

# 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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### LIFE'S TAPESTRY.

TOO LONG have I, methought, with tearful eye  
Pored o'er this tangled work of mine, and  
mused

Above each stitch awry and thread confused;  
Now will I think on what in years gone by  
I heard of them that weave rare tapestry

At royal looms; and how they constant use  
To work on the rough side, and still peruse  
The pictured pattern set above them high.

So will I set my copy high above,

And gaze and gaze, till on my spirit grows  
Its gracious impress; till some line of love

Transferred upon my canvas, faintly glows;  
Nor look too much on warp and woof, provide  
He whom I work for sees their fairer side!

—Dora Greenwell.

## General Articles.

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

### THE WORDS AND WORKS OF SATAN REPEATED IN THE WORLD.

BY MRS. E. G. WHITE.

BEFORE Lucifer was banished from heaven, he sought to abolish the law of God. He claimed that the unfallen intelligences of holy heaven had no need of law, but were capable of governing themselves and preserving unspotted integrity. Lucifer was the covering cherub, the most exalted of the heavenly created beings; he stood nearest the throne of God, and was most closely connected and identified with the administration of God's government, most richly endowed with the glory of His majesty and power. The prophet writes of his exaltation, saying: “Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”

The angels had been created full of goodness and love. They loved one

another impartially, and their God supremely, and they were prompted by this love to do His pleasure. The law of God was not a grievous yoke to them, but it was their delight to do His commandments, to hearken unto the voice of His word. But in this state of peace and purity, sin originated with him who had been perfect in all his ways. The prophet writes of him: “Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.” Sin is a mysterious, unexplainable thing. There was no reason for its existence; to seek to explain it is to seek to give a reason for it, and that would be to justify it. Sin appeared in a perfect universe, a thing that was shown to be inexcusable and exceedingly sinful. The reason of its inception or development was never explained and never can be, even at the last great day when the judgment shall sit and the books be opened, when every man shall be judged according to the deeds done in the body, when the sins of God's repentant, sanctified people shall be heaped upon the scape-goat, the originator of sin. At that day it will be evident to all that there is not, and never was, any cause for sin. At the final condemnation of Satan and his angels and of all men who have finally identified themselves with him as transgressors of God's law, every mouth will be stopped. When the hosts of rebellion, from the first great rebel to the last transgressor, are asked why they have broken the law of God, they will be speechless. There will be no answer to give, no reason to assign that will carry the least weight.

The change from perfection of character to sin and defection did come even in heaven. Lucifer's heart was lifted up because of his beauty, his wisdom was corrupted by reason of his brightness. Self-exaltation is the key of his rebellion, and it unlocks the modern theme of sanctification. Satan declared that he had no need of the restraints of law, that he was holy, sinless, and incapable of doing evil; and those who boast of holiness and a state of sinlessness, while transgressing the law of God, while wilfully trampling under foot the Sabbath of the Lord, are allied on the side of the first great rebel. If the sanctified, holy angels became unsanctified and unholy

by disobedience to God's law, and their place was no longer found in heaven, think you that men, redeemed by the blood of the Lamb, will be received into glory who break the precepts of that law which Christ came to magnify and make honourable by His death upon the cross? Adam and Eve were in possession of Eden, and they fell from their high and holy estate by transgression of God's law, and forfeited their right to the tree of life and to the joys of Eden.

Satan had told them that they were under restriction, under bondage to the law, and that they might be free and independent by disregarding the Divine prohibition concerning the tree of the knowledge of good and evil. He informed them that they would be as the angels if they would but partake of its fruit, for they would then be able to discern both good and evil. But what angels would they be like? Not holy angels, but like the angels who had left their first estate, who were reserved under everlasting chains unto the judgment of the great day. The holy pair had received the positive word of God in regard to what they should do, but they presumed on God's mercy, and ate of the forbidden fruit.

Is not the story of the fall repeated by thousands of lips to-day, and even from the pulpit do we not hear the words of the tempter, “Thou shalt not surely die”? Is not the law of God represented as a yoke of bondage which men are free to violate as they choose? Satan insinuated to Adam and Eve that they might reach a higher, happier state by violation of the Divine command, and to-day the same falsehood is spread through the world, even by those who claim to be sanctified. Do not these who claim sanctification while violating the commands of God, become a false and fatal sign to the world? Do they not say to the sinner, “It shall be well with thee”? The Lord has defined sin as the transgression of His law, but they say they are saved in sin, and thus make Christ the minister of sin. These professed Christians are doing the very work that Satan did in Paradise, they are leading souls astray by precept and example. They say to the sinner, to the transgressor, “It shall be well with thee; you will rise to a higher, holier state by



violating the law of God. The lesson that is heard throughout the land is, "Disobey and live." But how different is this teaching from the lessons of Christ! He declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

If the law of God should relinquish its claims upon men, if its restraints were removed, the result would be a state of society in which lawlessness would be rife, and our world would be in a condition similar to that which existed before the flood, which brought down on the earth the wrath of God. If the law of God could have been changed, or altered in one of its statutes, it would have been so altered when sin originated in heaven, when the brightest son of the morning, who was good, noble, and lovely above all the beings that God had created, found fault with the precepts of that law in the counsels of angels. If ever a change was to have been made, it would have been accomplished when rebellion revealed itself in heaven, and so have prevented the great apostasy of the angels. The fact that no change was made in God's administration, even when the most exalted of the angels drew away from allegiance to God's law, is evidence enough to reasonable minds that the law, the foundation of God's government, will not relax its claims to save the wilful transgressor.

Satan and his followers were expelled from heaven in consequence of rebellion, and the spirit of the evil one now works in the children of disobedience; Satan carries on his rebellion against God in this world. He seeks to corrupt all; but the instruments most favourable to his purpose of ruining souls, are men who have had great light and blessing from God; for they can accomplish more harm in making void the law than can those who have been less favoured of heaven. They use the same flattering sophistry that Satan used in heaven and in Eden; they speak of the law as a yoke of bondage, and picture the liberty of him who disregards its claims, as a state of holiness and sanctification. Those who claim holiness and make a boast that they cannot sin, though at the same time living in transgression of the law, are in the same condition as the angels that sinned in heaven. They make great pretensions to the favour of heaven, claim to possess exalted knowledge of spiritual things, while they go on in reckless disregard of the Word of the Lord.

Satan deceives and corrupts the world,

and makes men believe that they are sinless and holy while sinning against God, but in so doing he is only carrying on his original work. He has introduced no new arguments, he has created no new empire of darkness from which to draw supplies for the furtherance of his deceptions. And sin that was sin in the beginning is sin to-day; and sin, the apostle declares, is the transgression of God's law. In these days it is Satan's determined purpose to intensify sin by making it legal in the children of disobedience. He is to reveal to the world and to heaven what is the order and result of a government carried on according to his ideas of administration and law. He is working with secret, yet with intense zeal, in both Church and State, to cause men to throw off all the restraints of God's law, and take a decided stand with him in the ranks of rebellion; but when his work is accomplished, the Lord will interpose and vindicate His honour as the supreme Ruler of the universe.

#### THE SABBATH UNCHANGED.—A REVIEW.

In a recent issue of the *South African Methodist*, an article appeared from the pen of the Rev. W. Shaw Caldecott on the "Change of the Sabbath to the Lord's day." In the same paper the editor commended the article as containing "correct views of the Christian Sabbath," and also recommended its free circulation as a protection against the "insidious advances" of Seventh-day Adventists.

For the benefit of the readers of the PRESENT TRUTH, especially those living in South Africa, I wish to notice a few of the points in the article.

Mr. C. claims, "That the Sabbath of the fourth commandment is not set aside, but retained . . . ; and that, under the example and authority of our Lord Jesus Christ, its observance is transferred from the seventh day of the week to the first." How the fourth commandment could require the observance of the *seventh* day of the week before the cross, and the same commandment *without any change*, require the *first* day after the Cross, is indeed marvellous! To say that we retain the Sabbath of the fourth commandment by keeping the first day of the week, is to ignore the plainest testimony of scripture, and to make void the commandment of God.

Mr. C. admits that there is no "expressed command of our Lord to change the day," and then tries to make it appear that "for this omission there was good and sufficient reason." He says: "The letter of a new command to this effect would have killed the germs of the new life in many hearts." In the next paragraph, however, he affirms that Christ "sanctified" the first day "with an authority greater than Sinai, . . . for the purposes of Christian rest and worship, by tarrying with them, (His

disciples) and Himself becoming the preacher."

If the letter of a command for first-day keeping would have had such an unfavourable effect, why did not an "authority greater than Sinai," have a still more injurious effect? How the fourth commandment remains *unchanged*, and the *Sabbath* of the fourth commandment is still retained, after the first day has been set apart with an authority greater than a command from Sinai, is another mystery! And how did Christ sanctify the first day with such authority? Simply "by tarrying with His disciples, and Himself becoming the preacher." Did Christ tell His disciples that that first day was the Christian Sabbath? No! Did He tell them that it was the Lord's day? No. Did He leave an appointment, and tell them that they were to meet henceforth for religious service on that day? No. Did Christ ever mention the first day of the week? No record of it in the Bible. (Query: how could He have "transferred" the Sabbath from the seventh to the first day, and yet never have made mention of the first day?) Did the inspired penmen understand that the resurrection day was henceforth to be the Sabbath, or a holy day? No! and why not? Because in recording the events of that day (from six to sixty years after they occurred) they simply called the day by its numerical name, "first day of the week."

But Mr. C. says: "What wonder that the glad and adoring disciples should call that day emphatically, 'The Lord's day.'" Where did they ever call it such? In Rev. 1:10, we are told, "I was in the Spirit on the Lord's day." If John here meant the first day of the week, why, in speaking of the same day in his Gospel (John 20:1, 19), writing two years later, did he not call it "Lord's day," instead of by its secular title, "first day of the week?" The Lord has never called the first day *His* day, nor has He ever given it any sacred title. But the seventh day is in a special sense the Lord's day, because He rested upon it, blessed it, and sanctified it (Gen. 2:3, 4), and because He commanded it to be kept holy. Ex. 20:8-11. The Lord calls the Sabbath "My holy day" (Isa. 58:13), and the Saviour says He is Lord of the Sabbath day—in all of which the seventh day is clearly recognized as the Sabbath.

Mr. C. further says that at the Pentecost "the world was emancipated for ever from the bonds of legalism, and for the first time breathed the free air of the Christian Lord's day." Does he mean by "legalism" that there are no laws regulating the conduct of Christians since the Pentecost? If so, then there is no need of the gospel; for the gospel is a remedy for sin; but "where no law is there is no transgression," and therefore no necessity of the gospel. Possibly he means that the typical laws of the



old dispensation are not now binding upon Christians. If this is his idea, then this "emancipation from the bonds of legalism" came at the crucifixion, fifty-two days before the pentecost; for at the crucifixion those typical laws expired by limitation, or were "nailed to the cross." Col. 2:14-17.

But Mr. C. claims that we are still required to keep the fourth commandment, and so cannot consider the Sabbath as belonging to the meats, drinks, new moons, holy days, and sabbath days, of which the apostle says they "are a shadow of things to come, but the body is Christ." If, however, this assumed "transfer" of the Sabbath to the first day, occurred on the resurrection day, and if the first day was observed as the Christian Sabbath till the Pentecost, as Mr. C. affirms, then how was it that at the Pentecost they "for the first time breathed the free air of the Christian Lord's day?"

Another statement following this virtually contradicts the assertion that the disciples kept the first day as a Sabbath between the resurrection and the Pentecost. It is this: "The Jewish Christians, doubtless, continued to keep the Jewish Sabbath." Now the "Jewish" Sabbath, as he calls it, was the seventh day; and as all the Christians between the resurrection and the Pentecost were converted Jews, or "Jewish Christians," the seventh-day Sabbath was observed, according to Mr. C's own showing; notwithstanding his efforts to prove that the first day was observed as the Christian Sabbath during the same period.

Paul's testimony before the chief of the Jews at Rome, shows that he never kept the first day as a holy day, or as a Sabbath (Acts 28:17). He said: "I have committed nothing against the people or customs of our fathers." Everybody knows that it was the custom of the Jews to keep the seventh day of the week as the Sabbath, and that they never kept any other day; therefore Paul, according to his own testimony, did the same thing, and thus for ever puts to silence the oft-repeated claim that he observed the first day as a Sabbath.

Paul also said that he had kept back nothing that was profitable, and that he had not shunned to declare all the counsel of God (Acts 20:20, 27). Sunday-keeping can be neither "profitable," nor a part of the "counsel of God"; for Paul never taught anything in reference to it.

Notice another assertion by Mr. C.: "As soon as a little company believed, they were taught to assemble together on the day of the resurrection, or the Lord's day." Did Christ teach any such thing? There is no record of it. Did the apostles? No; for they had no right to teach anything different from what Christ had taught them (Matt. 28:20); therefore we wait with interest for the proof of this assertion.

Again Mr. C. says of the feast of

Pentecost, recorded in Acts 20:16, "This also was a Lord's day, and for the only time in his life we find the apostle 'observing days and seasons? why was this, but that it was the anniversary of the Lord's day, and of the descent of the Holy Spirit?" In the next paragraph, he affirms that Paul observed the first day of the week as the Christian Sabbath at Troas. How does he harmonize this with the statement just made; viz., "For the *only time in his life*, we find the apostle observing days and seasons?"

This meeting at Troas is worthy of consideration, inasmuch as it is the only New Testament record of a *religious* meeting on the first day of the week. The reader will notice: 1. That it was a night meeting. 2. That it was held on the dark part of the first day of the week. Acts 20:7-12. If that first day closed at midnight, as in our present reckoning, then the breaking of bread was on Monday morning; for it was after midnight, and can therefore prove nothing for Sunday sacredness, or for the celebration of the Lord's Supper on the first day of the week. But, to avoid this necessary conclusion, eminent theologians claim that we must reckon time from sunset to sunset, according to Bible reckoning (Gen. 1:5, 8, 13; Lev. 23:32; Deut. 16:6; Mark 1:32), which would make the Sunday to begin Saturday evening at sunset, and close Sunday evening at sunset. If we adopt this method, then the meeting at Troas was really held on what we now call Saturday night. On the following morning, the light part of Sunday, Paul continued his journey toward Jerusalem, walking to Assos, 19 miles—not a very good example of Sunday sacredness. Mr. C. says of this narrative: "We can hardly doubt but that the historian is describing the habitual practice of an established congregation." Now if this is one instance of an established practice, then it follows that they were accustomed to meet every Saturday night (as we now reckon time) and break bread after midnight. Mr. C. would not have us draw this conclusion; but his own words, taken with a right understanding of the narrative, would admit of no other.

1 Cor. 16:1, 2, Mr. C. says, "contains a direct allusion to regular Sunday services held in Corinth upon the first day of the week." This text clearly requires a collection *for* the saints, but it is silent about a collection *of* the saints. This collection was not to be made in a public assembly, but each one was to "lay by him in store, as God had prospered him." Reader, if you were going to lay by a sum of money, would you put it into a public collection box? Men who refer to this text in proof of Sunday-keeping, are hard pressed for evidence.

Mr. C. discovers "a profound spiritual principle in the sanctification of the first, rather than the last day of each week;" viz., that "by the dedication to Almighty

God of the beginning of each period of time, we proclaim that all our days are His due, and that all our hours are, in this sense, holy to the Lord." Strange, that the Creator of the Sabbath, and of all time, did not discover this principle when He sanctified a day of rest! True, all man's time, in one sense, should be dedicated to the Lord; but not in the sense of making all our days Sabbath days, or days of rest. Man may set apart a day for religious service, but man cannot make a day *holy*. God alone possesses that power. There is but one day in the Bible that is called holy, and that is the day that God made holy by His Divine blessing and sanctification in Eden, before the fall of man.

The same day is recognized as the Sabbath of the New Testament. See Matt. 28:1; Mark 16:1, 2; Luke 23:54-56, and 24:1. Never in a single instance is the first day of the week identified with the Sabbath, but, as in the texts just cited, the Sabbath comes the day before the first day of the week; therefore the Sabbath of the New Testament is the Sabbath of the fourth commandment, with no Divinely authorized change or "transfer."

Men attribute this supposed change to Christ, but in His sermon on the Mount, He says that He came for no such purpose: "Think not that I am come to destroy the law or the prophets." Matt. 5:17, 18; also Luke 16:17: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Christ was a perfect example of obedience, and it is written of Him: "I delight to do Thy will, O My God; yea Thy law is within My heart." Psa. 40:8.

When Mr. Caldecott will produce one "Thus saith the Lord" for his theory of the "transfer" of the Sabbath to the first day, Seventh-day Adventists will acknowledge it, and will fall into line with the masses in the observance of the first day; but assertions, man's opinions, inferences, and suppositions, have no weight with the true Protestant, whose rock is the Bible alone.

IRA. J. HANKINS.

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#### MEDITATION.

THIS faculty of the mind has an important part to act in building up, solidifying, and balancing the mental man. Indeed it may be said to be as important here as are the digestion and assimilation of food in the physical system. Meditation "in religion is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice them."

As proper and healthful food tends to the development of a strong and vigorous body, so suitable matter for thought and meditation tends to the development of a wise and prudent mind. On this point we have some worthy scriptural examples



and precepts. Please read Psalms 1:2; 63:6; 77:12. Again, says David, "I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands."

Meditation upon the works of God fills the most profound intellects and minds of the loftiest aspirations with profound admiration and untold joy. In all things, from the dewdrop that trembles on the leaf to the vast expanse of the ocean's rolling waters; from the spire of grass or tiny flower to the towering mountains, the grand, stately trees of the forest, or the myriads of worlds which fill the immensity of space, we read of the handiwork of God: and as we read, every intelligent, devout heart joins with infinite Wisdom in pronouncing them "very good." Yea, we anticipate the song of the redeemed, and exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are Thy ways, thou King of saints."

As Christian men and women, as ministers of the gospel, we should meditate upon our solemn work and preparation of heart to engage in it. The spiritual father of Timothy, in writing to him of his personal preparation for the ministry, his work and his gift, exhorts him thus: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15. A. S. HUTCHINS

#### LAW AND GOSPEL.

THERE can be no doubt that a thorough knowledge of God's law is necessary to a repentance that shall be acceptable to God. David says, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18. This keen apprehension of God's law made his repentance for sin very thorough. (See Psalms 51.) How deeply he bewails his sin: "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Verse 11. Could language be more forcible? In verse 3 he says: "For I acknowledge my transgressions; and my sin is ever before me." Oh, that all could realize the drift of this penitential psalm, and have so thorough a knowledge of the law of God that our repentance would be commensurate with the sin as it appears in the sight of God! Says Paul in Rom. 7:13: "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." So it is by the commandment that sin is to appear sin. What shall be done for those who deny those commandments that Paul here referred to? Of course the sin cannot appear sin to such as have no knowledge of the law, nor believe in it.

When on the day of Pentecost the multitude cried out, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." But

Peter had just told them of what sin they had been especially guilty,—the murder of the Lord, the violation of the sixth precept of the decalogue. Were Peter here to-day, he would take the same course. He would show to inquirers after the way of life, what sin they are guilty of having committed. On the day of Pentecost, Peter addressed a multitude that had never denied the law of God; and he had only to show them that they had violated the sixth precept especially. This brought deep conviction for sin, and heartfelt sorrow for it. Then they were prepared to appreciate the pardon, and were joyful and sincere (see verses 41-47) in their subsequent experience.

The law of God is exceeding broad (see Ps. 119:96); and when we find by bitter experience the impossibility of keeping it in our own strength, we flee to Christ to help us to keep that holy law. This creates in us a longing desire for freedom from sin; and the help we receive from God, through Christ, binds us to Him more and more, and we hunger and thirst for righteousness. This is the only way to God, through Christ; and no one ever yet felt his need of a Saviour, who denied His law which convicts us of sin, and thus compels us to flee to Him for pardon and aid in keeping it henceforth. Then follow peace and joy in the Lord.

JOSEPH CLARKE.

#### UNTIL THE DAY BREAKS.

WHILE still the night waits  
In the silent heavens,  
While still the watchmen by the turrets stay,  
O Jesus, Saviour, be Thy children's refuge,  
Until the day breaks, and the shadows flee away.

While still the tears fall  
And the heart hath sadness,  
While still the winter blights the bloom of  
May,  
While still the thorn hurts, let us find Thee,  
Refuge,  
Until the day breaks, and the shadows flee away.

While still our loved ones  
Fade like broken lilies,  
While still the earth makes graves for them to  
stay,  
While still our hopes die, O be near us, Jesus,  
Until the day breaks, and the shadows flee away.

While still temptation  
Presses sore the spirit,  
While still there's evil that we cannot stay,  
Oh, fold our weak hands in thy palms of power,  
Until the day breaks, and the shadows flee away.

Thou who hast suffered,  
Thou who hast loved us,  
Thou who has reached down arms from Calvary,  
Thou wilt not leave us comfortless, unfriended,  
Like harassed flocks that know not where to  
flee.

Thou wilt be with us  
Till the heavenly portal  
Shines with the effulgence of the eternal day;  
Thou wilt be with us then, unveiled and lovely,  
When the glad day breaks, and the shadows  
flee away.

FANNIE BOLTON.

THE holiest man will ever be the man who thinks least of his own holiness.—*Rev. W. H. Aitken.*

#### SEPARATION FROM THE WORLD.

"THEY are dead fish which are carried down the stream," says Manton. Living fish may go with the stream at times, but dead fish must always do so. There are plenty of such in all waters—dead souls, so far as the truest life is concerned; and these are always drifting, drifting as the current takes them. Their first inquiry is, What is customary? God's law is of small account to them, but the unwritten rules of society have a power over them which they never think of resisting. They stand in awe of a fool's banter, and ask of their neighbour leave to breathe.

Good men have generally been called upon to walk by themselves. We can sin abundantly by passively yielding to the course of this world, but to be holy and gracious needs many a struggle, many a tear.

Come, my heart, canst thou go against the stream? It is the way of life. The opposing waters will but wash and cleanse thee, and thou shalt ascend to the eternal river-head, and be near and like thy God. O, Thou who art Lord of the strait and narrow way, aid me to force a passage to glory and immortality.—*C. H. Spurgeon.*

#### ONLY A DREAM.

DID you ever dream of falling from a great precipice or a high building? or perchance you were trying to escape from a poisonous serpent or a savage beast? Do you remember the terror awakened in your heart because your life seemed about to be taken from you, and also the joy and possibly the gratitude when you awakened and knew that it was only a dream? So will it be with the wicked who sleep on in their carnal security, except that their awakening will be the dread reality. Says the psalmist, "When God shall arise, His enemies shall be scattered;" and again, "How are they brought into desolation, as in a moment they are utterly *consumed with terrors.*" Fear may be felt in such a degree as to deprive one of life. "As a dream when one awaketh, so O Lord, when thou awakest, thou shalt despise their image." Ps. 73:19, 20. How different will those feel who meet Jesus as a friend. "O God thou art *terrible* out of thy holy places." S. O. JAMES.

TROUBLE and sorrow, distress of nations with perplexity, are coming upon all people. Now, therefore, is the time for us to lift up our heads, for our redemption draweth nigh. But there is a drawback to our joy—a mingling of grief with "that blessed hope" to think of the many who know not the time of their visitation, who are saying, "Peace, peace," until sudden destruction cometh upon them. For these we weep, and lament, and pray; and He who has put the prayer into our hearts will not turn away from it.—*Spiritual Thoughts.*



## 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.

### SUNSHINE JUST OVER THE WAY.

Oh! why be downhearted and tearful?  
'Tis wiser by far to be cheerful.  
Come, stir up to flame joy's dim ember!  
Vain sorrowing never will pay.  
While you walk in the shadow, remember,  
There is sunshine just over the way.

Why let little worries annoy us?  
'Tis easier, far, to be joyous;  
There is happiness ever before us.  
For a while though our skies may be grey,  
The clouds will soon pass that loom o'er us,  
Showing sunshine just over the way.

It seems like a sin against duty  
To be sad in a world full of beauty.  
Ah, life, it is well worth the living!  
Enjoy every heart-beat we may.  
Why our years to dark shadows be giving  
When there's sunshine just over the way?  
—Golden Days.

### DR. MOON, THE BLIND PHILANTHROPIST.

FEW can be ignorant of, or can fail to have been touched by, those tender lines with which Milton closes his beautiful ode upon blindness—

They also serve who only stand and wait.

So wrote the great poet when he felt the night of eternal darkness descending upon him. But not all blind men have been content to pass through life serving God only by patient endurance. Henry Fawcett bravely braced himself up in the hour of his affliction to the great work of his life. Fifty years ago a young man in Brighton was struck down with blindness, and he at once began to be what he has remained most consistently ever since, the greatest benefactor of the blind that the world has ever known. In 1840, when this young man, now the well-known Dr. Moon, lost his sight, he discovered that the arduous efforts of his good and zealous predecessors had failed to accomplish the object to which they had been directed. Their systems were, as a rule, far too elaborate to be easily grasped by blind people, and so he set to work at once to the invention of a system by which people, who had taken five years to learn the old, were enabled to read in almost as many days. When Dr. Moon's alphabet was completed, it was found to consist of only *nine* characters of very simple formation, placed in various positions. By this means there have been placed before the blind all over the world, portions of the Bible or of well-known literary and historical works; and the alphabet being of universal application, books in no less than four hundred different languages and dialects have been printed and sent abroad. Many persons—not only blind, but also deaf and dumb—have learned to read these books, and it would be impossible to estimate their value, and the comfort they have afforded under their

three-fold affliction. Clergymen and ministers, too, in different parts of the world, who from loss of sight, have been obliged to relinquish their vocation, have been able to resume their labours by the use of the embossed Bible, and portions of the Book of Common Prayer. It is thus estimated that by these means more than sixty thousand persons in the United Kingdom have learned to read upon this system, some of them being people of ninety years of age, others children of very tender years. The blind library in this type comprises books on astronomy, history, geography, maps, Bibles, etc.

Dr. Moon is now celebrating the jubilee of his great work. He is a short, grey-haired, very active, clever man, who does not look anything like his age, which is over 70. He is always singularly cheerful and happy, and never for a moment idle. He is full of new ideas and of anecdotes of the people on whose behalf he has laboured for so many years. Long ago he and his friends took some large premises in Queen's-road, Brighton, where he prints his wonderful books. When he first became blind he inquired for and sought out his companions in affliction, in the hope that he might teach them how to read his then new system. Within a short time he had found several, whom he visited at their residences, but afterwards he formed them into a class and taught them every week at his own home. In the course of time this class was formed into a public school which has now developed into the Asylum for the Blind, situated in the East-end of Brighton.

Dr. Moon's first embossed publication appeared in June, 1847, in the form of a monthly magazine. Slow and sure by degrees has his work been, and yet the extent of it may be imagined when I say that no less than 177,000 books have been printed by him in that little establishment in the Queen's-road, and readers of his books may be found in almost all the civilized centres of the world. His work is entirely a work of charity. No profit is derived from the sale of the books, as they are sold below the cost of their production. Dr. Moon and his devoted daughter give their services gratuitously. Their lives are consecrated to the service of the blind. Some years ago Dr. Moon took a tour through Holland and Germany that he might ascertain for himself how his system had progressed. At the Stuttgart Institution he found that one of the blind masters had learned to read it in half-an-hour, and when he called next morning this man read a considerable portion of one of the Epistles to his benefactor. A woman who had been blind for thirty-six years, during which time she had never opened a book, learned to her great joy, to read in a few days. Another blind man, dying in the workhouse, who had learned the system, wrote upon a slate, when Dr. Moon visited him, "I have so much pleasure in the reading that it is the joy of my soul." In one of the

countries of the Far East, a little timid Arab boy, who had been naughty, was put into a room by himself where there lay some of Dr. Moon's books, of which the child had heard. When his teacher came to release him, he said, "I don't mind being shut up here; I have learned to read." The Duchess of Gloucester years ago called upon Dr. Moon, and told him, with many tears, the joy and pleasure he had afforded her father and sister, both of whom were blind. Sir Charles Lowther, the well known blind Baronet, is a great friend of Dr. Moon, and he has contributed many thousands of embossed books, either to augment existing libraries or to assist in starting the work of home-teaching in some new district. Such is a brief history of the noble life of this blind man, who is now celebrating the jubilee of his invention. A testimonial is being raised to his honour, and it is hoped that a liberal response will be the result of the appeal made. Out of his weakness are many made strong, whilst in him is exemplified the progress that comes of suffering nobly borne.—*Echo*.

### A HAUNT OF BIRDS.

A TOUCH of north is in the wind that tosses the dark foliage of the old Scotch firs with a sound as of the sea; but the hawthorn hedge is broad and strong, and on the warm slope below the air is hardly stirring. A dreamy haze broods over the cliffs along the hill, deepening the shadows of their cavernous clefts and softening the stern outlines of their rugged steepes. Against the farther ranges hangs a soft grey vapour, on which the tender green of young elm leafage is drawn in clear, cool tones. The cattle on the opposite side of the valley are drowsing in the heat, and at times rush madly down the slope to seek solace at the well below. A party of finches splashing in the brook that wanders from the spring pay little heed to the sounds of galloping feet upon the turf, as if knowing that no disturbing footsteps followed that headlong rush. Here in the shade of lichen-covered boughs, glowing with the flush of crimson apple bloom, you may watch at will the tenants of these "orchard-lawns and bowery hollows." At daybreak, when shadows were long upon the dewy grass, all the valley was astir with life and music. Now there is a lull. Now when the sun of noon looks down into the hollow there is more of silence in the trees and hedgerows.

Not all are quiet. A pipit, resting on the topmost bow of an old walnut tree, suddenly rises in the air above his perch; and then, pausing a moment, spreads wide his wings and tail, and singing all the while floats downward like a falling leaf till he gains once more his station on the tree. His nest is on the ground—perhaps in the hoof mark some horse has stamped into the turf, and his mate, brooding patiently over her dark brown



eggs, is listening at this moment no doubt to the song with which he seeks to relieve the tedium of her vigil. Along the green hawthorn hedge a pair of restless whitethroats are flitting. Now they chatter softly to each other in the cool depths of their covert. Now one of them, balanced on a bramble spray, swells with song that slender little throat of his with a rapid burst of melody, until it shows as clear a patch of white against the hedge as the blossoms of the way-faring tree farther on. The song grows faster and faster, until it seems a marvel how such rapid utterance is possible at all. Now the little minstrel soars a few feet into the air, warbling all the while, and then dives back into his covert, singing still. Now his voice softens and sinks lower, lower yet, till it is hardly heard, as if he were whispering soft strains of love in the ear of his more silent mate, after proving as he has to all the world his right of fellowship with singers of renown. Then he breaks off suddenly with a harsh "churr, churr" of anger or suspicion. The nest of the little couple is not ready yet. It is a frail structure enough; a little dry grass with a lining of hair, built among the brambles or hidden in the tall growth under the hedgerow—whence the whitethroat's common country name of "nettle-creeper."  
—*Daily News.*

#### PARADISE LOST AND REGAINED.

THOMAS ELLWOOD, an intelligent and learned Quaker, was honoured by the friendship of Milton. He used to read to Milton various authors in the learned languages, and thus contributed as well to his own improvement as to solace the dark hours of the poet when he had lost his sight by an affection of the optic nerves called a *gutta serena*. "The curious ear of John Milton," said Ellwood in his own Life, could discover by the tone of my voice when I did not clearly understand what I read; and on such occasions he would stop to examine me, and open the difficult passages." Milton lent Ellwood the manuscript of "Paradise Lost" to read. When he returned it, Milton asked him how he liked it. "I like it much," said the judicious Quaker; "thou hast written well and said much of Paradise Lost; but what hast thou to say of Paradise Found?" Milton made no answer, but sat musing for some time. When business afterwards drew Ellwood to London, he called on Milton, who showed him the poem of Paradise Regained; and in a pleasant tone said to his friend, "This is owing to you; for you put it into my head by the question you asked me at Charlfont, which before I had not thought of."—*Selected.*

#### WHOSE IS THE BLAME?

A CLAPPER in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolor-

ous tones, which excited the sympathy of many unsophisticated people. But the ghost of Diogenes coming along said, "Cease your whining, Master Clapper: remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell them."

When you meet a man that is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint are often those who are the most to blame. How is it with you, anyhow, is there a cracked bell in your church, and are you the clapper?—*Selected.*

## Health and Temperance.

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

#### THE GREAT PLAGUE OF ASIA.

HE is no friend of God or humanity who attempts to underrate the gravity of the opium scourge, which is not now confined to China alone. India, Burmah, Ceylon and other parts of Asia are involved. In and from every British port from Bombay to Shanghai the plague is spreading. Concerning its ravages among China's millions, the voices of Christian missionaries have so often been raised in appeal to the British people that, through hope deferred, many seem in danger of sinking into the dumbness of despair. Not a few there are who work on in silent agony while the fell fruits of the plague are multiplying around them, thinking what might have been if their appeals had been heeded ten, or even five, years ago. But is anything too hard for the Lord? Maybe He has yet a message which British Christians will hear, and, humbling themselves for the sins of their nation, will do something more than listlessly behold the spread of the great plague of Asia, and stand unmoved while amidst the wail of heathen anguish, hell's gatherers of the slain cry, "Bring out your dead!"

From Bombay to Peking I have now been an eye-witness of the effects of this pestilence. Among the letters I received upon this subject from China, before I entered upon this journey, was one from a China Inland missionary at Yunnan Fu. He wrote: "Our work lies amongst the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. Some go so far as to say nine out of ten. From personal experience I should think the latter estimate is as true as the former. Large numbers of the women smoke. The Mandarins smoke, and their retainers with scarcely an exception. We come across cases where children are born with the craving."

The province thus referred to is in the extreme south-west of China, adjoining Burmah. A few days since, when I was at Tung-Chow, within a few hours of Peking, I had to listen to similar testimony as to the extent of the opium curse from an American Congregational missionary who had recently been in north Shan-si, a province at the other extreme of China, where it joins Mongolia. In both instances the testimony is based on personal observation, supported and emphasized by the statements of the Chinese themselves. In some other provinces, happily, the opium habit is less universal, but everywhere the plague is spreading.

Having briefly indicated the extent of the opium curse, a few facts may be given to throw light upon its nature. Many good people in Great Britain have been misled by the astounding statement, repeatedly made by certain Englishmen in official positions, that taking opium is no more harmful than smoking tobacco or drinking alcoholic liquor. I can say confidently that the victims of the opium habit, whether in India or China, hold a different opinion. Confirmed opium smokers do not condone, but hate the vice that clutches them in its relentless grasp. It is pitiable to hear them plead their inability to throw off its galling chains. In China, wife and children are often sold to satisfy the hated but imperious habit. A few, proportionately, enter missionary opium refuges, where they are usually kept away from the fateful drug by lock and key; but the invariable testimony I have received from medical missionaries since I landed in China is, that except the small percentage who become Christians while under treatment, from eighty to ninety per cent. of those who leave as cured, ultimately relapse. The estimate of the habit by those who have not contracted it is illustrated by a case in which one of a family possessing an undivided property having taken to smoking opium with its accompanying vices, had his sight destroyed by his brothers as the only means of saving the family from pecuniary ruin.

Chinese Christians are unanimous in their condemnation of opium. I have heard the expression of their feelings in large gatherings. No opium taker can be admitted into church membership; but many members, alas! have had to be disowned on account of falling or relapsing into the vice, including some of the most prominent and promising native preachers.

If the opium habit is so relentlessly cruel when contracted in mature years, let Christian parents who read these lines consider what it must be when acquired in childhood. It is not an uncommon sight in a Chinese opium den to see a mother smoking opium, with her baby propped up beside her. But nearer home than China, namely, in licensed opium dens in the commercial capital of



India, I have seen little children, from three years old upwards, lying in a comatose state from opium, grown, manufactured, and sold under the auspices of the British Government. Oh, the hell within, against which the adult of such a childhood has to struggle. As I have gazed upon little children in Indian and Chinese opium dens, their lives thus cursed for the sake of bringing a bloody revenue into the British-Indian exchequer, I have thought of the day when He who once said, "Suffer little children to come unto Me and forbid them not," will sit upon His throne of judgment. In that day the mouth of every implicated British administrator, legislator, and opium merchant, and their apologists, will be stopped. They will call upon the mountains and rocks to fall upon them and hide them. But well will it be, in that great day of revealing and judgment, for those of unseared and pitying heart who dare in this crisis to place the value of souls above the revenue from their destruction.

It has been said by certain cynical and superficial Englishmen, "If the Chinese ruin themselves by opium, that is their own affair; why do they not abstain from it?" If thousands of the sons and daughters of respectable parents in nominally Christian countries fall annually into the condition of habitual drunkards, is it to be wondered at that hundreds of thousands in an unchristianized land like China yearly fall victims to the much more fascinating opium vice, not to speak of the children who "are born with the craving"? It needs a residence among Asiatic races to comprehend how fascinating this vice is, and especially to understand how awful the struggle that is required to break it off, in which so few succeed. Evil habits are always contagious, but more emphatically it is thus with the great plague of Asia, which breaks down the will, and holds its victims with a grip equal to that of impurity, with a legion of other devils also. The plea of "Am I my brother's keeper?" by the tempter of his brother, the opium producer, and his aiders and abettors is not more likely to avail than when it was first uttered by Cain, and he was driven forth as a fugitive and a vagabond. Today, in consequence of the plague which Great Britain has let loose upon China, India, and other parts of Asia, the voice of our brother's blood is crying unto God from the ground.

The opium plague does not discriminate as to class. The worst wrecks, perhaps, are seen among the poor, whose penury leads them to smoke a compound composed largely of the ashes of the first smoking of opium, a preparation said to be more poisonous than the unmixed drug. The pestilence finds its victims in all grades. A Chinese gentleman of good social position, in telling me at Canton that the opium habit was the greatest evil that had ever fallen upon China, said that of the sixteen of his father's family eleven were addicted to

the habit. Few things in Chinese history are more pathetic than the experience of the Emperor Taukwang. Three of his sons had died through the opium habit, and finding the curse rapidly spreading among his subjects he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Britain's dealings with other nations—the first opium war. The emperor died while the plague, which had laid waste his own family, was being forced upon his people at the point of British bayonets.

China's greatest living statesman, Li Hung Chung, said in 1881, in reference to China's consent to legalize the opium traffic, having endured two wars and paid vast "indemnities" to great Britain, that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms."

Notwithstanding the audacious charges of insincerity made by some Englishmen, I record my belief, the outcome of information from high sources, that China's leading statesmen detest the traffic. If their protests have grown less urgent, it is not—as is sometimes alleged by the partisans of the scourge—that their consciences have been bribed by the revenue derived from imported opium, but because they have feared that continued remonstrance might bring a recurrence of the calamities which attended former protests. Effective action to put down the native growth is impossible until the foreign import is stopped. Do my country-people, do the home churches, realize that the action of the Chinese Government is paralysed against the curse which is ravaging, impoverishing, demoralizing, and, as sure as the eternal law of cause and effect, tending to the break-up of their nation.

In the interests of China and India alike, and of Malaysia, I ask my justice-loving country-people to intervene. The plague can only be effectually stayed by cutting off its source. Let no consideration of so-called expediency hinder an irresistible demand for the prohibition of the growth, as well as the sale, of opium in India, that thus China, and Malaysia also, may no longer be cursed by its export.—*Alfred S. Dyer.*

*Peking, China, May 4, 1890.*

#### THE TEMPERANCE OF THE TURK.

PROF. LONG, of Roberts College, Constantinople, while thankfully admitting that there is perhaps less intemperance there than in any other large European city, affirms that intemperance is its curse, and that not only among the native

Christian, Jewish, and foreign sections of the population, but among the Moslem inhabitants as well. He denies that Mohammedanism has shown itself superior to Christianity as a means of restraining men from the vice of drunkenness. The fact is that about the same class of people among the Moslems fall victims to intemperance as among the inhabitants of London, Paris or New York. No one need think, says Dr. Long, of giving up Christianity and trying Islamism to keep men sober. The religious prohibition is generally understood by the Moslem population as directed only against wine; but although even this infidel drink is stealthily taken by many young Turks, "mastic," a strong alcoholic liquor, is the drink on which men of all religions can lay aside their differences and get gloriously drunk together in less than half the time possible with any other liquor known in Turkey.—*Christian Leader.*

#### GIVE ATTENTION TO HEALTH.

IN his last monthly sermon to young men, Dr. Thain Davidson emphasized the importance of caring for the health. "It is not inappropriate," he said, "that I should say to some of you, as Paul in effect wrote to Timothy, 'Take care of your health. Do not neglect the body. Give attention to your diet. Take sufficient exercise. Do all you can to strengthen your physical frame.' I have known many a student who deliberately violated the laws of hygiene, and in his eagerness to develop his intellect, let his body go to waste and ruin.

We never gain in the long run by any disproportionate treatment of one part of the complex being. For the battle and work of life you will want all the healthy animalism you can acquire. It is not needful, indeed, that you be able to lift a weight of a thousand pounds, or vault a six-foot wall, or walk a hundred miles in so many hours; be thankful if—unlike Timothy—you have a sound constitution that never troubles you; and neglect no means for keeping it in thorough and efficient repair.

AT Babylon, Alexander the Great began the second night's carousal with twenty guests at the table. He drank the health of every person at the table severally. After this he called for Hercules' cup, which held an incredible quantity; being filled he poured it all down, drinking to Proteus, a Macedonian of the company. Afterwards he pledged him again, in the same extravagant bumper, and fell instantly upon the floor. Seneca says, "Here, then, this hero, unconquered by all the toil of the prodigious marches, exposed to the dangers of sieges and combats, to the most violent extremes of heat and cold—here he lies, subdued by his intemperance," struck to the earth by the fatal cup of Hercules. He died a few days later.



## THE PRESENT TRUTH.

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

LONDON, JUNE 5, 1890.

## THE SANCTUARY AND ITS SERVICE.

## THE TIME.

THE time of cleansing the typical sanctuary, we have found from our investigation, was at the close of the yearly round of service, transpiring upon the tenth day of the seventh month. In the last paper, we showed conclusively that Christ our great High Priest will perform a work at some time corresponding to this, and will cleanse the sanctuary in heaven. Do the Scriptures teach when such a work will begin? We believe they do, and to a careful consideration of this phase of the question we now invite the reader's candid attention.

## THE GREAT PROPHETIC PERIOD.

The books of Daniel and the Revelation make quite constant use of figures and symbols to illustrate the truths they present. A great image of majestic bearing with head of gold, breast and arms of silver, sides of brass, and legs and feet of iron, is made to symbolize the four great universal empires of earth, Babylon, Medo-Persia, Grecia and Rome. Dan. 2:31-44. In his seventh chapter, the prophet outlines the character of these four long-lived kingdoms by the symbols of four short-lived wild beasts. (Dan. 7:1-8, 17.) He predicts the division of the fourth kingdom into ten parts, representing these several divisions by the ten toes on the image, and the ten horns on the fourth beast. He describes the rise of the Papacy among these ten horns, and gives us the time of its cruel domination over the saints and laws of the Most High (Dan. 7:24, 25). This "time, times, and half a time," to which the prophet refers, is mentioned in the 12th chapter of Revelation twice; once in the language already quoted, and again as being "a thousand two hundred and three score days" (Rev. 12:6, 14). Thus, in harmony with the rest of the prophecy, the long years of Papal supremacy are symbolized, each year being represented by a day. The principle that a day in symbolic prophecy stands for a year is so generally recognized that it needs but a passing notice. The reader will find this principle clearly defined in Eze. 4:1-6.

Turning now to the eighth chapter of Daniel's remarkable prophecy, we find the longest prophetic period mentioned in the Scriptures, a period of "two thousand and three hundred days" (Dan. 8:14).

Taking a brief survey of the vision of this chapter, we find four prominent symbols brought to view. 1. A ram with

two horns (verse 3), which is explained to be the kingdom of Media and Persia (verse 20). 2. A goat with a notable horn between his eyes (verse 5), which was a symbol of Grecia (verse 21). 3. "A little horn which waxed exceeding great" (verse 9). Here we have Rome symbolized. In the explanation given of this little horn, the specifications point unerringly to Rome. He was to have mighty power, and to "destroy wonderfully;" he was to "destroy the mighty and the holy people," and through his policy and dark intrigue he was to cause craft to prosper in his hand; and, finally, he was to magnify himself in his heart and stand up against the Prince of princes (Dan. 8:24, 25). 4. We find a long period of twenty-three hundred years, symbolized by as many days. The reader will notice that the first three symbols are fully explained to the astonished prophet in this eighth chapter, and are defined to be respectively Medo-Persia, Grecia, and Rome, and it should be just as distinctly noticed that the fourth symbol, the time, is not explained in this chapter; for it is not again mentioned after its introduction in verse 14. Was it then to be understood? We know that it was, as a royal personage no less than Gabriel was commanded to "make this man to understand"—not simply a part of the vision, but—"the vision." Dan. 8:16. The chapter, however, closes, and the prophet informs us that the vision was not understood, and the evident reason why the angel deferred his explanation is found in the fact that "Daniel fainted and was sick certain days" (verse 27); and so he says, "I was astonished at the vision, but none understood it."

Gabriel having explained all this vision to Daniel except the twenty-three hundred days, from the next chapter we learn that he turns his attention to a study of the prophecy of Jeremiah (Dan. 9:3), and to the particular feature of that prophecy which related to time. How consistent was this! Anxious to know what the long period in chapter 8:14 could mean, this man of God uses all the means within his reach to secure the desired information, and then betakes himself to prayer (9:3-19). In response to his earnest petition, Gabriel again comes to complete the work of giving an understanding of the vision. Verses 20, 21. After informing the prophet that at the very beginning of his supplications the command came forth, and he was come to shew him, Gabriel now invites his attention as follows: "Therefore understand the matter and consider the vision." Verse 23. "The vision" can mean none other than the vision of the previous chapter, the one a part of which still remained unexplained to the prophet, and so we have an inseparable connection

between the eighth and ninth chapters of this book. The key to the eighth chapter is found in the ninth.

Now the part of the vision of chapter eight that was not explained was the question of the twenty-three hundred days, and so as the angel Gabriel returns to complete his explanation, he at once introduces a period of time, the seventy weeks of verse 24. The twenty-three hundred days being symbolic, they denote as many literal years. Where then did the twenty-three hundred years begin, and where do they end? These questions, we believe, can be definitely answered. Many speculative theories have been based upon this great period of time. Repeatedly have some who thought they understood the matter set the definite time for the second coming of Christ, basing their calculations upon the ending of this period, and when one attempt has failed, there has been a repetition of their foolish miscalculation again and again, and they have thus been subjected, and justly too, to ridicule, and too often the Word of God has been made responsible for their wild and fanciful vagaries. There is no evidence that any one of the long prophetic periods reaches to the second advent of our Lord. The one under consideration, the twenty-three hundred days, as we shall see, terminates before the return of Him who is to come.

The angel Gabriel in giving the prophet further light in reference to the time, tells him that "Seventy weeks are determined upon thy people," etc. Not a few able authorities in defining *nechtak*, the Hebrew word from which we have the word "determined," give it the force of to cut off. Thus Gesenius says in his Hebrew lexicon: "Nechtak: properly, to cut off; tropically, to divide; and so to determine, to decree." The seventy weeks consist of four hundred and ninety days, and each day representing a year, we have four hundred and ninety literal years. Now since these were cut off they must have been cut off from some period of longer duration, and from the nature of the case that period must be the twenty-three hundred days of Dan. 8:14. Seventy weeks, or four hundred and ninety years, were to be cut off from this longer period upon Daniel's people; consequently if we can find the beginning of the seventy weeks, we will then have the beginning of the entire period, and if we thus can ascertain the starting point of the twenty-three hundred days, their termination will very easily be understood. The Scriptures give us highly satisfactory evidence upon this point, and their solution of the question, as we shall see, becomes one of the strongest evidences of the Messiahship of Christ, and an unanswerable testimony that the Scriptures are Divine.

D. A. R.



## THE GATHERING OF ISRAEL.

RETURNING to the prophecy of Ezekiel, we find out what will follow this gathering of Israel:—

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two nations any more at all. . . . And David My servant shall be king over them; and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever; and My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people.” Eze. 37:22-27.

With the statement that they shall be placed in their own land, in peace for ever, compare the promise to David, in 2 Sam. 7:10. And with Eze. 37:27: “My tabernacle also shall be with them; yea I will be their God, and they shall be My people;” compare what John says in his prophetic description of the new heavens and the new earth: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new.” Rev. 21:3-5.

Again, the statement that God shall wipe away all tears from their eyes, and there shall be no more death, *neither sorrow nor crying*, which is expressly declared to be when the earth is made new, read the following, and there cannot remain a doubt but that the gathering which the prophets of old spoke concerning Israel, was the gathering to the New Jerusalem in the new earth:—

“He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he [compare Hosea 13:14]. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.” Jer. 31:10-12.

Before this has been consummated, however, the wicked must be destroyed from the earth. When Christ,—“the Seed to whom the promise was made,”—the One whose the kingdom is by right,—shall come, He will say to the true Israel, who are gathered from all the earth, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25:34. This resurrection of the righteous at the coming of Christ, is called the first resurrection, and takes place one thousand years before the resurrection of the wicked (Rev. 20:1-5), of whom those not previously dead are destroyed “by the brightness of His coming.” During this thousand years the earth will be desolate, reduced to its primitive, chaotic state, as is described in Jer. 4:23-27: “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.” See also Isa. 34:2-15, in which it is stated of the earth that “from generation to generation it shall lie waste;” and that the Lord “shall stretch out upon it the line of confusion, and the stones of emptiness.”

It is called “bottomless pit,” because that word is the same as “the deep” of Gen. 1:2, which, as the earth will be during the one thousand years, “was without form, and void.” In this desolate place Satan will be obliged to stay, and is therefore “bound,” being unable to deceive the nations until the thousand years are expired, when the wicked will be raised, and he can exercise his power again for a little season. Then the holy city, the New Jerusalem, will come down from God out of heaven (Rev. 21:1), the hosts of the wicked, under the leadership of Satan, will go up on the breadth of the earth, and compass the beloved city, when fire shall come down from God out of heaven and devour them. Rev. 20:7-9. This fire shall burn as an oven, until the wicked are burned up root and branch (Mal. 4:1), and shall also dissolve the earth and purify it from all its corruption. 2 Pet. 3:7, 10, 11. From their place of safety in the city of God, the saints will behold the destruction of the wicked (Isa. 33:14-16; Psa. 37:34), and shall afterward go out upon the purified earth, which will then be their home throughout eternity.

But if the earth is the kingdom, and the saints do not dwell upon it for more than a thousand years after the coming

of the Lord, how can it be said that they inherit the kingdom at His coming? This is easily answered. At the first resurrection the saints are taken at once to the capital of the kingdom, the New Jerusalem, where, during the thousand years, they are associated with Jesus in judging the wicked, and determining the punishment due each one. Rev. 20:4-6; 1 Cor. 6:2, 3. During this time the entire history of the world will pass under the eyes of the saints, and they will understand the secret workings that have been hidden from all but the eyes of God. Then the things which have seemed obscure, in God’s dealings with men, will be understood. So Christ and His saints will be *in possession* of the earth during all the thousand years, although they do not dwell in it during that time. It will be in their hands, and they will be engaged in making it fit for habitation, by removing from it those things which offend. The kingdom is given to Christ as soon as He leaves the throne of grace, and ceases to plead for sinners. From that time “the uttermost parts of the earth” are His possession, and He at once proceeds to dash the nations in pieces, so that when His people Israel are planted in the land, the children of wickedness shall not afflict them any more. (See 2 Sam. 7:10.) E. J. W.

## THE BETTER WAY.

THE Word of God has but very little to say upon many important subjects; yet that little is so plain and definite that, among the followers of the Word, there is generally no disagreement. Other subjects are set forth more fully by direct statement or plain allusion; and, strange to say, it is in regard to the latter class that the most disagreement is found among Christians. It would seem at first thought that those matters about which the Bible said so much would be most easily understood, and more easily made clear to all, but it is not so. The second coming of Christ is a subject that is of this character. The kingdom of Christ is another.

Now there are reasons why there is not a more general agreement upon such subjects. What are they?

1. Men get an idea from some one else, or in the imagination of their own mind, as to how a certain subject ought to be understood, and then they endeavour to warp the Scriptures to their idea. This is an entirely wrong way. It is wresting the Scriptures.

2. Another class seize upon a certain text of Scripture designed only to teach a certain phase of the subject, regarding all other testimony upon the same subject as of little importance. Such views are at the best but one-sided, and very often lead to extremes, even to fanaticism.



The only true doctrine taught in the Scriptures on any subject, is that which harmonizes, or shows the harmony between, all the testimony, and at the same time gives all of its parts their relative importance.

Among the subjects variously understood is that change which must take place in a man to fit him for a home in the kingdom of God. This transformation in its various forms, phases, and steps is frequently mentioned in the Bible, especially in the New Testament. In its different phases, it is presented as forgiveness of sins, imputed righteousness, justification, righteousness by faith, being converted, sanctification, adoption, etc. It is illustrated by death of the old man and creation of a new man, by marriage, by being born again, by a building, by the vine and its branches, and in other ways.

Now it is manifest that that view which would base itself upon only one class of texts,—like those that pertain to conversion,—or upon one illustration,—like that of being born again,—must be one sided and very likely to be extreme. The only true doctrine is that which will give due weight to all these scriptures, and to each class its proper place. This will bring harmony. Plain, positive texts will give form to inferences and make clear the object of the illustrations. Other methods will result in confusion, and tend to careless indifference on the one hand, or fanaticism on the other. If we have preconceived notions, we must put them away or hold them in subjection to the consensus of testimony. If we think that former investigations in a certain line are sufficient, we are very likely to be mistaken. Where all these lines converge will be found the truth; and that truth will give due importance to every part, and each part will shine brighter and clearer in its own place, reflecting the effulgence of all. This is the true way to study God's Word, and if it is studied in this way, with a heart which is open, and free to receive the truth, and which cries out with unutterable longing to have the will and truth of God wrought in it, the truth will be found. In this way, we may "understand righteousness, and judgment, and equity; yea every good path." Prov. 2:9. As for us, we can see no hope of union in any other way.

M. C. W.

#### HE "DOETH ALREADY WORK."

THOSE who look still into the future for the rise of the man of sin and a personal antichrist, sometimes urge against the view that the Roman apostasy is the man of sin of 2 Thess. 2, the objection that, whereas the specifications call for a power showing himself that he is God, and even exalting himself above God, the Popes of Rome profess themselves vicars

of Christ; and it is said that the titles in which the Popes have been blasphemously called God, have been addressed to them by others, and were not by themselves asserted.

It is surely a mistake to look only for some atheistical power, openly denying God, to rise up to fulfil the prophecy, as the apostle shows in another epistle that it is quite possible for men to "profess that they know God," while "in works they deny Him." God declares that He alone is God, and that He will not give His glory to another; yet it is a fact that heads of the Roman Church have directly assumed the title of God. Paul V. did so; and Pope Nicholas, referring to himself, said that "God cannot be judged by man." And in the canon laws and the Councils, to which the Church of Rome is fully committed, the title is repeatedly employed.

Far more frequently, however, the titles which belong only to God have been addressed to the pontiffs by others; but they are none the less guilty of self-assumption, as they suffered it without rebuke. When Cornelius would have fallen at Peter's feet to worship him, the apostle commanded him to stand up, for he was also but a man. When Paul and Barnabas saw the men of Lystra preparing to do them homage, they rent their clothes, and cried out, "Why do ye these things?" An angel from heaven would not suffer the apostle John to render him the homage belonging to God. These are patterns which the antichristian spirit of Rome has not followed. Here is an example also for those who have permitted and encouraged blasphemous adulations. When the wicked Herod made an oration which caused the people to cry out, "It is the voice of a god," the angel of God immediately smote him, "because he gave not God the glory."

Dr. Adam Clarke truly says of the Roman pontiffs: "They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. . . . And they go *against* God when they give indulgences for sin." The supremacy over God, even of the priests of Rome, is boastfully asserted. "God Himself is obliged," says M. Gaume, "to submit to the judgment of the priest, to grant or refuse His pardon according as the priest may grant or refuse absolution." The extract is from a book approved by bishops and archbishops, and by Gregory XVI., who conferred upon the author the order of St. Sylvester. Thus, to say nothing of the opposition to God in assuming to change His law, the Papacy fully meets the specifications referred to in the objection which we have mentioned.

Let us not, then, be looking into the future for a power to be developed which

the apostle said had already begun to work in his day, and has ever since, both by profession and works, shown itself the man of sin of 2 Thess. 2:3-7.

Under Leo XIII., Romish ecclesiastics may be more cautious than formerly in their desire not to offend the ears of languid Protestants, but the pretensions of the Papacy are as sweeping as ever. Its claim to universality is in nowise disguised. Yet a predecessor of the present Pope, Gregory the Great, said, "I am bold to say, that whoever adopts or affects the title of Universal Bishop, has the pride and character of antichrist." And he denounced the title as "vain, execrable, antichristian, blasphemous, infernal, and diabolical." This was when the Bishop of Constantinople attempted to assume the supremacy now claimed by Gregory's successor.

The idea of an individual antichrist to make his appearance for three years and a half at the close of this dispensation, is borrowed from the Jesuit Bellarmine, who was forced to find something with which to combat the application made by the Reformers; and this idea, still supported by much the same arguments as were used by the Romanists of his day, is blinding the eyes of many to the work which the man of sin has done in opposing and corrupting the faith of Jesus.

W. A. S.

#### BAPTIST ESTIMATE OF THE ORDINANCE OF BAPTISM.

"IF any of you lack wisdom, let him ask of God." James 1:5. To ask wisdom of God regarding matters revealed in His Word means to search the Scriptures, and to believe their testimony. When the Lord instituted the ordinances of His house for this dispensation, He knew what He was doing, and certainly understood the appropriateness of the memorials to the objects He designed to have kept in memory. If we lack wisdom in regard to the design of the ordinance of baptism, we may turn to the Word of God and find the desired information:—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

Here the ordinance of baptism is plainly set forth as the symbol of the burial and resurrection of Christ. The same idea is further expressed in Col. 2:12:—

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."



The appropriateness of this ordinance as a symbol of burial and resurrection is plain enough for any one to comprehend. But when the Sunday-sabbath institution was adopted as a memorial of the resurrection of Christ, those who endorsed it virtually said that the ordinance which the Lord instituted for that purpose was not sufficient. It was an imputation that the Lord did not appreciate the importance of the event, and man must supply the defect.

It is an unfailing rule that whatever is done in excess of required ordinances (every work of supererogation) is done at the expense of that which is required. When the Sunday institution was introduced as a weekly sabbath, not being commanded by the Lord, it was at the expense of the Sabbath of the commandment, which He had enjoined. When this same Sunday was held up as a memorial of the resurrection of Christ, its effect was to supplant, just as far as it was adopted, the ordinance which the Lord had appointed for that purpose.

Consequently baptism, being superseded as an ordinance symbolizing the resurrection of Christ, was easily degraded into something else. With a majority of professed Christians, it has been allowed to degenerate into the meaningless rite of sprinkling. With Baptists the form has been preserved; but in accepting Sunday observance as a memorial of the resurrection, they stamp baptism as insufficient for the purpose; they virtually assume that the Lord's idea of the great event was lacking, and they will strengthen it by adding a traditional prop. Thus they destroy the efficacy of the ordinance, while clinging tenaciously to the ceremony.

W. N. G.

**FAITH.**

THE vital importance of faith is attested by the declaration that "without faith it is impossible to please" God. Faith, simply defined, is belief, and the same inspired testimony says that "he that believeth not God hath made Him a liar." To believe God is to believe the testimony He has left us, and that testimony is His Word. That Word is inseparably connected with true faith, in all its manifestations. "Faith cometh by hearing, and hearing by the Word of God."

The ground covered by true faith is briefly set before us in Heb. 11:6. Faith lies at the foundation of all Christian experience. "He that cometh to God must believe that He is." Without this belief, no individual would ever take the first step. But that which constitutes the real essence of Christian faith is something more than a simple, intellectual belief in the existence of God. The text says, "He that cometh to God must believe that He is, and that He is a re-

warder of them that diligently seek Him." The promises of God's Word, as well as its record of prophecy and historical truth, are the groundwork upon which faith rests. That Word reveals not alone the fact of God's existence. It is a revelation of His nature, of His attributes of love and mercy, and of the manifestation of these attributes in the provisions of the gospel. It gives to the Christian the strongest assurance that he will not seek God in vain. Faith grasps these promises, and brings them into the reality of the individual life. Any faith which fails to do this, comes short of the true standard, and can neither be profitable to the individual nor acceptable to God.

A profession of faith is exceedingly common, but how few can give tangible evidence of the possession of a faith which covers the ground defined in the above-quoted text of Scripture. This faith does not remain shut up in the hidden recesses of the mind. It has a power stronger than all else to shape and control the life. The worthies whose lives are set before us in the 11th chapter of Hebrews, are illustrations of this truth. Their works attested their faith, and made them examples to subsequent ages, of those who are actuated by a faith which both believes that God is, and that He is a rewarder of them that diligently seek Him.

L. A. S.

**The Watch Tower.**

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

**THE HOPE OF THE CHURCH.**

WHEN the Saviour left the disciples to go to His Father's house "to prepare a place" for them, He promised to return to take them to the place prepared. And this promise, "I will come again," has ever been the "blessed hope" of the church. Titus 2:13. At the second coming, the dead in Christ are raised to meet the Lord with the living righteous (1 Thess. 4:16, 17); and the saints of God are only to be rewarded "at the resurrection of the just." Luke 14:14. Without this resurrection, "they also which are fallen asleep in Christ are perished." 1 Cor. 15:18. Whenever, therefore, the professed Church of Christ has lost sight of the return of its living Head, it has lost its true hope.

Living as we now are in an age which has witnessed the fulfilment of signs which the Saviour gave to indicate to the last generation that He is even at the door, the lack of practical interest in the advent truths in the religious world is an evidence that the thought, "My Lord delayeth his coming," is in the hearts of very many; and often it rises in language

to the lips. The next step, which multitudes have taken, is the denial of that coming altogether. On the other hand, many who look for the second advent have so confused the events connected with it, and so encumbered their message with "lo here's" and "lo there's" that little encouragement can be drawn from their testimony. Yet so overwhelming are the evidences that the end is drawing near, that Christians who soberly and seriously look about them are constrained to ask as the *Christian Commonwealth* recently did in answering a correspondent, "Is it not manifest that we are rushing on to some unparalleled crisis, even taking the soberest view of temporal things?" We are glad whenever we see this important truth thoughtfully emphasized in the general religious press. The *British Weekly*, in the leading article a few weeks ago, said:—

Why do we hear so little of the great hope of the Church? Is it because we have been subdued by naturalism, and have ceased to believe in the flashing of the lightning from one end of heaven to the other, and the appearing of the sign of the Son of man? Or has the Church succumbed to narcotics, and ceased to feel her wounds? It is by the weakening of this hope, says Calvin, that Satan aims directly at the throat of the Church. Over against disappointments and weariness we set again the old assurance—Behold, He cometh with clouds; and we know not in what hour.

Finding the fixed times endure  
Of day and night which never brought  
Sounds of His coming chariot,  
Would'st lift through cloud-waste unexplored  
These eyes which said, "How long, O Lord?"

Yet "Surely I come quickly"—so  
He said, from life and death gone home  
Amen: even so, Lord Jesus, come.

Keeping this hope, the Church will be delivered from the alliances, compromises, and expedients that are her shame, and abide in the faith of her supernatural origin, life and triumph.

In his Presidential address at the recent Pastor's College Conference, Mr. Spurgeon said to his brethren in the ministry:—

I do not know how you are affected by it, brother: but a great many believe that it [Christ's coming] is near. The belief is gradually creeping in among our ministers, notwithstanding the theories of certain charlatans, who profess to know to five minutes when our Lord will come. But there are certain signs which tell me that He is not far off. When you see the farmer tearing down the gates and destroying the hedges, you say, "That old fellow's lease is up." Ah, yes, the devil is busy; he will do all the mischief he can to the Church. He had notice to quit a long while ago; he is now doing all in his power, because his time is short. Let us take courage.

The Lord is coming, and as the shortness of time increases the activity of the enemy, so it must have a weighty influence in shaping the testimony of the faithful stewards. The servant whom the Lord will bless when He cometh, will be found giving "meat in due season." The beloved disciple, dwelling upon the hope of being made like unto the Saviour "when He shall appear," says, "Every man



that hath this hope in him purifieth himself, even as he is pure." In the next verse he adds, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:2-4. He who knew no sin because He kept His Father's perfect law, can never allow His purity and righteousness to be imputed to one who knowingly refuses to "walk even as He walked." The work of purification required then, is but the obedience of faith. Hence it is said of the company gathered out just before the coming of the Son of man in the clouds (Rev. 14:14), "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24:45.

W. A. S.

#### RELIGIOUS INSTRUCTION.

THERE is something very significant in the attitude of Roman Catholics in England toward the question of religious instruction in the Board Schools, if the *Catholic Times* represents their position, as no doubt it does very generally.

It is well known that Roman Catholics object to the use of the Bible in its uncorrupted version, and unaccompanied by the interpretations of the church. In the State of Wisconsin they have only recently very consistently protested against this sort of teaching in schools which they are taxed to support, and the Supreme Court of the State has decided that the objection was based upon Constitutional grounds, and that it is the office of the Church alone, and not of the State, to impart religious teaching.

No one could imagine the Church of Rome protesting against the abstract principles involved in the question. Under the circumstances the objection was urged; but had it been the Douay version of the Bible, or Roman Catholic instruction that was being employed in the public schools, no opposition would have come from this quarter. It must be confessed, also, that many who call themselves Protestants act on the same narrow and selfish principle.

In England, however, the paper referred to says that, "poor and shallow" as it may be, "next to securing the faith of our own children, our efforts should be directed towards the maintaining of religious teaching in the elementary schools of the country." This interest is with a definite aim before it. "There never was a truer word," we are told, "than that the Church of England is 'doing our work.' It is true in a much wider sense than it is usually supposed to be true. The Ritualists, by setting up an anti-Church, no doubt persuade many to re-

main outside the fold; but, on the other hand, they are, in half the parishes of England, accustoming people to hear from the mouths of their legally-appointed teachers doctrines which are distinctly and avowedly Catholic."

The ultimate end in view is broadly hinted at in these lines: "Every year that passes sees a widening of the circle to which Catholic influences extend in this country. The day will certainly come when the true religion will be placed before the common people of England as it has not been placed before them since the time of Henry VIII." It is well known how the common people of England had religion placed before them before the days of Henry VIII.

In defending the teaching of religion in England by the State, Roman Catholics may suffer some temporary disadvantages, but they hope to see the ever-widening circle of influence yet making that religion the religion of Rome. In admitting the principle we are inviting and assuring just such an issue. This must ever be the consequence of shifting an obligation which can only rest upon the Church and the home, and making matters of conscience subject to the caprice of majorities.

We are not sure that the *Catholic Times* is greatly over sanguine; though it may not be under its proper name that Romanism is placed before the people as in the days before Henry VIII. It is only a question of continued growth on the one hand, and on the other continued failure to take a stand on truly Protestant grounds.

In Bohemia the Roman Church is the political power, and is increasing that power. One of the disabilities long suffered by Protestants is the compulsory payment in support of Romish schools. They have manfully struggled along under this burden, but during the last twenty years 150 schools established by the Reformed Churches have been given over through inability to maintain them. We say this is shameful; yet, if in any country the majority has a right to apply public funds to religious propagandism, the majority in Bohemia cannot be condemned on this count. The principle is wholly wrong, and whatever may be the religion being advanced by such methods, we may unhesitatingly pronounce it the wrong thing in the wrong place.

W. A. S.

THE focus of the prospective troubles and transformations in Europe (says an exchange) seems to be found on the throne of the great autocrat, the czar of all the Russias. The iron hand of this potentate is felt in Finland; Sweden is moved with fear and forebodings in regard to him; Turkey fears the foreclosure of the czar's mortgage on her territory; the eyes of all Europe are riveted upon

the operations of Russia in the Danubian provinces; and Sweden as well as Turkey looks to England to protect her from the encroachments of the czar; China is building strong fortifications on her northern frontier, in anticipation of an attack by Russia in that quarter; while forecasts of trouble on the line of Russia's march through Central Asia toward India, are always an active element of disturbance; and the vast empire of Russia itself seems about on the point of disruption and anarchy through the internal and ever-increasing power of nihilism. What combinations the next turn of the kaleidoscope will bring, who can tell?

## The Missionary.

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

#### WAITING.

I AM waiting for the dawning  
Of the bright and blessed day,  
When the darksome night of sorrow  
Shall have vanished far away;  
When forever with the Saviour,  
Far beyond the gloom of tears,  
I shall swell the songs of worship  
Through the everlasting years.

I am looking at the brightness—  
See, it shineth from afar—  
Of the clear and joyous beaming  
Of the "bright and morning star;"  
Through the dark gray mists of morning  
Do I see its glorious light;  
Soon shall flee the darkest shadow  
Of this sad and weary night.

I am waiting for the coming  
Of the Lord, who died for me;  
Oh! His words have filled my spirit,  
I will come again for thee."  
I can almost hear His footfall  
On the threshold of the door,  
And my heart, my heart is longing  
To be His for evermore.

—Selected.

#### ITALY AND SWITZERLAND.

In April, Bro. H. P. Holser left Basel for a visit to some of the friends of the cause in Northern Italy. At Turin, a city of 307,000 inhabitants, he met Bro. Geymet, who is working as a colporteur among the French and Italians. Many of the Roman Catholics rarely attend their own church, and so are comparatively free from its influence and that of the priest. It is to be hoped that fruit will be seen as the result of placing books and tracts in the hands of these people.

From Turin Bro. Holser went to Torre Pellice, one of the chief Waldensian towns, where he met with the church which had been raised up there. He spent several days with the brethren, holding meetings and visiting them at their homes. There are now about 30,000 Waldenses in the Waldensian Valleys, descendants of that people who so manfully resisted the aggressions of Rome centuries ago. Now, however, the Roman Catholics number more than half the population in some of the securest places and ancient strongholds of the Waldenses. On the whole, Bro. Holser says, the people live miserably, in some cases, the kitchen and dining room being in the stable, and the bed in the manger. Little attention is paid to cleanliness. Many are dwarfed and deformed. Like the old castles so prevalent in Europe, which are only ruins



of once powerful institutions, the Waldenses of to-day are but the sad reminders of a noble people long the stronghold and preservers of the truth. While there are unfavourable features, there are also encouraging ones. They accept the Scriptures, and are willing to hear them expounded. Simple in their diet and dress, and free from many of the evils of so-called civilized society, they are more easily reached by the truth than many people. Constant and faithful labour would, doubtless, lead many to accept the message of truth. Aided by money from England and other Protestant countries, the Waldenses are sending out missionaries to work for the evangelization of Italy.

In Geneva, Bro. Holser remained several days with the little company of our brethren, and enjoyed some good meetings. The meeting room—but a little way from the cathedral where Calvin preached—is sufficient to accommodate fifty or sixty, and meetings are held Friday evening and Sabbath forenoon, and Sabbath-school on Sabbath afternoon. Bro. Holser says: We are permitted to hear good news from other parts of our field. Several were baptized at the April quarterly meeting at Lausanna, and four at Basel. The colporteurs at work in France sell quite a large number of tracts and papers. We have evidence that the Lord is working, and we pray for wisdom to walk in His opening providences.

**GRAHAMSTOWN, SOUTH AFRICA.**

THE series of meetings which closed at Rokeby Park, March 9, created a general interest in the study of the Bible. The doctrines presented, though as old as the Bible, and some of them as old as creation, were new to many people in the neighbourhood.

As the evidences of the soon coming of Christ were considered, and the necessity of a preparation to meet Him, the Spirit of God impressed the truth upon hearts, and several persons embraced it, and are now rejoicing in the "blessed hope" of being among those who shall hail His coming with joy.

Our views of repentance and conversion were pronounced in exact harmony with the teachings of Wesley, and our congregations were nearly all Wesleyans. When the perpetuity of the law of God was presented, and it was shown that Christ never authorized the change of a single precept of the same, a still more critical study of the Bible followed.

The people at once concluded that, if the law is unchanged and unchangeable, then the fourth precept is binding upon us, and we are under obligation to keep the seventh day as the Sabbath. After searching in vain, with the help of ministers and commentaries, for a Divine sanction for Sunday-keeping, several families began to observe the seventh day. A Sabbath-school of twenty-six members was organized, and regular Sabbath services established.

In a recent issue of the *South African Methodist*, we are accused of tearing down churches, etc. The members of the Wesleyan Society at Rokeby were not asked to leave the church, but when, from the plain testimony of the Bible, they decided to turn away from the traditions of men, and keep the commandments of God, they were expelled from the society without a trial, with no opportunity of self-defence, and were forbidden to take any part henceforth in the religious services of the chapel.

Who, then, is responsible for the action of these conscientious brethren, in turning to the observance of the true Sabbath?—the Bible. Who is responsible for their expulsion from the church?—their pastor. I question whether the action of the pastor in this respect has a precedent in the colony. I also question whether the rules of the Wesleyan church will sustain his action. That men should be thus disfellowshipped from a Christian church, for no other reason than that they were keeping the commandments of God, and with no

effort to show them that they were mistaken in their *new views*, is indeed ominous!

When men take one step out of darkness toward the light they are always ready to take another. The subject of Christian baptism was considered in the light of Scripture, and those who had taken their stand on the commandments of God were now no less ready to follow this command and example of Christ; and twelve willing souls, therefore, followed their Lord in this solemn ordinance.

The work of God is onward in this field, though it meets with opposition; as the work of God has always done. The workers are of good courage, believing that the Lord will give success to His own cause, and that the truth will soon bear off the victory.

IRA J. HANKINS.

April 28, 1890.

**A WORD FROM AUSTRALIA.**

WE are glad of the evidences furnished by reports from this field that the cause of "present truth" is challenging the attention of sober-minded Christians in the Australian colonies. A note in the last number of the *Bible Echo* says:—

"As a people we have some evil things said of us—enough so that we shall undoubtedly escape the woe pronounced by the Saviour upon those of whom all men should speak well. It is therefore refreshing when some one candidly and voluntarily speaks of our work in a spirit of toleration. Such a notice appeared in the columns of the *Albury Banner*, of March 21, from the Melbourne correspondent of this journal, with whom we have not the pleasure of an acquaintance:—

"I am always glad to write a good word in favour of any movement which deserves commendation. In the list I place the Seventh-day Adventists. It is only a few years ago that this denomination commenced operations in Victoria, and now they have flourishing churches in various parts of Australia and New Zealand. They have a large publishing house in North Fitzroy, and issue a bi-monthly periodical containing 16 pages folio *without advertisements*. The Seventh-day Adventists, while holding some peculiar ideas, endeavour to make men and women better, and, what is more important, live themselves, or try to live, up to that standard. They are strict teetotallers; but there is no abusing the other side. They argue in a kind and fair spirit, which is decidedly refreshing after reading the intolerable trash that most total abstainers make use of. I do not agree with the Seventh-day Adventists in all things; but I am disposed to think that if their principles were generally adopted, the ideal millennium would soon be ushered in."

**NEW ZEALAND.**

In a communication dated at Palmerston, New Zealand, March 17, Bro. M. C. Israel writes to the *Bible Echo* (Melbourne):—

I went to Palmerston to assist Bro. Hare in his tent-meetings on February 13, and Bro. Daniells joined us on the 17th. We all laboured together until the 25th, when Bro. Hare left to visit the company at Gisborne, preparatory to attending the Conference which commences its session March 21. Our workers in Australia will be pleased to learn that he expects to join them after the Conference is over. We have been trying to impress upon the minds of the people the importance of *obedience* to the will of God. Hundreds admit the truthfulness of our positions, and have been liberal in their contributions. They also feel kindly toward our work; but they are very slow to take up the cross and walk in the advancing light. As we tried to reason of righteousness, temperance, and judgment to come, a small number have decided to obey; but the great majority are like Felix, and say in their heart, if not with their lips, "Go thy way for this time," it

is not convenient, exemplifying a complete lack of faith and trust in the promises of God; and answering the question of the Saviour when He said, "When the Son of man cometh, shall He find faith on the earth? Up to this date, twenty-four have signed the covenant. We have taken a hall (Bank Chambers) in which to hold Sabbath and other meetings. The last meeting in the tent for the season was held last night. There were over three hundred present. The tent was full, and many stood outside during the service. To-day we leave for Napier to attend the Conference; expect to return at its close to continue the work.

**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.

**LENGTH OF THE DAY OF THE LORD.**

1. WHAT is the character of the "day of the Lord"?

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress." Zeph. 1: 14, 15.

2. Under which of the seven seals does this time of wrath begin?

"And I beheld when he had opened the sixth seal." "For the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 12, 17.

3. What signs were to appear in the heavens under this seal?

"The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verses 12, 13.

4. What great events were these signs to precede?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; 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." Matt. 24: 29, 30.

5. Under which of the seven seals will the Lord come to earth?

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8: 1.

6. How is the wrath of the day of the Lord to be manifested?

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1.

7. Are the most of these plagues to be poured out before the Lord comes?

"And the sixth angel poured out his vial upon the great river Euphrates. . . . Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 12-15. It is evident from these scriptures that the "day of the Lord" begins before the actual coming of Christ in the clouds of heaven.

8. What great event will take place at His coming?

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

9. How long after the righteous will the wicked be raised to life?

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

10. When the wicked come up again on the earth, what will they be incited to do?



"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20:7, 8.

#### 11. What will then take place?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

#### 12. What is this lake of fire called?

"The lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

#### 13. To what are the present heavens and earth reserved?

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. Then when the fire from heaven destroys the wicked, the earth itself will also be burned.

#### 14. But will the day of the Lord reach to, and include, the burning of the earth?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." Verse 10. It is therefore plain that the phrase, "day of the Lord," refers to a time that begins before the coming of Christ, and extends a thousand years beyond, even till the time when the earth is renewed and given to the saints.—*Bible Readings for the Home Circle*.

## Interesting Items.

—Mr. Stanley's marriage will take place in Westminster Abbey on July 12.

—The Russian Government is going to forbid Jews to publish or edit political newspapers.

—The vermin pest continues, and 8,000 mice were killed in two stacks of wheat in East Kent.

—During the last year the population of Melbourne increased by 20,685, or 4.73 per cent.

—The period of professional study for medical students will be increased from four to five years.

—Four young children were recently stolen in London for begging purposes. Three, however, have been recovered.

—A brewery at Cincinnati has been destroyed by fire, caused by an electric wire. The loss is estimated at £50,000.

—A British miner turns out on an average 300 tons of coal in the course of a year; a French miner only 150 tons.

—Prince William of Saxe-Weimar is a bankrupt owing to his heavy losses at the gambling-hells in the South of France.

—Thirteen Russian Nihilists arrested in Paris were manufacturing explosions. Plots were directed against the Czar.

—George Francis Train has travelled round the world in sixty-seven days thirteen hours three minutes and three seconds.

—The Church of South African Synod, sitting at Pietermaritzburg, has ordered a translation of the Prayer Book into Zulu.

—Preparations have been made for a monster parade and demonstration in Hyde Park against the proposal to compensate the publicans.

—The missionaries of Calcutta are protesting against a new municipal bye-law, which is intended to put a stop to preaching in the public squares.

—A woman in Berlin stole a child aged two years, and then murdered another child in order to possess herself of its perambulator for the first child.

—In Italy the death penalty is practically abolished.

—The Hungarian Diet rejected by 219 against 80 votes the Bill introduced with the object restoring the rights of citizenship to Louis Kossuth.

—It is stated there are in England 1,500 genuine co-operative societies, with a membership of over 1,000,000, and which possess in share and loan capital fully £21,000,000.

—Prince and Princess Bismarck, when they visit England at the end of June, will be the guests of Lord Londonderry and Lord Rosebery. They will also visit the Queen at Balmoral.

—The Queen has conferred the dignity of a peerage of the United Kingdom upon Prince Albert Victor. The future heir to the throne is created Duke of Clarence and Avondale, and Earl of Athlone.

—An attempt has been made to upset the night mail train of the Midland Ireland Line near Claremorris. The gates of the railway crossing were placed on the rails, but fortunately the obstruction was discovered.

—The Russian Government has been petitioned to send soldiers to the Trans-Caucasus to stay the ravages of the grasshoppers, which now cover several thousand miles of country, and are causing a famine which may lead to the death of thousands of people.

—The Eiffel-Edison tower, proposed for the Chicago World's Fair, it is reported, will be about 1,500ft. high. Messrs. Eiffel and Thomas A. Edison are to unite in the enterprise, and a rumour has it that the latter is to place upon it a million multi-coloured incandescent lights.

—There is talk in France of utilizing water-courses as a railway motive power. It is proposed that the track shall be laid on an embankment in the middle of the current, and that the locomotives shall have two paddle-wheels dipping into the water and revolved by it.

—The number of wolves in Russia, according to official statements, is over 170,000. During the past year no fewer than 80,000 wolves were killed in the two provinces of Kasan and Vologda, and ten roubles were paid for each. As many as 203 persons were killed by wolves during the year.

—An Ocean Patrol is being suggested by the Americans, in view of the recent accidents to transatlantic liners. They propose to divide the steamer routes into eight squares, each patrolled continually by a vessel which would form a perpetual floating station, ready to help in case of disaster.

—The Duke Karl Theodor of Bavaria—"the Royal doctor"—has performed no less than fifty-three operations for cataract, and, in all, one hundred and seventy operations on the eye during his four months' stay at Meran. Patients come to him from all parts of Switzerland, Italy, and the Tyrol.

—It is many years since the fruit trees of Cheshire were so seriously affected by caterpillars. In the Kelsall district there will be little fruit of any description, the apple, pear, and gooseberry trees especially being affected. The disappointment among market gardeners is all the keener as there was a magnificent show of bloom.

—The Court physicians at Teheran, who advised the visit of the wife of the Shah of Persia to Vienna, were closely locked up at the time of her departure, and will not be liberated until she returns safely. If she die from any untoward results of the operation, or through any disaster of travel, they will promptly be put to death.

—The Queen's age has been exceeded by three only of her predecessors on the throne—George II., 77 years; George III., 82; and William IV., 72 years. On the 20th of next month Her Majesty will have reigned 53 years, a period exceeded by two only of the English monarchs—Henry III., 56 years, and George III., whose reign extended to nearly 60 years.

—The Established Church of Scotland has unanimously passed a resolution asking the Government to make a religious census next year.

—The *Vossische Zeitung* reports the sudden complete disappearance of seven acres of land on which were four houses, at Lubben, in Brandenburg. There appears at present to be nothing to account for this extraordinary subsidence. Happily no lives were lost, but some horses and cattle were killed.

—An Odessa Correspondent telegraphs: I learn from an official source that the Government is likely to put greater pressure on the Porte for the payment of the arrears of the war indemnity. It is significant that the semi-official Press is just now permitted much greater freedom of comment upon this question than has hitherto been the case.

—At Sofia last week Major Panitza was sentenced by the court-martial to be shot for having conspired against the lives of Prince Ferdinand, of Bulgaria, and his Ministers, and for having planned with foreign aid the overthrow of the Government. He was, however, recommended to mercy. Seven accomplices were sentenced to imprisonment for terms varying from three to nine years.

—President Carnot arrived last week at the frontier town of Belfort, which successfully resisted the siege of the Germans in the war. Over ten thousand people are said to have crossed from Alsace-Lorraine to welcome the President, who remarked, in reply to the Mayor's welcome, that it was with deep emotion he had entered a city whose history was engraved on the heart of every Frenchman.

—Further severe rainstorms have (says a despatch dated May 26) been experienced in Pennsylvania and Ohio, where the damage done is considerable. Many "washouts" have occurred in the vicinity of Pittsburg, delaying the railroad traffic. Johnstown is seriously flooded. At Lucas, Ohio, the lightning set fire to a business house, causing an explosion of fifty pounds of dynamite. Two persons were killed, and twenty-five others injured.

—Since the recent visit of the Italian Crown Prince the Press of South Russia has repeatedly expressed its satisfaction with the distinguished favour shown by the Imperial Government to the Heir to the Throne of Italy. It is believed that that Power is destined to play a great political rôle as a Mediterranean maritime Power, when present alliances no longer exist, and when Russia will be much nearer to the gates of Constantinople than at present.

—Intelligence received in Constantinople states that the village of Kayi, in Armenia, has been completely destroyed by an earthquake. Mineral springs spouted from the crevices made in the ground, and flooded the fields. There was fortunately no loss of life, as two days previously subterranean rumblings were heard, and cracks appeared in the ground, in consequence of which the Caimakan of the district ordered the inhabitants to leave the village.

—Mr. C. V. Boys, one of the professors of South Kensington, by means of his well-known quartz filaments, has produced a thermopile of almost incredible delicacy. By this remarkable apparatus he can render sensible the heat of a candle up to the distance of a mile and three-quarters, and by directing the minute disc of the instrument to the moon he has shown that the warmth received from its reflected light is equal to that given out by a candle at twenty-one feet distance.

—The little king of Spain has been relieved from the attendance of his nurse when he holds levees. He sits on the throne with his mother on a chair beside him, and he has been taught to bow gravely when dignitaries come up to do him homage. Occasionally infantine nature gets the upper hand, as happened the other day when the Archbishop of Toledo paid his respects. Pointing with his forefinger at this prelate, who is not exactly good-looking, his little Majesty exclaimed, amid general consternation, "Mamma! ugly man!"



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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, JUNE 5, 1890.

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"THE eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

THE *Bible Echo* for April 15, just received, presents its readers with a fine wood-cut of our Australian publishing house, recently erected in Melbourne. It is a commodious three-story building, and presents a fine appearance.

In his last address delivered in England, Dr. Pierson said: "I have not a bit of sympathy with the tendency that exists in America (I know very little about your country in this respect) to talk of the Roman Catholic Church as though there were no need for sending any missionaries to Papal countries."

In our Health and Temperance department, we print a letter which Mr. Alfred S. Dyer has sent to the Press from Peking. It is heart-rendering to think how, just as China is opening up to missionary effort so wonderfully, the enemy has so thoroughly fastened upon the country a blight which, in the minds of the people, must ever be connected with Western civilization, which also brings them the Gospel message.

THE *Christian* says: It is significant that the German Emperor in opening the Reichstag makes reference, among other matters, to the growing insubordination of the young, and to the necessity of strengthening paternal authority. Those who have spoken of "disobedience to parents" as among the "grievous things" predicted of "the last days," have been termed alarmists, but danger must be becoming notorious when the monarch of a great people has reasons for emphasizing it in addressing the national representatives.

THE rage for athleticism in Wales is so great that Rev. Cynddylan Jones, travelling secretary of the Bible Society, says that fifty persons would not assemble to hear a great preacher on Saturday afternoon in Cardiff, but fifteen thousand would readily pay 1s. each to witness a football match.

THE pilgrimages to Rome during the last four months have brought the Pope about £40,000. The French pilgrims took £8,000 to Leo XIII.; the different Italian ones £10,000, the American £12,000, the Austrian £4,150, and the last German pilgrimage £5,000. An income such as this, and the pompous audiences with diplomats and princes occasionally described in the newspapers, contrast strangely with the rôle of "the starving holy father in prison, who has not where to lay his head," a part which the Pope assumed from his predecessor, Pius IX.

It will be remembered that Pius IX. refused, as an insult, the annual income granted by the Government—as Leo XIII. has also done—preferring to appeal to the sympathies of his followers as one robbed and imprisoned. To keep up the prison myth, straws alleged to be from the prison cell were sold in Belgium for half a franc each. Photographs of the Pope behind prison bars were also sold. Nevertheless, he was possessed of considerable property at his death; and his secretary and evil genius, Cardinal Antonelli, who died two years before, left over a hundred million lire for his brothers and a daughter to wrangle about in the courts.

It seems that there is a tendency among the various Protestant societies to look too much to political parties for help in the battle against Romanism. Deliverance, however, never will arise from this quarter, for the simple reason that Parliaments are powerless to raise up the only standard that can stem the tide of error. The very Church which is "by law established"—and that law framed with the special purpose of keeping out Romanism—is the most full of Romanism today. A Christian cause cannot maintain its purity, which is its strength, when thrown into the field of politics. The recent experience of Protestants in Bohemia illustrates this.

WE remarked some time ago on the agitation which was going on in Bohemia in favour of commemorating in some way the work of John Huss. A report now says that some of the leading spirits seem to have been actuated mainly by political motives, and, as a consequence, the proposal to erect a statue to Huss gave rise to suspicion in circles where an agitation for freedom of worship would otherwise have been tolerated. The occasion has furnished the Jesuits with a ground on which to attack Protestant principles, apparently with the result that Romanism is more firmly established than ever in the country.

WHILE, as watchers for the Lord's return, the Word directs us to many signs of the times far from pleasing to contemplate in themselves, there are brighter evidences than are to be found in the moral condition of the world. The progress of the truth and light of God's Word in the earth constitutes one of the strongest evidences that the day of the Lord is right upon us. Looking outside of the work in civilized countries, it is nothing less

than the miraculous power of God that has opened up so many countries sitting in heathen darkness to the entrance of the Bible and the missionary. God is preparing the way for all to have the opportunity of hearing and receiving or rejecting the Gospel of His coming Kingdom. "And then shall the end come," says Christ.

At the anniversary meeting of the China Inland Mission—which reported an increase of ten mission stations during the year, and a considerable increase of *unpaid* native preachers—Dr. A. T. Pierson delivered an address, in which he said that those interested in Christian missions must get beyond mere enthusiasm, and face the hard facts as to the world's condition. There were, he said, 700 workers among China's 350 millions; about as many more for India's 400 millions; only 13 missionaries to Siam's 8 or 10 millions. Then think of the 90 millions in the Soudan region without a single evangelical witness; and the forty millions in the Central African lake districts, sitting in heathen darkness. He emphasized the necessity of greater sacrifice of self and of property.

It is said of Jesus, the Captain of our salvation, that He was made "perfect through suffering." This certainly does not refer to moral character; for there was no spot or blemish in Him. To what then does the perfection refer?—To His priesthood. Jesus could not be a perfect high priest till He knew by His own experience in mortal, sinful flesh, the infirmities of man and the temptations to which He was subject. So He was born of a woman, under the law, suffered in meeting temptations, and conquered through Divine strength. "Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He suffered being tempted, He is able to succour them that are tempted." Heb. 2:17, 18. And this principle obtained also in the Levitical dispensation. Men were made priests who could have compassion on the erring. Heb. 5:12. How great is the favour and compassion of God! The sufferings of the Son of God were all for us.—*Signs of the Times.*

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

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