

THE Present Truth

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

VOL. 6.

LONDON, THURSDAY, JUNE 19, 1890.

No. 13.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

THE BRIGHT SIDE.

COUNT up the joys and not the pains;
Think not of losses, but of gains;
Keep the clouds back; gaze at the sun;
Thus life will smoothly with you run.

Our gifts are more than all our blows,
And what is best we know God knows;
And He will send His blessings down,
Some veiled, but all will hide a crown.

If we could know the meaning grand
In tears that come by God's command,
Then sweetly should we take the cross,
And count as gain what seems a loss.

Only let us wait and pray,
When out of night will come the day,
And pearls long hid from human sight
Will crown our brows with holy light.
—Rev. C. D. Bradlee.

General Articles.

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

THE SERVICE OF LOVE.

BY MRS. E. G. WHITE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."

THOSE who are looking and waiting for the coming of Christ in the clouds of heaven, will purify their hearts. They will realize that they must make continual progress in the Divine life, that they must have a daily increasing faith, so as to be able to overcome.

We have no right to study our own pleasure and convenience; for we have been bought with a price, even with the life of the Son of God, therefore we should glorify God in our bodies, and in our spirits, which are His. Our Saviour has given to every man his work, and it is for each one to do his work to the

very best of his ability. It is not for us to overlook the duties that lie directly in our pathway; but in the fear and love of God we must take them up in order, and the blessing of God will abide upon us. You should let your light shine before those who are in darkness. How carefully we should walk before those who do not have a knowledge of the truth, that we may recommend it to them! Our work does not end in simply living an exemplary life in a passive way; we are to work aggressively, and follow up our work with prayer, that God may prosper our efforts. If we do this we shall be as lights in the world. We need living faith, that we may take God at His word; for there is a battle for every soul to fight and it must be fought manfully, or we shall never see the city of God. Lack of faith has been manifested by the professed people of God in every age, and even at the present time the same want of faith is apparent.

When God sought to lead the children of Israel out of the land of Egypt, they manifested lack of faith by fearing the result of leaving the bondage of Pharaoh. When they came up to the Red Sea, with mountains on either side, and the armies of their enemies in their rear, they forgot how God had wrought for them with mighty signs and wonders, and they allowed unbelief to control their minds. They began to accuse the Lord, and to blame Moses for bringing them out of Egypt into the wilderness; but God commanded them to go forward, and when their feet touched the waters in obedience to His word, the sea opened before them, and they passed through it on dry land. Our greatest need to-day is an increase of faith. We may be bound about by circumstances that make it seem impossible to advance, but if we do the best we can, the Lord will open the way before us.

The Lord does not propose to do that which we can do ourselves. He will educate us to do His work, and as we go forth to His service, He will work mightily with our efforts. God claims our talents, He requires that they shall be employed in His service. A portion of our substance is the Lord's, also, and if we render Him His just dues, He will recognize the offering and commend our course. He does not estimate the value of our

gifts to His cause by their amount in money, He looks upon our motives. It is the heart service that makes the gift valuable. When we fulfil our obligations in faith, we shall not rob God even in little things, but we shall bear every responsibility that He places upon us to His glory.

When the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift; but when she brought her two doves to the altar, they were received as an acceptable offering to the Lord. She could not offer the rare treasure that the wise men came to Bethlehem to lay before the Son of God; and yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made her offering sweet.

Every one who will do his best, to the utmost of his ability, will find that God will open ways before him. Every one who will put his talents out to the exchangers will find that they will increase. We should ever remember that Christ for our sake became poor, that we through His poverty might become rich, and in faith and love we should act well our part. Let us show by our actions that we believe that we are responsible to God for the best use of our talents. In return for His mercies and blessings, let us render to Him all He claims, and His favour will rest upon us.

I love Jesus, and I must plead with Him that I may have more of His Spirit. God is willing to bless us, and He wants us to have a part in His kingdom. As we go out to labour for souls, our hearts should go up to God in gratitude and love for His rich blessing which He has so bountifully bestowed upon us. Let us all make it a principle that we will serve God through all time. Let us not neglect secret prayer. Let us meditate much on the goodness of our God, and on that love that has been manifested toward us in the gift of Christ. In our association with one another in public or in private life, may we ever seek to breathe an influence that will tell on the side of truth. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Let us show by our works how much

we value the truth and the souls of our fellow-men. Let us be diligent, sincere, and faithful. Let us trade with the talents that God has bestowed upon us, and intrusted to us as His stewards, and if we work with disinterested, self-sacrificing effort, the Lord will bless us, and by and by we shall have a glorious reward, even eternal life.

JESUS AND THE SCRIPTURES.

FOLLOW Jesus in the days of His flesh. With what serious and tender respect does He constantly hold in His hands "the volume of the Book" to quote every part of it, and note its shortest verses. See how one word, one single word, whether of a psalm or of an historical book has for Him the authority of a law. Mark with what confident submission he receives *the whole Scriptures*, without ever contesting its sacred canon; for He knows that "salvation cometh of the Jews," and that, under the infallible providence of God, "to them were committed the oracles of God." Did I say, He receives them? From His childhood to the grave, and from His rising again from the grave to His disappearance in the clouds, what does He bear always about with Him in the desert, in the temple, in the synagogue? What does He continue to quote with His resuscitated voice, just as the heavens are about to exclaim, "Lift up your heads, ye everlasting doors, and the King of glory shall come in?" It is the Bible, ever the Bible; it is Moses, the Psalms, and the prophets: He quotes them, He explains them, but how? Why, verse by verse, and word by word.

In what alarming and melancholy contrast, after beholding all this, do we see those misguided men present themselves in our days, who dare to judge, contradict, cull and mutilate the Scriptures. Who does not tremble, after following with his eyes the Son of man as He commands the elements, stills the storms, and opens the graves, while, filled with so profound a respect for the sacred volume, He declares that He is one day to judge by that book the quick and the dead? Who does not shudder, whose heart does not bleed, when after observing this, we venture to step into a Rationalist academy and see the professor's chair occupied by a poor mortal, learned, miserable, a sinner, responsible, yet handling God's word irreverently; when we follow him as he goes through this deplorable task before a body of youths, destined to be the guides of a whole people—youths capable of doing so much good if guided to the heights of the faith, and so much mischief if tutored in disrespect for those Scriptures which they are one day to preach? With what peremptory decision do such men display the phantasmagoria of their hypotheses; they retrench, they add, they praise, they blame, and pity the simplicity which, reading the Bible as it was

read by Jesus Christ, like Him clings to every syllable, and never dreams of finding error in the Word of God! They pronounce on the intercalations and retrenchments that the Holy Scriptures must have undergone—intercalations and retrenchments never suspected by Jesus Christ; they lop off the chapters they do not understand, and point out blunders, ill-sustained or ill-concluded reasonings, prejudices, imprudences, and instances of vulgar ignorance.

May God forgive my being compelled to put this frightful dilemma into words, but the alternative is inevitable! Either Jesus Christ exaggerated and spoke incoherently when He quoted the Scriptures thus, or these rash, wretched men unwittingly blaspheme their Divine Majesty. It pains us to write these lines. God is our witness that we could have wished to recall, and then to efface them; but we venture to say, with profound feeling, that it is in obedience, it is in charity, that they have been penned. Alas! in a few short years both the doctors and the disciples will be laid in the tomb, they shall wither like the grass; but not one jot or tittle of that Divine book will then have passed away; and as certainly as the Bible is the truth, and that it has changed the face of the world, as certainly shall we see the Son come in the clouds of heaven, and judge, by His eternal Word, the secret thoughts of all men! . . . "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever. And this is the Word which by the gospel is preached unto you;" this is the Word which will judge us.—*L. Gaussen, D.D.*

THE JEWS AND JERUSALEM.

[We have received the following letter addressed to the editor of the *Hampshire Post*, but refused by that paper as, being a general newspaper, it could not enter upon controversial subjects. As it clearly states some important principles of truth we give it space in our columns:—]

Sir,—A week or two since you reported in the columns of the *Hampshire Post* the proceedings of an interesting meeting on behalf of the Jews. The object was worthy of such a report, but I could not help smiling at the expectations and arrangements of the Rev. Denovan concerning their future as a nation; he really expects that at a period not far distant they will all be back to Jerusalem, and England is the nation appointed for that object.

Well, sir, it reminded me of a late foreman of shipwrights in Her Majesty's Dockyard, who was the leader of a Bible class at a Nonconformist place of worship, and who was very zealous on that subject. He therefore predicted that the three-deck ships which the Government were building at that time, would be em-

ployed to convey the Jews to Palestine. What has been the result? The whole class of that line of ships, as battle ships, have been demolished, and not one of them ever conveyed the Jews to Jerusalem.

The fact is, if we attend to the declarations of Christ and His apostles, we shall find that it is a universal mistake ever to suppose that such an event can transpire concerning them. Christ distinctly declared that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21:24. And as a Christian gentleman, Col. Strange, remarked a few weeks before his death, when this text was mentioned, "Then there will be no time for such an event," and he was quite satisfied on the subject, though he had held hopes of a national return all his life.

In the twenty-fourth chapter of St. Matthew, we find Christ predicting the total destruction of Jerusalem, and declaring that the next great event would be His second advent. "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,"—not merely the Jews—"and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

The apostle Peter, who was the apostle to the Jews, never gives one remote hint or hope of such an event; and the apostle Paul makes several statements which bar all hopes of any national distinction being made in the Gospel dispensation. He declares that Jerusalem which now is, is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all—that is, all the saved. Gal. 4:25, 26. "For he is not a Jew which is one outwardly; but he is a Jew which is one inwardly, whose praise is not of men, but of God." Rom. 2:28, 29.

Neither Calvin nor Luther held any hopes of such an event, and Luther thought St. Paul was very much misunderstood in Romans 9th to 11th chapters. The prophets prophesied mostly under the captivity, and what they predicted was accomplished on their return, or has a typical allusion to the whole Israel of God, whether Jew or Gentile, when the New Jerusalem will be established in the new creation; when the present creation is delivered from the bondage of corruption after the purifying fires of the last days; then there shall be no more curse nor utter destruction, but the New Jerusalem shall be safely inhabited. The Rev. Denovan estimates there are 70,000 Jews in Jerusalem. I have never seen them estimated at more than 26,000. And does he remember that they had a sad loss of 5,000 of the

Jewish children last summer for want of water? Does he know that it is built upon its own heap of rubbish, sixty feet deep to the city of David? that the streets are described as dirty alleys? that the filth and stench is described as, in some parts, abominable? It must, therefore, pass into the crucible of the last fires before it is fit for any nation of importance. What is the use of taking them to a place "totally out of repair," as the young gentleman said when taken to view the ruins of Pompeii?

Neither Russia nor Turkey would be likely to compel England to strike such a bargain. They do not care enough for the Jews to do that; and it would take a vast number of ships or trains to convey seven million from all parts of the earth. The prophet Daniel declared that the Jews should be no more Messiah's people. Dan. 9:26, margin. Amos said that when the end was come, God would not again pass by them any more. Amos 8:2. Hosea declares, "All their wickedness is in Gilgal: for there I hated them; for the wickedness of their doings I will drive them out of Mine house, I will love them no more; all their princes are revolvers." Hosea 9:15.

It is thus useless to hold out any hopes of a national return that is barred by the Divine decree. Let them be converted to the faith and hope and love of the Gospel, and they will at length be abundantly satisfied with God's great goodness, and sing of His faithfulness in the *New Jerusalem*, when it shall be holy, and there shall no stranger pass through her any more.

Landport.

E. BREACH.

COME AND SEE.

WHEN the first of the seven seals was broken, that the servants of God might read from the unfolding scroll a record of the things that were soon to come to pass, John says that he heard one of the living beings before the throne saying with a voice like the noise of thunder, "Come and see."

In no dispensation does God do His work in a corner. He does not call His created intelligences to an examination of his plans and purposes with a voice so weak that but few, or none can hear it. But He sends forth the proclamation through heaven and earth.

His own voice once shook this solid globe, when He spoke His law in grandeur from Sinai. A strong angel with a loud voice challenges heaven and earth to produce a being that is worthy to open the book and to loose the seals thereof, except the Lamb that was slain. The living beings before God's throne, say to all with a voice of thunder, Come and see. Angels proclaim with a loud voice the everlasting gospel to every nation, tongue, and kindred on the face of the earth.

All this indicates that God's truth is not to be shut up in secrecy. It never has been, it never will be. And the closing

work is no exception to this rule. It is a world-wide message of mercy. It is to go with a loud voice. The truth courts publicity. It sends forth no challenges for controversy; but it invites all to come to the light and receive its benefits. It loudly calls upon all to come and see. Come and see in what period of this world's history our lot is cast. Come and see the perils and dangers that surround us. Come and see the purposes that God has to fulfil in the near future. Come and see the path of safety and salvation, and make haste to walk therein.

Parents come and see. Children come and see. Young and old, come and see. Professor, backslider, sinner, come and see. Thus the truth for this time, now calls upon all in thunder tones.

And this is but the prelude to a higher and more joyous note which shall be heard in a little while, from "a great multitude, as the voices of many waters, and as the voice of mighty thunderings, saying, Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:6, 7. U. S.

THE HOME OF THE SOUL.

"THINE eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:17.

There is a land where all our hopes are thronging,—

A land for ever free from care and ills,—
Beyond the radiant glow of day's glad morning,
And far beyond the purple evening hills,—

Where tempests come not, but a spring supernal,
Where sadness falls not, nor the mourner's tears;

But joy and gladness, in their reign eternal,
Are bounded not by sorrow's fleeting years.

From beds of sickness, or where friends are dying,
Our faith looks up where death can come no more;

And, like sad exiles for the home-land sighing,
Lift longing eyes to heaven's far-off shore.

The way is long, but in a pleasant dreaming
We catch the shining of the jasper wall;
And the great tree of life we see in seeming,
As o'er life's shining stream its branches fall.

We catch the gleaming of its crystal waters;
We see its waves pour softly 'neath the throne;
And on its banks earth's ransomed sons and daughters

I see, and love, and know as I am known.

And golden streets reflect the matchless glory,
And many mansions lift their heights to heaven,
And angel harpings tell the wondrous story:
Jehovah reconciled and man forgiven.

Still is each day succeeded by its morrow;
The river floweth onward to the sea;
But from my faith a wondrous joy I borrow,
In dreaming of the gladness soon to be.

L. D. SANTEE.

A CHEERFUL RELIGION.

CHARITY Christianity, the true, genuine Christianity, is a cheerful religion, and any professor of Christianity who is gloomy or long-faced is not a real Christian, or else he does not understand the real value of what he has got. I do not mean that Christians should be light and trivial in actions or character. Life is solemn and earnest, and a thoughtful

person cannot regard it otherwise. But there are professors who repel people by their gloomy faces and doleful words.

No Christian should ever be unhappy. That is a broad statement, but I am willing to abide by it. A Christian is one who has given himself to Christ. God is his Father—all-wise and all-powerful; all the universe is at His command. The Christian's Father is both able and willing to do all for His loving, loyal child that He sees is for his good. What, then, have Christians to worry about? Why should they not be always happy and cheerful and contented? Isn't it our duty to recommend our faith and hope by our cheerful, happy faces? The promises—can't we trust them? Who made them?—The infinite God; He who is truth; He who never forgets, and who has worlds at His command. He says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

No need, then, to worry about our food. He has said, "Do well and trust." He has also said, "Ask, and it shall be given you." And then He taught us to pray, "Give us this day our daily bread."

We are safe, then, on that point; He who feeds the birds of the air, who sustained His prophets in times of famine, will see to it that His children who trust Him shall not suffer.

Again He has said, "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

There, don't you see He calls Himself your Father, says He knows you have need of food and clothing, and if you seek first His will, you shall have all necessities? He does not say we should sit down and wait to have ourselves clothed and fed. In fact, industry is commanded, but it is to be secondary to "laying up treasure in heaven," and to be prosecuted with faith in God, who can prosper if He will.

But there is another thought: I said Christians should *always* be happy. Can we be happy in affliction,—amidst sickness, suffering, losses, and death?—Yes, even so. Has He not said, "Cast thy burden on the Lord, and He will sustain thee?" Did you ever test this promise and find it a failure? What is a burden?—All that troubles us. Cast it on Him, He will remove it, or carry so great a share of it, and so soothe us by His presence, that we shall forget it, and sing—

"Whatever is, is for the best,
Because our Father rules.
And if in wisdom He sees fit,
Both faith and patience schools."

Yes, there's no doubt ours should be a

cheerful religion, but remember the freedom from care, the happiness, the contentment, the exaltation in sorrow, come only to those who can say with Job, "Though He slay me, yet will I trust in Him." F. A. REYNOLDS.

THE HOPE OF THE RESURRECTION.

WHEN death enters the family circle, and snatches from our embrace our loved ones, and they are borne away and laid in the silent grave, our hearts are torn with anguish; we weep, and ask, "Is this the end"? No answer from the tomb; all is silent there. But there comes a voice adown the ages, from holy men who spake as they were moved by the Holy Ghost.

Job says: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Chap. 19:25-27.

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

Ezekiel says: "Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Chap. 37:12-15.

The great apostle to the Gentiles tells us that Christ is risen, and become the first-fruits of them that slept. These quotations give no uncertain sound. They are the voice of God to us. Faith grasps them. We believe, and our hearts are comforted, while we look forward with longing to the time when "death and the grave shall divide us no more."

M. C. CYPHERS.

NOBLE IS THAT NOBLE DOES.

OF the pitiful shifts to which pride puts its captives, it is difficult to say whether it is worse for a lowly-born man to be ashamed of his humble birth, or for a nobly-born man to taunt him with it. Those who from a low station rise to eminence are worthy of the most honour, if their moral and spiritual faculties rise with the physical.

The Countess Redfern, a lady of great attainments, was the daughter and heiress of a wealthy Hamburg merchant. Upon her marriage to Count Redfern, Lord High Chamberlain of the Emperor of Germany,

when caste prejudice exerted absolute control over the court, she was presented to Frederick William IV., and he, never willing to miss a chance of saying a smart thing, regardless of any pain he might inflict on others, said to her, "Ah, Countess Redfern, by the way, tell me what your father dealt in!" The countess drew herself up to the full height of her splendid figure from the reverential attitude she had hitherto assumed, and answered, "My father, your Majesty, dealt in integrity and intelligence." A splendid answer, as the king afterwards confessed, and noble merchandise, whether dealt in by patrician or plebeian hands.

Amid the sometimes irksome tasks of every-day life, let us, as God's children, remember that nothing degrades us but what is evil; and laying aside fine airs, let us do noble deeds, "willing to fill a little space if God be glorified."

"Better not be
Than not be noble."

For it is those who are taken up with great ideas who best perform small duties; and if our constraining motive be the love of Christ, that will ennoble even the otherwise most menial act, lighting it up with the glory of Jesus.—*Sword and Trowel.*

MID-WEEK.

AS I was conversing with a German lady on the subject of the Sabbath, she admitted that the commandment requires the seventh day, but raised the question, as is common with others, How can we tell which is the seventh day? I replied that Germans certainly ought to be able to answer that question; for they give names to each day of the week similar to the names we give them in English, so that they have the sun's day, the moon's day, etc., calling each one a day, except Wednesday, which they call, not Woden's day, but *mit-woche*, equivalent to mid-week. Now if Wednesday is the middle day of a week of seven days, it is not a hard task to count from it back to the first, Sunday, or forward to the seventh, Saturday. The Germans have driven a stake here which it is difficult for after considerations and modern inventions to remove.

R. F. COTTRELL.

THE REDEEMER'S TEARS.

THEY signify how very intent He is to save souls, and how gladly He would save thine if yet thou wilt accept of mercy while it may be had. For if He weep over them that will not be saved, from the same love that is the spring of these tears would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glory in them that are saved? There His love is disappointed and vexed, crossed in its gracious intendment; but

here, having compassed it, how will He joy over thee with singing, and rest in His love! And thou also, instead of being involved in a like ruin with the unreconciled sinners of the old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in eternal glory.—*John Howe.*

WOUNDING CHRIST.

OUR Lord was often sorely wounded in the house of His friends. What a cruel stab one of them gave Him in the court-yard of Pilate! What a cowardly desertion when that very group from the upper chamber all forsook Him and fled! We wound our Master whenever we break His commandments, and when we bring reproach upon the name of Christian before the world. The closer we get to Christ in our profession, the more cruel is the stab we give Him when we sin. Many a man kisses his Master in the prayer-meeting, and kisses Him at the communion-table, and then by shameful conduct, or cowardly neglect of duty, betrays Him to His enemies! It is a glorious honour and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility.—*Dr. T. L. Cuyler.*

TREATING INJURIES.

A MAN strikes me with a sword, and inflicts a wound. Suppose instead of binding up the wound I am showing it to everybody, and after it has been bound up I am taking off the bandage continually and examining the depth of the wound and causing it to fester, till my limb becomes greatly inflamed, and my general health is materially affected, is there a person in the world that would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!

SOME people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—*Alphonse Karr.*

REAL difficulties are the best cure for imaginary ones, because heaven helps us in the real ones and makes us ashamed of the others.

RELIGION is the best armour a man can have, but it is the worst cloak.—*Bunyan.*

NO MAN shall ever come to heaven himself who has not sent his heart thither before him.

WHAT God decrees, child of His love,
Take patiently. Though it may prove
The storm that wrecks thy treasure here,
Be comforted: Thou need'st not fear
What pleases God. —*Gerhardt.*

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.

IT NEVER PAYS.

It never pays to fret and growl
When fortune seems our foe;
The better bred will look ahead
And strike the braver blow.
For luck is work,
And those who shirk
Should not lament their doom,
But yield the play,
And clear the way,
That better men have room.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheapest bought with pain.
An humble lot,
A cosy cot,
Have tempted even kings;
For station high,
That wealth will buy,
Not oft contentment brings.

It never pays!—a blunt refrain
Well worthy of a song,
For age and youth must learn the truth
That nothing pays that's wrong.
The good and pure
Alone are sure
To bring prolonged success;
While what is right
In heaven's sight
Is always sure to bless. —Anon.

THE IDEAL HOUSEHOLD.

IN Scripture, the unit is not the individual, but the household. Adam stood for the race in Eden; Noah's family went into the ark for his sake; Lot's household was warned of the coming ruin; Abraham was called as the head of an elect family; children were recognized and sealed as in covenant, before they could understand any moral duties or relations. God has always loved the children for the fathers' sakes, and visited the iniquities of the fathers upon the children. The family is organically a unit.

The Word of God emphasizes the household. It is the basis of church and of State, and the foretaste of heaven. It behoves us to ask carefully, What are the conditions of an ideal family relation, toward which we should direct our aims and our efforts? We answer,—

AUTHORITY.

First of all, in every true household there must be authority. Gen. 18:19: "I know him, that he will command his children and his household after him," etc. Let us not be afraid of that strong word "command." There is no basis of family life where there is no authority on the one hand and obedience on the other. Children need law, not simply advice or counsel or even example. It may be well often to show them the reason that underlies a command, and the reasonableness of authority; but it is sometimes quite as well not to assign a reason, in order that the habit of an

implicit, immediate, and unquestioning submission may be formed.

The importance of such authority appears mainly in the fact that it is the natural condition of a supernatural work in the hearts of our children. The habit of implicit obedience prepares the child to submit to God. If he has been wont to yield a prompt and unquestioning submission to the earthly father, when he becomes conscious of a Heavenly Father who demands his obedience, it becomes easy and natural to transfer his habitual submission to Him. What assurance have we that our children will obey God, if they have not been taught, and, if necessary, compelled to obey us?

UNITY.

We should cultivate family unity. There is a unity in evil that comes without culture. (See Jer. 7:18.) When idolatry found its way into the families of Judah, the Ishtar or "Easter" cakes were made for Astarte, and all helped in their way. The children gathered wood, the fathers kindled the fire, and the women kneaded the dough. If we are to have unity in good things, however, it must be cultivated.

There ought to be a distinct and definite plan in our household life—a noble standard set up, around which all our family forces should be rallied. From the beginning, common principles should be cherished, and common habits formed; and it should be a grave matter which is allowed to invade our unity. He who introduces the first dividing element, the first centripetal force, into the household, takes a grave responsibility, and risks not only damage to the family life, but Divine correction to himself. To separate one's self from the church to which the family go; to marry into the family with whom there can be no sympathy and fellowship; to deliberately seek amusements known to be obnoxious to the family tastes and principles, is an unenviable responsibility, and may be the entering wedge that splits the household in twain.

SYMPATHY.

There should be an intimate family sympathy. It is a great mistake for parents and children to hold each other at arm's length—to associate only formally and occasionally. An occasional unbending on the part of the parent, becoming a child among children, indulging in childish sports and even romps, getting down to their level, if rightly controlled, will draw children toward the parents in tenderest love and sympathy. I know a noble man, who, as a father, goes off with his boys camping out on the mountains. There is between father and sons the fullest freedom, the most sympathetic relations; yet every look and word and act on their part exhibits the deepest filial reverence. So among the members of the family: there may and should be such sympathy that no word will be more suggestive of intimate and loving

fellowship than "brother" and "sister." How much can be done in these directions by the simple habit of consulting each other's temperament, taste, and preference in all matters of family life!

PRIVACY.

There is an important condition of true household life that we may call privacy. Every family has a right to a certain reticacy, which strangers, and even friends, should not disregard. There is a freedom of intercourse between members of one household which may be prevented, if not destroyed, by the frequent presence of outsiders. There ought to be hours and times when visits are an intrusion. Yet there are some families that are never alone; and some visitors are so constant that family life loses all its freedom and privacy.

One of the worst results of such invasion of family life is, that misunderstandings and misrepresentations often are promoted. A husband and wife learn to understand each other; so do parents and children. A stranger may easily misconceive the spirit in which something is said or done, and carry the misconception to others, construing authority into severity, rebuke into petulance, pleasantry into discourtesy, or firmness into harshness.

Again, this intrusion of strangers brings notions into the family which are out of harmony with the teachings and laws of the parent; notions of fashion and dress, of amusement and society, and even of religion. I know a prudent and far-seeing mother who would never allow her daughters to sleep under any roof but that of home, because of the fact that she could not be responsible for what they would learn in other homes. And yet, consider how some families, especially ministers' families, are invaded and intruded upon at all hours and seasons by outsiders, till in some cases all privacy is at an end. (See Neh. 13:24.)

COURTESY.

An ideal household will be marked by family courtesy, or politeness in little things. Family freedom may become license. An inconsiderate selfishness sometimes displaces all practical regard for others' enjoyment or even improvement. Nothing promotes household harmony more than a delicate consideration for other members, their physical weaknesses, intellectual tastes, infirmities of disposition, moral preferences and principles. Children should be taught not to beat their drums or blow their whistles in sensitive ears; not to romp on the stairs and bang the doors, to the distraction of a mother whose nerves are already overstrung and overtaxed. There is no reason why any child should be allowed to pursue his pleasures to the discomfort of everybody else. I have known a young man to sit and smoke in the common sitting-room, and compel everybody else to "smoke" involuntarily or leave the room; or practice on a

fiddle till he drove sensitive ears nearly distracted.

PIETY.

Last of all, yet first of all, we need family piety, *i.e.*, a household recognition of God,—not simply children taught to pray, but habitual gatherings of “the church that is in the house,” in recognition of God, and for His worship. The simple “grace” at meals, is the family thanking God for providential mercies.

The family Bible, the family praise and prayer, the family conversations about God and the soul, the family recitations of Scripture, . . . cannot be displaced properly by any personal, individual spiritual culture. Here is the covenant bond acknowledged and daily ratified.

Wonderful indeed is its power! Children grow up accustomed to associate every meal with devout acknowledgments of God's goodness; they see every day begin and end with the Bible and prayer; they unconsciously breathe an atmosphere of family religion, and are often influenced by it before they are aware. Nothing is more moulding, said Arnold, in a school, than the *esprit de corps*, or, more properly, the prevailing tone and sentiment which may have no formal expression. And so in the household, it is the waters of Shiloah that go softly which carry healing; not so much any one thing said, taught, or done, as the invisible, inaudible, insensible something, which is like the manhood of Chatham, finer than anything he ever said. We need God in the family, worshipped, recognized, loved, served; and more will come out of our families to love and serve Him.—*Rev. Arthur T. Pierson, D.D.*

GRACE DARLING.

KNOWLEDGE and position may be acquired—and are acquired by all who possess them—by the exercise of patience and diligence, but the bravest of men and women are those who become such without any desire for fame, or intention to perform a noble action. Such was the case with Grace Darling, who was suddenly made famous by one of the noblest of deeds, and who was astonished at the noise which her exploit occasioned.

Grace Darling was only about twenty-seven years of age when she died, on October 20, 1842, and it was four years before, on the 6th of September, during a fearful storm, that the “Forfarshire,” steamer, bound from Hull to Dundee, struck on one of the smaller islands, if such it could be called, of the Farne group, which lies off the coast of Northumberland. Her father was keeper of the lighthouse on the Longstone, one of the Farne islands, living there alone with his wife and daughter. Grace had been brought up carefully, and given a fair education. She was described as “remarkable for a retiring and somewhat reserved disposition, gentle in aspect, and mild and benevolent in character;

of a fair complexion and comely countenance, with nothing masculine in her appearance.”

It was early in the morning when the ship struck, and before long the vessel had parted in two. Some of the passengers and crew perished in attempting to enter one of the boats, and when daylight broke it was soon seen in what a terrible position the others were placed. Darling herself, accustomed as he was to danger, dared not make any attempt to rescue them, and those on the main land felt the same reluctance to meet what appeared certain death. From the lighthouse the poor creatures clinging to the wreck could easily be distinguished, and Grace Darling entreated her father to let her go with him in an attempt to save them. At last he yielded, and the mother helped to launch the boat, remaining behind, we can imagine, in agony lest her loved ones should never return. The mile between the lighthouse and the steamer was eventually passed, though every moment the waves threatened to engulf them. There were but nine survivors left, and these were got to the lighthouse in safety, where they were ministered to by the Darlings for the two days they were imprisoned there by the severity of the storm.

As soon as the knowledge of Grace Darling's bravery was known, the whole kingdom was stirred with admiration and she became the recipient of many marks of favour. Testimonials were presented to her, both in the form of money and things more durable; the Shipwreck Institution awarded her its silver medal; the Duke of Northumberland invited her to Alnwick Castle, presenting her with a gold watch, and the Longstone lighthouse became a centre of attraction, to both the curious and those who wished to pay a tribute to one so brave as she had proved herself. She had many offers of marriage, and others which would have made her rich, but she refused all of them. Sad to relate, the seeds of consumption soon showed themselves, and she died of that fell disease at the time we have named. Over her grave in Bamborough churchyard stands a monument erected by subscription, and it is yet visited by many tourists who come to see the scene of her exploit.—*Cassell's Saturday Journal.*

LEPROSY is a scourge which weighs heavily upon thousands of people in Russia. By degrees efforts are being made to study the disease and alleviate the sufferings of its victims. A syndicate of noblemen has been formed at Dorpat in Livonia, with the object of devising means for the isolation of lepers in the Russo-Baltic provinces. The large property holders of Livonia have placed at disposal two farms, one in Rennal and one in Stackeln, where hospitals will be erected, one for incurable, the other for curable cases.

Health and Temperance.

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

HEALTH.

Oh! who can speak the vigorous joys of health,
Unclogged the body, unobscured the mind?
The morning rises gay, with pleasing stealth,
The temperate evening falls serene and kind,
In health the wiser brutes true gladness find.
See! how the younglings frisk along the meads
As May comes on, and wakes the balmy wind:
Rampant with life, their joy all joy exceeds:
Yet what but high-strung health this dancing
pleasure breeds!

I care not Fortune what you me deny:
You cannot rob me of free nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shows her brightening
face;
You cannot bar my constant feet to trace
The woods and lawns, by living stream at eve:
Let health my nerves and finer fibres brace,
And I their toys to the great children leave:
Of fancy, reason, virtue, naught can me bereave.
—James Thomson.

THE VALUE OF SLEEP.

FEW realize the important part sleep plays in all the affairs of life. It soothes the afflicted, rests the weary, and heals the sick. How different the world looks after a good night's slumber! At night, tired, fretful, discouraged, the morning dawns in hope and cheer, if sleep pressed tenderly our eyelids. But many disregarding all this, never seek repose, but wait for repose to seek them,—even urge them to much needed rest. Sleep is so precious a thing it must sometimes be wooed ere it is won, especially if it has often been rejected. Many never realize its value until they have sought for it in vain. Robert Collyer, in “Talks to Young Men,” speaks forcibly of the value of sleep, and from his well chosen remarks on this subject we select the following:—

“Now let me draw a few simple lessons from this truth I have tried to open. You, young men, must remember that one grand factor in your well-being, and your well-doing, will lie in a good sound sleep. You may think it does not matter; take my word for it—the word of a man who has had to walk through life's rugged ways to his threescore years and three—that it does matter a great deal.

“Your sleep is the hidden treasure of your youth to-day, and to-morrow it will be the margin you will have to draw on for your old age. Do you think you can racket round into the small hours, snatch a brief repose, and then be just as good as ever to hold and bind? It is not true. Many a young man sells his birthright in this way, and cannot have it back again, though he seek it with many tears. Take your honest eight hours sleep, if you may; there is life in it, and grace. It is one of the good Angels which will save you from the temptation to drink, give you an even mind, brighten all your powers, and do many things for you no other power can do.

“So when you get farther on, and are in the thick of the world's business, do

not forget what virtue lies in this good habit. You may make more money by sitting up nights, but the chances are you will not keep it; carve out a good business, and then have to quit; or grow eminent in your profession and then break down. Good-fortune turns greatly on good habits, and this is one of the best. We can go just so far, and then we have to fall back on nature and on God for new power. But if we say, 'I will work double tides,' and so get fevered and out of true with the true laws of success in life then the day comes when our power turns to something like paralysis.

"Your true business or professional man is the man who rises well rested, with a cool clear brain, and steady nerve—the man who can shake off business after business hours, go to sleep like a yearling child, and rise like the sun, rejoicing as a strong man to run a race. . . . And it is a great mistake in good men to say this is a shameful waste of time, when it may be, and so often is, the best possible use of time; or that we should be at our work or our prayers while still we need this on which the worth of the work or the prayer is to turn. I say that to sleep one hour more in such a case is better than either to labour or to pray, and may bring us nearer both to God and man."—*Selected*

THE CASE AGAINST COMPENSATION.

THE proposal to compensate the publican whose license is not renewed, thus creating a vested interest in the holding of a license, has drawn upon itself the opposition of the great body of temperance workers, irrespective of the party politics. The *Contemporary Review* for June devotes considerable space to the question. In the course of an article on the subject, Cardinal Manning says:—

"The profits of a public-house are notoriously so large that a year's trade is a disproportioned remuneration both on money spent and on toil involved. In this sense a license is of the nature of a monopoly, and gives to a publican an exclusive right in the midst of his neighbours to make for a year a great profit in the sale of intoxicating drink. He has no right to compensation because he cannot obtain the profit and the monopoly of another year."

Mr. W. S. Caine, M.P., arguing on the same line, writes:—

"No compensation ought ever to be given for the extinction of a privileged monopoly, for which nothing has been paid to the State granting it, simply because the monopoly has changed hands, and money has passed between successive monopolists. A monopoly in its very nature bars all claims for compensation. It already confers what is equivalent to compensation in the advantage given by the monopoly. This particular monopoly is granted for a strictly limited period of time. If the monopolist makes money during that period, he has received his

compensation. If he has lost money, where is his claim?"

Mr. Caine refers to a few cases which show how the artificial values have been created from which it is proposed to buy the publicans out. Four or five years ago, a gin palace was built opposite the entrance gates of one of the great steamship docks in Liverpool for £8,000. The application for a license was opposed by every shipowner using the dock, and every stevedore and master porter employing labour therein. Yet the license was granted! "The owner of the gin palace was worth £8,000 as he ate his breakfast; he sat down to his tea worth £20,000, having refused that sum from a big brewer for his house plus a twelve months' license and the speculative chance of renewal." Again, "Sir Andrew Walker, of Liverpool, has for forty years been slowly amassing 250 public-houses in and about that city. I doubt if they have cost him £500,000 all told. He has just sold them to a company for £2,000,000, and the prospectus declares that the wholesale and retail profit of his business has been over £200,000 a year for some years past. This gentleman has had 250 licensed monopolies, out of which he has realized a princely fortune, and which he has sold to a sanguine public, greedy of high rates of interest, for an enormous sum. If I had attempted to make money out of drink without these licenses, I should have been sent to prison."

FRESH AIR.

FRESH air is an element upon which everybody professes to set a high value; yet we frequently meet with people who, by dint of green-baizing the doors, sand-bagging the windows, stuffing up unused chimneys, pertinaciously closing the windows of a railway-carriage during a two hours' journey in July, and other similar expedients, endeavour to exclude the pure breath of heaven as they would so much choke-damp or sewage fumes. In these days of scientific progress it is surprising that so much ignorance exists on the subject of ventilation; for, while the terms "oxygen" and "carbolic acid" are familiar to anybody, most of us are still in the dark as to the best means to be adopted for securing the one and getting rid of the other. Those who take so much trouble in stopping up every crevice, to prevent, as they say, the ingress of "draughts," never dream that they are at the same time taking precautions against the escape of poisonous gases, the inhalation of which must ultimately produce a train of disorders, the mere catalogue of which would fill a page of a large-sized medical treatise. Ventilation, as it is understood by such persons, includes amongst its happy effects, cold in the head, sore throat, tooth-ache, and tic-doloreaux, all of which may certainly be produced by draughts; but this is not ventilation. Much of this misconception is due to the ignorance of

builders, who appear to think that ventilation is altogether out of their line, and consequently make no provision for it. In large public buildings—as schools, churches, and clubs—some attempt is usually made to keep the contained air pure; but in ordinary dwelling-houses there is nothing for it but to open the windows, at the risk of entailing upon delicate or non-acclimatized inmates the painful disorders just alluded to.—*Science for All.*

SPECIFICS FOR ALCOHOLISM.

A SPECIALLY appointed committee for the purpose of examining the various nostrums sold as specifics for the cure of inebriety, has just presented its report to the American association for the study of that disorder. It appears that the constitution of more than fifty of these compounds was inquired into, and that they were found to contain from 6 to 44.3 per cent. of alcohol. A "Scotch oats' essence," sold as specially useful for the cure of intemperate habits, "besides containing 35 per cent. of alcohol, carried a grain of morphia to every four ounces." The manufacturers of these insidious confections evidently work on the homœopathic principle of "like cures like." But whether "like" is likely to cure its "like" or not we cannot help smiling at the ingenuity, not to say audacity, of the method by which the astute drug merchant endeavours to obtain a ready sale for his commodity. "Scotch oats' essence" has, no doubt, an excellent reputation as an anti-alcohol specific amongst those drunkards who resort to it in order to stimulate their courage to resist the craving for ale or "brandy and soda."—*Medical Press.*

"WARNING TO LIQUOR DEALERS."

THE following from the *Louisville Courier-Journal* is, as headed in the paper from which it was clipped, not only a "warning to Liquor Dealers," but is a warning to all. It would be a good thing for temperance we presume if all liquor dealers were compelled to test their poisonous beverages to the full before ruining others with them. Here is the item:—

"Grafton, West Virginia.—Elihu C. Moore, a prominent merchant and liquor dealer of Huttonville, Randolph County, poisoned himself, and died in great agony to-day. Moore had a large quantity of cheap wine which he dosed with dyes to make it resemble whisky. Before selling it he determined to drink some himself, to ascertain the effect. The poison in the dyes killed him in a few hours."—*Signs of the Times.*

A TEMPERANCE editor, of Lincoln, Nebraska, recently found a coffin on his doorstep, placed there by the liquor men to indicate his fate if he continued to "persecute" them; whereupon the editor sold the coffin for seven dollars, and presented the money to the W. C. T. U.

THE PRESENT TRUTH.

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

LONDON, JUNE 19, 1890.

THE SANCTUARY AND ITS SERVICE.

THE TIME.

WE have already learned that the seventy weeks, or four hundred and ninety years, constituted the first part of the twenty-three hundred years, and hence the conclusion is inevitable, that if we can ascertain the point where the seventy weeks began we shall then have determined the beginning of the entire period. Upon this point we have decisive testimony. After informing the prophet that seventy weeks or four hundred and ninety years were to be cut off upon his people, the angel proceeds to tell where this long period of which the vision speaks began. "Know therefore," says the angel, "and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. 9:25. Two important facts are stated in this verse. The beginning of the period is declared to be at "the going forth of the commandment to restore and to build Jerusalem," which commandment we will presently notice. And, secondly, sixty-nine of the seventy weeks were to reach to the Messiah the Prince. The beginning, therefore, of the seventy weeks must be located at such a date as will bring the close of sixty-nine of those weeks to the appearance of the Messiah the Prince. Now can we find a commandment going forth at such a time as is thus required? Let us see!

Turning to the book of Ezra we find three decrees. The first of these was given by Cyrus (Ezra 1:1-4), B.C. 536, and related to the building of the house of God. The second was given by Darius, B.C. 519, and it permitted the Jews to resume the work which had been hindered by their enemies. Eze. 6:6-12. The third was issued by Artaxerxes Longimanus to Ezra, B.C. 457. Ezra 7:11-26. It need only be said that the first two of these decrees were too limited in their provisions to constitute either of them "the commandment to restore and to build Jerusalem." The first one pertained merely to the temple at Jerusalem (Ezra 1:1, 2), and the second, given seventeen years later, was but a reaffirmation of the first. We can at once dismiss these from our consideration as being the command to restore and build, from the simple fact that they were given too early to meet the requirements of the prophecy; for we

must bear in mind that from the going forth of the commandment, sixty-nine of the seventy weeks were to reach to the Messiah the Prince; but the latest of the two decrees noticed was more than fifty years too early to meet this specification.

The decree of Artaxerxes, however, meets the demands of the prophecy in every particular. The decrees of Cyrus and Darius were preliminary to this one, and the three taken conjointly constitute a complete decree. Thus we read: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra 6:14. The reader will notice that these three decrees are called "the commandment [singular number] of Cyrus and Darius, and Artaxerxes, king of Persia."

From a careful reading of the seventh chapter of Ezra it will at once be seen that the last of these three decrees which was issued by Artaxerxes, was the most important one; for it related not only to the building of the temple but to the complete restoration of the city and the whole Jewish polity, civil and ecclesiastical. The commandment to restore and build Jerusalem would certainly have been incomplete without this instalment; but when this was given, then, and then only, was there a commandment which permitted what the prophecy in Daniel contemplates; namely, the building and restoration of Jerusalem. The commandment, therefore, went forth when this third decree was issued.

When, then, did Artaxerxes issue his decree? From Ezra 7:7, 8, we learn that it was in the seventh year of the king's reign. The highest authority upon the question places the seventh year of Artaxerxes in B.C. 457. From Ezra's seventh chapter we learn that the commandment went forth about the middle of the year. From this point, then, the middle of the year B.C. 457, we are to reckon. Sixty-nine weeks or four hundred and eighty-three years were to reach to "the Messiah." Counting four hundred and eighty-three years from the middle of B.C. 457, brings us down to the middle, or autumn, of A.D. 27, at which time our Saviour was baptized and entered upon His ministry.

At that time He was recognized as the Messiah. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Anointed." John 1:41. Messiah interpreted means Anointed. How was our Saviour anointed? Peter tells us that "God anointed Jesus of Nazareth with the Holy Ghost." Acts 10:38. When was He thus anointed

with the Holy Spirit? An inspired evangelist says, "When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son, in Thee I am well pleased." Luke 3:21, 22. This, as we have already noticed, was in A.D. 27, and as the Lord Jesus then started forth on His divine mission, He declared, "The time is fulfilled." Mark 1:15.

Daniel had predicted that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." That commandment did go forth B.C. 457, and just sixty-nine prophetic weeks, or four hundred and eighty-three years, from that time, in A.D. 27, the Messiah appeared upon the scene, and announced that "the time is fulfilled." There remains yet one week of the seventy that were to be cut off upon Daniel's people. The prophet informs us that Messiah was to be cut off, but not for Himself, and that He should confirm the covenant with many for one week, and that in the middle of the week He should cause the sacrifice and oblation to cease. Dan. 9:26, 27. The salvation vouchsafed to us through the new covenant, the apostle declares was at the first "spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:3. And He caused the sacrifice and oblation to cease when He, the great Sacrifice, shed His blood on Calvary's Cross. This He was to do in the midst or middle of the seventieth week. We have already seen that the sixty-nine weeks terminated in the autumn of A.D. 27, when the Messiah began His work. One week, or seven years more, will carry us down to A.D. 34, and the middle of that week brings us to the spring of A.D. 31, where undisputed authority locates the crucifixion of the world's Redeemer. Counting forward three and a half years more, we reach the autumn of A.D. 34, when took place the martyrdom of St. Stephen, and the formal rejection of the gospel of Christ by the Jewish Sanhedrim, and the scattering abroad of the disciples so that they went everywhere preaching the Word. Acts 8. The next year the apostle Paul is converted, and a new era dawns upon the church of Christ. The Jews had proved themselves unworthy of everlasting life, and so the apostles turned to the Gentiles. The seventy weeks allotted to Daniel's people had come to a close.

Thus are we carried down to the end of the seventy weeks which constitute the first 490 years of the twenty-three hundred years of Dan. 8:14. The following dia-

gram may aid the reader in his study of the question:—

		27 A.D.	34.
		one wk.	
		+	
457 B.C.	A.D. 27.	A.D. 31.	
69 weeks or 483 yrs. to the Messiah.			
70 weeks or 490 yrs. cut off upon the Jews.			
457 B.C.	A.D. 34.		

We have seen that the seventy weeks began before Christ 457, and that they terminated in A.D. 34. Now since these seventy weeks, or 490 years, reached down to A.D. 34, and were cut off from the twenty-three hundred years, it becomes an easy task to determine where that long period ends; for if we take four hundred and ninety from twenty-three hundred it will leave us eighteen hundred and ten years to add to A.D. 34. This done we have as a result A.D. 1844. And what was to transpire at the end of this great period? Some tell us that Christ is then to come. But what saith the Scripture? Turning to the text we have already quoted in our investigation, we read: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Not the coming of Christ, not the end of the world, but the cleansing of the new covenant sanctuary. D. A. R.

A QUESTION OF DATES.

ACCORDING to the dates given in the margin of our Bibles, on Daniel 8 and 9, fifteen years elapsed between the vision of chapter 8 and the vision of chapter 9. In chapter 8, Gabriel was commanded to make Daniel understand the vision. Verse 16. The next time Gabriel appeared to explain the vision to Daniel in accordance with that instruction, is recorded in chapter 9. Now, if this was fifteen years after the vision of chapter 8, the query can but arise, as it has often arisen, why Gabriel was so long in carrying out his instruction, and why Daniel should be left fifteen years before the vision of chapter 8, which he says he did not understand (verse 27), was explained to him as it was in chapter 9.

It now appears that the date of Daniel 8, as heretofore understood, is all wrong, and that the vision of chapter 8 was not given fifteen years before that of chapter 9, but in the same year. It is certainly more pleasant to think that Daniel was not left that long length of time in doubt and perplexity; and the conclusion as it now appears seems to rest upon a very clear line of evidence.

The date, then, of the vision of Daniel 8 should be 538, not 553. What was

the cause of the mistake?—It was this: Daniel says (chap. 8:1), "In the third year of the reign of king Belshazzar, a vision appeared unto me," etc. Without any further evidence than we have in the book of Daniel, Belshazzar would be taken as the last king of Babylon; for he is called king, and he was slain in that night when Babylon was taken by Cyrus. Dan. 5:30.

But profane history speaks of the last king of Babylon, and calls him Nabonadius. Therefore, said historians, Nabonadius and Belshazzar are only two names for the same person. But history further testifies that it was in the seventeenth year of this last king, Nabonadius, that Babylon was taken. The conclusion was, that it was the seventeenth year of Belshazzar. But it is a well-established historical fact that Babylon was taken B.C. 538; and if this was the seventeenth year of Belshazzar, as it was if Belshazzar was the same as Nabonadius, then his third year (Dan. 8:1) would be fifteen years earlier, or 553, as we have it in our Bibles.

But later discoveries by Sir Henry Rawlinson, show that Nabonadius and Belshazzar were not the same person. From the inscriptions on some cylinders found at *Mugheir*, it appears that the eldest son of Nabonadius was Bel-shar-ezar, contracted into Belshazzar, and admitted by his father to a share in the government.

Belshazzar was not, therefore, Nabonadius, but the son of Nabonadius. The story is this: Nabonadius was not of the royal line, but was one of a company of conspirators who slew Laborosoarchod, the son of Neriglissar, who was son-in-law of Nebuchadnezzar. Being placed by the conspirators on the throne, to strengthen himself in the kingdom, he married into the royal line, taking as a wife the widow of Neriglissar, who was the daughter of Nebuchadnezzar. The following year Belshazzar was born, being on his mother's side the grandson of Nebuchadnezzar. When Belshazzar was fourteen years of age, his father made him joint ruler with himself on the throne of Babylon. The first year of Belshazzar was, therefore, the fifteenth of Nabonadius; and the third year of Belshazzar would be the seventeenth of Nabonadius, when Babylon was taken. The dates given to the visions of Daniel 7 and 8, are dates which belong to the first and third years of Nabonadius; but as Daniel says the visions were given in the first and third years, respectively, of Belshazzar, the figures in both cases should be changed fifteen years later, the vision of Daniel 7 being dated B.C. 540, that of chapter 8, B.C. 538. But in the same year, 538, Babylon was taken by Cyrus, Darius the Mede was placed on the throne, and the

vision of Daniel 9 was given, explaining the vision of chapter 8 given at some previous point in the same year.

U. S.

THE DOMINION RESTORED.

THE glories of the eternal inheritance of Israel cannot be imagined, although the pen of inspiration has described them as well as could be done with our feeble language. We read that immediately after the desolation of the earth,—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35. "They shall obtain joy and gladness," because "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." Rev. 21:4.

Again the prophet says of "Jerusalem which is above," and is free, which is the mother of us all (compare Gal. 4:26, 27, and Isa. 51:1): "For thy Maker is thine husband; The Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isa. 54:5. Jerusalem is represented as now mourning as a widow, desolate and bereaved of her children,—those whom she would have had if sin had not deprived her of them. But when the kingdom is given to Christ, "the everlasting Father," the city is represented as being married to Him (Rev. 21:1, 9, 10), and all the faithful are the children. So the Lord comforts Zion, saying:—

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isa. 54:11, 12.

With the above read the following description of the New Jerusalem by a New Testament writer:—

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like

unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Rev. 21:10-21.

Who cannot see that the two prophets, Isaiah and John, are describing the same thing? the place to which the Israel of God are to be gathered, and where the twelve apostles shall sit on thrones, judging the twelve tribes of Israel. But the prophet Isaiah continues:—

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." Isa. 54:13, 14.

Thus will be fulfilled the promise to David, in 2 Sam. 7:10.

"No weapon that is formed against thee shall prosper [See Rev. 20:9, 10]; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:17.

And a glorious heritage it will be. Delightful indeed it is to read these descriptions of it; "but what must it be to be there?" E. J. W.

REALITY CANNOT BE DREAMED AWAY.

Nothing could be plainer than the Bible testimony on the Sabbath question. The Sabbath was instituted in Eden before the Fall. Its observance is enjoined by the law of God, along with all the other moral obligations of mankind. As the *Sunday School Chronicle* says, "A law written by the finger of God will require a repeal as clearly written—also by the finger of God—to cancel the same, and for this, Scripture will be searched in vain."

But this law says that the seventh day, commonly known as Saturday, is the Sabbath. A precept sanctifying the seventh day can never be cited in support

of the observance of the first day of the week, or Sunday. We have, then, an institution, the Sabbath, for the repeal of which "Scripture will be searched in vain"; and, on the other hand, we find since the Roman apostasy a day generally observed, Sunday, for the institution of which Scripture will be searched equally in vain. Yet such is the influence of "custom without truth," which, as St. Cyprian said, "is but agedness of error," that multitudes believe that in keeping Sunday they are keeping the day observed by Christ and the apostles, and enjoined by the commandment. Those early Christians knew better than this when their refusal to recognize the elevation of Sunday was answered by the anathemas of the Councils.

The change has taken place. The Roman Church boldly cuts the knot by claiming Sunday as "purely a creation of the (Roman) Catholic Church," and teaching in its Catechisms that "there is no Scriptural authority" for the change, thus confessing itself the power which should "think to change times and laws," referred to in Dan. 7:25.

In this dilemma, Protestants who cling to the custom while refusing to admit the authority of an apostate church to set aside Scripture, are forced to the hopeless task of attempting to find the Sunday institution in the New Testament. Next to clearly adducing the Bible teaching on the Sabbath from Genesis to Revelation, perhaps nothing more clearly shows the investigator how utterly without Scriptural authority is the observance of Sunday than to place side by side the arguments of a number of champions of first-day sacredness. The various positions taken are mutually confounding and destructive. This was illustrated by a correspondence in the columns of the *Christian Commonwealth* a short time ago. All of the contributors, to all appearances, were sincerely trying to state the grounds of Sunday observance. But their attempts called out a note in the editorial columns of that journal to the effect that on this question "the discussion in our columns shows conclusively that there is not only confusion, but confusion worse confounded."

A survey of our religious literature shows that for three centuries or more, ever since the Bible began to be laid open before the people, advocates of first-day sacredness have found it necessary to write and declaim against the Sabbath to silence the questionings and reassure the consciences of those who by reading the Bible had learned, as the Augsburg Confession, drawn up by Melancthon, says, that the observance of Sunday "is founded not on any command of God." These writers and speakers have not lacked positiveness. If the statements made three centuries

ago had been susceptible of proof, and had there been evidence of the abrogation of the Sabbath and the institution of the Sunday, either by precept or example, the questions would never have been raised; but throughout these generations people have read the same Bible, discerned the same truths, raised the same queries, and for the greater part received the same kind of answers, which never did and never will satisfy the claims of thoughtful inquiry.

The case for the Bible Sabbath remains as clear and unimpeachable as its foundation, the Word of God. The more sermons and booklets multiply against it, the more evident this becomes, and the greater is the confusion among the witnesses which are agreed not together. Many have thought they had for ever settled the question, and accounted for the change on Scriptural grounds, and that the cause of the seventh-day Sabbath had received its quietus; but the process of time has undeceived them, and the volume of inquiry for the truth on the subject was never greater than at present. The real facts, as presented in the Bible, have been frequently dealt with in these columns. No amount of assertion, or speculation, or wishing, can alter matters of fact, or read into, or get out of, the Bible what is not already there. Every attempt to do so is simply indulging in what Isaiah calls a "dream of a night vision," and the awaking will show how futile have been the efforts. "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he waketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all nations be, that fight against Mount Zion."

W. A. S.

IMMORTALITY—ETERNAL PUNISHMENT.

A LITTLE tract has been sent us entitled, "On the Immortality of the Soul, and Eternal Punishment," in which the writer claims that man cannot be otherwise than immortal, because Jesus said that we should not fear them that kill the body, but cannot kill the soul. Matt. 10:28. But we read that we are to fear Him who is able to *destroy* both *soul* and *body* in hell. This does not mean to preserve eternally alive. "The wages of sin is death;" and this death is eternal; therefore, as death is the punishment of sin, it is everlasting or eternal punishment, not eternal punishing. It is a completed punishment which will never be repeated; a death from which there is no resurrection. Jesus says that it is everlasting punishment (Matt. 25:46); Paul, by inspiration, declares that the everlasting punishment is "everlasting destruction"

(2 Thess. 1:9; Phil. 3:19), and death (Rom. 6:23); Peter says perdition, which means utter destruction. 2 Peter 3:7.

The writer argues that the breathing into man's *nostrils* the breath of life, distinguishes him from the brutes. But the beasts have the same breath of life, and are termed living souls. Gen. 7:15, 22; Eccl. 3:19; Rev. 16:3; Gen. 1:30, margin. If because man was given the breath of life he was immortal, the beast having the same breath of life would also be immortal. The way in which it was given to man might indicate added dignity and superiority, but not length of existence. Man was made capable of a higher existence, but this he forfeited through sin, became subject to death, from which he can only be released through Christ.

The writer of the tract refutes his own position. He says in the beginning that all men are immortal; but, later on, he declares that *believers* have eternal life, and unbelievers have not. He makes a distinction between immortality and eternal life, applying immortality to the immaterial soul of all, while the Bible applies it to the substance of those who will be raised at the coming of Christ. Then shall this mortal put on immortality. 1 Cor. 15:51-55. God alone possesses inherent immortality. 1 Tim. 6:16. He will impart it to those who are at His coming, who by well-doing seek for it. Rom. 2:6. It is at that time also that eternal life will be given. Col. 3:3, 4; John 6:54.

The terms "for ever," "eternal," and "everlasting," all coming from the Greek word *aion*, do not always mean unending duration, but are applied to life, lifetime, or as long as anything in its nature would exist. The eternal fire of Sodom (Jude 7) burned up the cities of the plain (2 Peter 2:6), and then went out, and the Dead Sea now slumbers where those once proud cities stood.

Sometimes these terms denote a completed process. "Eternal judgment" (Heb. 6:2) does not denote a judgment for ever in session, but one whose decrees are never reversed. "Eternal salvation" (Heb. 5:9) and "eternal redemption" (Heb. 9:12) do not mean an eternal saving or eternal redeeming, but a salvation, a redemption which will never be repeated; for those who have a part in it will never again be in a lost condition. So "eternal punishment" means eternal in effects, not in affliction, eternal punishment, not eternal punishing.

Simply because "for ever and ever" is applied to God, it does not follow that the term indicates always duration without end. "Everlasting" is applied to God (Isa. 40:28), and to the Levitical priesthood (Ex. 40:15); but the priesthood has passed away, while God will for ever exist. Unending existence is an essential

element of His nature. He is the I AM, the Self-existent One. Everlasting applied to Him denotes unending duration, because in His very nature He is without beginning or end. The wicked are mortal, corruptible, and their punishment is eternal destruction, as is also that of Satan. Heb. 2:14; Mal. 4:1.

Eternal death is a terrible doom, eternal life is a boon invaluable. God has set them both before us—life and death, "therefore choose life;" "for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

M. C. W.

THE RAISING UP OF PHARAOH.

SOME have been unable to harmonize the statement quoted by Paul in Rom. 9:17, concerning the raising up of Pharaoh, that God might show His power in him, with the doctrine of freedom of the will that they believe to be fully taught in other parts of the Bible. They say, If God raised up Pharaoh, and then placed him on the throne of Egypt, all for the purpose of showing His power through him, as He did, then how could Pharaoh do otherwise than as he did? and how was he to be blamed for doing exactly what God designed he should do?

The whole difficulty lies in an assumption that is not warranted by the text, either as used by Paul, or in Ex. 9:16, from whence he quoted it. The Hebrew word from which "raised up" is derived, does not signify to *bring into existence*, and train up from childhood, but to *cause to stand*, to *make*, to *continue*. The same word is rendered *established* in Prov. 29:4: "The king by judgment established the land." It is rendered *continue* in Ex. 21:21: "If he continue a day or two." The expression "raised up" is used in one case in the New Testament, of a person's being saved alive when in danger of dying. "And the prayer of faith shall save the sick, and the Lord shall *raise him up*." The sense here is the same as before stated, —to *cause to stand*, or to *continue*. Going back to the occasion of Moses' saying these words to Pharaoh, we learn that some of the plagues had already fallen upon Egypt, one of which had destroyed many of the cattle of the land. Ex. 9:4. Another had caused boils to break out on the men of Egypt, giving them great trouble. Verses 10, 11.

In any of these plagues the Lord could have destroyed Pharaoh easily enough, and thus have released His people; but instead of doing so, He had spared, or made him to stand, or continued him, through the plagues thus far, that in, or by him, the power of God might be manifested in the deliverance of His people. The Lord then sent Moses to say to Pharaoh that He was about to send all

His plagues upon him, in order that he might be made to know that there was no other like God in all the earth. "For now," said He, "I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up [made thee stand, or continue], for to show in thee My power; and that My name be declared throughout all the earth."

But does not the record say that God hardened the heart of Pharaoh? In verse twelve that term is used; but without weighing the matter carefully, one is liable to go astray on that point. The Hebrew word there rendered "harden" means to *strengthen*, or *confirm*, and properly, in that connection, signifies to *brace* or *tighten up*, in opposition to a state of *relaxation*, *remission*, *yielding*. The same original word is used in the following texts: "Strengthen ye the weak hands, and *confirm* the feeble knees" (Isa. 35:3); "They *strengthen* also the hands of evil-doers, that none doth return from his wickedness" (Jer. 23:14); "and upon the men of Shechem, which *aided* him in the killing of his brethren" (Judges 9:24); "so the carpenter *encouraged* the goldsmith." Isa. 41:7.

From the foregoing use of this word, it will be readily seen that its legitimate import is that of giving vigorous tension to a man's courage or resolution, rather than to the obduration of his moral sensibilities. Then should it be asked how God strengthened Pharaoh to resist his mandate to let Israel go, the reply would be, "In so ordering the first of the plagues that, while they might be imputed to an unseen power, they could be also regarded indifferently by one who desired his own way in the matter."

Up to the time under consideration, it would seem that Pharaoh had not personally suffered to any great degree, from the plagues. Besides, Egypt had been a land that had been subject to much disaster from one source and another, and the course of events being ordered as they were, the haughty king, without any positive, Divine influence exerted upon him, took occasion to strengthen, or confirm himself in his disregard of the Lord's command. God is said to have done this for Pharaoh because He permitted the course of events to move on in such a way that they did not move Pharaoh to relent. Then the Lord said, Now I will bring *all* My plagues upon you in such a way that you will acknowledge there is none like Me in the earth. Indeed, for this cause have I preserved you, thus far, in order that My power by you might be heralded in all the earth.

This view of the matter is strengthened by the fact that farther along, when the

plague of the hail and fire came, destroying all before it, the record says that Pharaoh hardened his own heart, he and his servants (Ex. 9:34), and would not let Israel go. In later times the Philistines living on the borders of Egypt, gave as a motive for returning to Israel the ark that had fallen into their hands, that it would be unwise for them to harden their hearts, "as the Egyptians and Pharaoh hardened their hearts." 1 Sam. 6:6. With this view of the subject the Scriptures are in perfect harmony.

J. O. C.

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 FREE CHURCH AND INSPIRATION.

THE Free Church Assembly has had an opportunity to place on record its judgment regarding the important question of inspiration. The cases of Professors Bruce and Dods have been under consideration. These cases have involved many of the points raised by the attacks of modern destructive criticism on the Bible as the inspired Word of God. The writings of the Professors on some points have been gaily received in Unitarian circles; particularly so was Dr. Dod's sermon conceding that a belief in Christ's resurrection was not essential to the Christian. This sermon they have circulated by the thousands.

Spirited protests have indicated that many in the ministry of the Free Church of Scotland were irreconcilably opposed to the new departures, but we have looked forward to the meeting of the Assembly to learn how matters really stand. The result has been a compromise which will satisfy no one, probably, and yet it marks a step downward which is rejoicing those who believe that the upward path is found in the way of rationalism. This is the significance which the Edinburgh correspondent of the *Times* attaches to the decision:—

Not for a long time have the General Assemblies been so momentous as they have been this year. In the history of the Free Church the Assembly of 1890 will mark an epoch. Its distinctive title has acquired a new significance. It is not only "free" in the sense of being independent of State control; it is, in point of doctrine, one of the most liberal churches in Christendom. The progress of this freedom has been remarkable in its rapidity. It is scarcely credible that the Church that has just declared Professors Dods and Bruce guiltless of heresy is the same Church that only nine years ago drove Professor Robertson Smith from its borders for uttering heresies much milder, or, at least, much more carefully expressed, than the opinions that are now held to be blameless. That is, of course, a measure of the change that has come over the mind of the Free Church, which must be ascribed in great degree to the influence of Dr. Robertson Smith's teaching. It is simply a case of history repeating itself. The pioneer be-

comes a martyr, while his followers, after a few years, are regarded as heroes. The latter is very much the position in which the two exculpated professors now stand. . . . The position in which these decisions place the Free Church is that its ministers and professors may speak freely of the "mistakes" and "immoralities" contained in the Scriptures, may hold that beliefs in the accepted doctrines of Atonement and the Divinity of Christ is not essential in a true Christian, and may treat the books of the Bible as human productions, criticising them as they would do any other book—may do and believe all these things, without exposing themselves to process of libel, or incurring anything more serious than the mild censure of the General Assembly.

The *Scotsman* thinks it a pity that the Free Church cannot adopt some formula that would expressly leave its ministers a "free hand." It says the Established Church of Scotland has fallen back upon its legal formula, with a clear understanding that "scholarship is unfettered." Commenting on this case, a writer in the *Methodist Recorder* says "there is room in Methodism for men of all types of mind." Open war is in progress in the Church of England on the question of inspiration. Wherever we turn in the religious world, there is rapidly accumulating evidence attesting the truthfulness of the implication in the Saviour's query, "When the Son of man cometh, shall He find faith on the earth?"

Whether or not a statement of doctrine or a creed formulated centuries ago, when the Reformed churches were just emerging from the darkness of Romish superstitions, is fully in harmony with the Scriptures, is a question which every Christian should be willing to give all attention to; but when erring scholarly vanity begins to tamper with the divine balances by which alone we can weigh truth and error, we are bound to draw the line. Their reliability has been certified to by God. Progress is the watchword, but with the Word as the lamp unto our feet, "whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3:16.

W. A. S.

THE SPIRIT IT ENGENDERS.

THE *Methodist Times* has recommended the Lord's Day Observance Society to "take a leaf out of the American book." Here is a paragraph from that book. The New York correspondent of our California contemporary, the *Signs of the Times*, writes of the work various Sunday societies are doing in New York and Brooklyn, demanding rigid Sunday-law enactments. He says:—

A great many sermons have been preached recently in both these cities on the subject of better Sunday observance and how to secure it, and the campaign is not yet over; indeed, it is not likely that it will be until they secure the legislation which they demand. Just at present the outlook for better Sunday observance is not flattering; but instead of being discouraged by the fact that they see thus far

little fruit of their labours, they seem the more determined, and are growing bitter. Last week I heard a Brooklyn pastor deliver a sermon on the "National Importance of the Sabbath," in which, referring to those who oppose Sunday laws, he used these words: "We must say to them, If you put your hand upon the Sabbath, you die from among your fellows." The words meant a good deal of themselves, but his manner indicated even more. He, like thousands of Sunday advocates, has grown desperate, and had he the power, would not hesitate to persecute even unto the death those who oppose that which he feels is the "badge of all religion." Like a mountain stream in the dry season, the demand for Sunday legislation has been stayed, but like that torrent in the rainy season, it will burst its barriers and sweep all before it. The conflict is just before us, and only those who have counted the cost and have a well-grounded faith in the final outcome will be able to stand.

Commenting on this, an editorial note says: "In our 'New York Letter' will be found an expression, uttered by a Sunday-law advocate, which is in perfect sympathy with the spirit of the Sunday-law movement. That expression, uttered in reference to those who oppose the movement, is: 'We must say to them, If you put your hand upon the Sabbath, you die from among your fellows.' So was not the gospel which Paul preached. He said to those who did wickedly: 'We pray you in Christ's stead, be ye reconciled to God.' Again: 'Knowing the terror of the Lord, we persuade men.' The new gospel is a gospel of force."

Again the *Signs* says: "If Sunday were supported by the Bible, its friends would never ask for laws to enforce its observance. We do not recollect a single instance of a church asking for civil support to a dogma supported by the Bible. Jefferson truly said: 'It is error alone which needs the support of government; truth can stand by itself.'"

PAPAL SOCIALISM.

THERE is a mighty striving of the winds on the sea of our social life, and no one can tell just what will come out of it. The theory is gaining ground that the problems of the social question will be solved by State legislation, or practically State Socialism. Many fine Utopias have been sketched out on paper, but the insuperable difficulty is that legislation can never secure equal honesty and industry and frugality. It is easy to see how this principle, carried to the extreme limit which many propose, in unprincipled hands might develop into the greatest tyranny the world has ever seen. And should religious zealots ever succeed in securing a commanding place in the counsels of such a movement, the world would simply live over again, only on a larger scale, such times as it saw when the Papacy dictated from Rome what men should do and say and think. At the present time the use Rome is making of the social agitation is increasing her in-

fluence perhaps more than any other one thing.

A Madrid correspondent last month reported a discussion which that gifted and liberal-minded Spanish statesman, Castelar, had with a deputy on the labour question. He would not deny that the working classes had real grievances, and that their aspirations were natural and legitimate, but he considered it a mistake to suppose that Socialism could solve problems which ought to be left to the natural evolution of society, in which the mission of the State was to protect the liberty of all alike. He condemned State intervention as contrary to the principles of liberalism, and said we should have to fight yet to protect liberty and individual rights against Socialism. In conclusion, he severely blamed Leo XIII. for making advances to Socialism. We apprehend that the greatest danger lies in the very direction of those advances.

There is a paper in the *Universal Review* for May giving an historical survey of Socialism in Europe. The writer also regards ominously the use which Rome may make of the rising agitation. He says:—

Even if we do not see Socialism everywhere, it cannot be disregarded as a vital factor in modern politics. Besides, there is the very grave danger that the Church of Rome, mighty even in its latter-day weakness, and, perhaps, because of its weakness, may use Socialism with the democracy as a means to endeavour to win back through the people the temporal power, which, even with the aid of monarchs, it has been unable to retain.

The Papacy sees the storm gathering, and proposes to mount the whirlwind and guide it to the furtherance of its own ends. On the one hand, we see the Pope coquetting with the German Emperor over the labour question, and recommending the application of religious instruction and Sunday-rest principles, and the Emperor makes Sunday rest a leading feature in his programme. Again, we are assured that the Pope would be delighted to summon an International Conference on the Sunday-rest question, to which he "would eagerly invite representatives of all Protestant sects and atheistic and revolutionary societies, so long as they would agree to co-operate." And many, even of those who have not discarded the name Protestant, are playing into his hands. Whether dealing with Emperors or revolutionists the one scheme of the Papacy is to so cast its influence with the popular movement that the flowing tide may give it back its old prestige in the religious world at least. A religious Socialism which would allow State intervention in matters religious and subordinate the sacred rights of individual consciences to the popular will, would be, of all policies, the one fashioned most perfectly after the worst traditions of Rome.

W. A. S.

The Missionary.

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

NOT LOST.

THE kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet steadfast love that strove to win
Some wanderer from the ways of sin;
These are not lost!

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They were not lost!

NEW ZEALAND ANNUAL CONFERENCE.

THE second annual session of the New Zealand Conference of Seventh-day Adventists was held in Napier, March 23 to 31. Bro. A. G. Daniells reports it an interesting and important meeting for all connected with the cause in the colony. The attendance of delegates and others was much larger than one year ago. "The Lord was with us from first to last," Bro. Daniells says in his report, "and all united in pronouncing it the best meeting they had ever attended."

"It was remarked by different ones that somehow their eyes had been opened, and they seemed to understand their duties better than ever before. This was of special encouragement to the writer. We may attend meetings, and get very happy, and enjoy ourselves exceedingly, but unless our eyes are opened to discern God's great work, and our sacred duties in connection therewith, but little permanent good will result from the flight of feeling. Noah's best religious experience was that which gave him a knowledge of a coming flood, and that it was his duty to announce the same to the world. Then he viewed things as God viewed them, and chose a course of action well-pleasing to God. An experience that does not lead us to understand and perform the work God has committed to us, is too superficial to take us through."

"A spirit of love and harmony was present from the beginning till the close of the meeting. The committees endeavoured to move in the fear of God. We have not seen all accomplished during the past year that we could have wished, nor that we feel we should have seen. Unquestionably there has been neglect somewhere. We have failed to do our part, and the Lord has not wrought as He would have done had we been more faithful."

"The burdens of the different parts of the work were distributed to those who would most likely be able to carry them. Eld. M. C. Israel was elected president of the Conference; Bro. James Harris, president of the Sabbath-school association; Bro. Charles Clayton, president of the health and temperance society; the writer, of the tract society. We are all determined to push the work assigned us, the best we can during the coming year."

"It was the unanimous opinion of the Conference that the time had come to open a mission in Wellington, the capital of the colony. It is not the largest town, but it is the most important of any. It is growing rapidly, and is the most central and convenient. It has a splendid land-locked harbour, from which boats sail to both sides of either island of the colony. During the last six months some of our colporteurs have been at work here, and we have seen a number of unmistakable signs that the Lord has a people in this place, and that now is the time to work for them."

"About ten days ago, Eld. Israel came with us to aid in selecting a suitable place for the mission and tract society depository. We found it difficult to obtain just what we wanted; but after looking the city over, we found a new

building, at reasonable rent, which will answer very well. We are now located, and expect to begin a series of meetings in Exchange Hall next week. A number of our colporteurs are now getting our publications into the homes of the people, and we expect to have two or three sisters engaged in holding Bible readings with those who may become interested. Already there are many anxiously waiting to hear the truth. They have heard of it, and have been inviting us to come. The truth never looked clearer, our courage never was better, and our faith never was stronger than at present. God has never failed those who have sought Him truly."

SWEDEN.

WRITING from Stockholm, Bro. L. Johnson reports encouraging progress in the work at Gefle, Domnarfvet, Stockholm, Norrköping, and Karlskrona, where he has laboured during the few months just past. At Karlskrona one of our brethren, J. R. Lindqvist, has been imprisoned for refusing to labour on the Sabbath. He has been connected with the navy for seven years. His mother and three sisters belong to the Seventh-day Adventist church in Karlskrona, and he attended meetings during the winter, and was converted during the week of prayer observed by our churches in Scandinavia in January.

After his conversion he thought he could not continue his work with the navy, and asked to be discharged, but was refused. Then he said he did not know any better than to do according to his conviction, and take the consequences. Accordingly, he went to meeting on the Sabbath, instead of going to his work. Soon after worship had begun, an officer came and conducted him to the prison. He was, however, soon released, but when he refused to work the next Sabbath, he was arrested again, and shortly after brought before the court-martial, to be judged according to the law. Here he declared that he could never do work on Saturday any more, as he had decided to serve the Lord, and He commanded us to keep the Sabbath, which, according to the Bible and the almanac, was Saturday. The authorities said that he was wrong, and tried to convince him, but he answered: "It is the privilege of every one to obey the Lord; those that do not want to do it, will not have to, but for my part I will, and am willing to submit to any punishment therefor." He was then sentenced to six months and twenty-four days in common prison; but before this took effect, there came another Sabbath, on which he rested again. For this he was sentenced to one year in the penitentiary, and his former sentence was changed to three months and twelve days; so his whole sentence, as before stated, is one year, three months, and twelve days in the penitentiary, and his discharge from the navy. He was in arrest till the sentence took effect, and while he was there the brethren could visit him whenever they wished to, and sometimes they even had prayer with him; but after the sentence began, it was different. He is now kept very strictly, and confined to a small cell, which none of his friends have seen. His relatives are permitted to visit him twice a month, and he is then called into another room. He wears a prison suit like criminals, and receives food twice a day. He is permitted to keep the Sabbath in prison, and to have the Bible, but only such other books as the prison chaplain approves. A writing was prepared to present to the King, concerning Bro. Lindqvist's conduct and treatment, and this was presented by his mother in April. She conversed personally with him, and asked him to lessen the sentence and suffering of her son. The King said it was foolish to refuse to work on Saturday, but still seemed astonished at the severity of the sentence. He promised that if it was as stated, he would do what he could. It is hoped that the term of imprisonment may be shortened.

Bro. Johnson spent a short time in Den-

mark, visiting Copenhagen, where he found Bro. J. F. Hansen labouring with a good interest to hear on the part of the people. I am now at Stockholm, he writes, where we have a colporteurs' school. The Lord is blessing us, and it is encouraging to see young persons giving their lives to the work of God. We have sold more books here in Sweden during the quarter just ended, than during any like period in the past. To the Lord be all the praise!

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.

GOD'S PROTECTING CARE.

1. Does God's protecting care extend over all His creatures?

"The Lord is good to all: and His tender mercies are over all His works." Psa. 145: 9.

"That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 45.

2. To whom did God promise especial blessings?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12: 1-3.

3. Who are included in this promise?

"So then they which be of faith are blessed with faithful Abraham." Gal. 3: 9.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

4. Will God withhold anything from the upright?

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Psa. 84: 11.

5. Is He especially mindful of the poor and needy?

"He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Psa. 72: 4.

6. Will He avenge their cause?

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." Amos 8: 4.

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Verses 7-10.

7. Has God promised to guide His people?

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 11.

8. By what beautiful figure is God's guidance represented?

"He shall feed His flock like a shepherd: He shall gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that are with young." Chap. 40: 11.

9. How does the Good Shepherd manifest His love for the sheep?

"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." John 10: 11.

10. Have God's people a never-failing refuge?

"The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33: 27.

11. When beset by life's trials, what will the Lord Jesus be to them?

"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 2.

12. Will He ever forsake?

"And even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you." Isa. 46: 4.

13. Need God's people fear when His judgments are abroad in the earth?

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psa. 91: 9-12.

"Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3: 23-26.

14. What may they safely say?

"I will both lay me down in peace, and sleep: for Thou, Lord, only maketh me dwell in safety." Psa. 4: 8.

15. Who is their hope in the last great day when "the elements shall melt with fervent heat"?

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 15, 16.

16. What is the will of Christ concerning His followers when earth's scenes are ended?

"Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me: for thou lovedst Me before the foundation of the world." John 17: 24.

17. Will He come to receive them?

"And if I go and prepare a place for you I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.

18. What testimony is given us as to the manner of 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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

19. Will all who have professed Christ be received by Him?

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you: depart from Me, ye that work iniquity." Matt. 7: 22, 23.

20. Who alone will be accepted?

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Verse 21.

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2: 20-22.

21. What gracious words will the King finally say to His faithful followers?

Matt. 25: 34-40.

A. W. HEALD.

Interesting Items.

—During May 12,926 tons of fish were delivered at Billingsgate.

—Twelve deaths were caused in New York the other day by the extreme heat.

—The Socialist party in New York has called a convention to nominate a candidate for the Mayoralty of New York.

—The Sicilian brigands, who recently captured a Palermo merchant, have released him on a payment of £10,000.

—Miss Fawcett, daughter of the late Postmaster-General, has taken a position higher than the "Senior Wrangler" at Cambridge.

—A terrific storm raged throughout Ontario, submerging the country, damaging crops, destroying railway lines, and washing factories away.

—Successful trials were made near Cadiz 'on Saturday of Lieutenant Peral's submarine vessel, which travelled for one hour while submerged.

—The locusts are causing farmers much anxiety in South Australia. They are eating off the young wheat as fast as it grows, even devouring the seed before it can be harrowed in.

—The Anchor line steamship City of Rome struck on the Fastnet Rock last week. She glided off the reef, sustaining but slight damages, and proceeded to Liverpool at half speed.

—Letters from China describe a terrible fire in Foochow, which destroyed several hundred houses. Many hundreds of people have been rendered homeless by the fire, and the loss of property is enormous.

—A correspondent in Cairo telegraphs that the Mahdi has become absolutely unpopular. Most of the members of the Mahdist military force, about 4,000 men all told, are ready to desert at any moment.

—It is reported from Pristina, in Macedonia, that 300 Servians, who were about to cross the frontier into Serbia, were attacked by a strong body of Arnauts, and forty of them killed, almost all of the remainder being bound and made prisoners.

—There is a rumour that the Government, with a view of ending the Newfoundland fishery disputes, intend to hand over to France the British rights over Senegambia, in West Africa, in exchange for the French claims over the Newfoundland fisheries.

—The *Freisinnige Zeitung* states that there has been some question of taking criminal proceedings against Prince Bismarck for divulging State secrets in his recent interviews with foreign journalists. The journal adds that the Emperor has declined to give his sanction to the proposal.

—The Duke of Edinburgh will proceed to Russia next month and accompany the Czar and Czarina on a voyage in the Finnish Archipelago. The Czar has purchased from Hampshire a thousand pheasants, which have been sent by steamer to his shooting preserves near the Gulf of Bothnia.

—The steamer Yang-Tse, arrived at Marseilles from the far East, met with a curious experience in the Red Sea. For upwards of twenty-four hours she made her way through a veritable bank of locusts. It is estimated that these insects covered the sea over a surface of 325 miles, and that they would have sufficed amply to ruin the vegetation of an entire country.

—Serious fires have recently occurred in the Ural mining districts, causing great loss of life and considerable damage to property. The ironworks at Ufaiseik and Newjansk have been burned down, together with a thousand dwelling-houses, four school houses, three churches, three hospitals, several magazines, and other buildings. Forty persons are stated to have perished in the flames, while eighteen thousand have been rendered homeless.

THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

THE 2,300 DAYS OF DANIEL 8:14.

BY URIAH SMITH,

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

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

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

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

See address at end of page.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

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

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

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

A MINE OF INFORMATION

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

THE COMPLETE TESTIMONY OF THE FATHERS

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

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

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

See address at end of page.

NEW EDITION. BIBLE READINGS

FOR THE HOME CIRCLE,

COMPRISES 162 READINGS

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

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

PROFUSELY ILLUSTRATED.

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

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

See address at end of page.

A NEW BOOK. "PROPHETIC LIGHTS"

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

—BY—

DR. E. J. WAGGONER.

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

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

See address at end of page.

A VALUABLE MEDICAL BOOK FOR A LOW PRICE.

TEN LECTURES

—ON—

NASAL CATARRH.

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

CHOICE PRESCRIPTIONS,

—BY—

J. H. KELLOGG, M.D.,

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

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

See address at end of page.

THOUGHTS ON DANIEL

—AND THE—

REVELATION.

CRITICAL AND PRACTICAL,

BY U. SMITH.

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

THE RISE OF THE PAPACY,

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

See Address at end of page.

A WORD FOR THE SABBATH,

—OR—

FALSE THEORIES EXPOSED.

BY U. SMITH.

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

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

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

See address at end of page.

FATHERS

OF THE

CATHOLIC CHURCH.

BY E. J. WAGGONER.

HISTORY REPEATS ITSELF,

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

Cloth extra, substantially bound, contains 392 pages.

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

THE PRESENT TRUTH.

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

LONDON, JUNE 19, 1890.

CONTENTS.

The Bright Side (Poetry),	193
The Service of Love, Mrs. E. G. WHITE,	193
Jesus and the Scriptures, L. GAUSSEN, D.D.,	194
The Jews and Jerusalem, E. BERRACH,	194
Come and See, v. s.,	195
The Home of the Soul, (Poetry), L. D. SANTER,	195
A Cheerful Religion, F. A. RHYOLDS,	196
The Hope of the Resurrection, M. C. CYPHERS,	196
Noble is that Noble does,	196
Mid-Week, R. F. COTTRELL,	196
The Redeemer's Tears,	196
Wounding Christ,	196
Treating Injuries,	196
It Never Pays (Poetry),	197
The Ideal Household, Dr. A. T. Pierson,	197
Grace Darling,	198
Health (Poetry),	198
The Value of Sleep,	198
The Case against Compensation,	199
Fresh Air,	199
Specifics for Alcoholism,	199
"Warning to Liquor Dealers,"	199
The Sanctuary and its Service, D. A. B.,	200
A Question of Dates, v. s.,	201
The Dominion Restored, E. J. W.,	201
Reality Cannot be Dreamed away, W. A. S.,	202
Immortality—Eternal Punishment, M. C. W.,	202
The Raising up of Pharaoh, J. O. O.,	203
The Free Church and Inspiration, W. A. S.,	204
The Spirit It Engenders,	204
Papal Socialism, W. A. S.,	204
Not Lost (Poetry),	205
New Zealand Annual Conference,	205
Sweden,	205
God's Protecting Care (Bible-reading), A. W. HALL,	206
Interesting Items,	206
Editorial Notes, etc.,	208

"FOR all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever." 1 Peter 1:24, 25.

LET no one fail to read the article, "Jesus and the Scriptures," by the learned Dr. Gausson, found on page 194 of this paper. It is a timely one. "God's holy Word was prized when 'twas unsafe to read it"; but reverence for the Scriptures is not a characteristic of our days.

WE have received copies of two illustrated tracts just printed by the Imprimerie Polyglotte, the publishing house of our society in Basel. One is a forty-page tract in German, "The Great Image, or the Two Thrones." The other is in French, "The Bible and the French Revolution," thirty pages.

WHEN the Hungarian Reformation was in progress, the wicked Count Nadasky thought to strike it a blow by securing and burning the one copy of the Scriptures in the vulgar tongue which he could find in his province. Seated on an elevation in his hall, he watched the burning of the Bible, which was spitted before the fire. A sudden gust of wind caught up one of the curling and blackened leaves, depositing it in his lap, and as the Count picked it up to glance at it, his eyes lighted upon these words in the 40th chapter of Isaiah: "Surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." Conscience-stricken, the Count left the hall. The story has its moral for our time.

ACCORDING to the *Freeman's Register*, Cardinal Manning has decided to establish a training college for perverts from the ranks of the clergy of the Established Church. Nearly all of these men desire to become priests, and it is said that there is not a Roman Catholic church in London where is not at least one priest who received orders in the Church of England.

"It is the privilege of every one to obey the Lord; those that do not want to do it, will not have to, but for my part I will, and am willing to submit to any punishment therefor." So said one of our Swedish brethren after pleading in vain for a discharge from a position in which he could not continue without labouring on the Sabbath. He was sentenced to fifteen months and twelve days imprisonment, after which he receives the discharge. The circumstances are described in the report from Sweden in the Missionary department of this number.

IT is very evident that the Papacy has scored another diplomatic victory through the undignified negotiations of the British Government with the Pope on the marriage question in Malta. The practical working of the arrangement is shown by the following extract from a letter written by "A Malta Protestant":—

"A Battery Sergeant-Major (R.A.), a Church of England man, got engaged to a Roman Catholic girl; they got tired of waiting for the Papal dispensation, and, each declining to be married in the church of the other, were finally married on, so to speak, neutral ground by the Baptist minister. Now as soon as this new law passes this marriage becomes null and void, and the children illegitimate, for Sir Lintorn Simmons has bound the British Government to make such marriages illegal, prospectively and also retrospectively. This is one of many similar cases."

IN writing about family unity in an excellent article on "The Ideal Household," in the Home department of this paper, Dr. Pierson speaks of the unenviable responsibility which any member takes in separating himself from the communion to which the family belongs; but he does not say this responsibility should never be taken. Loyalty to Christ may often demand it. It is sad, but true, that in a world of sin, the preaching of the Gospel, as Christ said, will not give peace on the earth, "but rather division." There is, to the Christian, the great "household of faith," whose head is Christ, "of whom the whole family in heaven and earth is named," and the bond of union in that household is stronger than even the endearing ties of nature. "Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Individual responsibility to God cannot be buried in the family relation. We shall not be judged by families, but "every one of us shall give account of himself to God."

IT does look strangely significant to see in a memorial to the Postmaster-General the signature of Cardinal Manning first in the list, followed by that of the Lord Mayor, with the Bishop of London's name still further down the list. A writer in the *Times* has called attention to the fact that he thus has given to the Cardinal the place of first subject of the Crown in the City; yet in the City he is en-

titled to precedence before the Prince of Wales. Replying to newspaper comment, the Lord Mayor said in a speech at a Corporation dinner, that since the loss of the temporalities, the Cardinals of Rome had been regarded as deposed Princes, except in England; "that this position was recognized in England in 1884, when Cardinal Manning was appointed a member of the Commission for the Housing of the Poor; that Mr. Gladstone then carefully considered the bearings of the case, and, with the full concurrence of Lord Salisbury, recommended the Queen to place the Cardinal's name immediately after that of the Prince of Wales, and before that of the present Premier. Yet the constitution of this realm forbids any citizen to accept a title given by a foreign potentate.

FORTHCOMING NEW BOOK.

WE have received from the Pacific Press Publishing Company, Oakland, California, U. S. A., a sample copy of a new work soon to be published. It is the last production from the able pen of the late Elder J. H. Waggoner, entitled "FROM EDEN TO EDEN." The book is all that its name implies. In a clear light it presents God's purpose in the creation of this world and its race; the introduction of sin; the plan of redemption through the gospel of God's dear Son; the covenant with Abraham and with Israel; the return of the Jews; Rome's apostasies and her present attitude toward the truth; the final kingdom and its King; the second advent; the resurrection of the dead and the restoration of the first dominion. After a careful reading of the manuscript we have no hesitation in saying that it is the author's best effort. The book is to be issued simultaneously in London and Oakland, Cal. It will be beautifully illustrated and handsomely bound. This work will contain over two hundred and fifty large pages. The plates are now in the publishers' hands in London, and the book will be issued in a few weeks.—[ED.]

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

SUBSCRIBERS who receive THE PRESENT TRUTH by post will notice by the date on the printed address-label, the time to which their subscription is paid.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED FORTNIGHTLY.

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

ANNUAL SUBSCRIPTION RATES:

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

Make Orders and Cheques payable to PACIFIC PRESS PUBLISHING COMPANY.

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

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

Send for Catalogue of Publications.

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