

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR—

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GETHESEMANE.

BEHIND the misty vale of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it on your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.
All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and do not see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane.

General Articles.

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

LOVE OF DISPLAY IN DRESS.

THE following letter on the question of display in dress and personal adornment, addressed to the female members of Christian Churches by the Rev. Adoniram Judson from his missionary field among the heathen in 1831, is worthy of a careful perusal:—

Dear sisters in Christ: Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candour and forbearance to my honest tale.

In raising up a church of Christ in

this heathen land, and in labouring to elevate the mind of the heathen converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church; and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported, and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, and tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colours, sizes, and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part

of the head, not to speak of the ornamental parts of their clothing, consisting of the fashion and ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a position that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2: 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

I considered Maulmein and the other stations; I considered the state of the public at home. But, "*What is that to thee? follow thou Me,*" was the continual response and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, supported or deserted, successful or defeated, in the ultimate issue.

Soon after coming to this conclusion a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read the apostle's prohibition. She looked again and again at her handsome necklace (she wore but one), and then with an air of modest decision, that would adorn beyond all outward ornaments any of my sisters whom I have the honour of addressing, she took it off, saying, *I love Christ more than this.*

The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!

Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the ground her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavoured to maintain the warfare as well as I could. After some conflict the enemy left the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever that I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures—to her commiseration I commended my grief. With what ease and truth, too, could that sister reply, Notwithstanding these beads, I dress more plainly than most ministers' wives and professors of religion in our native land. Those beads are the only ornament I wear; they were given me when quite a child by a dear mother, whom I never expect to see again (another hard case); and she enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her! O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters directly contrary to apostolic commands? But to the honour of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold beads. She gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But, notwithstanding these favourable signs, nothing, really nothing, is yet done. And why? This mission and all others must be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And

when they arrive they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representations of the Christian religion, from the land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds, and rubies, the rich variety of ornamental head dress, "The mantles and the wimples and the crimping pins," (see the rest in Isa. 3,) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to re-purchase and resume their long-neglected elegancies. The cheering news will fly up to the Dahgyaing, the Lain-bwai, and the Sal-wen;—the Karenesses will reload their necks and ears and arms and ankles; and when, after another year's absence, I return and take my seat before the Birmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would feign be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, you are inadvertently building up that of the devil. If, on the other hand, you divest yourself of all meretricious ornaments, your sisters and daughters who come hither will be divested, of course; the further supplies of pride and vanity will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire for setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. 2:9: "I will

also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Pet. 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

O Christian sisters, can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity. . . . We shall soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. Will you then wish, that in defiance of His authority, you had adorned your mortal bodies with gold and with precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed Him? And as you will then wish you had done, *do now*.

Dear Sisters, your affectionate brother in Christ.—A. Judson.

Maulmein, Oct., 1831.

"WELL DONE."

WE often express our desire to have these words addressed to ourselves when our Lord shall come to gather His people. The text is very suggestive, and a little examination will show that much is expressed in it, and that it presents to us a very high standard of Christian life, an active, zealous, energetic, and continued effort to attain unto the greatest possible moral excellence. The words of the text are "Well done, good and faithful servant."

1. The person thus addressed has *done* something. He had not that kind of faith which repudiated works; which would cry, "Lord, Lord," to Jesus, and refuse to do the will of his Father in heaven; which makes void the law of God. Keeping the commandments of God, and the faith of Jesus, well expresses the life of such a servant.

Very much of the religion of this age is merely emotional; it consists entirely of feeling. To *feel well* is the highest

ambition of such professors; to *do well* is denounced as "legal bondage." Their cry is for "liberty"—not freedom from sin, or the transgression of the law, but—freedom from the obligations of the law; freedom to gratify feelings and passions; freedom to mix with the world and seek its friendships and its pleasures.

All our feelings should be brought to the test of that day when "God will bring every work into judgment;" when Jesus shall reward "every man according as his work shall be." And in view of this day and of its events we are told to "Fear God and keep His commandments." Says the apostle: "He that doeth righteousness is righteous." Now as "All unrighteousness is sin," and "Sin is the transgression of the law" (1 John 5:17; 3:4), of course righteousness is obedience to the law,—the opposite of transgression or sin.

The Third Angel's Message of Rev. 14:9-12, is the last message given just before the Lord comes, and of course marks out the preparation for His coming. It contains the commandments of God. And thus to "do His commandments" will receive the approval of "well done" when Jesus comes. They who are found so doing will "have right to the tree of life and enter in through the gates into the city." Rev. 22:14.

2. They have not only *done* something, but they have done it *well*. Says the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10. The original has the idea of slackness, remissness, as well as deceitfulness. This is not spoken of him who refuses to do the work of the Lord, who rejects the call, saying, "I go not." He does the work of the Lord, but he does it in a slack, careless, or indifferent manner. He consults his own feelings, takes his own ease, while engaging in the work of the Lord. Such rest under the curse. They have *done*, but have not *done well*. They were lukewarm when zeal was required. Our times and our work demand energy. Like Lot, we must run for life, and stay not in all the plain.

3. They have not only *done*, and *well done* what they have done, but they have been *faithful*. A person may do and do well, and yet not be faithful. A faithful servant is watchful, vigilant, steadfast. He who works is not faithful if he does only half as much as he can do. If it be a fact that we are doing only a small part of what we might do, we are not faithful to the trust committed to us. The fields are ripe for the harvest. The way is opening before us in every direction, and among the people of all nations. "Come over and help us," is heard on every hand. And all may do something.

If it be indeed so, that there will be no starless crowns, then some among us must arouse to duty or we will receive no crowns. Many who profess this faith have yet done nothing to lead their fellow mortals to walk in the way of life.

If they are saved thus, no one could ever point to them as the means of his salvation. Surely, they could not "enter into the joy of the Lord." They could not sympathize with Him who laid down His life for the lost. The pathway He trod was marked with tears and groans, with agony and blood. They do not follow Him. Some weep on account of their trials and troubles more than on account of their own sins, or the thought of sinners perishing all around them. They who are sealed and protected from the plagues are they "who sigh and cry for the abominations" prevailing. Eze. 9:1-6. They, as did their Lord, look upon a sinful world with pitying eye, and sacrifice their own enjoyment for the benefit of others.

It is a solemn thought that there will be no starless crowns worn by the overcomers. We must each be able to bring our sheaves with us, or be left out of the company of the harvesters. While we long for the appearing of Jesus, our hearts yearn over the multitudes sitting in darkness. We pray, "Come, Lord Jesus, come quickly," and yet our cry is, "Spare Thy people; and give not Thine heritage to reproach." Let us arouse to renewed diligence. God will give strength, and health, and grace, as we need to fulfil His will. And just before us the "far more exceeding and eternal weight of glory" rises to our view. Courage in the Lord, and soon the everlasting "joy of our Lord" will be ours. —J. H. Waggoner.

AN IMAGINARY GREAT WORK.

A WRITER in the *Christian at Work* gives the following illustration of false ideas of missionary work:—

"The phrase 'for a witness' or 'for a testimony' has been a fertile source of misconception. Not long ago a man whose soul was filled with a desire to prepare the world for Jesus' return, undertook a warfare at his own charges about Arabia and Mesopotamia. He did not know the language, but took an interpreter, and at every place he ordered his interpreter to express to the people a few of the leading principles of Calvinism respecting salvation and the consequences of not accepting it. He left the country satisfied that he had done a great work, but his interpreter remarked that both he and the witness-bearer would have lost their lives if the gospel truth had not been transformed by him into harmless salutations. Yet this man represented a class who think such preaching is enough to prepare the world for the reception of Jesus."

Just how much imaginary missionary work is done in the world, it is impossible to compute; but that noisy fanaticism is on the increase, there is no doubt. Certain it is that "bodily exercise profiteth little." This man's experience illustrates the folly of speaking even the truth in an unknown tongue. The mere

fact that one is earnest, or that he has knowledge of the truth, or that he labours hard, or makes great sacrifices, is no evidence of the propriety of his work.

The preaching of the word is compared to the sowing of seed. Now it is true that some seed falls in uncongenial spots,—it may be by the wayside, or among thorns, or in stony places,—but the sower is not supposed to intentionally throw it into such places, with all the probabilities against its growing. He is presumed to sow his seed where, and in such a thorough manner, that he has reason to expect some returns. Random, aimless work is not the kind that meets the approval of God. The one who talks in a manner that is not comprehended by the hearer, gives the trumpet an uncertain sound.

There are too many ambitious ventures in the nominal interest of the gospel, by those who imagine that God has called them to do something in their own way, something unusual.

The apparent success of such ventures only build up erroneous innovations to lead the unwary astray; while their failures can only bring the gospel into disrepute.

W. N. GLENN.

PEACE AND HAPPINESS.

HOW DIFFERENT is peace from happiness! Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will He take away peace to give happiness. Happiness without peace is temporal; peace along with happiness is eternal.—*Sel.*

"WHAT IS YOUR FATHER TEACHING YOU?"

It is recorded of a certain philosopher, that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, something very deep, from such a father, and he said to her, "What is your father teaching you?" The little maid looked at him with clear blue eyes, and just said, "Obedience." That was what the great and wise man taught his little girl, and I believe that is the most important lesson for children to learn, "to be obedient." It is a lesson necessary for happiness, for their safety, and, I think we may say, for their life.—*Canon Wynne.*

"A MIND OF MY OWN."

It is a good thing to have independence of mind enough to form a strong purpose, like Daniel, to obey God at all hazards, should the whole world stand against us. But there are those who pride themselves on their independence of mind. They boastingly say, "I have a mind of my own;" and they are ever ready to maintain their opinions unyieldingly against all. Such have a mind that it were better for them to put away. It is a mind that is enmity against God, a mind that will never enter heaven. It should have no place in the church of Christ, and is hardly tolerable in any human society. Wherever it is, it is determined to rule or ruin.

How much better is the mind of Christ! How much better to obey the injunctions of the apostle: "Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, . . . humbled Himself, and became obedient unto death." He came not to follow a mind of His own, but to do the will of Him who sent Him. If we follow Him, we shall heed the exhortation: "Fulfil ye My joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

If we learn the lesson of submitting one to another, as taught by the apostles, we shall do well. But if every one has a mind of his own to maintain, there can be no unity, but envying and strife; and "Where envying and strife is, there is confusion and every evil work." Let all Christians have the mind of Christ.

R. F. COTTRELL.

A CHOKED GIANT.

THERE is a quaint story of a giant, who had long fed upon windmills, and at last was choked by a pat of butter; and, assuredly, his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare.

We confess we have not enough faith to be an infidel, or an agnostic, or even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be over-strained. We can believe what is revealed; for, sublime as it is, there is a kind of truth-likeness about it; but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and, in the next

place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.—*C. H. Spurgeon.*

A CHRISTLESS LIFE.

It is no uncommon thing to hear the remark, "I wish I had never been born, for life with its disappointments, separation from friends, accidents, sickness, death, and possibilities of sudden calamities, is not worth the living." It is true that the sinful pleasures of a Godless life do not counterbalance the numberless ills of existence. The young may not realize this, but as years pass on, it becomes a reality to the most careless heart. A Christless life is an uneasy, restless, selfish, unhappy state of existence. The worldling seeks "lasting enjoyment," and finds "fleeting enjoyment and lasting pain." When the shallow springs run dry, when the brilliant leaves wither and fall and the chill blasts sweep over the heart, a wilderness of unsatisfied hopes is left as an inheritance.

The hardened infidels shudder with awesome fear over the grave, and stand abashed at life's sudden changes and frequent gloom. Col. R. G. Ingersoll made the following observations in a funeral address over the remains of John G. Mills, a somewhat prominent newspaper writer: "Again we are face to face with the great mystery that shrouds the world. We question, but there is no reply. On the wide, waste seas there drifts no spar. Over the desert of death the sphinx gazes for ever, but never speaks."

What a dreary prospect! No star of hope, no ray of light, and no voice from the great Beyond. A Christless life has no hope, no light, and no glorious future. How drear! How chill! How uninviting!

Those who have felt the peace which is "like a river" know the contrast; and the history of the world teaches with solemnity the impressive lesson that a Christless life is an unworthy life.

ELIZA H. MORTON.

A NEW CREATION.

THE world when it came from the hand of its Creator was new and fair, for He hath made "everything beautiful in its time." But since then, as the ages have come and gone, the earth has waxed old. It has been smitten with the curse, blasted by frosts, rocked by earthquakes, swept by storms, defiled by sins and stained by blood, until to-day it may fitly be described as waxing old like a garment, and ready to be folded up and changed. And the Scriptures give us hope that such a change shall come. The eye of faith from the earliest ages has looked forward to "a better country that is an heavenly," and the promises of God have declared that there shall be "a new heaven and a new earth, wherein

dwell eth righteousness;" a world where there shall be no storm nor sorrow, no sin or sickness, no pain or death; when He that sitteth upon the throne shall say "Behold I make all things new," and that voice which made the world at first, which spoke light and beauty into being, shall speak again, and end the reign of sorrow and of sin. And as by the word of God the worlds were framed, and the heaven and earth was made, so, by that word again the world shall be renewed, the darkness shall pass away, the light and glory of our God shall be revealed, and all the ends of the earth shall see the salvation of God.—*The Armoury.*

GIVE WHAT YOU HAVE.

WE often think how much good we would do if we had large means; but it is sometimes true that we can accomplish more without money than we should do with it. When Peter and John went up to the temple and met with the cripple who asked arms, it is altogether probable that if they had had money they would have simply given him what he asked for and passed on; but having neither silver nor gold, they conferred a far richer blessing on the suppliant. The very fact that we cannot confer pecuniary aid often stimulates to other and more important help. As we come in contact with suffering humanity, we should always cultivate the spirit of Peter, exhibited in the utterance, "Such as I have, give I unto thee."

AS A LION.

THE lion is said to be boldest in the storm. His roar, it is said, never sounds so loud as in the pauses of the thunder, and when the lightning flashes, brightest are the flashes of his cruel eye. Even so he who goeth about as a roaring lion seeking whom he may devour, often seizes the hour of nature's greatest distress to assault us with his fiercest temptations. He tempted Job when he was bowed down with grief. He tempted Jesus when he was faint with hunger. He tempted Peter when he was weary with watching, and heart-broken with sorrow.—*Dr. Guthrie.*

WHERE INFIDELITY FAILS.

A SWEARING, drinking miner, who boasted that he believed neither in God nor man, was once imprisoned in a mine by coal that had caved in. In a moment his atheism left him, and he began to call upon God to deliver him. A Christian companion, who had been imprisoned along with him, once interrupted Mr. Bradlaugh, while delivering an atheistical harangue, to tell this story. "So you see, Mr. Bradlaw," said the miner, as he sat down, "there's naething like a big chunk of coal for knocking the infidelity out of a man's head."

JULY, God send thee calm and fayre,
That happy harvest we may see,
With quiet tyme and healthsome ayre,
And man to God may thankful bee.

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.

HOW WOULD YOU ANSWER?

WHAT would you do if you had a wee tease, Asking you daily such questions as these:
 "Mamma, does God simply turn down the light
 Just when He guesses it's time to be night?"
 "Are flowers made out of a butterfly's wing?"
 "Why do the trees put their clothes on in spring,
 And then when cold winter comes get all undressed?"
 "How does the robin get blood on its breast?"
 "Will Santa Claus answer that letter of Zeb's?"
 "Are bicycles made out of big spider-webs?"
 "Does the man in the moon smoke while looking about?"
 And are the blue clouds just the smoke he puffs out?
 And the stars, are they just the wee sparks he lets drop?"
 "Do cat-tails grow up from—" But here I will stop
 And ask you again, Will you tell, if you please,
 How you would answer such questions as these?
 —Sel.

THE MOLE AND THE ROBIN.

A MOLE, who had been hunting earth-worms all day, stopped at the door of his long, dark tunnel, and listened to the evening song of the robin. The bird was perched upon a clump of golden-rod, close by the mole's run, whistling notes of praise.

"Who are you?" asked the mole.

"I am robin redbreast," was the answer; "one of the great bird family."
 "You sing very sweetly," said the mole.

"Ah! that is nothing," the robin replied. "Have you never heard the morning concert of the birds, Mr. Mole?"

"Concert! I know of no such thing," was the mole's reply.

"You surprise me!" exclaimed the redbreast. "How can you have lived so long in these parts, and not have heard the morning praise of the birds? You have much to learn, I assure you. Why, the air and trees are full of birds, who float and sing in the early sunlight, and soar away into the heavens. Our mother earth has many other beautiful things; there are gay flowers of many colours and sweet fragrance; there are green grass, waving boughs, and luscious fruits; there are blue skies, golden, white, and rosy clouds, nodding forests, sloping hills, and myriads of painted insects sporting in the sun. But there is nothing fairer to my eyes than the birds, the beautiful birds!"

So saying, robin flew to the very top of the golden-rod, and as he rocked back and forth, whistled loudly the notes of his song.

"What are you saying?" cried the mole. "I do not believe it! There are no such things as those you tell of. Flowers and clouds, forsooth! Insects, forests, and concerts of birds—it is in-

credible! I never saw them, I never heard them, and I am an old mole, and am counted a wise one, too; for I have burrowed long and far, with scientific skill, beneath the ground."

"Dear me!" whistled the robin merrily. "That is no proof at all; for earth has a life more lovely and wonderful above its surface than beneath."

"Nay, nay!" laughed the mole scornfully. "I have burrowed all my life, and know and affirm that earth produces nothing but fishing-worms!"

"Poor, blind mole!" said the robin, and flew away toward the setting sun.

"Poor, deluded bird!" squeaked the mole, and ran back into his burrow.—
Henry C. McCook.

THE SIZE OF GREAT CITIES.

ENGLISH people, and especially Londoners, are apt to think that, as London is now the largest and most populous city in the world, it must still more certainly be larger and more populous than any city known to ancient history. It is well occasionally to know the truth, even if it abates our pride. We have records of three great cities, Nineveh, Babylon, and Rome. Of Nineveh we are told that it was a city of three days' journey, and Jonah spent a day's journey in getting well into its midst. But it is thought that these vast distances refer to a group of four cities, very near to each other, but not united. Of Babylon we know that it was built four-square, and that each of its walls was twelve miles long. It therefore included 144 square miles of ground, while London, in its greatest extent, covers less than 120 square miles. Rome was much smaller in area than Nineveh, Babylon, or London, being only seven miles across and twenty-one in circuit, while London is at least forty-two miles in circuit. But there is some reason to believe that Rome in the first three centuries after Christ, contained at the very least, five million people. Some scholars say ten or even fifteen millions. Gibbon tells us that there were 1,780 great houses or palaces, and 46,602 houses let out in flats and single rooms, but by reckoning only twenty-five people to each house he makes up only 1,200,000 inhabitants. As to the palaces we know that they each contained hundreds of people, and on one occasion 400 slaves were brought out of one house to be executed. Another house was owned by a widow lady of private fortune, who wished to emigrate. The house in Rome was left for her son, and it contained 400 slaves. Even if we take an average of 200 slaves and other occupants, these palaces must have contained 350,000 people.

The 46,602 houses let in flats and rooms must have held more than 100 persons in each. They were six and eight stories high, and were so closely packed, that every room let for a large sum. Juvenal tells us that one year's

rent of a miserable chamber or an attic in Rome would buy the freehold of a comfortable house twenty miles away. A year's rent of an attic in London would be about £10, but that would not buy a freehold house at St. Albans. We may take it that a single room on the top floor in Rome would let for at least £100 of our money. Gibbon says £300 or £400 on the authority of the residents. But Juvenal is a safe guide, and in his time it was at least £100. If this is correct, we may be quite sure that the 46,602 houses let in flats and chambers contained more than five million people. Gibbon's estimate is very much as if we should reckon twenty-five people to a block of Peabody's buildings. But while we allow Rome to have been as populous and twice as populous as London, we have the best of it in all other ways. Rome was miserably unhealthy. The streets were narrow, and the people crowded together like pigs. Their only consolation must have been that they did not live, but only slept, in their garrets. There were no great open spaces like Hyde-park or Regent's-park. On the other hand, there were enormous public baths, which were free to all, and the bathers were liberally supplied with oil at the public cost. But, so far as mere numbers go, we do not hesitate to say that Rome was greater even than the London of to-day.—*Evening Paper.*

ADVICES TO A MOTHER.

THE first book read and the last laid aside by every child is the conduct of his mother. Consider, then, these suggestions:—

1. First give yourself, and then your child to God, through Christ. It is but giving Him His own. Not to do it is robbing God.

2. Remember that the knowledge and the fear of the Lord are the beginning of wisdom.

3. Pray with and for your child, often and heartily.

4. Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself: do it for your child.

5. Let your whole aim be to raise your child to a high standard. Do not sink into childishness yourself.

6. Give not heedless commands, but when you command require prompt obedience.

7. Never deceive a child, or break a promise to it.

8. Be sure that you never correct a child until you know that it deserves correction. Hear its story first and fully.

9. Reprove not a child severely in the presence of strangers.

10. Never allow your child to whine, or fret, or bear grudges.

11. Early inculcate frankness, candour, generosity, magnanimity, and self-denial.

12. Never mortify the feelings of your child by upbraiding it with dulness. But do not inspire it with self-conceit.

13. Encourage all attempts at self-improvement.

14. Cultivate sympathy with your child in all lawful joys and sorrows.

15. Never permit cruelty, even to an insect.

16. Remember that life is a vapour, and that you and your child may be called out of life and probation any day.

—*Mother's Companion.*

THE HEROIC MOTHER.

WE see a household brought up well, says Henry Ward Beecher. A mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry, night and day, by her fulness of love, by her fidelity, brings up her children; and life has six men, all of whom are like pillars in the temple of God. And O, do not read to me of the campaigns of Cæsar; tell me nothing of Napoleon's wonderful exploits; I tell you that, as God and angels look down upon the silent history of that woman's administrations, and upon those men-building processes which went on in her heart and mind through a score of years, nothing external, no outward development of kingdoms, no empire-buildings can compare with what she has done. Nothing can compare in beauty, in wonder, in admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing their children to honour and virtue and piety. I tell you, the inside is larger than the outside. The loom is more than the fabric. The thinker is more than the thought. The builder is more than the building.

THE LARGEST BELL.

THE largest bell in the world is in the temple of Clars, in Kiota, Japan. Unlike the great bells in Pekin and Moscow it is whole, and its tone is as perfect and as sweet as when first suspended. Where and by whom it was cast is not known. Chinese and Sanscrit characters completely cover it; but they are not translatable by Japanese scholars. It is twenty-four feet high and sixteen inches thick at the rim. It has no clapper, but is struck by a sort of wooden battering ram on the outside.

MORMON is a Greek word signifying a hideous she monster, used by nurses to frighten children, generally a bugbear. The book which the Mormons use as their Bible was written as a novel by Solomon Spaulding, and the ignorant people who used it did not know the meaning of the word.

It is said of Thales, of Thessala, one of the seven wise men of the East, that as he was walking along one day, looking up into the sky, he fell into a well. It is not good, nor safe, for any man to carry his head too high.

Health and Temperance.

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

PARTICULAR ABOUT HIS DRINKS.

"HAVE a drink with us, old man," said a young fellow who was treating three or four companions in a popular restaurant, the other night. "I've had a stroke of luck to-day and feel generous enough even to treat the house. Ours is whisky."

"Thanks," said the smiling proprietor, who was behind the bar, "I'll take gin," and he poured himself out a thimbleful or two from a bottle that stood near him.

"Gin's a horrid drink," the speaker said. "What makes you take to it, when you have the choice of so many fine liquors?"

"Depraved taste, I suppose," replied the publican, with a laugh. "Good bye, then."

"I say, old man," said a red-nosed individual stepping up, "I don't like to drink all alone. Won't you keep me company?"

"Certainly," said the proprietor, "what will you have?"

"Gin," replied the man. "You'll take the same, won't you?"

"No gin for me," said the proprietor. "Whisky is my drink," and he poured out his own liquor from a different bottle from that which he had set before his former customers. This sort of thing went on with variations for an hour or two. The proprietor drank with every one who asked him, but never took the same liquor as his customer. "How is it," asked a man who had been looking on from his seat at a table near by, "that you can manage to consume so much liquor in the course of the day, and yet not show the effects of it? You have had at least ten glasses in the last hour, and I suppose the same sort of thing goes on all day, yet your eye is clear, your skin healthy-looking, and your whole appearance that of a man who never takes more than is good for him."

"Well, I'll tell you," said the proprietor with a laugh, "seeing that you're an old friend, if you promise not to tell. You see for yourself how hard it is for a popular liquor-seller to keep from becoming a mere tank, a sot, so many people are always asking them to drink, for various motives, and if he declines he is apt to give offence. Now I attribute my success in that line to a wise choice of liquors. Gin or whisky of an especial brand, I always take, and I keep them in particular bottles, which are never handed to customers, but are kept here on the shelf for my own use.

"Taste my whisky," he said, setting out his private bottle, containing a yellowish liquid. "What do you think of it?"

"Curious stuff," said his friend, sipping

it, and "sniffing" at it. "Don't think I ever tasted anything quite like it before. It's not at all bad, though. Has considerable aroma, but it's mighty weak for whisky. What brand is it?"

"Taste the gin," was all the reply the proprietor gave, as he set his private gin bottle down beside the other.

"Curious," said the friend, pouring out and sampling a colourless liquid. "I am sure I never tasted anything like it before. Come, now, what is it?"

"That's water," said the liquor dealer, with a grin. "Never tasted it, eh?"

"Water?" gasped his friend.

"Yes, and the other's cold tea. Now you know how I drink and drink and yet keep a clear head and a steady pulse. But keep it quiet, my boy."—*Star.*

MORAL SUASION METHODS NEGLECTED.

DR. TALMAGE says:—"The temperance cause is now so mixed up with politics that moral suasion is being sadly neglected. There used to be held a hundred temperance meetings where now there is one meeting. While we are discussing the laws on the subject of liquor selling we are letting hundreds of men and women go to ruin for the lack of proper instruction on the importance of abstinence. We want in the country ten thousand old-fashioned John B. Gough temperance meetings. But, you say, where are the John B. Goughs? They are now in our schools and colleges and farm houses, or already in the occupation and professions of life. The eloquence to come is greater than the eloquence passed away. By all means make the laws right, but let us by force of Christian persuasion stop the stampede to death of multitudes who will not wait until we get the laws what they ought to be. We need to work more rapidly on this subject than formerly. In olden times it took most men five or ten years to become thorough drunkards. Now they may reach the foot of that stairs by one jump, because of the worst adulterations of liquors. Young men used to go on a spree and then come back and go to work. Now we have confirmed drunkards at twenty-one. It is the most urgent duty of all ministers of religion and all reformers to put forth unwonted efforts in the direction of moral suasion. Other things need to be done, but this must not be left undone."

THE LICENSING ACTS.

IN the reign of Edward III., says a correspondent of the *Christian Commonwealth*, the danger of the liquor traffic in London was so great that all the public-houses except three were ordered to be closed. By 19 Henry VII., c. 2, justices of the peace were empowered "to reject and put away common ale selling in towns and places where they shall think convenient, and to take sureties of the keepers of ale

houses of their good behaviour." In 1552 the 25 ch. of the 5 and 6 Edward VI. was passed, the preamble of which ran as follows:—"Forasmuche as intolerable hurtes and troubles to the common wealthe of this realme dothe dailie growe and encrease through such abuses and disorders as are had and used in common ale houses and other houses called tiplinge houses. It ys therefore enacted," etc. The measure went on to give justices of the peace the power to suppress such houses as they thought proper, and to prohibit any person from selling intoxicating liquors without a license signed by two justices of the peace. It was the first Licensing Act. During successive reigns other Acts were passed prohibiting and restricting the traffic, and in 1828 the Act (9 Geo. IV., c. 61) under which licenses are at present granted became law.

This measure consolidated all that was required of the old Acts. It restricts persons from selling without a license any excisable liquor, gives justices discretion as to who are fit and proper persons to hold a license, and as to whether it is required, and explicitly limits the license to "twelve months and no longer." The Act does not draw any distinction between granting a new license and the granting of a license by way of renewal. The justices have the power to refuse a new license, they have also perforce the power to refuse the grant of a license by way of renewal. The Act does not recognize the right of any one either to a new license or a renewal. If money has been speculated on a house in the hope of obtaining a license, if the license is not granted there is no compensation. Just so where money is speculated on the chances of the renewal of a license which is not re-granted. The Licensing Acts were not passed in the interests of license holders, but for the protection of the people. Every publican in England when he reads his license sees printed, from a certain date to the same date "next ensuing and no longer," and when he reads it he knows that the law recognizes no rights beyond the twelve months' permission to sell. For a publican's false speculation the people are not responsible, and ought not to be made to pay.

DYING NATIONS.

WHY do nations die? Cultivated Greece and all-conquering Rome, Vandal, and Goth, and Hun, and Moor, and Pole, and Turk—all dead or dying! Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence or plague, or starved by pitiless famine? Not by any of these; not by the lightning and thunder; not by the tempest and the storm; not by the poisoned air or volcanic fires did they die. They perished by moral degradation, the legitimate result of gluttony, intemperance, and effeminacy.

When a nation becomes rich, then there are leisure and the means of indulgence of the appetites and passions of our natures, which wear the body and wreck the mind. As with nations, so with families. Wealth takes away the stimulus of effort, idleness opens the floodgates of passionate indulgence, and the heir of millions dies heirless and poor, and both name and memory ingloriously rot. If, then, there is any truth and force in argument, each man owes it to himself, to his country, and, more than all, to his Maker, to live a life of temperance, industry, and self-denial as to every animal gratification; and if with these we have an eye to the glory of God, this nation of ours will live with increasing prosperity and renown.—*Sel.*

MOSES' KNOWLEDGE OF HYGIENE.

THE eleventh chapter of Leviticus, and those which follow, are so remarkably replete with the most detailed and yet unimpeachably correct information, that even the ancients have been struck with wonder at the completeness of the knowledge possessed by Moses. These chapters convey most interesting sanitary rules, which are to this day a treasure of infallible truth, and an object of the admiration of all experts.

But there is more in these chapters than mere sanitary rules. What entitles them to a place in the holiest of books is their moral import. It is a most mysterious fact in the household of nature that, to a great extent, man is that which he eats. People rarely think of this fact when they are obeying the dictates of their constitution in their own way, but ethnology confirms this fact sufficiently to make it more than probably true. People who live on the sea-shore, and are compelled to subsist upon molluscs, are found to become foolish; while those Indians who live on a diet of vegetable and animal food, are susceptible of culture. Other tribes that live on meat exclusively are savage, and those living on vegetable food are gentle.—*Dr. I. N. Wise.*

It is not generally known that foot and mouth diseases in cattle may be communicated to man. The milk of cows suffering from these diseases may give rise to fatal pneumonia in adults, and distressing skin eruptions in infants. The sterilizing of milk, by boiling, is getting to be more and more of a necessity, as a safeguard against infection by disease.—*Good Health.*

I HAVE not felt warranted," says Dr. Norman Kerr, "in estimating our yearly premature alcoholic mortality at less than 40,000 lives cut short by personal intemperance, and double that number of lives lost by disease, privation, neglect, accident, or violence arising from the intemperance of persons other than the slain."

EFFECTS OF CLOSE SHAVING.

"Do YOU know what a close shave means?" says a writer in an exchange. "I never did until I looked at a face the other day, through a microscope, which had been treated to this luxurious process. Why, the entire skin resembled a piece of raw beef. To make the face perfectly smooth requires not only the removal of the hair, but also a portion of the cuticle; and a close shave means the removal of a layer of skin all around. The blood-vessels thus exposed are not visible to the eye, but under the microscope each little quivering mouth holding a minute blood drop protests against such treatment. The nerve tips are also uncovered and the pores are left unprotected, which makes the skin tender and unhealthy. This sudden exposure of the inner layer of the skin renders a person liable to have colds, hoarseness, and sore throat."—*Selected.*

ENGLAND AND CHINA.

PROFESSOR LEGGE of Oxford reports, in his "Religions of China," the following conversation between himself and the Chinese ambassador at London in 1877: "'You know,' said the Chinaman, 'both England and China. Which country do you say is the better of the two?' I replied, 'England.' He was disappointed, and added, 'I mean, looking at them from a moral standpoint; looked at from the standpoint of benevolence, righteousness, propriety, which country do you say is the better?' After some demur and fencing I again replied, 'England.' I never saw a man more surprised. He pushed his chair back, got on his feet, took a turn across the room, cried out, 'You say that, looked at from the moral standpoint, England is better than China! Then how is it that England insists on our taking her opium?'"

SIR MORELL MACKENZIE, giving evidence before the House of Lords Committee on the metropolitan hospitals, said a great saving would be effected if the general hospitals could be removed into the country in the neighbourhood of London, and built on a smaller scale. The patients would have better air, and the sale of the present sites would furnish the necessary funds.

THE wicked Catherine de Medicis is said to have been the first lady snuff-taker in Europe, and snuffing was for a long period a favourite refreshment with the Catholic ladies of the Court of France; whereas the practice was looked upon as an abomination by the Huguenots.

IN Paris the practice of juvenile cigarette-smoking has attained such colossal proportions, that a society has been started with the avowed object of getting a law passed to prohibit smoking by young persons under a certain age.

THE PRESENT TRUTH.

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

LONDON, JULY 3, 1890.

THE SANCTUARY AND ITS SERVICE.

(Concluded.)

WE now invite the reader to take a brief survey of the ground we have passed over in our investigation of the sanctuary and its service. We have found that the Scriptures treat of a typical sanctuary, and also of one of which the typical was a type. The former was on earth, confined wholly to the typical dispensation, and had an existence in the sanctuary built by Moses in the wilderness, and later, in the temples erected and repaired by Solomon, Zerubbabel, and Herod. The latter, or antitypical sanctuary, was the one "which the Lord pitched and not man" (Heb. 8:2), and is located in heaven.

The earthly sanctuary, we have learned, had two apartments, the holy and the most holy places, and so we found the same was true of the heavenly sanctuary. In the earthly, the priests ministered in both apartments, but the ministrations in the second apartment constituted the closing work of the high priest in the yearly round of service. Likewise we have seen that Christ, our great High Priest, ministers in both apartments in the heavenly sanctuary. In the earthly, the ministration in the second apartment was called the cleansing of the sanctuary, and consisted of the removing of the sins of the people from the sanctuary, which were finally placed upon the head of the scapegoat, who carried them away into a land not inhabited. This scapegoat, or Azazel (Lev. 16:8, margin), is supposed by many to be a type of Satan. So, too, we have seen that the heavenly sanctuary was to be cleansed, or in other words, that the time would come when Christ our High Priest would enter upon His closing work in the heavenly sanctuary, and cleanse it by examining the life records of His people, and finally blotting out their sins.

We have learned that such a work as this was to take place at the end of the long prophetic period of Dan. 8:14. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," said the angel, which period we have shown ended in A.D. 1844. When that long period should close, it was not to be a signal to mark the coming of Christ to this earth as some suppose. The text does not even hint at the question of the Lord's return to earth, but the event to begin at that time is "then shall the sanctuary be cleansed." This work of investigating the records of men's lives preparatory to the blotting

out of sins is one that concerns every fallen son and daughter of Adam, and consists of the initial act in the judgment of the great day. When the Lord comes He comes "to execute judgment" (Jude 15), which will be the carrying into effect the decisions rendered at the investigative Judgment which takes place before He comes. The cleansing of the sanctuary involves the examination of the records of our lives, and is therefore identical with the investigative Judgment.

That such a judgment must precede the second coming of Christ is evident; for at His coming He rewards men (Rev. 22:12). But our reward is to be according to our deeds (Rom. 2:6), therefore an examination of our deeds will be made before He comes. Not only so, but at the coming of Christ the righteous dead will be raised immortal, and the righteous who will be alive at that time will be changed from mortality to immortality, "in a moment, in the twinkling of an eye." 1 Cor. 15:51, 52. Now, since the righteous only are raised in the first resurrection, and the wicked remain in the grave till the second resurrection, it follows that a decision must have been made in the cases of the righteous, and so they were accounted the high honour of having a part in the first resurrection. The words of Him who is the resurrection and the life confirm this conclusion. He speaks of the saints as being "accounted worthy to obtain that world and the resurrection from the dead." Luke 20:35. This shows that the work of accounting them worthy of a part in the resurrection to eternal life must have taken place before the saints will be raised from the dead. This resurrection takes place at the second coming of Christ. Thus we are again brought to the inevitable conclusion that the investigative Judgment, which is nothing more nor less than a work of accounting who are worthy of eternal life and who are not, transpires before the Lord comes the second time. This Judgment is identical with the cleansing of the sanctuary already noticed in Dan. 8:14, and was to begin at the end of the long period there mentioned. This period we have found terminated in 1844.

This Judgment scene which takes place in heaven is described by the prophet Daniel in language grand and sublime:—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Dan. 7:9, 10.

In the words of another, "A sublimer

description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues. By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words 'cast down' are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says 'that it might be translated erected; so the Vulgate *positi sunt* [were placed], and so all the versions.' The Septuagint has *etethesan*, which is defined to mean 'to set, put, place, to set up, to erect.' The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

"The 'Ancient of days,' God the Father, takes the throne of Judgment. Mark the description of His person. The thousand thousands who minister unto Him, and the ten thousand times ten thousand who stand before Him, are not sinners arraigned before the judgment-seat, but heavenly beings who wait before Him attendant on His will. An understanding of these verses involves an understanding of the subject of the sanctuary. The closing up of the ministration of Christ, our great High Priest, in the heavenly sanctuary, is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to confer it upon His people."

This solemn and momentous work going forward in the sanctuary above, has now been in progress for forty-six years. It has to deal first with the cases of the dead. Beginning with the first generation, it has been going forward to its final completion. From the time of Adam, thence to Abraham, so on to Moses, to David, through the periods of the prophets, to the time of the first advent, the days of Paul, over the dark period of persecution, the Reformation times, and finally down to the last generation when this solemn work, so far as it relates to the dead, will have been finished, and will then pass upon the living. That we are living in the last days becomes evident upon a careful study of the Word of God, but just how near we are to that solemn time when the Judgment will begin upon the living no one can tell, and yet it draws on apace. The work will reach the last generation, and then will our individual

cases come up in review before God, and as these are severally taken up and passed upon, the probation of each is brought to a close, and his destiny is eternally fixed. The work finally completed, the solemn decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. The fate of all the race will then have been sealed. The gospel of God's dear Son will then have accomplished its purpose. The invitation now so freely extended to the poor sinner to accept of offered mercy will no longer be given, and mercy's sweet voice will then have for ever ceased. The wrath of God falls upon a guilty world. Christ appears in all His glory, and at His presence the wicked are destroyed, but His people reap eternal life and ascend with their Divine Lord to the mansions He has gone to prepare for them. Thus all who since Adam fell have accepted Christ as their Saviour, are taken to heaven when the Lord comes, while at the same time all the wicked go down in death, where they remain till the end of the thousand years, when they come forth in the second resurrection to meet the reward of their lives of sin in the second death. The sins of God's people have been blotted out, the sanctuary has been cleansed, and the accumulated guilt of all the ages since the fall is placed upon Satan, the great antitypical scapegoat, and for a thousand years he can reflect upon the ruin he has wrought. Confined to this earth, with the saints in heaven for ever beyond his power to annoy, and all the wicked silent in death, he can contemplate the dark picture of desolation and ruin which he, the author of sin, has caused. The thousand years expired, the wicked dead are raised, then comes the burning day when the "elements shall melt with fervent heat." 2 Pet. 3:10. That will be the day of perdition of ungodly men. Then will Satan, the great originator of sin and death, be destroyed (Heb. 2:14), and then will all the impenitent meet the reward of their lives in the lake of fire, which results in the second death. Rev. 20:14. Thus will the universe of God be freed from sin—and from the author of sin—and all its terrible effects. The earth, marred by sin and the curse, will be cleansed by the fires of that awful day, and will come forth renewed, restored, re-beautified, and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. Then will the meek inherit the earth, and the righteous shine forth as the sun in the kingdom of their Father.

D. A. R.

INTERPRETATION OF PROPHETIC TIME.

THE question not unfrequently arises in the minds of those who are beginning to investigate the prophecies, why a prophetic year consists of 360 days, while an actual year consists of over 365 days. That the ordinary year recognized in prophecy does consist of 360 days is evident from some passages in Daniel and the Revelation. Smith's Bible Dictionary, art. "Year," says:—

Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the prophetic Scriptures. The time, times, and a half, of Dan. 7:25; 12:7, where "time" means *year*, evidently equal the forty-two months of Rev. 11:2, and the 1260 days of Rev. 11:3, and 12:6; for 360 by $3\frac{1}{2}$ =1260, and 42 by 30=1260.

The same method of reckoning was in use in Noah's time; for the five months' continuance of the flood, is called 150 days, that is, thirty days to the month. See Gen. 7:11, 24, compare with 8:3, 4. There was another reckoning in which the months were determined strictly by the moon, in which case the months alternately would consist of twenty-nine and thirty days each. But in both cases there was a considerable deficiency in their calendar as compared with solar time. To remedy this, an intercalary month was thrown in every third year, called Ve-Adar, or the second Adar, in which thirteenth month, every third year, just enough time was reckoned to make their calendar correspond with sun time. Now in taking time to be used symbolically in the prophecies, it is evident that the ordinary year of 360 days must be used; and each one of these days, according to the illustrations given in Eze. 4:6 and Num. 14:34, would denote a literal year.

Now the query will arise whether the years thus represented by symbolic days, should not be years of 360 days each, after the Bible reckoning, instead of 365 days and a fraction each; as, the 1260 years, the 2300 years, etc. A similar query seems to be troubling the mind of a correspondent who writes:—

I would like to know what you do with the five days and six hours every year of the 2300 days, or years, which make in all thirty-three years and ninety-five days.

There might be, perhaps, some occasion for such a query, if we had any prophecy in which a period of time was symbolized less than three years in length. But we have no such prophecy; and every third year, all the time lost was made up. Thus the Jews, in 1260 or 2300 years, calling their years 360 days each, but making every third year a long year with a thirteenth month, to bring them up to solar time, would get in just as much

time as we would get in, reckoning each year 365 days, 5 hours, 48 minutes, and 46.04 seconds. Hence it is evident that a prophetic period of any such number of years, must cover the full time, or so many years of full length; and therefore we do not have, as our correspondent supposes, a redundancy of five days and six hours every year to be disposed of in some other manner.

U. S.

THE DOMINION RESTORED.

BUT there are a few more prophecies that we must notice, out of the many upon this subject. We read:—

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 59:20:21; 60:1-3. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [wealth] of the Gentiles [nations], and that their kings may be brought. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:11-20.

Read this carefully, and then compare it with the following:—

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it." Rev. 21:23-26.

Once more we read:—

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. [Compare Rev. 21:4, 5.] But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall no more be heard in her, nor the voice of crying.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat; they shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:17-25. (See also Isa. 11:1-9.

What! lions and wolves in the new earth, the saints' eternal inheritance? Yes, most certainly, for when the kingdom shall come to the daughter of Jerusalem, "the first dominion" shall be restored; and the first dominion was over "all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8:6-8; Gen. 1:26-28. The kingdom and dominion which God will give to His people will be very real,—as real as was the original kingdom of David, and infinitely more glorious and blessed, for it will be Eden restored.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this. . . . And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11-15. Read also once more with this, 2 Sam. 7:10.

As surely as the waters of Noah once covered the earth; as surely as God's throne is in the heavens, founded upon justice and judgment, so surely will this be the heritage of the saints, the true Israel. And so,—

"Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right." Isa. 45:17-19.

And "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

E. J. W.

INDEPENDENTS.

In every Christian denomination there occasionally arises an independent operator, who conceives that his ability is not appreciated in the church, and that the Scriptures warrant him in labouring, regardless of church obligation or the advice of the brethren. Such labourers generally insist on doing as they please, whether it be in harmony with the church or not; yet they will put on a solemn air of injured innocence if their church refuses to indorse them. No matter how utterly out of harmony their hobbies may be with the church to which they belong, they will insist on their right to advocate them, as members of that church, thereby making the church responsible to the public for their idiosyncrasies.

In most cases these individuals have eccentricities of character, arising mainly from ambitious desires and a spirit of self-sufficiency, which render them unreliable as representatives of any body of Christians, and without exception they are averse to the restraints of counsel, which is essential to the success of organized effort. In a majority of cases, such persons are "unlearned" as well as "unstable," and not only unlearned, but are disposed to boast of the fact, and claim that the Lord can the better use them on that account.

Amongst this class of "evangelists," or "apostles," or "reformers," or whatever role they may choose to assume, are some would-be Abrahams, and Johns, and Pauls, who have been specially called (in imagination) to do some wonderful work, and particularly to be very conspicuous. This last characteristic is made manifest by the prerogatives generally claimed as being directly given of the Lord, and the assumption of offices "set in the church," and to be conferred through the church in an orderly manner.

Now no one will deny that individuals have been, and are yet, and ever will be, specially called to do special duty in the Lord's work, and for which duty, a special fitting can only come from His Spirit. And this very fact gives us a measure by which the pretended imitators of such may be tested. Abraham, for instance, was called of God to be the "father of the faithful." Among other requirements, he was obliged to leave his country and his father's house. Why did the Lord call Abraham? Was it because Abraham set himself up, and became dissatisfied with his brethren's estimate of his ability and qualifications? The record says it was because God knew Abraham, that he would be obedient, and bring up his children in obedience to the truth.

When Moses was called out for a leader of God's people, he was not taken until he was schooled to humility. He did not then start out and assume prerogatives,

but rather shrank from responsibilities. Was he ignorant?—No man of his time had greater learning. And God gave him unmistakable credentials, so that all might know that "I AM" hath sent him forth. Aaron was called into a new mission, but God so endowed him that his authority was indisputable. And under that order of priesthood there was regular provision for ordination to the ministry, while some who attempted an independent ministration were summarily rejected of the Lord, and swallowed up by the opening earth.

John the Baptist was sent out independently on a special mission. There was no voluntary assumption on his part. His advent into the world was pre-announced by an angel; it was then said of him that he should "be great in the sight of the Lord," and that he should go before the Messiah "in the spirit and power of Elias." He was miraculously born, and by special manifestations was acknowledged as one sent of Heaven. Let those who cite John as a warrant for their independent assumptions in spiritual things, show like qualifications, and bring forth such credentials as he presented.

Paul is frequently cited as an example by those who claim to be specially led by the Spirit in a way of their own. And it may well be demanded that they show the same evidences of a call that Paul did. The inspired record shows that the Lord personally appeared to Paul by the way, when he was called "to show how great things he should suffer" for the sake of the name of Jesus. It is true that he "conferred not with flesh and blood," nor went up to Jerusalem to them which were apostles before him, but "went away into Arabia." It is also true that when he went back to Jerusalem, three years afterward, he tarried but a short time, and then went away into Syria and Silicia, and did not return again for fourteen years. But during that short stay at Jerusalem, he abode with Peter fifteen days, and there is no reference to any inharmony at this time. It is also true that when he left Jerusalem after his first short visit, the brethren gave him a safe escort to Cesarea, and sent him forth to his home at Tarsus.

Admitting that Paul did labour somewhat independently, the proof that he was led by the Spirit lies in the fact that after seventeen years of isolated ministry he was found to be in harmony with the church. The first thing he did on his second return to Jerusalem was to seek out "them which were of reputation" (leaders in the church) and "privately" show them what he had been preaching, as he says, "lest by any means I should run, or had run, in vain." This carefulness showed that he had been careful all the way through, and that was why the Spirit could lead him so perfectly in the

truth that when he came to report his labour to the apostles at headquarters, they could give him "the right hand of fellowship," and indorse his ministry. Paul had a sharp contention with Peter at one time, and again with Barnabas, but never ran counter to the body. He was one of the men chosen to go on the first foreign mission tour on record; and on another occasion was one of the delegates from a conference at Jerusalem to carry a special message to the church at Antioch.

These remarks are by no means intended to convey the idea that the church is infallible; history forbids any such conclusion, and there is no church but *may* become so degenerate as to be utterly "spewed out" by the Lord. But it is poor evidence of a special call from the Lord, when self-styled reformers feel the necessity of making some denomination responsible for their acts and hobbies, even though they be out of harmony with its practices and teaching.

The only man who can fairly lay claim to the considerations accorded to John, or Paul, or Luther, or any other of the Lord's special labourers, is he who can show like credentials, or exhibit like fruit. "By their fruits ye shall know them."

W. N. G.

SABBATH GIVEN ONLY TO THE JEWS.

SUCH is the almost universal claim of those who wish to avoid keeping the only day God has sanctified and blessed. But when our first-day friends show that the other nine commandments were ever given to the Gentiles, or else affirm that they have a perfect right to disregard any one of them, and will be saved if they continue in doing so, then there will be some apparent force to this attempt at proving the Sabbath a Jewish institution. Have the Gentiles this right?—No; no Christian dare assert it. Then they are binding on them, are they not?—Most certainly. Then let it be shown that they were given to them, or else admitted that they have something binding on them which was never given to them. But when it is shown that they were given to them, we will show by the same texts and the same logic that the Sabbath commandment, also, was given. Where the nine go, the fourth goes also.

W. A. C.

AMONG the high Alps, at certain seasons, the traveller is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny.

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 WORKING OF SATAN."

"WOE to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Always resisting the truth, the enemy so increases his opposition as he sees the end drawing near, that the special manifestation of his power is predicted by the Scriptures as one of the signs of the last days. Thus Christ, in telling His disciples what would be the signs of His coming, said, "There shall arise false Christs and false prophets, and shall show great signs and wonders"; and Paul, in 2 Thess. 2:8-10, describes the coming of Christ, preceded by "the working of Satan with all power and signs and lying wonders." These references are plainly to some supernatural manifestations by which Satan is to delude myriads of souls in the latter times.

The work of modern Spiritualism has frequently been referred to in these columns as meeting the specifications of the prophecies. If, as it claims, it is based on the supernatural, and if that supernaturalism be not of heaven—and no Christian who judges its workings by the law and the testimony, and by its fruits, can believe it to be from above—nothing is lacking, save its continued development, to make it the working of Satan with all the power and lying wonders against which Scripture warns those who live in the times specified. Is it supernaturalism? Many suppose it to be but a system of trickery and imposture. The facts and the Scriptures are against this supposition. A paper read a few years ago, before the Annual Conference of the Christian Women's Union held in Glasgow, and lately reprinted in tract form, reasonably argues that it would be impossible to believe that the millions of votaries of Spiritualism were leagued together to uphold a system of mere trickery. Speaking of the character of its leaders, the writer says:—

The character of its leaders also forbids acceptance of this theory, many of them in our own and other countries being persons of acknowledged probity, and standing also in the foremost ranks of literature, science, nobility, and even royalty.

In America, where the practical acuteness of the people are proverbial, two of the earliest of them was the Hon. J. W. Edmonds, Judge of the Supreme Court, New York; and the Hon. G. Tallmadge, Governor of Wisconsin. Both began to investigate for the express purpose of exposing the imposture, but became such converts to it that they lost their respective offices in consequence. So also Dr. Hare, one of the most eminent scientific men in that country, set himself to devise apparatus which should as he expected, conclusively prove the phenomena of Spiritualism

to be all imposture. Instead of doing so, he is now one of its leading exponents.

Again, in Europe, according to spiritualistic authority, there is not a crowned head which does not know something of this dread system. But to attempt giving details, or the long list of men and women of the highest standing in society and of the most distinguished abilities who practise the phenomena and accept the teaching of Spiritualism, would be a waste of time. Unhappily, our own country is no exception, the boast being openly made that "from the palace to the hut Spiritualism is practised, and that there is not a town or village of note throughout the United Kingdom in which its adherents are not found." "Among these" to use the words of Professor Wallace, "are clergymen of all sects, literary men, lawyers, and physicians in great numbers; men of science not a few, secularists, philosophical sceptics, pure materialists, all having become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them." Surely a system which can hold in thrall such a multitude of such people must be something more than trickery and imposture!

Spiritualists profess to hold communications with the dead, and point to the manifestations as proof. We point to the Scriptures as proof that the "dead know not anything" (Eccl. 9:5), that in death there is no remembrance of God nor of things of this earth (Psalms 6:5; Job. 14:21), but that death is a "sleep" until the resurrection. 1 Cor. 15:16-18; 1 Thess. 4:16. In Isa. 8:16-20, the prophet counsels us to just such an appeal to the law and the testimony in deciding as to the source of spirit manifestations in the time when the disciples of the Lord are waiting and looking for Him.

We do not deny the fact of supernatural manifestations. The Scriptures represent the deception as wrought by the means of those miracles which some agent "had power to do" (Rev. 13:14), not wonders which he would only pretend to do. But we are not left in uncertainty as to their source. The spirits are not spirits of the dead. "They are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." Rev. 16:14.

W. A. S.

"HIS DEADLY WOUND WAS HEALED."

Rev. 13:3.

A LEADER in the *Daily Telegraph* on the occasion of the completion of the twenty-fifth year of Cardinal Manning's episcopate, forcibly describes the change which has come over the public feeling in England as regards the Roman Church. It shows not only the growth of Romanism, but the instability of popular feeling when not intelligently based upon true principles.

"To those who remember the feeling that was aroused in England in 1850," says the *Telegraph*, "by the nomination of Cardinal Wiseman to the newly-created see of Westminster, the personal and pub-

lic position of his successor must be one of the most striking signs of the times. England had, since the Reformation, been ruled, as regards the Roman Church, by Vicars-General, with certain local limits to their power. As the Catholics of England, however, increased in number through Irish immigration, and in prestige through the conversion of many eminent Anglicans, it was felt at Rome that the time had come for restoring the old episcopate of the island. The country was divided into sees, and bishops were consecrated to rule over them. To avoid offence or confusion the Roman authorities selected for territorial titles the names of places not already appropriated by the Anglican Church. The whole plan was as strictly within the rights of the Catholics as the allotment of districts by Wesleyans or Baptists to local superintendents or preachers. It had no relation whatever to any Englishmen not the spiritual subjects of the Pope. There arose, however, a national feeling which ran like a raging epidemic from the Prime Minister of the day down to the costermonger. The two great national parties were carried away by the hot wave of patriotic frenzy. . . .

"During his episcopate of fifteen years Cardinal Wiseman felt the force of the popular obloquy that accompanied his accession. He bent to the blast. Half-foreign by extraction, and knowing little of England and the English, he preferred quiet work in his diocese to any claim on public attention. He was a man steeped in somewhat old-fashioned ecclesiastical traditions; he was a priest to the tips of his fingers. . . . When he died, Dr. Manning was selected as his successor. The clergy of the diocese did not make the choice, but the Vatican never showed greater shrewdness than when it gave him the chief place in the English branch of the Church. The other English Catholic Bishops . . . had not the civic courage which seems part of the birthright of men born free and always treated as freemen. The inrush of converts from Anglicanism, of men of birth and breeding from Oxford, gave to Romanism in this island a new stamp. The old Catholics had been accustomed to speak 'with bated breath and whispering humbleness'; the new Catholics brought Protestant sturdiness into the circle, and spoke out like men. . . . Dr. Manning was, by birth and breeding, tone, temper, and taste, essentially an Englishman. . . . It was, therefore, much easier for him than for Cardinal Wiseman to enter into public life and make his personal influence felt.

"Another cause has greatly contributed to abate the old-fashioned English hostility to Rome. The 'Anglican' movement in our own Church, the revival of old doctrines and rites, is not by any means regarded with affection or respect

by the Roman Catholic authorities. For here are priests who say that if a man wants old and pure Catholicity he ought to stay in his national Church, and not go over to Rome. Ritualists, indeed, assert that the rate of conversions has diminished exactly in proportion to the acceptance of their ideas within the Church. Yet, though there is this antagonism between Rome and those who are called its imitators, it cannot be denied that the Anglican tone towards the Vatican is very different from the Protestant spirit of old times. Fifty years ago, and even down to a later period, the pulpits of England and Ireland were filled by furious controversialists who denounced the Pope as the 'Scarlet Lady,' the 'Mystery of Iniquity,' and so on. All this is now forgotten. The prevailing tone of Anglicans towards Roman Catholics is respectful, and even tender. They regret the separation, although they adhere to their own Church."

MACHINE MADE.

At the late conference of miners held in Belgium, Mr. Burt, the well-known exponent of English Trades Unionism, said he was "in favour of self-help, and not of legislative interference with full-grown men." Commenting approvingly on this, an editorial note in the *National Review* says: "Virtue pines and tends to die when, by Socialistic laws, the State seeks to make it mechanical. It is a living energy only when it is allowed to remain as the Almighty made it, individual."

In secular affairs, there is latitude for discussion and difference of opinion as to how far the State may go without untoward results. But as to legislative interference in the sphere of religion, there can be no controversy if we recognize the most elementary principles of the gospel of Christ. How out of harmony, then, with the editorial note is an article in the *National Review* by the Secretary of the "Lord's Day Observance Society" pleading for continued legislative interference to preserve "the religious character of the Sunday."

Men in the secular world have sufficient confidence in industry and intelligence so that they are jealous lest by any means the exercise of manly virtue should be rendered mechanical, and thus the individual be dwarfed from the stature of full-grown manhood. In the religious world, however, we find many who have so little faith in the power of the gospel they profess, that they call for legislative enactments in the matter of religious practice. The legislative argument is always a confession of the lack of moral argument. Many people seem never able to understand why the cherubim with the flaming sword were not in the first place set to keep Adam from the prohibited tree of the knowledge of good and evil.

W. A. S.

The Missionary.

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

THE WORK IN RUSSIA.

ALL of the readers of THE PRESENT TRUTH undoubtedly desire to have further particulars about the work in Russia. When Bro Klein arrived last autumn in Frank, the colony where he formerly lived, he soon created quite an interest. Having to send his passport to the frontier to secure his goods which were shipped from Germany, he was obliged to remain at home, and could not make a visit to the companies on the Volga as he had intended.

The Lutheran Pastor of the colony was prejudiced against our views, and warned the people against Bro. Klein, and endeavoured to have him expelled from the colony. But the town clerk was a relative of Bro. Klein, and so the pastor was defeated in his efforts. Finally, however, the Lutheran superintendent came, and prevailed upon their people to sign a petition asking for Bro. Klein's removal. All signed but sixteen; but some of those who did so wrote afterwards to our brethren to say that they did it against their will. They were more or less convinced of the truth, but had not fully committed themselves upon it, and feared to refuse.

One intelligent young man from Frank has come to our training school in Hamburg to learn how to labour. But he barely succeeded in getting the necessary signatures of the inhabitants of the colony, without which no one can go to a foreign country. His passport is for only six months, and he will have to return next month. Two others desired to come with him, but were refused, and Bro. Klein had thought of taking them into the southern provinces with him, to engage in colportage.

As soon as I heard of the difficulties which were arising, and of the opposition, I wrote, urging Bro. Klein to go to the South, leaving the work in Frank in charge of Bro. Laubhan, who had arrived there. But those who were interested, pressed so hard for him to remain that he was delayed. As he could not baptize in Frank, they went to another colony, Norka, where we have a little company of Sabbath-keepers, and there he baptized six. They were not molested, and the people who gathered in crowds to witness the baptism were orderly and respectful. According to the last letter received we had thought Bro. Klein well on his way southward, until we were surprised and pained last evening when we received the following letter from Bro. Laubhan:—

"Norka, June 1, 1890.

"DEAR BRO. CONRAD,—With this I notify you that the dragon is worth here in Russia. Before leaving home I received the sad news that Bro. Klein had been taken prisoner. May 30 I came to Frank with Bro. Wagner, who is here from the Caucasus. Sabbath morning the police officer came and took our passports, and asked us why we were here. I told him we were visiting our brethren. He told us we were allowed to preach only where we resided. At three o'clock he returned our passports and told us to leave the colony within an hour. We went to Norka. Notwithstanding all these difficulties the work of God is onward. I am now hurrying home to see how it stands with Bro. Klein. I am of good courage still to work for the Lord."

Writing again from Tscherbakowka, under date of June 3, he says:—

"I arrived at home on the 2nd, and learned that Bro. Klein had been taken prisoner in Mitdraska, Gouv., Samara, just across from Kamitschin. To-day I shall go there and see whether I cannot secure his release. I learn that they want 200 roubles security. They threaten me also. How it will go for the

future only the Lord knows, and He will lead according to His wise counsel. Do not forget us in your prayers. You do not know how you live in comparison with us; but you have had some experience in Russia. It is getting worse in Russia every day with the persecution. Bro. Klein has been in prison seven days. The outcome we cannot tell. It would have been better had he had no Russian tracts. Here one must be wise and prudent. God will undoubtedly also help us in this, for we have His promise."

This letter speaks for itself, and certainly every Seventh-day Adventist, and lover of the truth, will send up prayers for the work in Russia. This I felt, and knowing that there is power in prayer I send the news at once after receiving the letters. I have written our minister in St. Petersburg, forwarding the last "Year Book" and periodicals, and asking what chances there would be if I should go to Russia personally to see what steps would be necessary to secure the recognition of our denomination in Russia.

God is working there mightily, as letters received every day from some parts testify. Our numbers are on the increase, and we are thankful to say that we have at least succeeded in getting all of their addresses. Only recently the brother who was in prison with me in Perekop, received a letter from his brother, who is not of our faith, but is in charge of a Bible depository, asking that no more Russian Bible readings be sent to that part of the country, as daily some Russian would come and show a reading and ask for more, as it was thought they came from the depository.

Our brethren in other lands can realize the situation to some extent; one minister in prison, the other in danger; those who wish to come to our training schools to be educated in the work cannot do so; and our members, nearly four hundred in Russia, scattered all over the empire, all hungering and thirsting for a better knowledge of the truth. Some have never seen a minister, and are loudly calling for labourers. Our only hope is to see men raised up there who can, after being trained for a short time, engage in the work. Foreigners will not be tolerated at all to do any aggressive work. But our hope for that country is in God. Hitherto hath the Lord helped us, and we have His promise as to the future. May we all seek His face that He may abundantly bless and protect the dear workers there.

L. R. CONRADI.

Hamburg, Germany.

CENTRAL EUROPE.

AUSTRIA.

SINCE my visit to Austria, I have received some encouraging news from the Baptist family where I held some readings. I give the following extract from a letter:—

"Since you have come, by the grace of God, into our house, and have presented to us in so forcible a manner the claims of the law of the Lord, we have thought much about it and investigated. To-day there came forcibly to my mind the text of a sermon which I heard a short time ago in Buda-Pest. The minister, a pious man, remarked that there were three main questions: 1. What constrains thee? 2. What are you doing? 3. Where are you now, and where will you be?"

"What constrains me? so I feel to ask; for I can no longer resist. As I have seen the light, and as the Lord has brought these truths near to me, I have felt all astir. I should like to tell every one I meet of them, and especially do I feel anxious concerning those who have more or less influence with the people."

"I tremble when I think of those who are dear to me, and consider the possibility that they might miss the right way. . . My father, a Baptist since many years, acknowledges the correctness of these views, but how shall he make a change now? My mother is still more zealous in obeying. . . What shall become of us if a teacher does not come

to take charge of matters here? Yes, if God hears prayer, He will not let us perish here in this dearth. How long? Already we ask God, 'Lord, send labourers, full of courage and zeal, to fight for Thee.'"

Thus the work spreads. Hardly have we touched Austria, and already we see souls who have been longing for the truth, receive it with cheerfulness, and feel for others. They send the addresses of ministers and professors to whom they wish our literature sent, and they call for more labourers. Whom shall we send to Austria? God is opening the way before us. Are we ready to follow?

GERMANY.

Here in Germany we have also many reasons to be encouraged. Since our school has closed, we have had five companies of book-canvassers in the field, besides the company in Hamburg. They all report encouragingly, although hard work is not lacking. Two labourers are in Frankfurt, the most important city of Central Germany, and they have not only sold hundreds of books, but Bro. Perk writes that already five have signed the covenant to keep the commandments of God and the faith of Jesus, and three expect to come to Hamburg to take a course of training to fit them to engage in the work.

Then we have a letter from Darmstadt, the capital of Hesse, from an aged lady who has kept the Sabbath of the Lord for thirty years, not knowing of other Christians doing the same. In Rhenish Prussia we have several canvassers, and Bro. Bottocher writes that he hopes to see a new company of believers there.

In Saxony we have been making a trial with two workers, and Bro. Hurchsmann was able to sell in Magdeburg, the chief city, over a hundred books, to some of the most religiously inclined people, and several are also deeply interested. In Keil, where the German navy has its principal station, we have now three workers, and they are doing the best of any. While our numbers in Hamburg are thus greatly reduced for the moment, others are being added. One young man has lately taken his stand for the truth, and will join the company of workers in Keil next week. Several are ready for baptism. Thus far eight new workers have been added to the working force during the last year.

We also have encouraging news from Holland, and we hope to begin the work there by autumn.

L. R. CONRADI.

Hamburg.

NOTES OF PROGRESS.

WRITING from Basel, Bro. H. P. Holser says that encouraging reports continue to come in from various fields. Seven individuals have been baptized in Geneva, as part of the result of Bible work done in that city.

FRANCE.

Although there are no striking developments in the progress of the message in this field, we are permitted to witness steady advancement. The brethren in France report larger sales in their colportage work. They are generally well received, especially by the temperance people. In many of the cities and in the larger villages there are temperance restaurants, established for the advancement of the temperance cause and to counteract the influence of the saloon as a place of resort. Our workers usually lodge at these restaurants, where they meet a class of people who, having already espoused an unpopular cause of reform, are the most likely to embrace the truth. Some interested persons have been recently found among this class.

ALGERIA, AFRICA.

Bro. Comte is still laboring in Algeria. In a recent letter he states: "The Spanish people are ignorant concerning the things of God; seventeen out of twenty cannot read. In Algeria, as in other colonies, their condition is miserable; there is no prosperity, and should the crops fail this year, there will be great distress." He has rented a hall at Chisy,

in the province of Oran, where he will hold a short series of meetings. He has made a trial at colportage work, but finds the field difficult, as so few are able to read. This is a field in which the truth must be taught in the simplest manner possible. Our ordinary tracts and Sabbath school lessons are too difficult.

THE LEVANT.

Bro. R. S. Anthony, who received the truth in America, writes from Constantinople that there is some interest in that city. Some have begun the observance of the Sabbath with him, and desire baptism. Since four years ago, meetings in private houses have been forbidden, the Sultan fearing that if permitted to gather, the people would use the occasion to talk against him and the government. The few Sabbath-keepers, however, met at the house of one of their number. Ere long the neighbours began to ask why those men came every Saturday. They advised the brother to have the gatherings stopped, else they would be obliged to inform the police. Since then they have had no regular meetings. One is a converted Jew, one an Armenian, another a Greek, and Bro. Anthony is a Greek of Asia Minor, but his mother-tongue is the Turkish. Thus in the little nucleus that is forming at Constantinople, the Greek, the Armenian, and the Turkish language are represented. Bro. Anthony writes: "I cannot with the pen describe my feelings when I heard that a minister might visit us during the coming year." He reports a young man of good character, who is translator in the Imperial Ottoman Bank, as much interested in the truth.

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.

SCATTERING AND GATHERING OF ISRAEL.

1. ARE God's people in the Christian age recognized as Israel?

"Peace be on them, and mercy, and upon the Israel of God." Gal. 6: 16.

2. Are they accounted as a nation?

"Ye [Christians] are a chosen generation, a royal priesthood, a holy nation." 1 Pet. 2: 9.

3. What is this nation exhorted to do just before the day of the Lord's anger?

"Gather together, O nation not desired." Zeph. 2: 1.

4. On what condition was the inheritance promised to Israel?

"If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people." Ex. 19: 5.

5. On what condition were they to remain in the promised inheritance?

"And He said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. . . . Through this thing ye shall prolong your days in the land." Deut. 32: 46, 47; see also chap. 4: 23-26.

6. For what reason were they scattered from their land?

"Because they have forsaken My law which I set before them. . . . I will scatter them also among the heathen." Jer. 9: 9-16. (See also Deut. 28: 9, 15, 21.)

7. By what symbols does the prophet represent two classes of Israel which were scattered? Answer.—By good figs and bad figs. (See Jeremiah 24.)

8. What does God promise to the class represented by good figs?

"I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up." Jer. 24: 6.

9. What does He say of the other class? will He gather them?

"I will deliver them to be removed into all the kingdoms of the earth for their hurt." (See verses 8-10.)

10. Since the people and city of Jerusalem were broken in pieces like a potter's vessel, is there any promise of restoration?

"Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Chap. 19: 11.

11. When desolated by the Romans, how long was Jerusalem to remain desolate?

"The people of the Prince that shall come shall destroy the city and the sanctuary. . . . He shall make it desolate, even until the consummation." Dan. 9: 26, 27.

12. Were unbelieving Israel broken off?

"The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken." Jer. 11: 16.

13. Were Gentiles grafted in?

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11: 13.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." Verse 17.

14. Do believing Jews and believing Gentiles retain the name of Israel?

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Rom. 11: 25, 26.

15. Are the children of Israel according to the flesh heirs of the promises?

"They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children. . . . That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 6-8.

16. Are believing Gentiles children of promise?

"Now we, brethren, as Isaac was, are the children of promise." Gal. 4: 28.

17. Are all in Christ heirs of the promise?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Chap. 3: 29.

18. With whom was the new covenant to be made?

"With the house of Israel." Jer. 31: 31.

19. Do both covenants belong to Israelites?

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 4.

20. Can Gentiles become fellow-citizens with Israel?

"Ye being in time past Gentiles in the flesh; . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Eph. 2: 11, 12.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints." Verse 19.

21. Were James' brethren all Israelites?

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." James 1: 1, 2.

R. F. COTTELL.

(Concluded in our next.)

Interesting Items.

—The Empress Frederick is now in England.
—The total of the Sunday Hospital Fund is upwards of £34,000.

—Mr. Stanley's book was published last week. He has written it at the rate of twenty pages a day.

—Oxford has conferred upon Mr. Stanley the honorary degree of D.C.L.

—Mr. Stanley is declared to have been appointed Governor-General of the Congo State.

—The Bulgarian Government demands the recognition of Prince Ferdinand by the Porte.

—A cyclone which passed over Illinois wrecked two towns and a village, causing many deaths.

—It is said that the Baroness Burdett-Coutts will give Mr. Stanley's bride £10,000 as a wedding present.

—The M'All Mission in France is stated to have been the means of reclaiming from Atheism 50,000 persons.

—Heligoland's greatest length is very little over a mile, and a third of a mile is the measurement in its widest part.

—Four hundred icebergs are said to be in the Atlantic in the line of ocean steamers, two of the bergs being a mile square.

—The German Emperor has conferred upon Major Wissman a patent of nobility as a reward for his work in East Africa.

—Our exports of iron and steel, of native origin, were last year the largest in our experience, amounting to 4,187,000 tons.

—The 450th anniversary of the invention of printing has been celebrated at Mayence, when a Gutenberg room was added to the library.

—The Swiss Federal Council has ratified the concession granted to M. Koechlin, the engineer, for the construction of a railway up the Jungfrau.

—Severe weather was experienced in Scotland and the North last week. Much damage was done to fishing boats, and a number of lives were lost.

—The organ for Dr. Talmage's new tabernacle is to cost £6,000, and among its novel effects will be a Chinese gong, a chime of bells, and three drums.

—The smallpox epidemic has broken out in several villages in Egypt. The Government has granted a sum of £2,000 to the sanitary department for vaccinating purposes.

—The decay of the tea trade in China, owing to the increasing preference for Indian and Ceylon teas, is producing disastrous effects in the once flourishing port of Foochow.

—Mr. Thomas Cook, the veteran tourist agent, is erecting a block of almshouses and a mission hall for the use of the poor of his native village, Melbourne, in Derbyshire.

—The Great Eastern Railway is the line issuing the largest number of tickets. During the last year the number exceeded 73,000,000, out of which 66,000,000 were third-class.

—There is a plague of locusts in Tripoli, and their presence has led to a water famine. The wells are full of the insects, their decomposing bodies rendering the water unfit for use.

—Duke Carl Theodore, of Bavaria, who devotes his services as an oculist gratuitously to the Tyrolean poor, conducted successfully 170 operations within one month recently, 53 of them for cataract.

—A New York publisher is shipping every year 50,000 American school-books for the schools of Japan. The English classics are daily read in countries of which Shakespere and Milton never heard.

—A Russian newspaper gives a description of a coat of mail, proof to bullet and sword cut, and very light to wear, which a Russian general has invented. Bullets are said to be flattened on coming in contact with the mail, and the wearer does not feel the shock of the blow.

—A report has been received that the whole of the district of Erzeroum is in revolt. The Armenians are no longer able to endure the atrocities committed by the Kurds. In an encounter in which Turkish troops were engaged eighty Armenians were killed and many wounded, while nine of the soldiers were killed.

—The Russian Government is expelling Jews in large numbers from the Western provinces with the result that the Austrian Government has recently had to provide for crowds of absolutely destitute Jews.

—It is said that the bombs found in the possession of Russian Nihilists in Paris, and with which an attempt was to have been made on the life of the Czar, were manufactured near Harrow-on-the-Hill.

—6,000 persons are fed daily at the Turkish Sultan's palace. Twenty men are kept constantly buying fish for the tables. Ten tons of fish a week are eaten, and nearly nine tons of bread a day, one ton of rice, and 600 lbs of sugar.

—An effort is about to be made, in connection with the French Protestant Home at Canterbury, to revive the silk-weaving industry in that city, which in the days of the Huguenot and Flemish refugees was the main branch of commercial enterprise there.

—The attention of the Canadian Government has again been called to the cannibalism existing among the Indians of the Northern portion of British Columbia. It is once more alleged that the Indians eat the prisoners they capture from neighbouring tribes.

—It has been proved that the epidemic raging round Valencia is Asiatic cholera. Every precaution is taken to prevent the spread of the epidemic, and passengers arriving in Madrid by train from the infected district are inspected, and their luggage fumigated.

—The agitation on the fisheries question in Newfoundland seems to be in nowise abated. The colonists are said to have supplied themselves with rifles of the best make, and the fear is expressed that if the Government fails to effect something in their favour a collision with the French will not be avoided.

—The Czar never eats thick soups or thick sauces. His food is meat boiled or broiled, but the gravy must be perfectly clear. The vegetables are served whole, and cut before him with a silver knife. His salt is the common grey salt in large grains, with which it would be impossible to mix arsenic.

—By seventy-five votes against fifty-eight, Congregation at Oxford have decided to promulgate the statute admitting women to the examination for the degree of Bachelor of Medicine. The statute will have to come before the larger House of Convocation before finally becoming the statute of the University.

—The Anglo-German African agreement is causing irritation in France. The French claim rights for which they must be compensated if a British protectorate is established over Zanzibar. It is understood that Russia urges France to press its claims. Italy also fears that its interests in Tunis will be sacrificed in the arrangement of the African question.

—Speaking in reply to an address from Berlin last week, Prince Bismarck said he was just the same man that he was three months ago, and it was his duty to be free with his opinions "even in the highest quarters, and these are just the very quarters where such a duty becomes imperative." He could not, he said, demean himself like a dumb dog. People might get angry, but he could not blot forty years out of his life, devote himself to his oats and potatoes, and turn farmer and nothing more at this time of day.

—The Empress of Japan recently visited Osaka, but the decree had gone forth that no one was to look at her Majesty from a window or through the crack of a door. Those who desired to see the Empress were to sit down by the roadside. No one was permitted to raise his voice, and no one was allowed to look at her Majesty without removing his hat, neck-cloth, or turban. An Englishman present did raise his hat, but returned it to his head too quickly to please an official, who removed the offending hat with a spear, inflicting a slight injury upon the wearer, who, owing to the feeling against him, has had to leave for England.

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

LONDON, JULY 3, 1890.

CONTENTS.

Gethsemane (Poetry),	209
Love of Display in Dress, Rev. A. Judson,	209
"Well Done," J. H. Waggoner,	210
An Imaginary Great Work, W. N. GLENN,	211
Peace and Happiness,	211
"What is Your Father teaching You?" Canon Wynne,	211
"A Mind of My Own," R. F. COTTRELL,	212
A Choked Giant, C. H. Spurgeon,	212
A Christless Life, ELIZA H. MORTON,	212
A New Creation,	212
Give What You Have,	212
As a Lion,	212
Where Infidelity Falls,	212
How Would You Answer? (Poetry),	213
The Mole and the Robin,	213
The Size of Great Cities,	213
Advices to a Mother,	213
The Heroic Mother,	214
The Largest Bell,	214
Particular about His Drinks,	214
Moral Suasion Methods Neglected,	214
The Licensing Acts,	214
Dying Nations,	215
Moses' Knowledge of Hygiene,	215
Effects of Close Shaving,	215
England and China,	215
The Sanctuary and its Service, D. A. R.,	216
Interpretation of Prophetic Time, U. S.,	217
The Dominion Restored, M. J. W.,	217
Independents, W. R. G.,	218
Sabbath Given only to the Jews, W. A. C.,	219
"The Working of Satan," W. A. S.,	219
"His Deadly Wound was Healed,"	219
Machine Made, W. A. S.,	220
The Work in Russia, L. R. CONRADT,	220
Central Europe, L. R. CONRADT,	221
Notes of Progress, H. P. HOLMES,	221
Scattering and Gathering of Israel (Bible-reading),	221
R. F. COTTRELL,	221
Interesting Items,	222
Editorial Notes, etc.,	224

THE pamphlet containing the series of lessons on Old Testament history for use in our Sabbath-schools during the quarter beginning July 5, is now ready for delivery. Price, 2½d.

THE report of the progress of the cause of "present truth" in Russia, as given on another page of this paper, will be of special interest to our readers. We believe the friends of the cause will not forget the injunction of the apostle to "remember them that are in bonds, as bound with them."

A RECENT letter from Elder S. N. Haskell, from Hong Kong, China, informs us that he was soon to sail for Australia. It will be remembered that Mr. Haskell left London last July, since which time he has been visiting various missionary fields in Africa, India, and China. We congratulate our brethren in Australia and New Zealand upon their being the first to receive a visit from him after his long journey.

THE Russian Ambassador at Constantinople has made another application for payment of the arrears of the war indemnity, and has refused to accept the Turkish plea for delay until November, adding that if immediate payment is not made, he must reserve the right of taking whatever measures may be necessary. The Porte is also troubled by the demand which has come from Bulgaria pressing for the recognition of Prince Ferdinand, and the amelioration of the condition of the Macedonian Bulgars. It is said that no answer will be returned until the opinion of the Powers is ascertained.

IN Signor Toscanelli's pamphlet, referred to in another note on this page, is a letter written by a prelate who lived in the Vatican. It begins thus: "First, I must assure you that the dominant thought here is the re-establishment of the temporal power. All are under the influence of this idea, which has, alas! become a monomania."

It is said that it was recently intimated to candidates for confirmation at Prestwich, one of the most cultured of Manchester suburbs, that they must give a pledge never to attend a Dissenting place of worship. Some of our exclusive ecclesiastics ought to visit Scotland. Referring to the fact that an Episcopalian conducted the religious service at the opening of the Edinburgh Exhibition, the *Scotsman* alluded to that body as a "dissenting and an exotic sect."

THE influence of the liquor traffic which European civilization has carried to the Congo, is, says the Rev. John McKittrick, of the Congo-Balolo Mission, to be compared only to the horrors of the Arab slave trade. He says:—

The people of the Lower Congo and the coast have been in contact with civilization for some 400 years, whereas it has not yet reached the natives of the interior. Nevertheless, I emphatically assert that the latter are superior physically and mentally to those who have tasted the advantages of European civilization.

He says the continuance of the rum and gin traffic will in a few short decades complete the ruin of the contented though ignorant people of the Congo Free State.

TO THOSE who quoted the fourth commandment as authority for Sunday observance in the time of John Milton, the poet gave the following truthful answer, as stated in his "Treatise on Christian Doctrine":—

"For if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first. I perceive also that several of the best divines, as Bucer, Calvin, Peter Martyr, Musculus, Ursinus, Gomarus, and others, concur in the opinions above expressed."

How, then, consistently, can one who reads the fourth commandment, and prays that the heart may be inclined to keep the law, neglect the observance of the day commanded, putting in its place one which the Lord has never claimed as His own?

THE question of Sunday observance has been occupying the attention of rural deaneries of the Diocese of Peterborough at the instance of the Bishop, and has elicited some interesting opinions. One clergyman, the Rev. C. Gray, vicar of Belgrave, expressed the opinion that the application of the fourth commandment to the Sunday was not warranted, and he saw no objection to part of the day being devoted to cricket, football, and other healthy amusements. Who can dispute him? For the observance of the Sabbath, the seventh-day of the week, or Saturday, we have the command of the law of God, the example of Christ and of the apostles, as recorded in the New Testament, and the example of the early Church (though only so far as it followed Christ could its example have weight). The blessing of the Lord of the Sabbath was never transferred to Sunday.

THE sensitive natures of some persons cause untold trouble not only to themselves but to all with whom they are associated. Two elderly ladies are said to have left a Sunday-school recently because the class to which they belonged was moved twelve feet from the place it had formerly occupied. It is well for Christian people to have opinions of their own, and to be ready to express them on all proper occasions; but those who make so much of trifles are wanting both in grace and sense. How can one "endure hardness as a good soldier of Jesus Christ" if he cannot endure a little disappointment concerning the place the organ shall occupy in the church, or the colour of the carpet, or the person who shall lead the singing, or the location of a Sunday-school class?—*Christian Advocate*.

SOME revelations which promise to attract considerable attention in Italy have been made by Signor Toscanelli, in a pamphlet which the *Daily News* correspondent says is about to be published in Rome. There was, he says, really a project for the Pope's departure from Rome in 1889. The following circumstances are related by Toscanelli:—

"His departure had been arranged with the French Ambassador at the Vatican, who contrived to leave in such a manner as not to excite suspicion, and then telegraphed to the Pope from Paris—'It is necessary to act promptly; all is ready.' The Italian Government, on being informed of this, had the Vatican strictly watched, in order that it might know of the Pope's departure as soon as it took place. In consequence of this the Clerical journals complained, and the Vatican demanded an explanation from Signor Crispi, who replied that the surveillance had been instituted in order that the Government might be made aware of the departure of the Pope, for, as the immunity of the guarantee extended to the Pope's person and not to the Vatican, the latter would, in case of the Pope's flight, be immediately occupied and declared Italian territory—Italy thus showing Europe that the return of the Pope, either with or without foreign bayonets, was not a thing to be feared. This reply calmed the turbulent spirit of the Pope, who renounced his intention of leaving, for fear he might never be able to return."

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

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