

THE PRESENT TRUTH.

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

VOL. 6.

LONDON, THURSDAY, JULY 17, 1890.

No. 15.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

AT JESUS' FEET.

Oh, Son of man! Oh, Son of God!
Whose precious feet the wine-press trod,
I faint beneath the tempter's power,
Be with me in the midnight hour!
I know not how Thy love can see
Aught lovable or good in me.
But thou art Christ, the crucified,
And I believe "the Love that died!"

I know not by what charm divine
Thou comfortest this heart of mine,
But well I know that on Thy breast
My wearied spirit findeth rest.
And so, toilworn, heartsick, and sore,
I come to Thee, when toil is o'er,
And from Thy Christ-love, pure and deep,
Thou "givest Thy beloved sleep."

Oh, Son of man! Oh, Son of God!
Whose sacred feet life's ways have trod,
Let all my life an offering be
Of loving service wrought for Thee!
And if I sleep in some lone grave,
This prayer of Thee in faith I crave,—
When angels sing Thy glorious sway,
And earth abashed doth melt away,
Let the first whisper of Thy name
Make my dry ashes glow again!

—Anon.

General Articles.

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

BE OF ONE MIND.

BY MRS. E. G. WHITE.

THE message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy Word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

There are many workers in the cause

who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve Him in spirit and in truth.

Those who proclaim the truth for to-day have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvellous light of the Gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principle to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

We cannot exercise too great care in sending labourers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to

shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labour. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." The Jews rejected the Divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables.

Those who would labour in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, de-

clares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between Him and His people for ever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that His followers might be one as He and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

God calls for labourers; but He wants those who are willing to submit their wills to His, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten labourers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.

Instruction for the workers to-day is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of His cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in His footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must be yourself what you wish others to be. Christ prayed concerning His disciples,

"I sanctify Myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

REDEMPTION'S SONG.

In vision rapt the loved disciple stood
And gazed upon the vast unnumbered throng,
Arrayed in robes of white before the throne.
From every nation and from every clime
They come to sing,—yea, sing redemption's song.
Each bore a palm, emblem of victory gained,
For all had passed through scathing scenes below,
And trials dark, temptations most severe.
Afflictions sore, and persecutions dire
Had followed them; their pathway often traced
By their own blood, as evidence of faith
In Him they loved and trusted to the end.

Weary, oppressed, the consecrated cross
They had upborne through heat as well as cold
For His dear sake who trod the path before
They fell asleep in death. They now arise
To share the victory gained through grace bestowed
By a kind Father's care and Saviour's love.

In adoration there before the throne,
That mingled throng of patriarchs of old,
And priests, prophets, and kings of noble mien,
With a vast multitude of lowly birth,
In vestures white, so made by washing oft
In precious blood so freely shed for them.
With rapture now they gaze upon a scene
So often pictured by the eye of faith.
Heaven is gained; the longed-for, sought-for rest
Is theirs at last, theirs for evermore.

And then to Him who sits upon the throne,
And to the Lamb, they sing redeeming love,
Salvation free; Hosanna to our God
And to the Lamb who bought us with His blood,
Redeeming us from sin and from the grave,
To live eternally at His right hand;
Worthy the Lamb for us lost sinners slain,
And to our God be glory evermore.

And thus they sing, while all around the throne
The angels stand leaning upon their harps,
For of redeeming love they cannot sing,
Not having felt the sense of sins forgiven,
The struggle of the soul in prayer to God;
And when His blessing came, the deep relief,
The peace, the rest that none but He could give
To one pursued by a relentless foe.

Intent they hear, but when the chorus loud
Salvation to our God and to the Lamb,
In praise breaks forth from that unnumbered throng,
They then unite, and heaven's arches ring
With loud acclaim the joyful word—Amen.
CALVIN GREEN.

PREPARATION FOR THE PRAYER-MEETING.

THE nature of the prayer-meeting, as a gathering of God's children around "the throne of grace," with its purpose—that they "may obtain mercy, and find grace to help in time of need"—is understood; the necessity of preparation is admitted.

What is this preparation to be?

1. That of a course of life in harmony with God's requirements. "Wherewith shall I come before the Lord, and bow myself before the high God? . . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To do each of these three things. Do not think you can walk humbly with God, yet not do justly and love mercy.

God will have no such company. You cannot come from acts of injustice or from coldness of feeling toward your fellow-men during the day, and get a blessing in the prayer-meeting in the evening. You must be just in all things. You must "love mercy" out of the prayer-meeting to "obtain mercy" in it. You must also live in the spirit of loving intercourse with God. So that the preparation begins far back of the meeting. It is not subject to a summary call of will fifteen minutes before the appointed hour.

2. During the day make the meeting your *aim*. Think of yourself as on a journey, and of the meeting as your destination. In the early morning read the Scripture, and note the subject for the meeting. Let the subject be recalled through the day; your thought glancing toward and resting upon it, as your work may permit. Send up silent prayers for an evening blessing. In this wise bring yourself into the tone and spirit of the meeting, so that when it comes it shall be but as the climax of the whole day's tendency.

3. Go to the meeting in faith, fully expecting that the object of the meeting will be fulfilled to you. "Let us therefore come boldly unto the throne of grace," in reverent, humble confidence, assured that our coming shall be no doubtful experiment, but rich and satisfying in its results of good to our souls. "Good prayers never come weeping home," says an old English divine; "I am sure I shall receive either what I ask, or what I should ask." One element of a good prayer is hopefulness of answer.

4. Go with the purpose fully formed not simply "to be ministered unto but to minister," in the meeting. Go with your mind made up to take some part, so to give while you seek to "obtain." It is to the open soul, prompt and cheerful to contribute in such ways as may be possible to the spiritual good of others, that spiritual good is given.—*Golden Rule*.

A RECKLESS ZEAL.

ZEAL, divinely regulated, is a very important element in religious affairs, and cannot be safely dispensed with; but some zeal that was shown in the days of King David, though strong enough, was not the *right kind*—it was a blind zeal. Ahimaaz said to Joab, the general of the army, "Let me now run, and bear the king tidings." But Joab objected, saying, "Thou hast no tidings ready," and Joab sent Cushie with the true tidings. But Ahimaaz kept teasing Joab to let him run too; and so he did, and he was so full of zeal that he "overran Cushie," and got there first; and when asked for his message, he had none to deliver, but had to content himself with saying, "I saw a great tumult, but I knew not what it was." Then the king made him abide as a bogus message bearer. Soon Cushie, with less zeal but more knowledge, comes

up, crying aloud, "Tidings, my lord the king," and forthwith delivers his message like a man knowing what he was about.

This is a fair sample of much of the zeal of the present day. Men have a zeal that prompts them to run like Ahimaaz, but they have no message ready, but run they must without authentic tidings, and when they come before the people they can only talk having seen a "great tumult," or a great excitement; they have been running on the strength of that, but they can talk of nothing else, for they lack the tidings. They have the zeal without the knowledge. They have a soap-suds religion—all froth—and think that a "great tumult" is the grandest thing out. But when the tidings of truth are called for, they have to stand aside—the message is not with them. They can run, but are empty when they get where the message is needed. We do not advocate less zeal, but more truth. It is important to carry something when we do run—something better than a rehearsal of a "great tumult."—*Sel.*

PRESENT TRUTH IS THE TEST OF FAITH.

MEN may profess faith in the Word of God; but nothing can prove their faith to be genuine so well as the things which God is doing in our own day. It is easy to profess faith in the work of God in the remote past, or to believe that God will do something as He has promised, in the far-off future; but to believe what He is doing at the present time, in working out His revealed plan of human redemption and salvation, is too much for their feeble faith. Hence the truth for the time has never been popular, and never will be.

The Jews could say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets"; yet, at the same time, they were planning to slay the Son of God who had come in exact fulfilment of the prophecies. Said they, "We know that God spake to Moses: as for this fellow, we know not whence he is." But He said truly to them, "Had ye believed Moses, ye would have believed Me: for he wrote of Me." The promises of God were fulfilling in their very presence, but they lacked faith in God,—faith in what He was doing in fulfilment of His promises in their own time,—and they were rejected of God as unbelievers, because they did not discern the signs of the times. And as the consequence, wrath came upon them "because," said Jesus, "thou knewest not the time of thy visitation."

It is just so with many professed believers now. While signs that the great day of God is at hand are thickening all around us, instead of raising the warning voice to prepare the people for salvation in that day, they oppose the preaching of those who are proclaiming the message prepared of God for this very time. And no people are more despised by them than those who believe the work

which God is now doing to be a fulfilment of His promise to prepare a people to escape those things which are coming upon the earth, and to stand before the Son of man at his coming. O, that men would believe!
R. F. COTTRELL.

SAVED FROM SIN.

THE apostle Paul says that Christ "gave Himself for our sins, that he might deliver us from this present evil world." Gal. 1:4. The sacrifice that was made for sin shows its heinousness. It should also show us the futility of attempting to atone for sins by any works of our own. For any man to think that by doing penance, afflicting the body, or doing any number of "good works," he can make a propitiation for his sins, is to imply that his virtue is as great as that of Christ. This is one thing which constitutes the Roman Catholic Church antichrist,—it turns men's minds away from Christ as the only sacrifice for sin. But if anything besides the blood of Christ could cleanse a man from sin, then Christ would not have suffered.

"Not all our groans and tears,
Nor works that we have done,
Nor vows, nor promises, nor prayers,
Can e'er for sin atone.

"Relief alone is found
In Jesus' precious blood;
'Tis this that heals the mortal wound,
And reconciles to God."

Christ gave Himself "that He might deliver us from *this present evil world*." That is the primary thing; it is all we have to look out for. We need not worry about being saved from eternal death, if we are but freed from this present evil world. That will follow in due time. This present evil world is "the lust of the flesh, and the lust of the eyes, and the pride of life." To be delivered from this means to be saved from the love of sin, as well as from the guilt of it. It is to be redeemed "from all iniquity," and purified, and made "zealous of good works." Titus 2:14. When one is delivered from the love of sin, zeal for good works manifests itself; the two things are identical.—*Signs of the Times*.

"AGAINST THEE I HAVE SINNED."

It is to be regretted that sin is so seldom regarded as something against God. Not thus was it with David. "Against Thee, and Thee only, have I sinned," was his penitential cry.

This is the view of sin, and the only view, that will lead to salvation. Our misdeeds may result in discomfort to others; they may bring bitter penalties upon ourselves in the loss of self-respect or in forfeiting the confidence of our friends. But sorrow from such considerations is not sufficient. It is only when we see how we have slighted our best Friend, our loving heavenly Father, that we come to any just measurement of the turpitude of our transgressions.—*Sel.*

THE FUTURE STATE.

A CLERGYMAN of high standing in the Congregational Church, in his remarks at the recent funeral services of a brother minister, made use of the following words:—

"I wish to say a word in regard to the future upon which our dear father and brother has just entered. I believe there are different degrees and different kinds of enjoyment in the future state. To some, rest is given, when the life here is hard and laborious. To others, a sweet relief from especial pain and suffering here. And companionship to others, who were lonely and friendless on earth; and to others, service. Our friend and brother who now lies here before us *loved* the service of God, and I can but believe that somewhere in God's universe there is a work for him, upon which he has *even now entered*."

In these "perilous times," when error is proclaimed on every hand, and false prophets would if possible, "deceive the very elect," the only sure way to detect and refute false doctrine is by comparing it with the truth as revealed in the Scriptures. Let us, then, hide God's word in our hearts, for "the entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

The Scriptures are very plain on the subject of man's future state. "It is written," "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10. "Man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14:12. Then, "Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Verse 15.

How will the Lord call?—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; *afterward* they that are Christ's at His coming." 1 Cor. 15:22, 23.

"Then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:17, 18.

And dear friends, who have laid away the precious dust of your loved ones beneath the grassy mound, is there not a deeper and more abiding comfort for us in these positive declarations of Inspiration than any we can derive from the fanciful "I believe" of the popular theologian?

MRS. A. W. HEALD.

"POLICY," says Thomas Fuller, "consists in serving God in such a manner as not to offend the devil."

"FOR IT IS GREAT."

THAT is a strange reason which David urges in the twenty-fifth psalm, "O Lord, pardon my iniquity; for it is great." Men who apply for pardon usually plead that they are innocent, or that their guilt is less than it has been represented. But this pleader seems to consider the enormity of his offences a reason why he should be forgiven. And he is right. God says, "repent, and believe on the Lord Jesus Christ." Now repentance means a true and full confession of guilt, and every such confession must be in the spirit of that of the psalmist; for every sin is great in the sight of God. All iniquity is rebellion against Him, is high treason, and deserves eternal death. There is a great Saviour provided for great sinners. There is no second-rate Saviour for little sinners—for those who do not realize the enormity of their departure from God. It is only when we can say, "The whole head is sick, and the whole heart faint" (Isa. 1:5), that we are ready for the grand proclamation "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18. —*Interior.*

"YOU HOLLERS TOO LOUD."

"TAINT de true grace, honey, 'taint de sure glory," said Aunt Judy to one of her coloured sisters. "You hollers too loud. When you gits de love in your heart and de Lamb in your bosom, you'll feel as if you was in dat stable at Beth'lem, and de blessed virgin had lent you de sleeping baby to hold."

There are many people who, if they lived nearer to the Lord, would not need to talk so loud while trying to make Him hear them. The still waters run deepest. Tumult and babble and excitement are no certain evidences of the peace that passeth knowledge. On the top of Mount Carmel most of the yelling was done by Baal's prophets, while Elijah, calm, cool, and collected, taunted them with the indifference of their sleepy god. Baal's priests made the most tumult, but Elijah's prayer brought down fire which consumed the sacrifice. The Christian worships a God at hand, and he who walks with God and has fellowship with Him is not dependent upon noise for Divine recognition or help from above in time of need. —*Sel.*

ELISHA'S FAITH AND DEATH.

"NOW ELISHA was fallen sick of his sickness whereof he died." Was it because of Elisha's lack of *faith*, that he was sick unto death? His course with Naaman seemed to show a fair understanding of the place and power of faith in the treatment of disease; how happens it, then, that he yielded to disease in his own case, and fell sick of a sickness whereof he died? Elisha's faith rested the question of the cure or of the continuance of sickness with the Lord.

Only faith that is exercised in that way is true faith. Continued sickness is often for the glory of God, and for the good of the child of God. When it is so, the child of God is willing to continue in sickness, without being cured. Faith-sicknesses are quite as marked an illustration of the power of faith as are "faith-cures." Elisha fell sick of a sickness whereof he died—in faith.—*H. Clay Trumbull.*

DON'T STEP THERE.

A MAN started out for church one icy Sabbath morning, and presently came to a place where a little boy was standing, who, with choked voice, said,—

"Please don't step there."

"Why not?"

"Because I stepped there and fell down," sobbed the little fellow, who had thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such warnings as this. The man who has trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass of spirits, or wine, or beer, has good reason to say to them, "Don't step there, for I stepped there and fell down." The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, "Don't step there, for I stepped there and fell down."

THE LAW ABOLISHED.

It is often said and reiterated by opposers of the Sabbath, "The law of God is abolished." Let us compare this statement with a few texts of Scripture:—

1. The transgression of the law is sin. 1 John 3:4.

2. The wages of sin is death. Rom. 6:23.

But suppose the law is abolished, then, since there can be no transgression of an abolished law, there is no sin. And apart from sin, death can have no existence, so that, too, must be abolished.

Thus one of two conclusions is unavoidable: either the Saviour has made a great mistake, and while abolishing the law and destroying sin, very unjustly allows death still to continue its ravages; or else antinomianism is untrue.

H. C. GILES.

THE WOODMAN AND THE SANDAL-TREE.

BESIDE a sandal-tree a woodman stood
And swung the axe, and, as the strokes were laid
Upon the fragrant trunk, the generous wood
With its own sweets perfumed the cruel blade.
Go, then, and do the like; a soul endued
With light from Heaven, a nature pure and great,
Will place its highest bliss in doing good,
And good for evil give, and love for hate.
—From the Spanish, by W. C. Bryant.

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.

"IF YOU PLEASE."

WE'VE heard of an island far away,
Across the sunset seas,
Where we'll send to stay, for a year and a day,
The folks who don't say "Please."

We'll pack them off, the ill and the hale,
In a well-manned ship together,
And we'll hoist the sail on the date without fail,
Regardless of the weather.

And when they come back they'll be so polite,
They'll say "How-d'ye-do?" on their knees.
Won't it be a delight to behold the sight,
And to hear them in chorus cry "Please"?
—Teacher.

"MY BROOM."

"OH, mamma, don't take my pretty broom to sweep the stairs, *please* don't!"

This came in shrill tones from Bessie, as she danced into the front hall and came suddenly upon her mother, who considered that she had found an excellent tool in the shape of her daughter's new broom. It was a present to Bessie from the old broommaker just round the corner, and because he had taken great pains in its manufacture, it was an unusually good one, and pleasant for anybody to use.

As might be supposed, its chief merit to a six-year-old child was its gaily painted handle. She had always kept it among her treasures, and was horrified now to find it in use, like any common broom.

The work Mrs. Allan had laid out for that day was enough for three days. There was cake to be made, and everything to be put in perfect order for company to tea. Perfect order, in the mind of this fastidious woman, meant a great amount of labour. With no help but an inexperienced girl, not a moment was to be lost. So she worked in nervous haste, taking no notice of Bessie's protest, except to say, "Be quiet, child, you will be heard on the street."

"I want my broom, please mamma," persisted Bessie.

"What a selfish little girl! For shame!" her mother said sharply, sweeping vigorously at the same time.

"Oh, *don't* use it so hard, my dear little broom," pleaded Bessie, tears rolling down her cheeks. "You'll spoil it, mamma, you truly will."

"If I spoil it I will get you another. Get out of my way now, quick."

"Another broom won't do," sobbed Bessie, growing more excited at this suggestion. "I want to keep this one always, 'cause old Mr. Strong made it for me, and he likes me. It shan't be used, I *shall* put it away;" and, springing up the stairs, she clasped her arms about her treasure.

The mother's patience was by this time quite exhausted. She angrily wrenched the broom from Bessie's hands, then seized, and half carried her up the stairs, and thrust her into a room in no gentle manner, bidding her stay until she called her.

Bessie was not a difficult child to manage, nor was her mother a hard woman. It needed but a little loving tact on her part, and the little girl would have been happy in lending her broom. But, poor mother, she had allowed herself to become nervous and tired and heated through much serving, and so she forgot that she was outraging an innate sense of justice which the Lord Himself had placed in the child's heart—forgot, too, that it had been written, "Provoke not your children to wrath."

Her worries and cares and the entertaining of friends so absorbed Mrs. Allan that she gave her daughter but slight attention for the rest of the day. It was not until evening that she discovered Bessie to be in a burning fever, and complaining of sore throat. She remembered then with a pang that the usually amiable child had been irritable all day, which should have led her to suspect something wrong.

All through the night they watched the little one, while she tossed and moaned, murmuring words in delirium that pierced the mother's heart like a knife, for it was all about a little broom, pitiful pleadings—"Please, mamma, please don't;" then, drawing her white brow into frowns, would scream out, "It's mine, I say; you *must not* take my broom!"

The best medical skill and the tenderest nursing could not avail. For two days they fought with the terrible disease, and then they gathered about the darling to give her the last kiss. They thought she would never speak again, but the blue eyes suddenly opened; they looked lovingly into her mother's, and Bessie said: "Mamma, good-bye. You *may* take my little broom—you may keep it for ever—forgive me 'cause I was naughty;" and then the sweet mouth was put up for a kiss.

The next instant the mother's kiss fell on still lips. Do you wonder that for many years afterward the most torturing, heart-breaking sight to her in all the world was a little broom?

Oh, dear mothers, it is well to be fine housekeepers, and to entertain one's friends handsomely; but, as we go bustling about, let us not load ourselves with such a weight of harassing cares that we have no time to be just, and tender, and patient with even the little whims and fancies of our darlings. When we come to lay them down to their last sleep, our sorrow will be keen enough without the stabs which memory with cruel faithfulness will inflict. Not a harsh word or unjust action will be forgotten then.—*Congregationalist*.

WONDERFUL LONDON BRIDGE.

DR. JOHNSON would have it that the full tide of human life flowed at Charing Cross. In the dear old doctor's day this may have been true. In our day the tide of human life that sweeps through London is so strong that countless channels must be provided for it. The stupendous volume and the force of that mighty tide must now be diverted into myriad courses, and hence it is impossible that the full strength shall manifest itself at any single place. But of all the wonderful channels of ebb and flow, London Bridge is by far the most notable. Nay, the spectacle presented by London Bridge for six days in the week is amazing. You may search the world through and you will find nothing like it. The crush, the rush, the roar, first bewilder the stranger, and then arouse his awe and admiration. Here, before all other places in that mystery—London—one has revealed to him the might, the majesty, of this chief city of the earth.

To my thinking London Bridge, from eight o'clock to ten in the morning and from four to six in the afternoon, is the most marvellous sight in this metropolis of wonders. I know not when the spectacle is the more astonishing—in the morning, when the tide of life floods cityward, or in the evening, when it ebbs to the south. But I think the picturesque effect is heightened in the winter dusks, when the dark masses press swiftly into the gloom of Southwark, and the black river splashes between the granite arches, and bears strange, bulky, undistinguishable forms on its desperate current; when the red golden glow slowly fades in the west, and the domes and spires dissolve in the advancing night shades, and the lamps begin to flash along the shores and from the masts of vessels in the Pool, each lantern signalling, until the whole vista sparkles with red and green and yellow gleams.

On the deck of an Atlantic liner in mid-ocean at night, when the sea tosses and hisses, and the wind howls, and the ship plunges blindly against the contending elements, one is overmastered by the knowledge of his helplessness; he is an atom in infinite space, borne unresistingly by irresistible forces. One becomes morbidly conscious of his own insignificance, his abject powerlessness, as he is hurled thus into the black caverns of night. And a similar feeling seizes when you are caught in the darkness of London Bridge, engulfed in the living tide that pours along this channel, emptying the sea of London into that wider sea beyond. Many a time I have been swept across this granite viaduct by that mad, ungoverned tide. For more than a year I was daily caught in its northerly flood and its southerly ebb, and yet the wonder of it grew with every morning and evening passage; the imposing spectacle ever moving, ever changing, and yet ever the same in its swelling volume and its headlong rush. The scene is

always new and always thrilling, view it as often as you may. Of the eighteen Thames bridges in London this is the first in importance, and the first from the river's mouth. The Thames runs on fifty or sixty miles before it reaches the sea, and all this course from the bridge to the Nore is covered with vessels. London itself extends on both sides of the river, several miles "below bridge," hence the enormous amount of traffic that passes over these granite arches.—*Boston Herald*.

THE PYGMIES.

IN Mr. Stanley's book, recently published, is a full description of the famous dwarfs of Central Africa, about which so little has been really known heretofore. Here is a humorous account of one view of the little people:—

"On examining the boxes of ammunition before stacking them for the night it was found that Corporal Dayn Mohammed had not brought his load in, and we ascertained that he had laid it at the base of a big tree near the path. Four headmen were at once ordered to return with the Soudanese corporal to recover the box. Arriving near the spot they saw quite a tribe of pygmies, men, women, and children, gathered around two pygmy warriors, who were trying to test the weight of the box by the grummet at each end. Our headmen, curious to see what they would do with the box, lay hidden closely, for the eyes of the little people are exceeding sharp. Every member of the tribe seemed to have some device to suggest, and the little boys hopped about on one leg, spanking their hips in irrepressible delight at the find, and the tiny women, carrying their tinier babies at their backs, vociferated the traditional wise woman's counsel. Then a doughty man put a light pole and laid it through the grummetts, and all the small people cheered shrilly with joy at the genius displayed by them in inventing a method for heaving along the weighty case of Remington ammunition. The Hercules and the Milo of the tribe put forth their utmost strength and raised the box up level with their shoulders, and staggered away into the bush. But just then a harmless shot was fired, and the big men rushed forward with loud shouts, and then began a chase; and one over-fat young fellow of about seventeen was captured, and brought to our camp as a prize. We saw the little Jack Horner, too fat by many pounds; but the story belongs to the headmen, who delivered it with infinite humour."

MILTON'S YOUTH.

TAKE his youth. What a lesson is conveyed to the mental indolence of the mass of ordinary English boys by the ardour of this glorious young student, who, at the age of twelve, when he was at St. Paul's School, learned with such

eagerness that he scarcely ever went to bed before midnight. He tells us that even in early years he took labour and intent study to be his portion in this life. While he could write Latin like a Roman, he had also mastered Greek, French, Italian, Syriac, and Hebrew.

Do not imagine that, therefore, he was some pallid student or stunted ascetic. On the contrary, he was a boy full of force and fire, full of self-control, eminently beautiful, eminently pure, a good fencer, an accomplished swordsman; and this young and holy student would probably have defeated in every manly exercise a dozen of the youths who have nothing to be proud of save their ignorance and their vices—the dissipated loungers and ogles at refreshment bars, who need perpetual glasses of ardent spirits to support their wasted energies. In him the sound body was the fair temple of a lovely soul. And even while we watch him as a youth we see the two chief secrets of his grandeur. The first was his exquisite purity. From earliest years he thought himself a fit person to do the noblest and godliest deeds, and far better worth than to deject and debase by such a defilement as sin is, himself so highly ransomed and ennobled to friendship and filial relation with God. From the first he felt that every free and gentle spirit, even without the oath of knighthood, was born a knight, nor needed to expect the gilt spurs nor the laying a sword upon his shoulder to stir him up both by his counsel and his arms to protect the weakness of chastity.

From the first he cherished within himself a certain high fastidiousness and virginal delicacy of soul, an honest haughtiness of modest self-esteem, which made him shrink with the loathing of a youthful Joseph from coarse contaminations. He went to Christ's College, Cambridge, at the age of sixteen, and remained there seven years.

The vulgar soul rarely loves the noble, and it was Milton's stainless chastity, together with his personal beauty, which gained him the name of "the lady," until the dislike of his meaner fellows gave way before his moral nobleness and intellectual prominence.—*Archdeacon Farrar*.

HOLIDAYS.

ALL workers, says a medical contemporary, if they are to last, must have holidays. For some persons and for some occupations, frequent short holidays are the best; with other natures, and in other circumstances, only comparatively long periods of release from routine are of service. Few real workers, if any, can safely continue to deny themselves at least a yearly holiday. Mere rest, that is mere cessation from work, while it is better than unbroken toil, does not recreate the fairly vigorous so thoroughly as does a complete change of activity from accustomed channels. For the stronger worker, either with brain or

muscle, diversion of activity recreates better than rest alone. The whole body feeds as it works, and grows as it feeds. Rest may check expenditure of force, but it is chiefly by expending energy that the stores of energy can be replenished. We mostly need holidays because our ordinary daily life tends to sink into a narrow groove of routine exertion, working and wearing some part of our organism disproportionately, so that its powers of work and its faculty of recuperation are alike worn down. In a well-arranged holiday we do not cease from activity—we only change its channels; with such changes we give a new and saving stimulus to assimilation and the transmutation of its products into force. As a rule, the hardest workers live longest; but only those live long who sufficiently break their wonted toil by the recreating variety of well-timed and well-spent holidays.—*Exchange*.

Health and Temperance.

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

"NO DRUNKARD."

A LADY who often visited in a large Liverpool hospital became greatly interested in a fine young soldier; he was very ill, but bore great pain with true soldier-like courage.

One day the young fellow said to the visitor, "I should like to tell you of a scene I shall never forget. To my dying day I shall hear the ringing words I want to repeat to you. At the time of which I speak we were in Jamaica. In our regiment there was a fine young fellow, the son of a clergyman in the south of England. His father found that his example and influence were doing much harm in his parish, and that all remonstrance with him was in vain. He told him, therefore, that he must give up drink (the cause of all the trouble) or leave home. The young man deliberately chose the drink, left his happy home, and, before many months had passed, enlisted as a common soldier. He was a great favourite in the regiment when he was sober, but he drank whenever he got an opportunity. One day, in a drunken quarrel, he received terrible injuries to the back of his head. He was taken to the hospital and put in the bed next to mine. He lay motionless, and quite unconscious, and looked as if he were dead. Hour after hour passed, and still there was no change.

"The doctor and nurse came and went, but the handsome young fellow saw and heard nothing. At midnight he suddenly opened his eyes, and the stillness of the quiet wards in that Jamaica hospital was broken by a young man's ringing tones of agony, as he said—

"My comrades, I've been up to the golden gates of heaven, and they are

shut against me! and all on account of the drink!

"Then came a short pause, and then once more he spoke, in ringing, pleading tones—

"Oh! my comrades, beware of the drink!"

"The next moment he closed his eyes and expired."

Such was the young fellow's account. Do you wonder that those solemn dying words made a lasting impression upon him?—*F. E. T., in The Young Men's Review.*

THE NEED OF FAT FOODS.

THE idea that fat is necessarily unwholesome is a mischievous one. The proper nourishment of the body requires a certain proportion of fat. The only objection we urge against fats as food, is the manner in which they are taken. In the form of rich cakes, pastry, fried foods, melted fats as used with salads, butter on hot bread or potatoes, and the like, fats are difficult of digestion, and often interfere with the digestion of other foods. Animal fats are, at least in a free state, much less digestible than vegetable fats. Cooking renders most elements of food more digestible; or, rather, cooking is a sort of partial digestion of most food elements. Fats are, however, an exception to this rule. Cooking greatly increases the indigestibility of fats, which, at the best, are hard to digest in a free state. The most acceptable form in which fats can be introduced into the body is in cream, in grains like corn or oatmeal, in such nuts as almonds, and in the legumes, as peas, beans, and lentils. When taken in this form, fats are easily digested, and when assimilated serve to build up the brain and nerves, and encourage the nutrition of other tissues. Butter is not an economical fat. The process of digesting butter is essentially a process of unchurning. The housewife, then, wastes her labour in churning the cream, and the butter-eater his in unchurning it. Besides, butter is rarely found in a perfectly sweet condition. As ordinarily made, butter will not keep longer than milk, unless kept on ice. Tainted butter is a most unwholesome article. It sets up a process of decay and fermentation in the stomach, and is wholly unfit to enter a human stomach. The same must be said of cheese. The latter article, if eaten at all, should invariably be first cooked. Heat destroys the germs present in cheese, and decomposes the poisonous compounds which it contains.—*Good Health.*

GIRLS, DO YOU MIND?

"Do you mind if I finish my cigar?" I heard a young man ask as he seated himself in a carriage beside a pure young girl who I knew disliked the very sight and smell of a cigar.

Imagine my surprise to hear her answer, with apparent truthfulness, as they drove away, "Oh, no, sir!"

"What could have made Laura speak in that way?" was my wondering thought whenever the circumstance occurred to me afterward. I was bold enough to speak about it the next time I saw her, and this is what she said:—

"Why, I couldn't be so impolite as to tell him I did mind, when I was so little acquainted with him; and, besides, uncle would not like to have me rude to his friend. But I almost wish I had, for the smoke and ashes blew in my face all the way home. I suppose I told a lie, but I can't see any help for it."

Now, dear girls, just as likely as not you have done the very same thing sometime, or will be tempted to do it in the future. Do you really think it would be so very rude to say, "I had rather you would not, if you please"; and would you care for his friendship very much if he was ungentlemanly enough to take offence, or sneer at what he might call your affectation?

And have you never thought that you would like to rescue your brothers and their young friends from the pernicious influence of "the weed," which corrupts the very atmosphere of your homes, which should be as pure as the air outside? Then take your stand firmly against it, without fear of being thought rude, disagreeable, or fanatic.—*Selected.*

DEATH BY TIGHT-LACING.

HAPPILY the practice of tight-lacing, though still a fruitful source of illness, does not now occupy a foremost place among the recognized causes of death. The fact that it does occasionally stand in this position, however, should be noted by those foolish persons whose false taste and vanity have made them the suffering devotees of a custom so injurious. It should be remembered also that, whatever may be said of the more evident effects, the indirect consequences of thus tightly girding the body cannot be exactly estimated. They cannot but be hurtful. The veriest novice in anatomy understands how by this process almost every important organ is subjected to cramping pressure, its functions interfered with, and its relations to other structures so altered as to render it, even if it were itself competent, a positive source of danger to them. Chief among the disorders thus induced are those which concern the circulation, and it is to the labouring incapacity of a heart thus imprisoned and impeded, both as regards the outflow and return of blood, that we must attribute such disastrous consequences as occurred a few days ago in a Berlin theatre. One of the actresses, who had taken part in an evening performance, and then seemed to be perfectly well, was found next morning dead in bed. Subsequent examination of the body showed that death was due to syncope, and this was attributed to tight-lacing, which the deceased had practised

in an extreme degree. As regards the persons immediately affected, the warning conveyed by this incident is obvious.—*Lancet.*

AN INJURIOUS PRACTICE.

DR. TAYLOR says: "In my large practice among children I am certain that scores are literally killed by the excessive amount of emotional excitement which they are forced to endure. All this hugging and kissing and talking to them is to excite responses of the same emotional nature in the child for the pleasure and gratification of the parents and friends." And again he says: "I believe that three-fifths of the spinal diseases which occur in children are directly traceable to mental overaction. And this because a large proportion of these cases get well without other treatment than a withdrawal from the exciting cause of emotional disturbance."

IN appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased.—*Scientific American.*

A GIRL of only twelve was committed as "a confirmed drunkard" to an industrial school in San Francisco, a short time since. Her mother stated that the girl would steal, beg, or do almost anything to get liquor, and that she had been drinking for nearly a year. All attempts either to reform her or prevent her getting liquor had been failures.

THE Empress of Germany dresses with extreme plainness for church, and is so inconspicuous a person that but for her place in the royal pew of the great Domkirche she would be supposed to be some young country matron on a first visit to the city, rather than the wife of the Emperor.

THERE are many who in defence of beer, point to Germany as proof of its harmlessness; but that country's greatest general, Von Moltke, has said: "Beer is a far more dangerous enemy to Germany than all the armies of France."

EX-MAYOR WHITTAKER says he had a house in Scarborough which he let well—in fact, it was never empty until a beer-shop came next door. He ultimately sold it at a loss after it had been empty for two years.

ACCORDING to Mr. Michael Davitt, one-half of the money spent by Ireland in drink would set every Irish woollen mill running, thus giving employment to all their young people.

THE PRESENT TRUTH.

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

LONDON, JULY 17, 1890.

THE JUDGMENT.

THE Scriptures declare that there will be a time when mankind will be judged at a tribunal that makes no mistakes. Some entertain the idea that the Judgment takes place as men die, others suppose that it occurs at the advent of the Son of God from heaven; that, descending with His azure throne, our Saviour comes to earth, raises all the dead, both the righteous and the wicked, assembles all mankind before Him, and then judges all. We will not stop to discuss which of these views is the more consistent, but invite the reader's attention to what the Scriptures say upon this momentous theme.

1. *At some time God will judge the world.* The following testimony of an inspired apostle demonstrates this: "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. These words preclude the idea of the Judgment transpiring continually, just as men die, for they speak of an "appointed" time, and declare it to have been future when the apostle wrote. A time, then, was determined when the great work of judging the world would take place. The reasonableness of this must be apparent to all. We need not stop to speculate relative to the judgment of the inhabitants of other worlds, for that which concerns us most is judgment of the one in which we now live.

Here is a world peopled with a race of created intelligences who were made in the beginning possessing uprightness and innocence (Eccl. 7:29), and for wise purposes were placed upon probation. This act of placing man upon trial indicates that a day of Judgment had been appointed. Had man maintained a life of strict obedience to the commands of God until the limit of his probation had been reached, he would have been accounted worthy of eternal life, and that great boon would have been secured by his probationary life of obedience to all the requirements of heaven. Man's failure and fall ruined his prospects for endless life, and death became his portion instead. Provision, however, was made whereby he could secure eternal life, notwithstanding that failure.

Man having once transgressed God's law, which was infinite in perfection, could never be acquitted at the Judgment as guiltless upon his own merits. Once

becoming involved in sin as he did, his case was rendered utterly hopeless. The Divine law which demanded implicit obedience he had broken. It was impossible to relax in the least degree the claims of that law. The penalty of its violation was death, and that penalty must be paid in order that the claims of justice might be met.

In love which man can never fathom, God gave His own Son (John 3:16), and the Son voluntarily gave Himself for man's redemption (Titus 2:14), and paid the penalty of the broken law, suffered in man's stead, and thus made it possible for all who would avail themselves of the provisions He had made, and accept Him as their Sacrifice and Redeemer, to be freed from death and to receive the gift of eternal life through faith in His name. Thus the demands of justice are met, the integrity of the Divine law is vindicated, the sinner is justified by faith, and the righteousness which man failed to secure by his own obedience gives place to the righteousness of Christ which is imputed to him who believes (Rom. 4:22-24), and God, whose justice is infinite, can under such circumstances become "the justifier of him which believeth in Jesus" (Rom. 3:26).

When man lost his innocency he lost his power to obey as well, and so when the Divine plan of human redemption was laid it embraced not only the idea of reinstating man to a condition of innocency and of justification before God, but it embodied also the promise of Divine aid, which would enable man to do what otherwise would be utterly impossible for him to perform. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. By becoming connected with Jesus Christ, man is enabled to obey God's law.

Notwithstanding the fall in Eden, mankind are again upon probation, and the divine right of choice has been given to all. Life and death are set before us, and it is for us to choose which we will have. But probation will not last for ever. At some time the Judgment will be reached; and its great object, so far as man is concerned, will be to determine who, by accepting the promises that have been made for man's salvation, are worthy of everlasting life; and who, by rejecting so great salvation, are unworthy of so great a gift. This brings us to consider that—

2. *Both the righteous and the wicked will be judged.* This is in the highest degree reasonable and consistent; for, when the limit of probation for the race is reached, what could be more fitting than

that a decision should be rendered determining who have proved themselves worthy of life, and who are to be partakers of the second death. It is not only reasonable, but scriptural as well. The words of the wise man assure us of this: "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:17.

3. *The Judgment will also include the angels.* That the angels were placed upon probation is evident from the fact that many of them fell and kept not their first estate (Jude 6), but a condition of probation supposes a day of Judgment. Both St. Jude and Peter declare that the fallen angels are reserved unto the Judgment of the great day (Jude 6; 2 Pet. 2:4). How vast, then, will be the work performed at the Judgment! That grand assize will deal with the cases of all the saints of God that have ever lived; all the hosts of the wicked, and all the fallen angels.

4. *The righteous will be judged first.* At the second coming of Jesus Christ all the righteous will receive the gift of eternal life. All who have fallen asleep in Christ will then be raised immortal. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. And all the righteous who live till He comes will receive the gift of eternal life at the same time. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. These words clearly show that when the righteous are raised from the dead they are raised up immortal, while those who live till that day will be changed from mortality to immortality.

In these scriptures the apostle is speaking of the first resurrection, in which the wicked have no part, for all who share in it will not be affected by the second death (Rev. 20:6). But the second resurrection, in which the wicked come forth (Rev. 20:5), does not take place till the end of the thousand years, whereas the righteous are raised at the second coming of Christ at the beginning of that period. This shows that so far as the righteous are concerned the Judgment must have passed upon their cases before the coming of Christ. In other words they were accounted worthy of immortality (Luke 20:35; 21-36); and so, because of the decision rendered in their cases, the righteous dead are called forth at the coming of the Lord, while the rest of the dead—the wicked—remain in

the tomb till one thousand years later, when they will come forth to meet the reward of their life of sin in the second death. During the one thousand years between the two resurrections, the saints of God are all in heaven and participate with Christ in the work of Judgment (Rev. 20:4). They will assist in judging wicked men and fallen angels. This of course they cannot do till they themselves have been judged and made immortal. The apostle says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" 1 Cor. 6:2, 3. The conclusion is therefore unavoidable that the judgment of the righteous precedes that of the wicked, and that the examination of their cases must transpire in heaven before the Lord comes. D. A. R.

RENDERING THE GREAT ACCOUNT.

CHIEF among the considerations calculated to startle the thoughtless and indifferent from the path of sin, and impress the soul with the responsibility of life, must be this, that all men will one day be called before the righteous Judge to render an account of the deeds done in the body. It was this thought that made the guilty Felix tremble upon his judgment seat, as Paul reasoned of righteousness, temperance, and judgment to come.

This has also reassured those who have had to witness the miscarriage of justice. When men have seen how in this world the evil is so often rewarded and the good punished, they have found refuge for their outraged sense of equity in the thought of the wise man: "God shall judge the righteous and the wicked." Eccl. 3:17.

We readily comprehend the truth that the world will be judged. We even feel the righteous satisfaction which David expressed when he understood that evil would not always be rampant. But our thoughts too frequently bring the subject no nearer to us.

"Every one of us shall give account of himself to God." Rom. 14:12. Not alone the world in general, not solely the wicked who have lived in wantonness and despised the good, but "every one of us," will have to pass the investigation. We shall not be judged as churches, or as families, where the faith or piety of associates might counterbalance our deficiencies, but as an individual, singly and alone, every man "shall give account of himself to God."

We might sum up under three heads the things which go to make up daily life, and of which we shall be called upon to render an account.

1. *Our deeds.* "Who [God] will render

to every man according to his deeds." Rom. 2:6. When Christ comes, He comes to "give every man according as his work shall be." Rev. 22:12. We are not to deceive ourselves by a fair profession, for "he that doeth righteousness is righteous." The apostle writes of those who "profess that they know God; but in works they deny Him." Titus 1:16. And "in that day," to many who plead a profession of Christ, and even wonderful works wrought in His name, the Lord will say, "Depart from Me, ye that work iniquity." Matt. 7:23. We shall have to answer not only for sins of commission, but of omission. Upon many will fall the curse of Meroz, whose inhabitants "came not up to the help of the Lord . . . against the mighty."

2. *Our words.* "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. We sin more often in words, perhaps, than in deeds. They slip out so suddenly, and thoughtlessly. When Mr. Edison's perfected phonograph was being exhibited in Berlin, some months ago, Prince Bismarck was asked to speak into it some maxim of state for the guidance of his son, that it might be preserved in the family in his own voice. He objected, and hesitated long, as he said that the public press always took up whatever he said and criticised it, and picked it into pieces if possible. If there be such hesitancy in speaking seriously-intended words which are to go before the bar of cynical criticism, how often, as Christians, would we stifle the thoughtless words upon our lips, if only we realized that "every idle word" will stand on the records against us when our cases come before the bar of Heaven. Our words would be fewer, and the Psalmist's prayer would be ours: "Set a watch, O Lord, before my mouth; keep the door of my lips."

3. *Our thoughts.* "And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. The searching requirements of the Judgment come still closer. The deed may be more readily controlled than the word, and the word more easily suppressed than the thought of the heart. "Who can know it," the deceitfulness and desperate wickedness of the natural heart? "God knoweth your hearts." A stoical and self-controlled nature may make the record of overt acts and of words one that shall be highly esteemed among men. But while man looketh upon the outward appearance, God looketh upon the heart.

The standard of the Judgment, the law of God, covers these three points. "Fear God and keep His commandments:

for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing." Eccl. 12:13, 14.

"For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

It will not be as the world has looked upon us, nor as we have seemed in our own eyes to be, but the day shall declare it, and all things shall be "naked and opened unto the eyes of Him with whom we have to do." Who would not tremble to step into the moral balances of the Judgment with only one's righteousness to weigh in the scales against the perfect and holy law? "Yet every one of us shall give account of himself to God."

We may hold the doctrine of the Judgment as a theory, but we hold it too loosely, and do not bring it near enough to give it the influence that it should have in our daily life. We may take a live coal from the grate, and by holding it lightly, toss it from hand to hand, scarcely feeling its heat. But were we to grasp it firmly, it would burn its way through the skin and flesh. So must we grasp the burning truth of the Judgment, pressing it home to our hearts, until it shall burn its way into our inmost consciousness, governing our deeds and words and thoughts, and leading us to place our pending suit in the hands of the great Advocate, who can never lose a case unreservedly committed to His loving care. Then in the day when we shall render our account, we shall be "found in Him," not clad in our own righteousness, but in "that which is through the faith of Christ, the righteousness which is of God by faith."

W. A. S.

IS SUNDAY THE SABBATH?

Is SUNDAY the Sabbath of the Lord? Is it the "Lord's day"? Is it holy? In replying to these questions the first thing which confronts us is the fact that the great majority of the Christian church regard Sunday as a holy day. Many of these men are eminently learned and great. Surely this wealth of numbers and power and influence all upon one side may well make us pause to consider whether the question is worth asking, Is Sunday the Sabbath, Lord's day? A very small part of the great body of Christians observe the seventh day. Why do they do this?

Were these questions to be decided by the preponderance of numbers, there would not be needed a moment's consideration. We could decide only in favour of Sunday.

But this manner of deciding would satisfy no true Protestant among Sunday observers. Numbers are of no value whatever in such questions as the above. The Scriptures expressly declare that we should not follow a multitude to sin (Ex. 23:2), and the Lord tells Israel that they have eaten the fruit of lies, because they trusted in the multitude of their mighty men. Hosea 10:13. The principle would hold just as good as regards following or trusting a minority. Numbers are nothing in deciding duty to God. What is the truth of the matter? will be what the honest in heart will ask.

The question of the Sabbath is a Bible question. The Sabbath originated with God; to the revealed will of God we must go to ascertain the truth. What say the Scriptures? will be the question of every true Protestant, will be the question of every true Bible believer, will be the question of every Christian. How was it regarded by the Lord Jesus Christ, our only perfect pattern? What was His example? All other considerations sink into insignificance compared with these. Where the Word of the Most High speaks, where the example of the Divine Word is before us, what are numbers, or customs, or anything human?

In the Scriptures, God has revealed not only man's duty, but his *whole* duty. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. If the Scriptures thoroughly furnish to perfection the man of God "unto all good works," his whole duty is most certainly contained therein.

What the Scriptures say concerning the first day of the week is very brief. It is mentioned only eight times in all the New Testament, as follows:—

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him [Jesus]. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

"And they [the women who followed Jesus] returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

"The first day of the week cometh

Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

Here is every instance in which "the first day" occurs in the entire New Testament. The first six of these instances refer to one and the same first day, the day on which our Saviour rose from the dead, though it is from these texts we must learn the sacredness or non-sacredness of the day. It is upon these texts that first-day observance as a Christian duty, or a moral obligation, must be based. It is argued from these texts that Christ rose from the dead on that day; that He sanctioned the day as one of religious observance by repeatedly (some say, "invariably") meeting with His disciples on that day, thus leaving us a Divine example of our duty with reference to first-day obligation. But do these texts reveal this? Have we a right to draw from them unwarranted conclusions?

The first, second, fourth, and fifth texts record the simple fact that after the Sabbath, on the morning of the first day, those women who loved our Saviour went to the sepulchre and found He was not there. The third text declares that Jesus appeared first to Mary Magdalene. The sixth text (John 20:19) speaks of a gathering on that day, that Jesus met with that gathering, and said, "Peace be unto you." There is no precept or example thus far which proves first-day sacredness, unless it be the last text. The above, of course, would not be a fair examination of these passages. We must take the context into consideration. What lessons can we draw from these accounts of that first first day?

1. We learn from the record that the first day of the week was not the Sabbath, but was the day following the Sabbath. See the first three texts. Therefore, as the next day after the day called by the New Testament writers "the Sabbath," was "the first day of the week," it follows without controversy that the Sabbath was the seventh, or last, day of the week in the time when the Gospels were written, namely, Matthew in A.D. 38, Mark in A.D. 61, Luke in A.D. 63, John in A.D. 97.

And it certainly follows that as the *seventh* day was the Sabbath, the *first* day, Sunday, was *not* the Sabbath.

2. We learn from the sacred record that there was no meeting on that first day until its very close, or evening. Luke 24:29-36; John 20:19.

3. The first part of this day was spent by two of the disciples in going to Emmaus, some seven and one-half miles from Jerusalem. Luke 24:13-35.

4. Those women who had seen Christ after He had risen, and the two who had met with Jesus at Emmaus, told the eleven, "neither believed they them." Jesus soon after met with them and "upbraided them for their unbelief." Mark 16:9-14.

5. The meeting of the eleven was not a religious meeting in honour of the day; for (1) the disciples did not believe that Jesus had risen; and (2) they were only gathered in their own common abode (Acts 1:13), at the very close of that day, and had shut the door for fear of the Jews. John 20:19.

6. When Jesus met them, they supposed that He was an apparition. Luke 24:36-41. They were certainly not met together to honour the day, for they knew no reason why it should be honoured.

7. If it was designed of God to set apart Sunday as His Sabbath, He would (reasoning from analogy) have performed some act connected with this object, something which would show the connection between the resurrection and Sunday-keeping. Now there is nothing whatever to indicate this. The record does not say when Jesus rose. He *had* risen early Sunday morning; that is all. The disciples met at their own room, and when Jesus met with them, the day must have closed or have been closing. It was "far spent" when the disciples were at Emmaus, before their evening meal. Luke 24:29. From that meal they walked seven and one-half miles back to Jerusalem, when they told the story to the eleven, who did not believe. Mark 16:12, 13. Afterward Jesus appeared. A few possible moments of Sunday is a poor foundation for a Sabbath.

M. C. W.

(Concluded in our next.)

OF WHAT WERE THE GENTILES TO REPENT?

PAUL in his interview with the elders of the church of Miletus, Acts 20:17-38, told them that he had kept back nothing that was profitable, "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Verse 21.

These here termed Greeks were Gentiles. There can be no doubt about that; and Paul, whose mission was especially to the Gentiles, went about urging upon

them, with all the energy of one commissioned of Heaven to do the work, repentance toward God.

Repentance signifies sorrow for sin as morally wrong. It is the renouncing of the love and practice of sin. "Repent, . . . that your sins may be blotted out," is the order laid down and the direction given by an inspired apostle. Acts 3:19.

As repentance is thus seen to be the putting away of sin, the New Testament definition of sin naturally deserves a place right here. John testifies that sin is the transgression of the law; 1 John 3:4; and Paul tells us that by the law is the knowledge of sin, and that sin is not imputed when there is no law. Rom. 3:20; 5:13. So that we know not what sin is, nor when it is, nor where it is, and indeed there is no such thing as sin, unless there is law to reveal, define, and condemn it.

We thus have the matter quite definitely before us. Paul charged the Gentiles, as the very first step toward securing the favour of God, to repent. Repentance is putting away sin. Sin is law transgressed; and to put away sin is to cease from such transgression. Of what law were the Gentiles at this time living in violation?

Paul was at this time on his last journey to Jerusalem. The chronology of this visit is set down as A.D. 59. It was only twenty-five years before this that Paul was converted to the Christian religion. In the first chapter of Galatians he tells us the course he pursued after his conversion. He did not go immediately up to Jerusalem, and labour among the Jews, his countrymen; but with the gospel he had just received from God, he went immediately into Arabia. Returning to Damascus, he spent three years more in those parts, and then went to Jerusalem, and enjoyed the society of Peter and James for fifteen days. Thence, without even visiting the churches in Judea, he went into the regions of Syria and Cilicia, the Christians of Judea knowing only this about him, that he now preached the faith which he once destroyed. Fourteen years after, he went up again to Jerusalem, and he went up by revelation, and communicated unto them, he says, that gospel which he preached unto the Gentiles. This brings us down to within at least eight years of the time when he testified to the elders of the church of Miletus that his business had been to preach to the Gentiles repentance toward God, and faith toward our Lord Jesus Christ. But we find not an intimation in all this, that he went forth to promulgate a new system of morality from that which had been binding on the world up to that time. If, as some hold, the previously-existing law had been abolished and a new one was promul-

gated with the introduction of the new dispensation, the first work would have been to acquaint the world with that fact. They must first have a knowledge of their obligations before they could be charged with blame for violating them, and held to repentance for such violation. But Paul's course was first of all to preach repentance, showing that the law which they had violated was one of long-standing obligation and well-understood principles. When Paul said, Repent, they knew what he meant, and on what authority he pronounced them guilty.

Again, he testified to Jew and Greek alike. But when he spoke to a Jew about repentance, what would the Jew understand by it? All well know that his mind would go at once to that great moral code, the ten commandments, which God had deposited with them as a nation for safe-keeping and for transmission, when the fulness of the time should come, to the followers of Christ. Acts 7:38. But Paul made no difference between Jew and Greek. He testified to both alike, showing that both were under the same moral obligations, amenable to God in exactly the same particulars.

How men can suppose that God has different requirements, in a moral point of view, for men in different quarters of the globe, or in different ages of the world, is past our comprehension. How they can suppose that He will judge one class by one rule and another by another, when He had one rule of righteousness for Noah and all the antediluvians; when the inhabitants of Canaan were cast out for violating the same principles the Israelites were required to keep; and when Paul, this side the cross, testified repentance to Jews and Greeks alike, is an anomaly not easily explained.

U. S.

THE MEASURE OF MERCY.

THE Psalmist prayed, "Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Ps. 33:22. This is an inspired prayer. It was prompted by the Holy Spirit, which helps our infirmities, and teaches what we ought to pray for. Therefore it is certain that the prayer is a proper one. It is just as certain that the standard of giving, which it calls for, is a just one. Since God directed the prayer to be uttered, that is evidence that He will grant the request.

And what is the request? That the mercy of God should be bestowed upon us to the degree that we hope for it. What a wonderful range that is, within which we are permitted to draw upon the heavenly treasury! It is as though God has given us cheques on the bank of heaven, with His namesigned to them, with the privilege of filling in any amount we wish. The prayer of the Psalmist is equivalent to a

promise on the part of God that He will give us as much as we hope for.

But remember that the mercy that we hope for is to be given us, and not what we would simply like to have. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Rom. 8:24. That is, we can hope only for that thing which we do not see with our natural eyes. Hope means expectation as well as desire. Therefore we find that hope is inseparably connected with faith, and very closely allied to it. "Faith is the substance of things hoped for, the evidence of things not seen." And our hope in God is the measure of the mercy that we receive from Him. So it is pretty hard to distinguish between faith and hope.

Perhaps the process by which the blessings of God are obtained, may briefly be noted thus: First, overpowered by a sense of need, we desire something better than we have—something substantial. Then the rich promises of God are opened before us, and faith in God's word creates a hope that they may be ours; and then faith appropriates just to the amount of our hope. But the way in which it is done matters not, so long as we know that the grace bestowed will be according to the measure of our faith and hope. Since we may have whatever our faith in God's Word prompts us to hope for, it is evident that our destiny is really in our own hands.

Nor need we fear that we shall exhaust the treasury of mercy. The word of truth says: "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." Ps. 36:5. And, "as the heaven is high above the earth, so great is His mercy toward them that fear Him." Ps. 103:11. So when we make drafts according to our largest hopes, we may know that there is still enough left and to spare; for He "is able to do exceeding abundantly, above all that we ask or think."

E. J. W.

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.

CENTRAL EUROPE.

THE past spring has witnessed more than the usual amount of agitation in this country. The great coal strikes and higher wages to workmen have raised the price of fuel, which has led to increased prices in manufactured products in general. The result of these movements will doubtless be to the advantage of the capitalists, and will make more oppressive the condition of the poor. The man of money can very well meet the extra demand, but

such men are the exception. The majority depend on their daily earnings for their daily bread, and a large proportion of these have not constant employment. With the moderate prices of the present, it is only with the greatest care that they can subsist; in proportion as prices increase, their difficulties will be multiplied.

The strain in social relations constantly increases, and the danger of an outbreak becomes more imminent. The various nations are continually increasing their armaments. Guns that were thought perfection a few years ago are now considered almost useless, and are giving place to greatly improved and more expensive articles. The Pope advocates a general disarming of all nations. This idea is hailed with joy by the millions groaning under the tremendous and increasing cost of arms. But while the advocates of the millennium are strengthening their assurances of coming peace, the nations virtually say, "Prepare war. . . . Beat your plowshares into swords, and your pruning hooks into spears," by continuing to increase their arms.

The Papacy is gaining ground, while Protestantism has drifted into cold formalism, and has lost its power to protest. In general, religious liberty is but little more than a name, even in so-called free Switzerland, the privileges of Protestantism are very few. As soon as one wishes to act in the interests of religion, he is hemmed in by legal restrictions on every hand. The meagre privileges that formerly existed, have been partly cut off in consequence of the erratic course of the Salvation Army. It has become difficult to do much, except in the old beaten ways of the established churches. The prospects are that religious privileges will be curtailed more and more in the future.

In Central Europe, the Sunday movement is coming to the front with rapid strides. Here, where Church and State are united, the Sunday-rest question is not a difficult one. There seems to be no one to oppose it. Governments are calling conferences to consider the advisability of enacting Sunday-laws, the working men are calling for such laws, and Catholics and Protestants are both in favour of them; hence they will inevitably come. Two years ago, one would scarcely have believed that so general an agitation in behalf of Sunday could have been awakened in so short a time.

The conditions for the rapid fulfilment of the last specifications of the prophecies are here. How soon the closing scenes will be enacted, no one can tell; but it no longer requires faith to believe that the consummation is near at hand. As we view this situation of things, and see the same tendency in other parts of the world, we feel constrained to put forth increased efforts, and at the same time earnestly

pray the Lord to send more labourers into the harvest, that the work may be accomplished, and the glad, long-looked-for day of deliverance be ushered in.

H. P. HOLSER.

Basle, Switzerland.

APPLY THE TEST.

If men would heed the warning which Christ gave when He described to His disciples the multiplication of false issues, with their cries of "lo here" and "lo there," which should mark the time of the second advent, and would subject every work to the Scriptural test, "To the law and to the testimony," many movements which seem to find flourishing subsistence in the credulity and fanaticism of these days would speedily come to an end. Here is a case in point, which the *Echo* relates: "The Gillingham (Chatham) Burial Board have just refused to allow the following epitaph to be placed on a tombstone:—

In Memory of
NOAH DREW,

Late of Michigan, America, farmer, who died
March 16th, 1890,
Aged 74 years.

A Victim of the Jezreelites.

Who sold his farm by order of the leader, and
handed over the money to those people,
was cruelly persecuted and starved
down, died of a broken heart,
and buried a pauper, the
Jezreelites having
refused to bury
him.

Dear Ratepayers—Let this be a warning to you.
Don't fall into the snares of these people.
This stone was erected by his family.

"On the ground that controversial matter should be excluded from an epitaph, the Board only allowed the first six lines, though they were well aware that all the rest is true. The leader of these people, who was never to die, is also now dead."

"THE recently published annual police report of Vienna," says the *Christian*, "records the startling fact that last year there were in that city two hundred and sixty-nine actual suicides, besides two hundred and sixty attempts at self-destruction. During the month of May there were no less than forty-three cases, a total which had not been reached for many years. Very many of these, especially among the titled and moneyed classes of society, are said to have been due to the unhappy victims having lived beyond their means. May not the true cause, however, lie deeper than this? May not this sad death-roll be largely the result of breathing that deadly atmosphere of unbelief and materialism which has become so prevalent in many of the great Continental cities, inducing a reckless disregard of anything beyond the present? It would be instructive also to know for what proportion of these cases intemperance was unanswerable. And side by side with the above figures may

be placed the fact that in France the number of suicides during the last fifteen years has increased more than fifteen per cent."

The Missionary.

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

MY WORK.

I CANNOT sing with touching tones
My blessed Saviour's praise,
Or melt and move the sinner's heart
With soft, entreating lays;
But I can wear a sunny smile,
And make my life a song
So cheerful that some other soul
Will grateful feel and strong.

I have no gift of eloquence
To preach, exhort or pray,
I cannot point with glowing words
To "Christ, the living way";
But I can tell how wondrous dear
My Jesus is to me,
And let His light so clearly shine
That all around may see.

I cannot cast the fisher-net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given me;
But I can kneel upon the shore
And pray for those who toil,
And when the boats come slowly in
Help gather up the spoil.

I cannot give rich gifts of gold
To send the truth afar,
That nations all may see the gleam
And glimmer of life's Star;
But I can give myself to God
A sacrifice complete,
And lay my worldly hopes and cares
All down at Jesus' feet.

I cannot reap the golden grain
Or bind the gathered sheaves,
I cannot see the ripened fruit
Amid the falling leaves;
But I can glean the scattered ear
And follow One I know,
Content to do just what He bids
Because I love Him so.

The Lord of glory knows each heart,
And when the "shadows flee,"
Oh, may I find with rapturous joy
A home prepared for me.
The Master sees the lowliest work
His humble children do;
And, unknown toiler on the earth,
A crown awaiteth you.

ELIZA H. MORTON.

DIAMOND FIELDS, SOUTH AFRICA.

THE second annual meeting of Seventh-day Adventists in South Africa is now past. This meeting convened May 9th, in the town of Beaconsfield, and continued till the 18th. Brethren Hankins and Tarr and others were here from the Eastern Province, Bro. and Sr. Druillard, Bro. Wessels, and others from Cape Town.

The meetings were held in our new chapel. Although not completed, the chapel was in a condition to afford comfortable accommodation for the people. A house of worship at this place has been a long felt necessity, and we trust that it will be a blessing to the church, and to His name's honour and glory.

Among the difficulties with which we have had to contend is that of national prejudices. Difficulties of a political nature in the past have created an unpleasantness which in the natural heart is not yet wholly eradicated; but it is evident that the Spirit of God is making an impression upon the hearts of His people that is stronger than that of race, tongue, or colour. "By this shall all men

know that ye are My disciples, if ye have love one to another." This is the seal of discipleship, and its impress is being made on the hearts of God's people here on the Dark Continent.

The presence of the Lord was manifest during our meetings. Love, union, and harmony characterised all of our business deliberations. It was recommended that Bro. Peter Wessels receive a ministerial license. We trust that Bro. Wessels may become a faithful and efficient minister in proclaiming this last message of warning in this vast and fast ripening portion of the Master's vineyard.

There is a kindly feeling toward our work and people here in the Diamond Fields.

Since my return to this place, one man, a merchant, and his wife, have come out on the Lord's side, been baptized, and united with the church.

A goodly number of others are interested, some of whom, we trust, will obey. Brn. Hankins and Tarr have been labouring in the Eastern Province with good results. They have organized a church and a Sabbath-school, and have an increasing interest among the people of that part of the country to hear more of the truth.

Our publications are being received with favour, and the Lord is blessing in their circulation. We trust that by the combined agencies which the Master places at our disposal, all may be reached; and that thus "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations," and that "then shall the end come."

CHAS. L. BOYD.

Beaconsfield, South Africa, June 3.

IN THE MARITIME PROVINCES.

NOVA SCOTIA.

A REPORT from a ministerial labourer, Bro. H. W. Cottrell, who has been spending some weeks in visiting among the companies of believers in this province of the Dominion, tells of a series of meetings with the brethren in Truro, attended by representatives from other points, which continued for a week. The blessing of God was experienced throughout the meetings. A general Sabbath-school Association was organized for the Maritime Provinces. A local tract society was also organized. Meetings were held with the church in Tiverton, on Long Island. The friends of the cause there were strong in the faith, and of good courage. One willing soul was baptized in the waters of the Bay of Fundy. A tract society was organized here also.

Meetings were next held with a little company in Scott's Bay. A few days were spent with believers in Halifax and Dartmouth, and then services were held for two weeks in Indian Harbour, where there was a fair interest to hear the preaching of the Word. A church organization was completed, and steps were taken to erect a house of worship.

At French Village, St. Margaret's Bay, a hall was secured for a fortnight. The attendance was good. Two families are observing the Sabbath of the Lord. One brother, by the act of baptism, made an open profession of Christ for the first time. Others are deeply interested. At Head Harbour, two were baptized, and five were added to the church.

NEW BRUNSWICK.

Proceeding to Moncton, New Brunswick, Bro. Cottrell held meetings for a week with the company there, who were thoroughly established upon the Sabbath question, but desired further light upon other points of our faith. A tract society was organized, and also a Sabbath-school. As the result of reading matter being placed in the hands of interested parties, four in the vicinity had recently begun to obey, and were rejoicing in the truth. The brethren in these provinces have many evidences of the rich blessing of God upon the work. Bro. Cottrell says: "I shall begin tent

work about the middle of June. I hope that the blessing of God may so attend the efforts that many may be caused to rejoice in a Saviour's dying love."

UNITED STATES.

THE last number of the *Review and Herald* received, contains the usual weekly reports from labourers in the cause, from which we take some items showing the progress of the work in the States.

NEW HAMPSHIRE.—Meetings were being held in East Washington, this State, in the Methodist Church. Many attended at first out of curiosity, but this has given way to a deep, settled interest to hear the truth. Although a busy time with the farmers, some have been present at every meeting. At the time of the report the Sabbath question was being presented, and the attendance was increasing.

ILLINOIS.—A report from this State says: "The work of God is still advancing in this field. While labouring to build up and establish the work at Monroe, I have, from time to time, preached at Rockford. Some at the latter place who, until recently, were persistently opposed, have gladly received the truth, and now rejoice in the 'blessed hope.' This has given us joy unspeakable, and has filled our hearts with devout thanksgiving for the Saviour's marvellous love and the power of His grace.

"At Monroe Centre the Sabbath-school is thriving, and has a membership of about thirty. The mid-week prayer-meeting is sustained by attendance of from fifteen to twenty-five. All are faithful and growing in grace. I trust that the interest in Bible study and in secret and family devotion may greatly increase. Some at both Rockford and Monroe desire baptism. My courage in the work is good, and my trust is in the Lord. I rejoice that Jesus is soon coming, and my daily prayer is that God in His infinite mercy may confer upon such a worthless being more of the Holy Spirit's power."

ARKANSAS.—A report from this field says: "From May 16 to June 10, I was in Texarkana and vicinity. Here the Disciples freely granted me the use of their church, where I held several meetings. Prof. Sutlief, the pastor, and his brother took the position, in two discourses, that the ten commandments, spoken from Mt. Sinai, and written with the finger of God on tables of stone, were abrogated by the Lord Jesus Christ. I asked the privilege of replying to these two discourses the next Tuesday night, which was granted. The Lord gave power to His Word, and their no-law theory passed away like the morning dew. Eld. S. made a third effort on the following evening, inviting me to remain, wishing, he said, to refer to my law chart. He was clownish, personal, and ungentlemanly in the highest degree, often deriding the ten commandments, and stoutly declaring that the law of the Lord was abolished. In my second reply, the following evening, I enjoyed much of the Spirit and blessing of the Lord. Deep impressions were made. In referring to Prof. S's law of Christ, which he said is binding on the Gentiles now (Matt. 22:35-40), I showed that this was not a new law, but one that already existed, the first of which Christ said is the greatest of all, then quoting from the writings of Moses written more than 1,400 years before Christ was born (Deut. 6:5; Lev. 19:8), really the summary of the ten commandments, upon which all the law and prophets are based. If they are done away, then we are left without law, there is no sin, nothing to transgress, and no need of the gospel. I spent several days in the country, preaching at different points. One family of three signed the covenant to keep the Sabbath. Three others united with the church by baptism."

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.

(Concluded.)

22. Will Israel be brought again to his habitation?

"And I will bring Israel again to his habitation." Jer. 50:19.

23. Will there be any sin upon them at that time?

"In that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Verse 20.

Query: Is it probable that when they are thus gathered, they will offer the blood of beasts in sacrifice for sins?

24. When Israel are gathered, who will be their ruler and shepherd?—David. (See Eze. 34:23.)

25. Is it David himself, or his seed?

"Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me." Ps. 89:35, 36.

26. Who is this seed of David?—Jesus.

"The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever." Luke 1:32, 33.

27. How long will this reign be? a thousand years?

"And they shall dwell therein . . . for ever: and my servant David shall be their prince for ever." Eze. 37:25.

28. What further does God promise them?

"My tabernacle also shall be with them: yea, I will be their God, and they shall be My people." Verse 27.

29. Will this promise be fulfilled in the present world or in the new earth?

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Rev. 21:1-3.

30. Will there be any death after that?

"There shall be no more death." Verse 4.

31. Will the Good Shepherd gather others besides the literal descendants of Israel?

"I am the Good Shepherd, and know My sheep and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd." John 10:14-16.

32. Will He gather all that are in Christ?

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:10.

Query: Will He gather any that are out of Christ?

33. Will Christ gather others besides the Jews?

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." John 11:51, 52.

"And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to Him, Though Israel be not gathered,

yet shall I be glorious in the eyes of my Lord, and my God shall be my strength. And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth." Isa. 49: 5, 6.

34. Will the whole house of Israel be gathered?

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." Eze. 39: 25.

"I have gathered them unto their own land, and have left none of them." Verse 28.

35. Will they all have the Spirit of God?

"I have poured out My Spirit upon the house of Israel." Verse 29.

36. Who will be sent to gather them?

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

37. On what conditions will Israel be gathered in the latter days?

"Even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice." Deut. 4: 30.

38. Do the remnant of Israel obey the Lord's voice when warned by the last message?

"Here are they that keep the commandments of God." Rev. 14: 12.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Chap. 12: 17.

39. Was the breaking of the Sabbath a chief reason why Israel were scattered? (Read Jer. 17: 19-27.)

40. Is the keeping of it a prominent condition of their restoration to the inheritance of Jacob?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

41. When gathered and established in the inheritance, the new earth, will they keep the Sabbath?

"From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23.

R. F. COTTRELL.

Interesting Items.

—An orchid sold in London fetched 105 guineas.

—It is averred that there are 8,000 Mormons in New Zealand.

—The potato blight has made its appearance in several parts of the West of Ireland.

—The wind and rain of the last few weeks have done irretrievable damage to the crops.

—Mr. Stanley and Miss Dorothy Tennant were married in Westminster Abbey on the 12th.

—Prince Bismarck has delayed his visit to this country as he wishes to see the heather in bloom.

—It is said that Mr. Stanley will net by his fifty lectures in the United States not less than \$50,000.

—The final splice in the cable between Halifax (Nova Scotia) and the Bermudas was made on Monday, the 7th.

—The Italian troops at Massowah have had a brisk engagement with about 1,000 dervishes. The rebels were completely defeated, and fled with a loss of 100 killed, leaving behind them 100 rifles, their standards, and several cannons.

—Damaging storms have occurred in Northern New York and the country in that latitude, accompanied by loss of life.

—Much alarm is felt at Rome regarding the Pope's health. His strength is rapidly declining, but mentally he is as sharp as ever.

—The United States now amounts to 64,500,000 souls. This large total shows an increase of 14,000,000 compared with the census taken ten years ago.

—It has been calculated that there are about 200,000 families living in London on about a pound a week, and they are in a large measure the people of one room.

—A Dutch mail steamer after being in collision off Falmouth in a fog, sank in six minutes, carrying to the bottom seven soldiers and a million guilders packed in casks.

—Twenty-seven years ago, there were only 5,570 men in the force of London Metropolitan police. Seventeen years ago there were very nearly ten thousand. The present strength is 14,250.

—The jury system in India is said by the Viceroy to be unsuitable, the native magistracy weak, and there are declared to be too few Europeans in the subordinate executive service.

—During fifty years of experience gained on the most boisterous and dangerous ocean in existence, the Cunard Company has never lost the life of a single passenger committed to its charge.

—Mr. Bellamy, writing to tell us "What Nationalism Means," gravely says that the world and everything in it will ere long be recognized and administered as the common property of all.

—The quarterly revenue returns just issued show that the total produce for the quarter ending 20th June was £21,461,644, being an increase of £1,146,617 on the corresponding period of last year.

—Mrs O'Connor, of Dublin, and her three children ate some mussels, and soon afterwards became sick. Emetics were administered, but unfortunately without avail, for all four died in the course of a few hours.

—Ten women were convicted in Hungary for poisoning their husbands and other relations. They formed a society of poisoners advising and helping each other. The poison used was arsenic, obtained from fly-papers.

—At the cost of the State, a line of telephone between Yokohama and Striznoka, a distance of about 100 miles, has been constructed. This is the first telephone that has ever been applied to Japanese public service.

—The Queen, having permitted a band to play on the promenade at Windsor Castle on Sundays, has given offence in some quarters. The *Record* urges the bishops to address a dutiful remonstrance to Her Majesty.

—Tuesday in New York was the hottest day ever remembered, being 100 degrees in the shade, and causing many deaths. A storm raged, wrecking trains, overthrowing buildings, and swamping boats. The wind was like the breath of a furnace.

—A cousin of Prince Nicholas, of Montenegro, was found murdered in Cettinge. The murderer having been discovered, he was dragged by the people to the market-place, and there literally torn to pieces before the eyes of the magistrates.

—Intelligence has reached Bombay of a cyclone having recently visited Muscat, causing serious floods, in which over seven hundred persons perished. The town was greatly damaged, and when the news left there houses were still falling. The trees in the interior were also suffering severely.

—It is said that the demand for the *edition de luxe* of Mr. H. M. Stanley's "In Darkest Africa" is very great, and as much as £20 is now demanded for the book, which was published a few days ago at £10 10s. The two-guinea edition of the work was exhausted in a week. The edition consisted of 18,000 copies.

—The Jubilee of the Cunard fleet has been celebrated. It is just fifty years since the *Britannia*, the first Cunard steamer, started on her maiden voyage across the Atlantic.

—A bedstead made of gold and silver, and inlaid with precious stones, has been discovered in a cave between Beyrout and Damascus. An inscription states that it belonged to Eleanor, Queen of England. It had lain concealed in the cave for six centuries.

—The month of June, just passed, (says the *Times*) gives a record of seventeen days on which rain fell more or less, producing a total for the month of 2·83 inches. We do not find so high a record for June since the very wet year 1880, when the same month gave seventeen days and 3·85 inches.

—A new expedition, consisting of seven Europeans and 150 native soldiers, to the sources of the Congo, is being sent out by the Congo Commercial Company. Mr. Stanley is said to be contemplating a special mission to the Upper Congo. The deficit of the Congo Free State last year was £20,000.

—The Norwegian Parliament has voted about £11,250 for an expedition in 1892, to the North Pole, to be captained by Dr. Nansen, the explorer of Greenland. In spite of all past failures great hopes have been raised by the discovery on the Greenland coast of pieces of the *Jeannette*, wrecked three years before in Behring Straits.

—The new dynamite coast-defence gun made by a New York company for the British Government was tested last week. A shell containing 200 pounds of sand and ashes was thrown two miles, and one of 100 pounds two and a-half miles. Compressed air is the motive force. The gun and its carriage weigh about eighty tons, and will cost \$50,000.

—It is stated in Constantinople that the Porte has despatched to London a fresh Note on the question of the British evacuation of Egypt. In this document the Ottoman Government is understood to have demanded that a date should be fixed for the evacuation, and that the right of re-occupation by Great Britain should be restricted to a certain period.

It is reported that Osman Digma and 5,000 followers have left Tokar for the Nile. Their object is firstly to obtain food, as the famine which is devastating the province has compelled them, it is stated, to resort to cannibalism; and secondly to arrive at Dongola in time to defend the place in the event of an attack upon it by Egyptian troops in the autumn.

—The Czar has given another evidence of his friendship for France. A mansion was lately purchased near the Neva Quay, St. Petersburg, for the installation of the representative of the Republic, at a cost of about £34,000, but by special order of the Emperor the Russian Treasury gave up its claim for conveyance stamp duty amounting to £2,000. Such a concession was quite unexpected.

—The General Act of the Anti-Slavery Conference, the elaboration of which has taken eight months, was signed on Wednesday by all the Powers except Turkey and Holland. Turkey consents to all the points, but her Plenipotentiary has not yet received full powers to sign. Holland persists in her refusal to undertake the obligations which are necessary to render the Act effective, and occupies an isolated position. Both Powers are allowed six months in which to sign.

—Telegrams from Transylvania bring news of a serious conflict on the Roumanian frontier. Three hundred Roumanians, well armed, crossed the frontier and entered a Government property, where they cut all the corn ripe for harvest, and carried it away. When the gendarmery arrived on the spot, the Roumanians were safe across the frontier. Next day the gendarmes lay in ambush, and, when the Roumanians returned, attacked them. One man was killed and several wounded, and the marauders were all taken prisoners.

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LONDON, JULY 17, 1890.

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"THOU hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25:4.

THE Exchange Telegraph Company says the Pope's condition is really critical, although reports would make him only weak. Several eminent American prelates ordered to Rome to see the Pope on important matters relating to the Church in America, have returned to London en route to America, without even seeing him, the doctors having forbidden the interview.

THE Paris Correspondent of the *Daily Chronicle* is informed that the Pope is to summon all the bishops and cardinals to meet in Rome to consider the present position of the Church, and that this meeting, which will take place next spring, will be to some extent the preface of the conclave which will in the ordinary course meet after the death of Leo XIII. to elect a successor. No indication of the name of the coming Pope will be given, but the subject in its general bearings will be thoroughly discussed.

A CIRCULAR letter signed by twenty-five gentlemen, nineteen of whom are representatives of missionary enterprise, urges the annexation of Bechuana-land to the Empire. Apart wholly from the merits of the proposal, the *Christian World* doubts "the desirability of entangling missionary zeal with designs of territorial aggression." "If we would render unto Cæsar," it truly says, "the things that

are Cæsar's, the less missionaries meddle, as missionaries, with the boundaries of earthly kingdoms, the better."

RUMOUR has asserted that Mr. Blaine desires the Pope to act in the dispute over the Behring Sea seal fisheries as arbitrator between England and the United States. Mr. Stead thinks, "the proposal may very easily be put forward by Mr. Blaine, and if so, will not improbably be accepted by Lord Salisbury. At any rate if it be rejected, it will not be because of any reluctance in Downing Street to recognize the Roman Pontiff as Lord Chief Justice of Christendom." "It would," he says, "be the most remarkable illustration of the secular uses of the Papacy that has been afforded mankind since Alexander the Sixth summarily divided the New World between Spain and Portugal." But he is a blind reader of history who cannot see that it was this willingness of the Papacy to act as "ruler" and "divider" in secular affairs, and just such sycophancy on the part of rulers and statesmen, that paved the way in the early centuries for the elevation of the Papacy, as the great anti-Christian power of the Dark Ages.

THE newspapers of eighty-nine years ago (of July 1st, 1801) contained this announcement:—

"An experiment took place on the Thames for the purpose of working a barge against tide by means of a steam-engine on a very simple construction. The moment the engine was set to work the barge was brought about, answering her helm quickly, and she made way against a strong current at the rate of two miles and a half an hour."

The development of the idea is the Atlantic liner of to-day. We see in the advancement in the arts and sciences which marks this age, the literal fulfilment of the words of the angel regarding "the time of the end," "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. It was to this time only that the prophetic book was sealed. Are we searching the prophetic Word for all the light—not fanciful conjecture—which it has for this generation as regards future events and present duties? or is it still to us "as the words of a book that is sealed" (Isa. 29:11)?

THE *Christian Commonwealth* says some sensible things about reforms in its comments on a letter which it prints, announcing "another phase of Christianity," "the latest and best," which professes to be based on "the commandments of God and the faith of Jesus." We may not agree with our contemporary as to what this basis really involves, but of this "latest" phase we may say, as of every movement professing to aim at the primitive faith, that "what is new is not true, and what is true is not new." Every attempt at honest reform by sober appeal to principles has had in the past, and always will have, to bear somewhat of the odium cast upon it by the erratic course of those who run like Ahimaaz with a mixture of half truths and error. Providentially, however, such a movement shows its nature on the surface, and it does not require a long line to sound its depths, and the friends of reform are thus relieved of the necessity of making long explanations in order to disassociate themselves from it. There are Apostolic and Christian methods, and anti-Christian methods, even as there are Christian doctrines and anti-Christian doctrines.

By a careful study of the practical working of popular religion in the Roman Catholic countries of the Continent, says Mr. Lecky, the author of "The History of European Morals," "I soon convinced myself that popular Catholicism . . . is as literally polytheistic and idolatrous as any form of Paganism, though it has many beauties, and much of its very mingled influence has been for good." He was also led to perceive "the enormous and essential difference between matured Catholicism and the Christianity of the New Testament." Any one with a New Testament would not have to study long to reach this conclusion; but it is interesting to note the above as the verdict of an independent investigator, a Rationalist.

In his address to ministers at the conference of the Pastors' College, Mr. Spurgeon said "No venerable name is sufficient authority for going aside from Holy Scripture. 'To the law and to the testimony'; if a doctrine or a ceremony is not there, it is nowhere for you and for me." To this rule, the sufficiency of the Word as the rule of faith and practice, all of the churches of the Reformation are theoretically committed, but the process of pruning out excrescences has been a slow one. Baptists rightly insist upon applying this rule to the question of baptism, the memorial of Christ's resurrection; let it also be applied to that of the Sabbath, the memorial of creation.

FURTHER on in his address, Mr. Spurgeon said: "What sort of faith is that which does not work by love, but sets up its own will in opposition to the precept of Christ? We must protest against all tampering with the law of the great Head of the church. I mention the point of baptism merely as an example; but upon every other point of sacred rule we must be earnestly urgent." To love truly is to serve obediently; for "This is the love of God, that we keep His commandments." Christ said, I have kept My Father's commandments, and abide in His love," and "that disciple whom Jesus loved" says that "he that saith he abideth in Him ought himself also to walk even as He walked." 1 John 2:6.

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