roads, and carried a weight of armour and luggage that would crush the average farm-hand, lived on coarse brown bread. They were temperate in diet, and regular and constant in exercise. The Spanish peasant works every day, and dances half the night, yet eats only his black bread, onions, and water-melon. The Smyrna porter eats only a little fruit, such as olives, yet he walks off with a load of a hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro, fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. Moderation in diet seems to be the prerequisite of endurance.—*Good Health*.

#### HEALTH AND MONEY.

THERE is this difference between those two temporal blessings, health and money: money is the most envied, but the least enjoyed; health is the most enjoyed, but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

REV. JOHN ROBERTSON in an address at Jedburgh said in no country in the world had drink wrought greater havoc than in Scotland. The church was only now beginning to shake herself from a drunken sleep. The great Waterloo of Temperance had yet to be fought, and the church must kill the drink or be choked with it.

PROFESSOR VIRCHOW says that excessive lacing causes whole portions of the liver to disappear, and others to grow abnormally with serious results to health.

ABOUT 4,000 churches of all denominations in Great Britain are using unfermented wine for sacramental purposes.

## THE PRESENT TRUTH.

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

LONDON, MAY 22, 1890.

### THE SANCTUARY AND ITS SERVICE.

(Continued.)

IN our examination of the typical sanctuary we have already learned that the priestly ministrations were performed in two apartments, first the general services in the holy place, and then at the end of the year the special work known as the cleansing of the sanctuary, performed in the most holy place or second apartment. We have also seen that not only the worldly sanctuary, but the services therein as well, were typical of something to come. The sanctuary itself was but the type of the greater and more perfect tabernacle (Heb. 9:11); its two holy places made with hands were but the figures of the true (Heb. 9:24), while the priests in their ministrations in the two holy places "served unto the example and shadow of heavenly things" (Heb. 8:5). Attention has been called to the fact that the services of the priests in the first apartment of the earthly sanctuary find their antitype in the service of Christ, our great High Priest, in the work upon which He entered when He passed into the heavens. Now, since His work was typified by the services of the earthly priests, there must come a time when He will enter upon a work in the most holy place corresponding to the closing work in the worldly sanctuary performed in the second apartment at the year's end, called the cleansing of the sanctuary. That cleansing we have seen was from the sins of the people, and was effected by blood, the sins being borne from the sanctuary by the high priest and placed upon the head of the scape-goat (Lev. 16). All this, of course, was typical, and so we look to the great Antitype to find the counterpart of those transactions.

Under the priesthood of Christ the transgressor comes to God with confession of his sin directly through our Lord Jesus Christ, without the aid of the typical offering, and thus secures forgiveness of His sins. Forgiveness of sins, however, is not their final disposition. Under the type we have found that forgiveness was secured when the sinner brought his offering, and in faith made his confession, but the sins were not disposed of until the closing work of the high priest in his act of cleansing the sanctuary. What then do we find in the work of Christ, our great High Priest, that answers to this closing service in the worldly sanctuary? In other words, Is the heavenly sanctuary to be cleansed? If so, how and when is it to be accomplished? Reverently should we gaze upon the work of our Divine Advocate, and as reverently

should we explore the field that inspiration has opened before us relative to His work in the heavens. Where the Divine Word leads there we may follow, but beyond that let not man attempt to tread.

Turning then again to that epistle which, above all others, throws brilliant rays of light upon the theme before us, we find an answer to our question in these concise words: "It was therefore necessary that the patterns of things in the heavens should be purified with these [*i.e.*, with the blood of goats and calves]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. In this and the two preceding chapters, the apostle is endeavouring to show the relation of type to antitype, of the earthly sanctuary to the heavenly, and the services of the priests to the work of Christ. He shows us that the sanctuary on earth had two apartments, and also the heavenly, likewise; the greater part of the service of the priests on earth was performed in the first apartment, while into the second the high priest went to perform the closing work, or to cleanse the sanctuary. And the apostle declares that "it was necessary that the patterns of things in the heavens should be purified" or cleansed, and he just as emphatically declares that the heavenly shall be cleansed also. The former was purified with the blood of beasts, but the latter, or heavenly sanctuary, is to be cleansed with better sacrifices than these, even with the blood of the Lamb that was slain for our redemption. Thus we are led to the inevitable conclusion that at some point of time in the ministration of Christ as High Priest, a work will be performed which will constitute the antitype of the work of the high priest on the day of atonement when the sanctuary was cleansed. That work in the type was the closing part of the priestly ministration in a complete round of service, and consequently we may expect to find in the closing work of Christ as priest the great antitype of all this.

Before examining those scriptures which distinctly bring to view the time when our Lord would begin such a work, let us briefly notice how it is accomplished.

1. The Scriptures show distinctly that a record of men's lives is kept in heaven, and in the day of judgment it is laid open, and the character which that record reveals is measured by the great rule of right, the law of God. Thus Job could say, "Also now, behold, my witness is in heaven, and my record is on high." Job. 16:19.

Moses alludes to the same truth: "Yet now if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32. And the prophet Daniel, describing the judgment scene, says that "the judgment was set and the books were

opened." Dan. 7:9, 10. And, finally, we read that the dead are to be "judged out of those things which were written in the books, according to their works." Rev. 20:12. Thus man's life-record exists on high.

2. When the sinner turns to God with true repentance, confesses his sins, and appropriates by living faith the one great Sacrifice for sin, he receives forgiveness. He obtains pardon through the merits of the blood of the Crucified One. By faith he receives Christ into his heart to be an abiding guest (Eph. 3:17), and the life which he henceforth lives he lives "by the faith of the Son of God" (Gal. 2:19).

3. But there will come a time when the sins of his life, although forgiven when he repented, will be blotted out and will exist no more for ever; while in the case of him who fails to overcome, his sins remain as a witness against him, and his name will be blotted out of the book of life. See Ex. 32:33; Rev. 3:5.

4. Under the typical arrangement the sins of Israel were removed from the sanctuary, and it was cleansed from all their sins on that solemn day of atonement. That was the type, and the service was but a shadow. In the antitype, however, the work is accomplished in fact. The cleansing of the heavenly sanctuary is, therefore, but the requisite examination of the records of the sins of God's people, and the final blotting out of those sins following that examination. Such an examination, of course, involves a work of judgment, and hence since men are to be judged out of those things which are written in the books according to their works, the conclusion is unavoidable that the blotting out of sins follows the investigative judgment, where it is determined whose sins shall be blotted out and whose names shall remain in the book of life. Such a work will constitute the cleansing of the heavenly sanctuary, and as the cleansing of the typical sanctuary was the last part of the priest's service, so will the cleansing of the heavenly sanctuary, consisting of the examination of the record of sins and their final blotting out, be the closing part of the ministration of Christ in the sanctuary on high. The time occupied in this solemn work of our great High Priest is indefinite so far as the testimony of Scripture is concerned. The time when He enters upon that work, however, is revealed, and from the nature of the case, the subject is one of the deepest interest to the student of God's Word. This interesting feature of the question will claim our attention in the next paper.

D. A. R.

#### UNCRITICAL METHODS.

If the hostile critics of the Bible were to study as diligently to learn the lessons taught by their own mistakes as to find mistakes in the inspired Word, they



would have a keener sense of what that Word calls the foolishness of man's wisdom; and the truthfulness of Christ's declaration, that "the Scriptures cannot be broken," and of the apostle's statement, that "all scripture is given by inspiration of God," would begin to dawn upon them.

The field of geologic study is supposed to offer difficulties as regards the Bible statement that the creation week was one of six days, with evenings and mornings, over which the sun was placed as ruler on the fourth day. But with all the "learned dust" that has been raised, no one has been able to extract from the earth the register showing that "He who made it and revealed its date to Moses was mistaken in its age." Here is an incident sufficient to exhibit the flaw that exists in every argument drawn from this department of investigation. Some years ago Mr. C. P. Smyth, F.R.S.S., was commissioned by the government to conduct certain observations from the peak of Teneriffe. In the book which he wrote, giving the result of his mission, he describes a chasm cut through the rock by a deluge. He says:—

"Speculations are often made on the ages in geology, based on the length of time that water must require to cut through a channel of given depth when the material is of extreme hardness, and the observed rate of increase something nearly insensible. On these grounds some myriads of years would have been required to cut out the hollow where we breakfasted. But Nature does not by a red-tape routine restrict herself to only one mode of working, but rather varies her plans as she finds most effective in each case, working down a soft rock and breaking up a hard one. Such had been eminently the case here, where one night in the natural method had done the work of ages on the theoretical."

The fault is never in the facts of natural phenomena, but in the deductions from those facts; and whenever these speculations clash with Revelation, the believer has only to reiterate the verdict of Elihu, "Great men are not always wise," and wait for the theories of the morrow.

Another field prolific of illustrations of the uncritical method, is that of historical criticism. Again and again portions of the Bible which critics have rejected as unhistoric have been corroborated beyond all question by the discoveries made of late years in the East. Although Christ directly endorsed the book of Daniel as inspired, it was insisted by many that the book was not authentic, because of supposed disagreement with the Greek historians. Excavations have, however, brought to light ancient Babylonian records clearing away every historical difficulty, and showing, moreover, that the details in the Scripture record could only have been known to one resident in Baby-

lon, as Daniel was—and as the Greek historians were not. Such illustrations might be multiplied many fold, and, as one writer has said, it seems that the very stones were crying out at the cavils of unbelief. Yet, if the critics are learning anything from these rebuffs, they are carefully concealing it in the great majority of cases. Not many weeks since a learned Canon of the Church seriously announced his decision in a series of Bampton Lectures on the Psalms, that David did not write those attributed to him in the New Testament; in fact, he only wrote one. And we gathered that the lecturer had not a very high opinion of the Psalms, notwithstanding Christ's declaration that all of the things written in them of Him must be fulfilled. But quite a number of years ago this same critic was just as sure that such a people as the Hittites never existed, and hence that the historical record of Genesis was not inspired. Now that the Hittite discoveries in Hamath have thrown such a sidelight on the Bible story, as Professor Sayce tells in his "Empire of the Hittites," the old contention is dropped. We are justified in asking these critics to learn the lessons which their blunders teach. In the periodical literature of the day, however, they will generally be found alternating their confident assertions with diatribes against dogmatism in theology.

W. A. S.

#### THE GATHERING OF ISRAEL.

WE can now pass rapidly to the close of our subject, with a view of the gathering of Israel, and of their establishment in their own land. We turn first to the prophecy of Ezekiel, and must necessarily quote a large portion of the thirty-seventh chapter. The prophecy was uttered soon after the Jews were carried away to Babylon. And here we would remark, incidentally, that the books of Haggai, Zechariah, and Malachi, are the only prophecies that were not spoken either before or during the captivity, and that Haggai and Zechariah were written before the complete restoration after the captivity. Therefore whatever portion of the prophecies refers to the restoration of literal Israel, was fulfilled by the decrees of the kings of Persia. As we shall see, however, the greater portion of the prophecies refers to the final gathering of the true Israel of God. Now for Ezekiel's prophecy:—

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said

unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, Son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Eze. 37:1-10.

It is useless to spend time conjecturing what this may mean, when we have the Lord's explanation given in connection with it, so we quote further:—

"Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Verses 11-14.

This is nothing less than a prophecy of the resurrection of the righteous at the second coming of Christ. But the Lord continues the interpretation thus:—

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their ownland." Verse 20.

No one can deny that the gathering of Israel of which Ezekiel speaks, is the same gathering that is spoken of by the other prophets. It is evident that the words, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land," is the same promise that the Lord made to David, through the prophet Nathan, when he said (2 Sam. 7:10), "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." And this gathering of the children of Israel into their own

land is accomplished only by opening their graves and bringing them up out of their graves. In this prophecy of Ezekiel, therefore, we have the most positive assurance that the promises to Israel never contemplated anything else but an eternal inheritance; their own land is the earth made new.

With Ezekiel's statement that the gathering of Israel shall follow the general resurrection, compare the following:—

"And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

When this gathering of the people of God takes place, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. And this is what Paul calls "our gathering together unto him." 2 Thess. 2:1.

E. J. W.

#### DIVINE MERCY.

It is a great reason for encouragement to sinful mortals that the mercy of God is included with other infinite qualities which pertain to the Divine character and attributes. And it seems apparent that especial pains have been taken to appropriately magnify this fact in the sacred Word, in sight of those who are so sadly in need of clemency. Those terms which are expressive of infinite fulness are employed in alluding to God's mercy, from which we are led to believe that it is absolutely boundless in its application. "The mercy of the Lord is from everlasting to everlasting." "As high as the heaven is above the earth, so great is His mercy." God's mercy flows from His love. His love is inexhaustible, and hence His mercy is the same.

There is no sound so sweet to the one under condemnation, who is trembling with the sense of guilt, as the words of compassionate mercy. What an infinite relief comes to the sin-burdened heart of him who pleads for pity, when he hears the Saviour speak to his soul those sweet words, "I will, be thou clean." And then the extent of God's mercy. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. And, "For with the Lord there is mercy, and with him is *plenteous* redemption."

And that which makes it still more precious is that the Lord delights in exercising this grace. It is His will to be merciful. He himself has made ample satisfaction to justice, so that He can be

just and yet justify the sinner. The whole gospel plan is in the behalf of mercy as far as it relates to man. And how deeply God is interested in this work is shown by the nature of the sacrifice which was made to perfect the design, and bring it within reach of the poorest, the most sinful, and the weakest of all.

But there is one great fact of which, if we lose sight, we shall be liable to utterly fail to obtain the mercy we so greatly need. It has been purchased at a great price—it is of priceless value. God does not dispense it as though it were of no importance. The hope of mercy is not held out as an inducement to sin, but as an encouragement to lead us to struggle against evil, to rise above it, and to attain to righteousness. Where mercy is introduced in the Bible, moral and spiritual attainments, or some feature of justice are almost invariably associated with it. Divine mercy is attainable only upon conditions consistent with its vast importance and its sacred nature. In manifesting this principle, God does not compromise the dignity of His glorious presence by introducing there those who are defiled with unrepented sin; nor does He weaken the force of His law by ignoring offences against it. God's mercy is for those who "fear him;" for "those that remember his commandments to do them." "He that confesseth and forsaketh them [his sins] shall find mercy;" the merciful shall obtain mercy.

It will do us no good to cry with the poor publican, "God be merciful to me a sinner," while we still love sin. It is said that God takes pleasure in those "who hope in His mercy" (Psa. 147:11); but in the same sentence this is limited to those "who fear him;" and the fear of God is to depart from evil.

Our only hope for the future is through the mercy of God. This hope is abundantly held out before us. But there is danger that many thousands are bringing upon themselves that most dreadful of all calamities, the disappointment of a false hope. They are expecting a mercy which they have taken no steps to merit nor to obtain. They think only of God's love and pity, and forget that He searches the heart and tries the reins; that He marks iniquity with a jealous eye. G. C. T.

#### THE CREATION WEEK.

CONCERNING Mr. Gladstone's recent article on the record of the creation in Genesis, the *Word and Work* says some good things, and quotes a testimony which lays stress upon a point which shows the utter worthlessness of the evidence upon which many totally reject the Bible record as to the time occupied in the work of creation, or twist and turn the straightforward narrative until it is inconsistent

with itself and with reason. Our contemporary says:—

"We decline to follow the great statesman in his ingenious defence of the Mosaic Record, simply because we reject *in hoc statu* all theories of creation current in scientific circles. Accepting, as we do without reserve, the story of Creation as it stands on the sacred page, we know not any facts it contradicts, or with which it needs to be reconciled. If it were possible to bring Genesis into line with the speculations of to-day, it would be hopelessly divergent from the speculations of to-morrow.

"One of the most profound students of Scripture it is our privilege to know suggests that geology omits a most important factor when it refuses to take into account the enormous change effected when the earth was cursed from Adam's sin. Undoubtedly the difference between the world as it now is, seared and scarred by a thousand malefic forces, and its paradisaic aspect when God approved its goodness, must be ineffably great. As at first formed, it teemed with life and smiled with love; when sin entered, it was smitten to its centre, and speedily passed into the bondage of corruption under which it now groans. The blow inflicted on the whole globe by the entrance of sin may account for much more than we are at first inclined to allow. The ruins of the primal creation may be gigantic in extent and far-reaching in depth. Earth, as the abode of sin, wears altogether another appearance than earth as the abode of innocence. 'Whether the results of the Fall in spreading death and destruction were rapidly or more slowly developed throughout the earth—whether *all* traces of the earth's paradisaic condition instantaneously disappeared, or were, in measure, preserved till the flood, and then finally obliterated—whether that ordered record of death, which is said to be written on the earth's strata, was effected fully at the Fall, or was finally completed when creation was entombed beneath the waters of the flood—these and such like questions, being utterly beyond the scope of human cognisance, cannot be answered. All that we are concerned to maintain is that which Scripture asserts, viz., that death, destruction, and ruin did not precede, but follow, the Fall; and that all that the finger of God may have written on creation, as a record of judgment, is *subsequent* to human sin.'

"Whatever judgment we may form as to the value of these suggestions—and it must be allowed there are not a few geological puzzles and anomalies they go far to explain—we must tenaciously hold the inspired description of the creative week to be true, both in form and in fact. At present, as in all past time, it has no real rival. No one has ventured to write another reasonable narrative of Creation. Fables and fancies innumerable have been prevalent in every age; but the Story of Creation in Genesis still stands unrivalled and unimpeached."

LABOUR to keep alive in your breast that little spark of celestial fire called conscience.—*Washington*.

## 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.

### WAR AND ARBITRATION.

EVERY follower of the Prince of Peace will accord all praise to the efforts of the Peace Association to urge upon Governments the benefits of arbitration, and to sow peace principles amongst all nationalities. Its failure to attain the ultimate end desired will not be because its principles are not true, but because the world is in rebellion against Heaven, and because the prince of this world was a murderer from the beginning, and will be until the end. As the veteran Count von Moltke said last week in the German Reichstag, "Wars are now brought on either by the covetousness of those classes who, not possessing much, hope to improve their position speedily by measures of force, or by natural antipathies and race-hatred or envy, which foment discontent in nations."

Thus men serve the world's master; and these very principles which lead to the wholesale murder of war will, the apostle assures us in his epistle to Timothy, be developed to a characteristic degree in these latter days; hence the wars and preparations for war which the prophetic Word announces as fitly closing up the reign of sin. The Pope has recently been receiving unstinted praise for his utterances on disarmament and arbitration. He will do a greater service by dropping his intriguing for the coveted temporalities, which has more than once threatened to disturb the *status quo*. A prince of his church, Cardinal Manning, spoke more truly in accordance with the facts in a sermon preached in the Pro-Cathedral, Kensington:—

People talk of disarmament. Disarmament is the act of the conscience and will, penetrated and guided by the law of God. The law of God is not observed, and this disarmament, therefore, is a mere rhetorical figure. There never was, from the beginning of the world, such a collection of unimaginable powers of mutual destruction. Science has come in to enable man to discover and to form modes of mutual destruction which the world never knew before. You must know, hardly anybody can be blind or so anti-Christian as not to know, this, that never from the beginning of the world was there ever such a murderous power of human destruction as there is at present. Well, then, what are we to look for? Disarmament? No; the mines are dug and the trains are laid in the East and in the West, in the North and in the South, and God alone knows the times and the seasons when that outburst of mutual destruction shall take place, unless it be averted by the hand of God. No European Concert, no diplomacy, no congress can avert it. It will be a war not of armies; armies are trifling things. It will be a war of armed nations, peoples crashing together, and God only knows whether it is not that last conflict spoken of by the prophet, for which we wait.

Whatever may be the changes in the

political kaleidoscope, we may be sure that the crisis is near; for the Word of God has so declared. The burden of the prophet of the day of the Lord, "Prepare war" (Joel 3:9), is the burden of European statesmen. Speaking in behalf of the bill which calls for still more of the proceeds of the ploughshare to turn into swords, Count Von Moltke said in the speech already referred to:—

If the war which has been hovering over our heads for more than ten years, like the sword of Damocles, should break out it is impossible to say how long it will last. The greatest Powers of Europe, armed as they have never been armed before, would take the field against one another. Not one of them could be so thoroughly crushed in one or two campaigns as to declare itself subdued and unable to recover itself, and although not for years, to renew the struggle. It might be a seven or a thirty years' war, and woe to him who should set Europe ablaze; who should be the first to apply the match to this powder barrel! where it was no question of wars of occupation; where it was only a question of retaining what we have won with so many sacrifices; the existence of the Empire perhaps; the continuation of the social order of nations—anyhow the lives of hundreds of thousands of human beings—the question of money can assuredly be only one of secondary consideration! It is true that war costs money, and asks again and again for money, and that we ought not to paralyze our finances before the time; but the most brilliant state of our finances would not help us if our powers of defence were found wanting.

So another burden is to be added to the load which weighs down the Fatherland; and this means proportionate increase all round. The great Field-Marshal's speech is regarded in Europe as one of the most significant utterances which have fallen from the lips of a statesman for many months past.

W. A. S.

### "WATCH."

THERE is probably no more forcible or solemn admonition contained in the Scriptures for any people or any time, than this single word, uttered by the Saviour in the ears of His disciples, but addressed to those who should be living long after, in the hour of His second coming. Looking down to the end of time, he foresaw the moral darkness that would cover the earth and its inhabitants, and the perils that should attend the pathway of His followers, and sought to prepare them for that time by foretelling its dangers, and impressing their minds by solemn cautions and admonitions.

We are told the reason why the last days shall be days of peril. Men shall be lovers of their own selves, exhibiting in their lives a catalogue of almost every known form of sin. The Church, also, will not be clear, but will be "lovers of pleasure more than lovers of God," having only a form of godliness. But that which will constitute the special peril of the disciples of Christ is the tendency to cease to watch for His appearing, as foretold by the "sure word of prophecy."

Men cease to watch when they allow their attention to be engrossed with business cares or worldly pleasures. "Take heed to yourselves," is the admonition therefore left us, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

We are led by this to the conclusion that it is the special purpose of the enemy of souls at this time to occupy the minds of men with matters of a worldly nature, and thus prevent their giving due attention to the higher interests of religion. If he can succeed in this with those who have a knowledge of the truth, he will have the same advantage over them that he has over the world. The gross deceptions of past and more ignorant ages are not so available now, but his power for the destruction of souls is exercised in another and equally effectual manner.

And how well suited to the accomplishment of this plan are the times which we have now reached! In the mad rush which has come to be the characteristic feature of modern civilized life, but little allowance is made for the hours of calm thought and meditation, so necessary to growth in spirituality. In the eagerness to acquire wealth, distinction, or power, or merely to keep pace with the march of the world's intellectual progress, men have but little time to devote to other considerations. Even religion itself, in its popular phase at least, seems to be under the necessity of keeping abreast of the times, and the energies of the pulpit are largely occupied in supplying the popular demand for something new and unique, which does not partake very largely of the nature of spiritual food. In almost every department of life, the attention of the mind is claimed by a thousand matters incident to the rapid developments of the age, but entirely foreign to the great theme of prophecy, which at the present time so essentially concerns every individual of our race.

There is never a time when there is not in existence some "craze" to absorb the attention of either old or young. Our forefathers knew nothing of this. It is wholly a feature of modern times. It is a feature which shows no tendency to become extinct, but rather to increase in strength. For the young, especially, it is difficult to resist the demands it makes upon time and energy, too little of which is in any case given to the subject of their future welfare.

Looking at the conditions which prevail around us, it is not difficult to comprehend the present timeliness and value of the Divine admonitions and cautions to which we have referred. None can realize too fully their importance, or too

faithfully put them in practice. The rumble of the chariot wheels of the coming King of kings is already audible. "Watch ye therefore," "lest coming suddenly He find you sleeping."

L. A. S.

#### A NAPLES "MIRACLE."

THE Naples Correspondent of the *Daily News* writes: "Yesterday (May 3) the usual processions and religious ceremonies took place in honour of St. Januarius, and on reaching the Duomo, which was crowded, the Archbishop of Naples immediately began the service, and after more than an hour's preaching, the 'miracle' of liquefying the blood of the saint was accomplished apparently to the satisfaction of the congregation." Three times a year, we believe, this service is repeated. The two phials supposed to be filled with the blood of St. Januarius are brought in contact with the head of the saint, preserved in the chapel of the cathedral, and the blood is believed to liquefy. In time of calamity, as earthquake or eruption, the ceremony was specially performed, and if the "miracle" failed, it was regarded as an omen of terrible import.

A bit of history is told, with date and names (which we have not before us) to establish its authenticity, which goes to show with whom the responsibility of such failure rests. During the invasion of Italy in one of the Napoleonic wars, the French troops occupied Naples. The priests lost no opportunity to incite the people to rebellion against the military rule of the French, and announced that the blood of St. Januarius refused to liquefy. This was attributed to the presence of the invaders, and the superstitious inhabitants were being wrought up to a state bordering on frenzy. At this juncture the French commander wheeled a few pieces of artillery into position to command the cathedral and its approaches, and sent word to the authorities that unless the blood of St. Januarius liquefied within a number of minutes specified, he would demolish the building. It "liquefied." W. A. S.

#### RUSSIA AND PRINCE NICHOLAS.

SOME attention is being paid in political circles in Vienna to the forthcoming visit to the Czar of Prince Nicholas of Montenegro. The *Times* Correspondent at Vienna thinks that the Prince is certainly not going there on a mere pleasure trip, and that he has some grievance to ventilate. Just after the abdication of King Milan, Prince Nicholas thought his opportunity for supplanting the Obrenovitch dynasty was nigh at hand. Since then, however, the Czar has been moved, partly from personal feeling and partly

from political consideration, to patronize the young King of Servia, and the Russian Government has directed its efforts towards establishing a good understanding between Servia, Montenegro, and Greece. This understanding has been effected, and the outward signs of it are manifest, in proof of which the Correspondent mentions that a Servian military mission, headed by Colonel Tchalog Autitch has just been sent to St. Petersburg to buy 130,000 Berdan rifles. He adds that it is now being spoken of as a known thing among diplomatists that Russia has brought Servia, Greece, and Montenegro to make common cause in view of possible events in the East. The Correspondent anticipates that the result of the Panitza, trial, so far as Russia is concerned, will be a renewed rush for Ferdinand's throne. Russia, indeed, will not submit to be stigmatized in a Bulgarian law court as having instigated a gang of adventurers to commit assassination and to provoke military mutiny. It will be impatient to prove that there is a genuine Russophil feeling in Bulgaria with a widespread spirit of disaffection against Prince Ferdinand and M. Stambouloff.

## The Missionary.

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

#### GENERAL MEETING.

THE general meeting of the friends of the cause in London, held May 3d to 6th, proved a season of encouragement to all who attended. Representatives from Ireland and from provincial churches in England were present. Nearly all of the labourers who are devoting their whole time to the work in the United Kingdom shared in the benefits of the meeting. We were also glad to meet Bro. E. Severin, of Hamburg, who brought a good report of the progress of the cause in Germany. Three preaching services were held in the Athenæum, Camden Road, the place of meeting, and the remainder of the time spent together was devoted to laying plans for the prosecution of the work, discussing the best methods of labour, and to devotional meetings which proved some of the best we have ever attended. Considerable attention was given to the important department of colportage, and a number of interesting and practical papers prepared by those of experience in this branch of the work were read and discussed. The working force of colporteurs has been increased since the last general meeting in 1889, and will be strengthened still further during the coming year. The Publishing House, the Pacific Press Publishing Co., made an encouraging report. The Treasurer said that the book sales for the month of April amounted to £566 7s. 5d., and the prospect was good for a continued advance. The meetings terminated with a prayer meeting on Tuesday evening, and the workers and friends separated to go to their various fields of labour, grateful to God for the rich blessings vouchsafed to them during the conference.

#### STILL ONWARD IN RUSSIA.

THE censorship of the Russian press makes it impossible to print our publications in the Empire. And again, literature printed outside is critically examined before it is allowed to

pass the frontier. Thus Bro. L. R. Conradi, of Hamburg, writes that simple Bible-readings, containing nothing but the questions and the texts in the German language have been returned. Similar publications in the Russian language are even less tolerated. Bro. Conradi says: The truth must go in a way which is necessarily very expensive, but we feel richly paid for the small efforts we have made thus far. We know of no country where the little done has brought, and is bringing, such results in so short a time. It is but lately that we published a Russian tract of eight pages, and now we have eight readings finished, and sixteen others nearly done. Perhaps 2,000 have been scattered, and already they make quite a stir, and we get cheering letters as a result. Some thirty-five or more have received the truth during the last year, and others are investigating, and loudly calling for publications. We know not what the future may bring for our brethren there, but we do know that there is a Father in heaven who cares for His children, even if earthly help is beyond reach. We can but sow the seed, and ask Him to grant protection. We give the following extracts from letters from Russians:—

"Our company steadily grows, though under great difficulties. Lately I received a letter from my sister, who writes me that she has received the letter and tracts you sent. There is quite a stir there among the Russians. Some say we must keep the Sabbath, others call it Judaism. Lately one of our preachers has visited us. He saw one of the Bible readings, and at once became interested and desired some. I told him that I would write to our brethren in Germany, and they would supply him. Several have recently joined us. The prophetic chart I have received all in order."

Thus our prophetic chart has already found its way to the Caucasus, and the truth is being preached and illustrated by it in the Russian language. Another writes from Bessarabia:—

"First of all, I must write you about my condition. Originally I belonged to the Greek Church, but I left it in 1871, for which I had to suffer two and a half years in prison. But in 1886 our church came to such extremes that, I must confess to my shame, I returned to the State church. But I had no rest, and commenced to approach to my former brethren again. I wrote several petitions for them, and in consequence the authorities have persecuted me worse than before. The last petition I wrote for a brother in the Caucasus, and as this was found out, I was banished from that government with my family. It was in vain that I tried to get work, for as soon as they learned who I was, no one would employ me. And the first thing I knew, the Governor banished me again to this government, and now they are already contemplating banishing me again. Certainly we must enter the kingdom of God through much tribulation, and I hope you will pray for me that God may give me the necessary strength."

But while the truth is beginning to go among the Russians, it by no means stops among the Germans in that country. The progress is greater than ever before. Within the last month about fifty have joined our churches. I will give here some extracts from letters just received, concerning the work of our faithful labourers, Brn. Laubhan and Klein. Bro. Laubhan has lately worked four weeks in the Crimea, but was suddenly called home on account of the death of his brother. The clerk of that church writes:—

"Bro. L. has been with us four weeks, and has visited the scattered brethren and sisters. During this time he baptized four souls, and received into fellowship nineteen others from the Baptist Church. Being called away so suddenly, he could not follow up the interest, but after his departure the elder baptized eleven more, and received another, making a total of thirty-five souls. God's Spirit is still working, and others are seeking the Lord."

The same letter reports about £22 received from those who have laid by a tithe of their

income for the advancement of the work, and £3 for Christmas gifts and the tract society. Thus our first church in Russia has grown to over sixty members, and has already contributed some £80 to the cause, and yet but little work, comparatively, has been bestowed. Bro. Klein writes:—

"I have just finished my trip among the different companies on both sides of the Volga. Twice I had to appear before the authorities, and they talked of imprisoning me, and giving me only water and bread. But the Lord helped me, and I had liberty to continue. We have now two churches here on the Volga,—one with nineteen members, and one with thirty-eight members,—ten Sabbath-schools, and six missionary societies. Six joined the church during this visit, and others are in the valley of decision. Another church is to be organized. Here in our colony there are about 100, old and young, who attend our Sabbath-school. The house is too small, and we shall have to rent a larger one, after which I shall hold another course of lectures, and then see what the result will be. You hardly know what it takes to bring these people to the knowledge of the truth, and to instruct them in their church duties. Often I have to sit up all night, till five in the morning. But I think you will get regular quarterly reports of the churches after this. Two sisters would like to enter the missionary work, and go to Hamburg to be educated. One has about sufficient means for the journey, but the other must be helped. What can we do for them? I hope I shall be remembered in the prayers of God's people everywhere."

Thus we see the truth steadily progressing, and call after call comes in. There are already over 300 Sabbath-keepers in Russia. Some have not seen a minister, others are only partially organized; and as they become more fully instructed, we may expect the truth to go still faster. Young people ought to be educated to engage in missionary work; but there is no way, under the present circumstances, to educate them in Russia. Even if we had the men to do this work, they could not stay long enough in one place to do it. But long journeys are necessary to bring these people all the way from the borders of Asia almost to Hamburg, and yet this should be done.

Concluding, Bro. Conradi says: We ask our brethren and sisters to pray that God may help us to comprehend the wants of not only the 100,000,000 Russians, but also of the 200,000,000 of other nationalities who belong within the limits of this field. The population is equal to two Roman empires, but where are the Pauls to preach the Gospel of the kingdom? and where are the Thessalonians and Philipians to sustain it? Should our brethren in the near future be banished and imprisoned in that far-off country, what means have we with which to help, and to aid in testifying before emperors and authorities? These are important questions, and we hope that our brethren will remember them, and pray that God may give wisdom and strength.

#### RELIGIOUS LIBERTY WORK IN THE UNITED STATES.

The following paragraphs from the *Home Missionary*, in an article appealing to our brethren in the United States not to relax their efforts to disseminate the light as to the nature of the Sunday-law movement, give so clear an idea of the present status of the controversy in that country that we reproduce them:—

While the friends of the Sunday bills were active, and making strenuous efforts to secure their passage, we were also active, and thousands of copies of the *Sentinel*, and hundreds of thousands of pages of religious liberty literature were circulated. Large lists of petitions were also sent in, and men were kept in Washington to watch every movement of the friends of the bills, and to take advantage of every

opportunity which offered to call the attention of Congressmen and others, to the real character of the legislation they were with so much apparent innocence and philanthropy seeking to secure. God helped our brethren in a marked manner, and a complete victory was gained in favour of the truth. But the victories gained in the hearing before the Committee, and in the mass meeting for the District of Columbia, in themselves considered, are not the most important fruits of the winter's campaign; the education of the people on the subject of religious liberty, that has resulted from the agitation of this question, through the newspapers, and by the literature that has been distributed, is of more importance than the defeat of the Sunday bill in the Committee.

Now that the danger is in a measure past for the present, and the advocates of Sunday legislation have acknowledged their defeat in the hearing before the Committee, and to all appearance have retired from the field, there will be a greater tendency on our part to slacken our efforts in the religious liberty work; but this should not be so. This is the most favourable time to work we have ever had.

The champions of Sunday legislation have left the halls of Congress, and gone before the people to create sentiment in favour of their work, and recruit their strength for another stronger and more determined effort. Already notice is given of lecture tours covering the entire country from the Atlantic to the Pacific. More vigorous efforts will be made this summer than ever before to create a demand for Sunday laws.

While they are agitating the question is the time for the friends of religious liberty to work. The soil could not possibly be in better condition for sowing the seeds of religious liberty broadcast, than at the present time. Shall there not be just as vigorous an effort made to show the evil of such laws, and to create a sentiment against them, as is made in their favour?

### 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.

(Concluded.)

9. What does Clement of Alexandria say of the Sabbath, as late as A.D. 194?

"The seventh day is recognized as sacred, not by the Hebrews only, but also by the Greeks; according to which the whole world of all animals and plants revolve."—*Miscellanies of Clement*, book 5, chap. 14.

10. What was the first effort of the Roman Church in behalf of the recognition of Sunday?

"In A.D. 196, Victor, bishop of Rome, attempted to impose on all the churches the Roman custom of having Easter fall every year on Sunday."—*Bower's History of the Popes*, Vol. 1, pp. 18, 19.

11. What was one of the principal reasons for convoking the Council of Nice?

"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy."—*Boyle's Historical View of the Council of Nice*, p. 23, ed. of 1839.

12. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox."—*Idem*, p. 23.

13. In urging the observance of this decree on the churches, what reason did Constantine assign for it?

"Let us then have nothing in common with the most hostile rabble of the Jews."—*Idem*, p. 53.

14. What had Constantine already done, in

A.D. 321, to help forward Sunday to a place of prominence?

"He issued an edict forcing 'the judges and town people and the occupation of all trades' to rest on the 'venerable day of the sun.' See *Encyclopædia Britannica*, art. *Sunday*."

15. Eusebius was bishop of Cæsarea, and one of Constantine's most trusty supporters. Who did he say had changed the obligations of the Sabbath to Sunday?

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."—*Eusebius's Commentary on the Psalms*, quoted in Cox's "*Sabbath Literature*" vol. 1, p. 361.

16. What did Sylvester, bishop of Rome, do for the Sunday institution in the fourth century by his "apostolic authority"?

"He changed the title of the first day, calling it the *Lord's Day*. See "*Historia Ecclesiastica*" per M. Ludovicum Lucium, cent. 4, cap. 10, pp. 739, 740, ed. Basilea, 1624.

17. What did the Council of Laodicea decree in A.D. 364?

"The Council of Laodicea . . . first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissertation on the Lord's-day Sabbath*, pp. 33, 34, 44.

18. But did Christians of the early church keep the Sabbath?

"Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church."—*Coleman's Ancient Christianity Exemplified*, chap. 26, sec. 2.

19. What day was observed all through the Dark Ages by the Waldenses?

"They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God."—*Jones's Church History*, vol. 2, chap. 5, sec. 4. They were also called "Sabbati," or "Sabbatati," because they observed the seventh-day Sabbath. See Benedict's "*General History of the Baptist Denomination*," pp. 412, 413, ed. of 1813.

20. We have seen that paganism brought Sunday to the forefront as a "venerable" day, and popery gave it the title of "Lord's day." What claim is now made by the Roman Church concerning the change of the Sabbath to Sunday?

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism*. This is taught also in nearly all Catholic books of instruction.

21. Among the early Reformers, were there any who observed the seventh day?

"Carlstadt held to the Divine authority of the Sabbath from the Old Testament."—*Life of Luther*, p. 402.

22. What did Luther say of Carlstadt's Sabbath views?

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy."—*Luther, against the Celestial Prophets*, quoted in the *Life of Martin Luther in Pictures*, p. 147.

NOTE.—Through the efforts of those who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant church, and is now cherished as an institution of the Lord. It is clear, however, that it is none of His planting, but rather that of His enemies. The Lord sowed different seeds in the field; but "an enemy hath done this," to lead God's people away from the truth. A proclamation is now going forth, however, to revive the truth on this point. Some will heed the call, and when the message closes, God will have a people who are willing to recognize Him fully by keeping His down-trodden Sabbath. To these He will say, "Well done."—"*Bible Readings*."

## Interesting Items.

—The boy King of Serbia is likely to be betrothed to the Czar's daughter, aged fifteen.

—The wheat harvest in New South Wales is this year the largest on record. It is put down at 6,460,000 bushels.

—It is estimated that the English language is spoken by over 100,000,000, German by 60,000,000, and French by 45,000,000.

—It is stated on medical authority that the influenza epidemic has reappeared in a rather acute form at Warsaw, and that in the environs of that city the disease has even attacked horses.

—The Porte has communicated to Shakir Pasha an imperial iradé ordering that the men of the reserve battalions in Crete are to be dismissed to their homes, tranquility being restored in the island.

—Count Herbert Bismarck will visit England in the course of next month, and will, it is said, probably be followed by his father in the course of the summer. The Prince has travelled little for a quarter of a century.

—The Singer Sewing Machine Factory at Elizabeth, New Jersey, has been destroyed by fire. Three thousand persons have in consequence been thrown out of employment. The loss is estimated at over one million dollars.

—By an order of the Queensland Government, in future the crews of vessels carrying emigrants or mails to the colony must be composed solely of white seamen. No Lascars or coolies to be employed on board, except as servants.

—The United States Government has decided to construct a ship canal round the Falls of Niagara. The work will be 23 miles long, with locks 400ft. in length, by 80ft. in width. The total cost is estimated at \$23,000,000, or \$1,000,000 per mile.

—A man, in order to smuggle a dozen girls out of Japan without a passport induced them to secrete themselves in the hold of a native vessel as stowaways. When the vessel arrived at Hongkong eight of the girls were found dead, having been suffocated with foul air.

—The number of persons killed on railways in the United Kingdom during the year 1889 was 1,076, as against 905 in 1888; while the injured were 4,836 in number, against 3,826 in the year before. That is, the fatal injuries increased by 171, and others by 1,010.

—A state of siege has been proclaimed at Bilbao, Spain, where 16,000 miners and workmen are upon strike. Incited by the Anarchists they attacked the Civic Guards, who were obliged to fire in self-defence. One of the rioters was killed, several being wounded.

—It is said that Queen Victoria rules over more Mohammedans than does the Sultan of Turkey—over more Mohammedans than Christians, counting both Protestants and Roman Catholics—and over more Pagans than Christians and Mohammedans counted together.

—The Duke of Norfolk, who is leading a band of Roman Catholic pilgrims, has written from the Holy Land to the Queen, to inform her that Mass has just been sung at the silver altar in front of the Holy Sepulchre by a prelate from England, for the first time since the Crusades.

—All the best sites along the hill country of Judea, between Jerusalem westward and the sea, have been bought by Russia, and covered with splendid Greek temples. The great pilgrimages of the day are from Russia to Palestine. Every year about 30,000 or 40,000 Russian pilgrims visit the Holy Land.

—For the first time, the Austrian small-bore rifle was made use of against living beings during the riots at Biala. Ten persons, who were shot dead by the military, were examined, but in none of the bodies could a single projectile be found. The bullet had in every case passed right through the person struck.

—The Emperor of Germany will visit this country in July or August.

—The Presbyterian General Assembly of America has referred the question of the revision of the Westminster Confession of Faith to a special committee. The vote of the Presbyteries is as follows:—For revision 132, against 66, declined voting 7, not reported 8.

—The total number of persons in receipt of relief on the first day of this year in England and Wales was 793,465. The population was estimated at 29,015,613 in the middle of the year 1889, and the paupers relieved were one in every 37, or 2·7 per cent. of the population.

—The Sultan wants to prevent his increasing corpulency. Professor Schweningen, the chief physician of Prince Bismarck, is teaching two Turkish physicians, Fahry Bey and Berini Bey, his famous cure. These Oriental pupils will treat the Sultan on their return to Constantinople.

—Tornadoes last week swept over Northern Missouri, killing several persons and injuring others. Great damage was also done to farm property. Venango county, Pennsylvania, has been visited by a cyclone, which caused great destruction, houses and barns being demolished. Two persons were killed and many others injured.

—The Pan Slavists are making arrangements to hold a general Slav Congress in a town of South Russia, similar to that held at Prague in 1848. The object of the Congress is to decide upon a language to serve as a means of intercourse between all Slav races, and to found a Pan Slavist academy under the patronage of the Czar.

—Deputy Dr. Jaques made himself the advocate of a petition from the women of Austria to the Reichsrath. The signatories plead for the admission of female students to the philosophical and medical faculties at all the Austrian universities. The petition contains all the usual arguments in favour of the emancipation of women.

—The long-projected railway from Jaffa to Jerusalem is at last being laid. A French company is constructing the line, with the permission and promised protection of the Sultan. Though only a single line will at present be laid, such structural arrangements will be made as will facilitate the laying of a second line in course of time.

—Telegrams from Belgrade state that a company of actors at Negotin performed a new drama called "Slivnica," in which King Milan is represented as a character personifying all the vices and absurdities of human nature. It was much applauded. The work is said to be inspired by Russians, and was not interfered with by the authorities.

—Advices received by the mail which is just to hand state that the schooner Eliza Mary, bound for Australia, having seventy-nine persons on board, was driven upon the reefs off Mallicolo in a gale of wind, and that fifty-one of the crew and passengers were killed, roasted, and eaten by the cannibals who captured them. Mallicolo is a large island of the New Hebrides group.

—The deepest mine in the world is at St. André du Poirier, France, and yearly produces 300,000 tons of coal. This mine is worked with two shafts, one 2,952ft. deep and the other 3,083ft. The latter shaft is now being deepened, and will soon touch the 4,000ft. level. A remarkable feature in this deep mine is the comparative low temperature experienced, which seldom rises above 5 deg. Fahrenheit.

—A desperate conflict took place at Ham-lug on Wednesday (May 7) between a mob, numbering about 1,000 persons, and a body of police. The mob pelted the police, and the latter drew their swords and charged. Only one man was arrested. The mob followed the police and their captive to the guard-house, accompanying them with yells and showers of stones. Several policemen are suffering from fractured jaws and cuts about the head or face.—*Danzel.*

—A lunatic asylum near Montreal, containing 1,300 inmates, was destroyed by fire; with, it was feared, a loss of 100 lives, and injury to a still larger number. Seven nuns perished while attempting to rescue the patients. Many of the inmates stubbornly refused to leave their cells, and had to be dragged out by main force. When in the grounds the poor creatures were frantic with fear, which greatly impeded the work of the firemen.

—Preparations are being made for the celebration this summer of the twenty-fifth anniversary of the conquest of Turkestan by the Russian army. In connection with this celebration there is to be an exhibition of the industrial and agricultural products of the country. The exhibition will be divided into two chief sections, the one historical and comprising the industrial products of Turkestan anterior to the Russian conquest, and the other exhibiting the agricultural and industrial products of the province during Russian dominion.

—In the German Reichstag, on the 12th instant, the Minister of Foreign Affairs made a statement concerning German policy in East Africa. Emin Pasha's mission, he said, was merely to enter into friendly relations with the tribes in the interior, and to ascertain the cost of the eventual establishment of fortified stations. He acknowledged the conciliatory disposition of the British Government, with which, he believed, an understanding regarding the respective spheres of interests of the two countries was easily attainable.

—An experiment has been tried at Washington with regard to the safety of the reserve fund of coin reposing in the national exchequer. The reserve fund amounts to £17,000,000 sterling in dollars, which are deposited in a vault at the basis of the Treasury. It was fancied to be absolutely safe from the depredations of the most enterprising burglar, but to make quite sure a professional cracksman was engaged to try and force an entry, which he succeeded in doing in seventeen seconds. Steps are consequently being taken with the object of encasing the whole depository of the fund in steel.

## Obituary.

We regret to announce the death of Miss M. L. Huntley, which occurred at Chicago, Illinois, U. S. A., April 18, 1890, in the forty-third year of her age. It is through Miss Huntley's official connection with the International Tract and Missionary Society that many of our readers have been acquainted with her for several years, she having filled the office of Secretary from the organization of that Society in 1876 to the time of her death. Her parents were among the pioneers in the Sabbath cause as it stands related to Adventism, and were associated with the first church of Seventh-day Adventists that was ever organized, in Washington, New Hampshire, U. S. A.

In early life Miss Huntley gave her heart to the Lord. Becoming identified with the work, her efforts were untiring to make it a success. Quiet and retiring in her manner, and thoroughly unselfish in her labours, her greatest happiness was in doing for others, and in faithful service for Him whose servant she was. In connection with her other duties she taught at different times in the three leading schools established by our people, and was conducting a class in the Chicago Mission training-school when she was taken with her last illness. Miss Huntley's devoted life and faithful labours in the work will be missed, but while "the Lord buries His workmen He carries on His work" nevertheless.

The funeral services were held in the Tabernacle at Battle Creek, Michigan, April 21, in presence of a large congregation. Asleep in Christ, she rests for a little time till He who is the resurrection and the life shall come to give immortality to His saints. D. A. R.

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## THE PRESENT TRUTH.

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

LONDON, MAY 22, 1890.

## CONTENTS.

Sowing and Reaping (Poetry), . . . . .	161
The Christian Pathway, Mrs. E. G. WHITE, . . . . .	161
At Service in a Russian Church, H. P. HOLSER, . . . . .	162
When Jesus Comes, FRANK HOPE, . . . . .	162
The Homeliness of Jesus, Rev. Mark Guy PEARCE, . . . . .	163
The Isle of Patmos, HANNA, . . . . .	164
The Honour that Cometh from God, F. D. STARR, . . . . .	164
Loyalty, . . . . .	164
The First Sabbath, WM. COVERT, . . . . .	164
Pushing On, H. C. TRUMBULL, . . . . .	164
A Plain Man's Philosophy (Poetry), . . . . .	165
The Head of the Croaker Family, . . . . .	165
Youth, . . . . .	165
Kaffir Humour, W. MACKEY, . . . . .	166
An Impression, . . . . .	166
A Japanese Home, . . . . .	166
How to Remain Young, . . . . .	166
Calmness in the Storm, . . . . .	166
John Alcohol (Poetry), . . . . .	166
Compensation, . . . . .	166
Moral Courage, . . . . .	167
Tobacco-smoked Meat, . . . . .	167
A Strong Diet, . . . . .	167
Health and Money, . . . . .	167
The Sanctuary and its Service, D. A. R., . . . . .	168
Uncritical Methods, W. A. S., . . . . .	168
The Gathering of Israel, E. J. W., . . . . .	169
Divine Mercy, G. C. T., . . . . .	170
The Creation Week, . . . . .	170
War and Arbitration, W. A. S., . . . . .	171
"Watch," L. A. S., . . . . .	171
A Naples "Miracle" W. A. S., . . . . .	172
Russia and Prince Nicholas, . . . . .	172
General Meeting, . . . . .	172
Still Onward in Russia, . . . . .	172
Religious Liberty Work in the United States, . . . . .	173
The Sabbath in History (Bible-reading), . . . . .	173
Interesting Items, . . . . .	174
Obituary, . . . . .	174
Editorial Notes, etc., . . . . .	176

"I KNOW that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him." Eccl. 3:14.

It is stated that the Pope having invited the opinions of 100 bishops as to the advisability of proclaiming "the dogma of the temporal power of the Holy See," has received answers from sixty-six declaring themselves in favour of it.

THE Pope has emphasized none too strongly the importance of religious instruction as the only line of attacking the social question. But it is not the religion of Rome that is needed. The countries which have most suffered from riotous opposition to law and order during the agitation of the past month, have been those which have been most completely under the influence of Romish instruction, as Spain and Austria.

THE British and Foreign Bible Society had an encouraging report to make at its eighty-ninth annual meeting. The report showed that during the year the society had distributed 660,528 Bibles, 798,770 Testaments, and 254,022 portions of Scripture in England. In foreign languages the distribution had been—Bibles, 157,677; Testaments, 588,448; and portions, 1,314,818. The year's receipts amounted to £212,077 and the expenditure left a deficit of nearly £16,000. Throughout the world signs of progress were visible, notably in France, Spain, Austria-Hungary, Turkey, Egypt, Greece, Persia, and Russia.

THE untutored mind of the savage is more deeply impressed with the acts of civilized nations than with the teaching of the missionaries who are sent to teach the proper way. In the *North American Review*, Bishop Whipple tells of a reproof which he had administered, with threats of divine vengeance, to Wabasha, the chief in the Dacotah mission, for holding a scalp-dance over a murdered Chippeway. This was the response:—

The old chief smiled, drew his pipe from his mouth, blew a cloud of smoke upward and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man; he has my book; I love him very much; I have a good place for him by-and-by.' The Indian is a wild man; he has no Great Spirit book; he kills one man; has a scalp-dance; Great Spirit is mad, and says, 'Bad Indian; I will put him in a bad place by-and-by.' Wabasha don't believe it."

MANY are ready to tell us that the kingdom referred to in Dan. 2:44, "In the days of these kings shall the God of heaven set up a kingdom," is the British nation. It is hardly necessary to point out, however, that the kingdom referred to will be set up without human instrumentalities (v. 34), that it will fill the whole earth, and will only be set up after all the kingdoms of this world, Britain included, are dashed in pieces by the power and glory of the coming of Christ. And when the God of heaven sets up a kingdom which shall never be destroyed, it will not be filled with violence and crime and misery such as blacken the record of our national life to-day.

ONE item in that record is dealt with in this month's *Contemporary Review*, by Mr. Waugh, director of the Society for Preventing Cruelty to Children. His article is described by a reviewer as "an awful paper that reeks with hideous facts of appalling cruelty." Mr. Waugh says that there are at present 54,000 illegitimate children born in the land every year. The natural mortality of children is 17 per 1,000; but of these 54,000, 37 per 1,000 are in their graves in a twelvemonth, a large proportion of the extra mortality being occasioned by most inhuman treatment amounting to slow torture. We are glad to believe that the laws of God and man are not less regarded in Britain than in any other land, but, wherever we look, we find that just as the Saviour predicted, these latter days are becoming more and more as the days of Noah and of Sodom. Luke 17:26-30.

FEW countries have been more fully under the influence of Romanism than Belgium, and the usual fruits of a few centuries of that system are to be seen. M. B. Merle D'Aubigne, son of the late historian of the Reformation, says in the *Word and Work* that the majority of the population have sunk into materialism. The one common faith, however, professed by all is superstition in some form or other; the sick are tortured with the idea that some enemy has plotted their ruin with Satan, and has cast the evil eye upon them. One of the disappointments of the colporteur who has prayerfully placed a copy of the Gospels in a home is to be told of the results which have attended its use as a charm to keep the cattle from distemper, or to relieve the baby in its teething.

AMIDST this mass of superstition and materialism in Belgium, the great delusion of Spiritualism is finding congenial ground for expansion. "Many," M. D'Aubigne says, "disgusted with materialism and Popery, seek some comfort in 'Spiritism,' and little communities of this persuasion are every day gaining adherents all over the country." Thus this deception of Satan which had its rise in the West, so far as its modern manifestation is concerned, is making its way through Continental circles. Many reject the idea that there is anything supernatural connected with this cult, but the Scriptures represent it as the "working of Satan with all power and signs and lying wonders," by which, if it were possible, he would deceive the very elect in the perilous times which precede the appearing of Christ. The shield against these delusions is found in the Bible teaching of the unconscious state of the dead, that "the dead know not anything" (Eccl. 9:5), and that they are "fallen asleep" until the resurrection of the last day (1 Cor. 15:16, 18, 52).

IT is easier many times for the Christian to turn defeat into victory than it is to go from victory to victory. When defeated, the true child of God will humble his heart and seek God as he has never before sought Him, and thereby get so much nearer to the Master that he will gain greater triumph in the future. He has learned his own weakness and God's mercy and love, and by the latter he wins. But victory is often but the prelude to defeat; not that it need be so, but because the soul has become over-confident neglects to realize that all victory is of God, and thus leaves open the heart for the enemy. If there is need of humility and prayer, it is after some great success has crowned one's efforts.—*Signs of the Times*.

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