

THE Present Truth

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

Vol. 6.

LONDON, THURSDAY, JULY 31, 1890.

No. 16.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

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

LET THE KING OF GLORY IN.

LIFT up your heads, ye glittering gates,
E'en lift them up, ye doors of pearl,
The mighty King of glory waits,
Let heaven's banners wide unfurl.
Then voices cried, e'en like roaring sea,
"Who can this King,—this King of glory
be?"

Then from the bright angelic throng,
Till heaven's myriad arches ring,
The glorious word is borne along—
"The Lord of Hosts! He is the King."
"Who can this King, this mighty Conqueror
be?"
"The eternal Prince of heaven! 'tis He, 'tis
He."

Lift up your heads, ye glittering bars,
What glorious honours ye may win,
And brighter shine, ye heavenly stars,
And let the King of glory in!
Ye everlasting portals,—open wide,
And bid thy mighty King triumphant ride.

Asunder, mid a mighty shout,
The massive glittering portals rolled,
And hallelujahs glad rang out,
As opened wide each gate of gold.
Then with the blood-washed millions tried
and true,
The conquering King of glory enters through.
L. D. A. STUTTLE.

General Articles.

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

FAITH DOES NOT MAKE VOID THE LAW.

BY MRS. E. G. WHITE.

THE blood of Christ was shed to atone for sin and to cleanse the sinner; and we must take hold of the merits of Christ's blood, and believe that we have life through His name. Let not the fallacies of Satan deceive you; you are justified by faith alone, but faith in Christ does not absolve you from obligation to keep God's unchangeable law, which is as sacred as His throne. Faith is essential, but genuine faith will enable its possessor to bring forth the fruits of the Spirit.

Sin is the transgression of the law, and no man can be saved in sin. The sinner

must repent toward God, and become obedient to God's law through faith in Christ. Faith is the hand that lays hold on Omnipotence. When we do those things that are lawful and right, through the grace of Christ, we are keeping God's commandments; and to such God has pledged His word that He will do great things. Like Daniel, you may make confession of your sin, and present daily supplication unto God; but however poor and unworthy and erring you may feel yourselves to be, it is your privilege to appropriate the promises of God. You may obtain the grace and help which Christ alone is able to give you. God can no more forget one of His children who is seeking to be obedient to His holy requirements than He can forget Himself. The Scriptures declare that Christ has graven us on the palms of His hands, that He holds us in everlasting remembrance.

An impulse, an emotional exercise, is not faith or sanctification. Sanctification is the doing of all the commandments of God. Some of you have failed to do this, because you have taken your eyes away from Jesus, and have looked to yourselves. Some have kept Christ apart from their lives because they felt their own unworthiness; but Christ died upon the cross of Calvary for the unrighteous and unworthy. If they look to Him, will they perish?—No; they are to look and live. You who feel that your work is unworthy and full of imperfections, you who are weary and heavy-laden, Jesus invites you to come to Him, that you may find rest to your souls. Jesus desires you to wear His yoke, to lift His burdens, and He says His yoke is easy, and His burden is light.

Noah was a preacher of righteousness; but all his warnings were despised by the generation to whom they were addressed. Truth will never be popular with the world; for the world is at enmity with God's law. The world is full of sin, full of falsehood, full of transgression. Jesus preached the truth faithfully, affectionately, earnestly, practising self-denial; and did the world flock to His banner?—No; when did truth ever meet with more stern and positive rejection than at the time of Christ? If we place ourselves in right relation to God, that we may teach the truth, practise the

truth, and become sanctified through it, we shall not always meet with success in our efforts for others; we shall have to trust the result with God, and not drive ourselves to the brink of despair because men will harden their hearts and reject the plainest declaration of the Scriptures. We must hold fast our faith, and strengthen our souls by firm reliance upon the promise of God. You may say, "I know I am an unworthy labourer, but I rely upon Christ's righteousness. The merit of the blood of Christ is my only plea. I know I am a sinner, but the blood of Christ cleanseth from all sin." We must honour God by believing His promises.

There are those who have had an excellent experience, who have been strong in the truth, who have known what it is to believe God, and their faith has been counted unto them for righteousness, but Satan has worked to discourage them and to break their hold upon God. Although clouds have compassed them, the Lord has not forsaken, the Lord will lift them up, give them physical strength, and encourage and revive their faith. We shall have to wage a constant battle with Satan, if we preserve our faith to the end amid the discouragements that will press upon us. We must look away from self, for Jesus is our only hope. The language of the soul must be, "He is mine; I will never let go His arm. He will bless me; the cleansing blood will be applied to my soul."

Whatever may be our difficulties, Jesus knows all about them; we may tell them all to our sympathizing Saviour. He pities our every weakness, He is touched with the feeling of our infirmities. Let us carry our burdens to Him trustingly, and we shall see His salvation. If we pray for it, if we believe for it, we shall have the heavenly endowment of His Spirit. Stretch forth your hands in faith to-day, for Jesus of Nazareth passeth by. Send up your petitions, crying, "Abide with us; we need Thy presence, Thy love, Thy pardon." He will not pass you by, He will abide with you and bless you.

The Lord is willing to give each of you a rich experience; for He would have you able to appreciate the knowledge of the truth He has given you, and to value the precious tokens of

His love. He desires to give you greater evidences of His love, still more marked answers to your prayers, a deeper and closer acquaintance with Himself; for the Lord has a work for each one to do. If you will come up to your exalted privileges, you will have increased faith. Remember that faith is not feeling. We are inclined to measure our religious attainments by our emotions; but feeling is no criterion by which to judge. "Faith is the substance of things hoped for, the evidence of things not seen." Those who have had moral courage to stand in defence of the faith in times past, should now be strong in the Lord and in the power of His might. We have a work to do for the Master, and we should put on the whole armour of righteousness. When Satan tells you of your unworthiness, you can acknowledge it, but at the same time you can present a compassionate Saviour, who will save to the uttermost all who come unto God by Him. Talk faith, talk hope and courage, and come into the light. It is by beholding the loveliness of the character of Christ that we are to be changed into His image. Look away from the darkness, look away from yourself to your compassionate Redeemer, and let your soul be inspired by faith and prayer. Bring Jesus into your life, the virtues of His character into your character.

We are not to yield to the suggestions of Satan. It is his design to deceive you either by flattering your vanity, or by causing you to become discouraged in dwelling upon your unworthiness. He will seek to surround you with the society of those who will confuse your faith and break your connection with God; but you should keep a holy trust in God, and maintain a Christian character consistent with your religious faith. You should be meek yet resolute, cheerful yet devout, that sin may not be sanctioned by you in any form.

In your home life you should manifest patience, forbearance, and love. You should walk circumspectly, wisely, and in a perfect way. You should begin and end the day with prayer, and be full of faith and gratitude toward God. Let your words be select, well chosen, seasoned with salt, that your soul may be constantly reaching up for higher attainments. If this is your attitude, the peace of God will not be an occasional visitor, but an abiding guest, ruling in the heart. The Spirit of God will soften and subdue the soul, and ennoble the character. What is healthful piety but a well-balanced experience? We must have more faith. The language of the soul should be, "Because Jesus lives, I shall live also." There is freedom for us in Christ, and if we look to Him in faith at all times, we shall have the blessed assurance of His presence; but if we distrust His love and power, we shall dishonour God. It is our privilege to have Jesus as our constant helper.

PERFECTION.

THERE is much said in the Word of God on the subject of perfection. Writing to his brethren at Corinth, Paul says, "And this also we wish, even your perfection." Man in his fallen state is represented as "having no hope, and without God in the world." Again, we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." To attain unto this most desirable state of holiness before Him who reads every thought and motive of the heart, certain steps are necessary, which are made plain in the sacred Scriptures. "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."

The words of our Saviour are, "Ye must be born again." The testimony of the apostle is, that without holiness no man shall see the Lord." The first step in the way of perfection, is justification from past sin and transgression. Speaking of Jesus, Paul says He "was delivered for our offences, and was raised again for our justification;" and then exclaims, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This act on the part of the Majesty of Heaven toward the believing penitent, brings him into peace and communion with God. Otherwise expressed, the apostle declares, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." To such an one the righteousness of Christ is imputed; his transgression is forgiven, his "sin is covered"; the work of sanctification has commenced, and he has begun to learn in the school of Christ, where he is to develop a perfect character, and a growth in grace. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Character-building is not accomplished by the impulse of an hour or of a day. It is digging deep, and building upon the Rock Christ Jesus, studying His life of sacrifice, humility, and obedience, and constantly seeking in all we do, to conform thereto. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

Are we inclined to think our warfare accomplished, because our sins are pardoned, and we have received a great blessing? Are we inclined to shout, "I am saved! I know I am!" It would be well to read the words of the Master, "He that shall endure unto the end, the same shall be saved." There are temptations and trials to be endured, as well as blessings to be experienced. And we need patience to endure, and wait God's appointed time for the victor's reward. "Knowing this," says James, "that the

trying of your faith worketh patience." "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The apostle tells us more about suffering with Christ, and for Christ's sake, in the perfection of his character, than he does of the happy flights of feeling which he experienced, or of his assurance that he was saved. Of him, the Lord, who met him on his way to Damascus, said, "I will show him how great things he must suffer for My name's sake." His testimony is, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Rejoicing in hope of the glory of God," and glorying in tribulation, was the experience of this devoted, suffering servant of God; "reaching forth unto those things which are before," and pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

Under the proclamation of the last message of mercy, a people will, through the efficacy of faith in the blood of the Redeemer, and obedience to God's holy law, perfect a character to stand in the judgment of the great day, and to join in redemption's song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The truths of this message received into the heart, and developed in the life, will prepare the remnant church to stand without fault before the throne of God." Let us—

"Lift the cross, and clasp it tighter,
Lift! brother, lift!
Lifting makes the burden lighter,
Lift! brother, lift."

A. S. HUTCHINS.

THE FALL OF ADAM.

BUCK says of the fall of man, that we may see in it,—

1. The greatest infidelity; 2. Prodigious pride; 3. Horrid ingratitude; 4. Visible contempt of God's majesty and justice; 5. Unaccountable folly; 6. A cruelty to himself and to all his posterity.

As an inhabitant of the natural world, the disorders of the world we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth, our natural uncleanness, helplessness, ignorance, etc., with respect to God and the future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral worlds, ready to destroy us; the calamities of life, and the pangs of death. His commission of sin; his omission of duty; the triumph of sensual appetites over his intellectual faculties;

the corruption of the powers that constitute a good head; the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart, the will, conscience, and affections; alienation from God; his amazing disregard even of his nearest relations; unaccountable unconcern about himself; his detestable tempers; the general outbreking of human corruption in all individuals; the universal overflowing of it in all nations; . . . vain, irrational, or cruel diversions; . . . ridiculous inhuman and diabolical sins; . . . ineffectual endeavours to stem its torrent; in the obstinate resistance it makes to Divine grace in the unconverted; the amazing struggles of good men with it; . . . and the preposterous conceit which the unconverted have of their own goodness.

The above from Buck's Theological Dictionary is only a mild description of our race, without exception, saving One who came to deliver. Paul in Rom. 1: 21-32, gives us a terrible arraignment of fallen human nature, incredibly revolting, yet true to the letter. Shall we wonder that Jesus said to Nicodemus, "Ye must be born again!" (See John 3:7.) Mere reform alone is but child's play. We must be wholly renewed in heart. The reforming influence of education may have kept society in check, but the germs of evil exist in every carnal heart, and only wait a fitting occasion for full development. There is no sure refuge in mere outward reform. The heart must be wholly renewed. Shall we not cry to God as did David, "Create in me a clean heart, O God; and renew a right spirit within me"?

A profession of religion will not save us. Many a professor of religion is utterly ignorant of what Christ meant by His statement to Nicodemus—"Ye must be born again." The utter futility of all effort to become better in heart and life, while struggling for years, ought to convince us of the great necessity of a thorough, radical change of heart. God can in this way do the work for us which we could not do, if we had a million years of probation to work it out ourselves.

But we must believe His promise, and then plead for a new heart, and continue to plead as long as a vestige of the carnal heart is left with us. When we begin to realize that the work has begun in our hearts, then an unutterable longing desire for complete renewal will fill us with holy aspiration and heavenly contemplation. Continue this; let it daily increase. Cherish holy thoughts and desires. Let not your ardour cool nor slacken in prayer and zeal.

JOSEPH CLARKE.

"PRESENT TRUTH."

THIS term when first heard seems to have somewhat of a suspicious sound, yet when more closely examined it will be found to be both reasonable and scriptural. Peter is responsible for it. He

writes to those of like precious faith, "Be established in the present truth." 2 Peter 1:12. Here, then, is that which he thought the Spirit of God calls "present truth." He evidently gives it that title because it was a truth which was applicable at that very time. It was, that the Messiah had actually come and had given His life for the whole world. If Peter had preached such a sentiment during his boyhood it would not have been true, therefore it was local in its nature and is therefore called "present truth."

Thus "present truth" is truth which has a special significance for some special time. Such truths as the existence of God, the inspiration of the Bible, and the Divinity of Christ, are always the same; they are no truer at one time than they are at another. But "present truth" is the reverse of this, it is truth which is true at only one time, and not at any other. The truth which Noah preached illustrates this. His burden was to warn the world of the coming flood. God appointed a set time in which He was to do this work. During that time Noah was proclaiming a message of most vital importance to those who heard him, but when the set time of 120 years was up, that truth lost its power, and its mission was finished. Had Noah, when he came out of the ark, continued still to predict a coming flood it would not only have been foolish, but altogether false and untrue. Thus we see the nature of "present truth."

There have been many other "present truths" in the world. Lot preached present truth concerning the destruction of Sodom and Gomorrah. When Jonah cried, "Yet forty days, and Nineveh shall be overthrown," he cried a very present truth in the ears of the Assyrians. Jeremiah did the same when he spoke concerning the judgments that were to come upon apostate Israel. At the first advent of Christ, John the Baptist was sent with a specific message to prepare the people of God for that event. And when Christ comes again He shows that there will be a present truth published in regard to it. Speaking of the time of His return He says: "Who *then* is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24:45. "Meat in due season," that is, food which is appropriate for that special time, which in a spiritual sense is "present truth."

These "present truths" have always come direct from God, and are accompanied with His special blessing and power. Noah is singled out in the New Testament as a "preacher of righteousness." Jonah's message was so potent that all the Ninevites, from the king upon his throne down to the humblest of his subjects, repented in sackcloth and ashes. When the voice of John was heard in the solitude of the Judean wilderness, it called out all Jerusalem

and all the region round about Jordan, and they were baptized of him confessing their sins. A "present truth," therefore, is a very solemn message from the court of heaven. Those that heed and accept it are saved from coming evil, those that reject it are lost. It becomes a savour of life unto life, or of death unto death.

And what is the "present truth" for this day? It is the joyful news of the soon return of the Lord Jesus. It is the light that shines on the sacred page and reveals "fulfilled" written over against the great prophecies concerning this world's history, and shows that this world has almost run its present course of sin. It shows that the signs which our Saviour gave to herald His return are now in the past. It reveals that in 1790 the sun was darkened, as our Lord predicted in Matt. 24:29, that the stars fell in 1833, according to the Scriptures, and that we are now living in the generation that shall see the consummation of the Christian's hope. This is the glorious "present truth" that is now finding its way over the whole earth. "Be patient therefore, brethren, unto the coming of the Lord; . . . stablish your hearts, for the coming of the Lord draweth nigh."

FRANCIS HOPE.

WAS IT AN ACCIDENT?

MANY a seeming accident illustrates Cowper's lines:—

"God moves in a mysterious way
His wonders to perform."

Dr. Hamlin, so long the head of Robert's College, Constantinople, tells of one of these "accidents." One hot day in July, 1838, while passing the Galata Custom House, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr. Hamlin.

"Yes," said the man, following the word with an oath.

"Are you an Englishman or an American?"

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left, he called on his missionary friend to say good-bye. Lingered for a moment by the door, he said:—

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

Three years after, Dr. Hamlin received a letter from him, which thus began:—

"Dear Dr. Hamlin: Thank God I still survive the dead. I am here workin'

and blowin' the gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote:

"Dear Mr. Brown: Blow away, brother, blow! Yours in blowing the same gospel trumpet,

"WILLIAM GOODELL."

Twenty-five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown, who has done a great deal of good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying a blasphemous dog (his own words), in the streets of Constantinople, and you picked him up and saved him, soul and body. Is it all true, or is it in part a sailor's long yarn?"

What seemed the accidental passing of Mr. Hamlin down a street in Constantinople was the means by which God saved "a blasphemous dog," and sent him "blowin' the gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government? —*Youth's Companion*.

WHY DO THE HEATHEN RAGE?

NOT long ago the British ambassador at the Persian court, publicly presented a copy of the Bible to the Shah. At once there was an outburst of rage among the Mohammedan population, and the guard at the British legation was doubled.

What is the matter with the Mohammedans? Suppose the Persian ambassador should bring a magnificent copy of the Koran to the Queen of England, or the President of the United States; and suppose the Chinese ambassador should follow with a copy of the writings of Confucius; suppose someone else should present a copy of the Book of Mormon, and others should bring volumes containing the writings of Zoroaster and Buddha; would there be a riot, or an earthquake? All these gifts would probably be "received with thanks" and perhaps deposited in some great library, and left to slumber there in peace till disturbed by the research of the curious.

Christianity can afford to hear what men say, and read what men write. It can tolerate free speech and free discussion. Its foundations are too broad for panics; but when the Bible appears on the stage it seems to just set the devil crazy to do something to oppose it.

Look at Diocletian the Emperor of Rome, marshalling the forces of that mighty empire to fight a Book! Look at popes, and priests and prelates making war upon men, persecuting, strangling, burning and slaughtering them for trans-

lating, printing, possessing and reading a book! Look at the persecutions which have assailed those whose only fault was that they read and believed and sought to obey the things which God had spoken to His creatures. And all this while the servants of God have been reading, and believing, and translating, and circulating this blessed Word, and notwithstanding the rage of the heathen, and the foolishness of worldly men, though "the grass withereth and the flower fadeth," yet "the Word of our God shall stand for ever."—*Armoury*.

WILDERNESS VOICES.

No bright-plumed songsters in fair groves of peace,
No dainty flowers to beckon to the sun,
But one vast wilderness of cliffs and caves,
A dreary waste of rocks and sandy soil,
Of gorges deep, of wild rough hills and vales—
From Zion's gate to where the sea lies still
And dead, beneath a leaden sky of doom.
Amid that solitude profound, where thought
Could free itself from earthly chains and clods,
And soar on golden wings to heights above,
One dwelt to whom the breezes whispered words
Of soul-inspiring hope for all the world.

For long, long years a cloud had trembled o'er
The Holy Place, obscuring all its light.
The pomp of priestly service and of pride
Had warmed to life a brood of vipers vile,
Which swarmed the Hill of God, and thrust their
fangs
Into the souls of men; and from the earth
Arose a cry, a broken, earnest plea:
"Remember, O remember, Lord, Thy word
Of old, Thy holy covenant with man!
The ages wait for Him to come whose heel
Shall crush the serpent's head, and scatter all
The mists of time."

And, lo! the wilderness
A message voiced to man, "Repent, repent.
Behold, He comes. Make straight the way. The
axe
Is laid unto the tree. The gathering-time
Is near. O wash and make you clean. Prepare
To meet thy God;" and all the hills sent back
Reply, "He comes. He comes. Behold, He
comes.
Messiah comes, the Holy One, the Lamp
Before whose burning, other lights grow dim;"
And when the echo ceased, another voice
Proclaimed in solemn tones, "This is my Son
In whom I'm pleased, believe in Him, and live."
And all the universe seemed one sweet song:
"Come unto Me, O weary soul, and rest.
Come unto Me and rest, come unto Me."
And naught has hushed that strain; the anthem
sings
Adown the ages of the past,—a wave
Of melody, "Come unto Me and rest."

Again, as in the days of yore, a cloud
Is hovering o'er the church, and pride walks forth
In flaunting garments from the Sacred Place.
A sad, sad cry from faithful hearts is wrung;
"How long, O Lord, how long wilt Thou remain
Away? How long shall sin control the earth?
Thy promises we plead, O hear our cry,
Remember Zion's hour of need, we pray."
And lo! again the wilderness finds voice,
And hill and vale re-echo with the words:
"Behold, He comes. He comes as King to reign.
He comes to touch the graves, and from their
gates
To gather countless millions home. Repent,
Prepare to meet thy God. He comes with flame.
He comes with power. He comes with angels
bright.
Ten thousand times ten thousand tongues shall
sing
Earth's natal song, and all the trees, rocks, vales,
And hills shall clap their hands with joy,
And shout and praise the King of kings:
Thy ways are just and true, O Lord, Thy works
Are marvellous and great. Praises to Thy name!
Hosanna to Thy name, O Lord of hosts!"

ELIZA H. MORTON.

PATIENCE wins where passion loses.

THE EFFECT OF REPROOF UPON ST. PETER.

When the apostle Paul wrote to the Galatians, it was necessary, in consequence of the calumnies of his adversaries, that he should mention the fault which the apostle Peter had committed at Antioch, and also to declare that he had publicly reproofed him for this fault. Gal. 2:11-14. His fault was that of dissembling, from lack of moral courage. When Peter arrived at Antioch, he ate with the Gentiles. But soon after, when certain persons arrived from Jerusalem, where such an act was held to be sinful, he refused to eat with the Gentiles, hoping that it might appear that he had never thus eaten at Antioch.

For this fault Paul gave him reproof in the presence of all the parties at Antioch who were interested in the case. How did Peter take this humiliating and painful reproof? Did he become angry, and attempt to retaliate by saying hard things to Paul? We know how we are inclined to speak and act when we are reproofed. We immediately recite the faults of the one who has reproofed us, and we attempt to show that he had no cause to say that we had done wrong. If St. Peter had acted thus he would have said: "Paul, you are quite out of place in speaking in this manner to me. I am the chief of the twelve apostles, while you are not even numbered with the twelve. I have been with Christ from the beginning, but during several of the first years of my toil in the apostleship, you were a cruel persecutor and a blasphemer." If St. Peter had spoken in this manner, his second fault would have been vastly greater than the first, for the reproof was just and necessary.

It is a remarkable fact that the first epistle of Peter was addressed to the Galatians, the very persons to whom Paul wrote of the fault of Peter and of the reproof which he gave him for that fault. 1 Pet. 1:1. It is also worthy of notice that his second epistle was written to the same persons as the first (2 Pet. 3:1), and that when he wrote the second epistle to the Galatians, he had already seen and read the epistle of Paul to the Galatians, in which Paul mentions and condemns the fault of Peter. 2 Peter 3:15, 16. Now we shall see whether it was sin or grace that reigned in the heart of Peter. It certainly was not pleasant to read of his fault in this epistle, so many years after he had committed it. Does Peter show resentment toward Paul? Far from it. He even calls him "our beloved brother Paul," and he places the epistles of Paul in the rank of the inspired Scriptures, though one of those epistles would perpetuate the knowledge of this fault of Peter to the latest generation. Would we have borne reproof like this, or would we have become angry, and spoken words of bitterness in retaliation?—*J. N. Andrews*.

TRUE goodness is true greatness.

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.

BROIDERY WORK.

Beneath the desert's rim went down the sun,
And from their tent doors, all their service done,
Came forth the Hebrew women, one by one;
For Bezaleel, the master—who had rare
And curious skill, and gifts beyond compare,
Greater than old Misraim's greatest were—
Had bidden them approach at his command,
As on a goat-skin spread upon the sand,
He sate, and saw them grouped on every hand.

And soon, as came to pass, a silence fell;
He spake, and said: "Daughters of Israel,
I bring a word; I pray ye hearken well.
God's tabernacle, by His pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid."
A murmur ran the couched assembly through,
As each her veil about her closer drew—
"We are but women! What can women do?"

And Bezaleel made answer: "Not a man,
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can!
The gold and brodered work about the hem,
Of the priest's robes—pomegranate knop and stem—

Man's clumsy fingers cannot compass them.
The sanctuary curtains, that must wreathen be,
And bossed with cherubim—the colours, three,
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem, the Lord hath need of
all!"

O Christian women! for the temples set
Throughout earth's desert lands—do you forget
The sanctuary curtains need your broidery yet?
—Margaret J. Preston.

THE COURAGE OF A YOUNG CONVERT REWARDED.

A PASTOR was holding extra meetings in a school-house in a rich, rural neighbourhood. A wealthy farmer living a mile distant had not attended, when the wife, an unemotional woman, but of rare good sense, went to the meeting one evening. Although it was the first one she had attended, she was convicted of her sins, sought the Lord and was happily converted before the meeting closed.

Her special cross now was to tell her husband of her new experience. Reaching home, she found the family had retired, her husband, arousing from sleep, said, "You are a little late home."

"Yes," she said, "I have been to the meeting, and I've been converted, and I want you to come with me."

He was silent a minute or two, and then said, "Mary, you could not have done a thing that would have displeased me more. Don't ever speak of it to me again. Come to bed."

It was the most abrupt remark he had made to her in twenty years of wedded life. But she knew his will, and not a word was spoken until the morning. She did not sleep, and silently the whole night commended his case to God. She also knew that he was far from having a night of rest.

Farmer-like, they ate breakfast by candle-light. No sooner was he seated at the table than he said: "Children, your mother says she was converted at the meeting last night, and she won't want to eat without a blessing being asked. So keep still while she asks one."

The good woman would not deny her Lord. She asked the blessing the best she could.

There was silence during the meal. When the hired man pushed back to leave the room, the man of the house said, "My wife says she is converted, and of course she will want to read and pray before we go to work; you better sit down." Nothing daunted, the persecuted but saved woman, without a murmuring word, set herself to the untried work, read a chapter, and, kneeling alone, prayed. As the son was leaving the room, the father said: "In an hour you hitch the gray horses to the cutter. Your mother and I are going to C— for a visit."

Ordinarily he was a kind husband, consulted his wife about social and business affairs, and few homes were in better accord. But this was the first intimation to the wife of the proposed visit. Shall she submit, and thus be ignored? Shall she leave the meetings, where she hoped her children would be saved? These and other similar questions were pressed on her conscience, yet somehow she believed God was to be glorified even through this abuse. In an hour she was seated by her husband, and silently they drove twenty miles, when he reined up to an hotel and ordered dinner. When they entered the dining-room, a few boarders and a half-dozen commercial travellers came in. With a knife-handle the man rapped, and as the company looked about, he said: "My wife says she was converted last night, and she will not want to eat unless she asks a blessing. Please keep still while she says grace."

Although faced by twenty strangers in this cruel arraignment, yet she would not deny her Lord, and in stammering utterances thanked Him for the food before them. There was no jest uttered, and the meal was eaten in silence.

An hour later and the team was brought, and the man turned their heads toward home. After they had gone a few rods, the wife said, "This is not the way to C—."

"I know it," and bursting into tears, he said, "Wife, I've used you mean; but you've got the real thing, and I'm going to the school-house to-night to see if I can get converted."

The rest of the story is short. The days were but few before the whole family, including the hired help, was converted, and she who was put to such unjust and unnatural tests, but who demonstrated her conversion by unflinching Christian courage, has seen her husband a leading and worthy official in the church of God for many years.—*Northern Christian Advocate.*

THE SULTAN'S HOUSEKEEPING.

It is estimated that over six thousand persons are fed daily at his Dolma Bagtché Palace when the Sultan is there. One who is well informed gives a graphic picture of the Sultan's housekeeping. He admits that it is clear that there is good executive ability in the management of this enormous household, for there is scarcely ever a jar or a hitch, even under the impulse of the most untimely demands. Every different department is under the control of a person who is directly responsible for that, and he has a corps of servants and slaves under his orders, who obey him only, and he is subject to the Treasurer of the household. Women have no voice whatever in the management of anything in any department. Their sole occupation is to wait upon their respective mistresses, or to serve the Sultan in some specified capacity; and the labour about the palace is so subdivided that no one works very hard except the Lord High Chamberlain and Treasurer of the Household.

The Chamberlain is mostly occupied in administering to the wants and caprices of the Sultan, and is in almost constant attendance upon him; so the Treasurer of the Household has the burden of the housekeeping on his burly shoulders. He has an organized force of buyers, who are each charged with the purchase of certain supplies for their individual departments, each having his helpers, servants, and slaves. One man is charged with the duty of supplying all the fish, and as to furnish fish for at least six thousand persons is no light undertaking in a place where there are no great markets, such as there are in all other large cities, he has to have about twenty men to scour the various small markets and buy of the fishermen, and each of these men has two others to carry the fish they buy. About ten tons of fish a week are required. There are nearly eighteen thousand pounds of bread eaten daily, for the Turks are large bread-eaters, and this is all baked in the enormous ovens situated at some distance from the Palace.

The food for the Sultan is cooked by one man and his aids, and no others touch it. It is cooked in silver vessels, and when done each kettle is sealed by a slip of paper and a stamp, and this is broken in the presence of the Sultan by the High Chamberlain, who takes one spoonful of each separate kettle before the Sultan tastes it. This is to guard against poison. The food is almost always served up to the Sultan in the same vessels in which it was cooked, and these are often of gold, but when of baser metal the kettle is set into a rich golden bell-shaped holder, the handle of which is held by a slave while the Sultan eats. Each kettle represents a course, and is served with bread and a kind of pancake, which is held on a golden tray by another slave. The Sultan never uses a plate.

He takes all his food direct from the little kettles, and never uses a table and rarely a knife or fork—a spoon, his bread, a pancake, or fingers are found far handier. It requires just twice as many slaves as there are courses to serve a dinner to him.—*Leisure Hour*.

THE FOUR TRIALS.

THERE was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:—

“Pull up the first.”

The youth easily pulled it up with his fingers.

“Now pull the second.”

The youth obeyed, but not so easily.

“And the third.”

But the boy had to put forth all his strength, and use both arms, before he succeeded in uprooting it.

“And now,” said the master, “try your hand upon the fourth.”

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

“This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the almighty hand of the Creator alone can pluck them out.

“For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check.”—*Sel*.

THE ENGLISH TONGUE.

It is computed (writes a Correspondent of the *Times*) that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians

18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American Continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India, also, the language is vastly extending.

A WONDERFUL INVENTION.

NOTICES have repeatedly been published of a coming discovery which would enable a telephone operator to see as well as hear his interlocutor at the other end, and at last the discovery has been completed. The *Telegraph* reports that during the Post Office Jubilee celebration on Wednesday [week], an instrument was shown, invented by Professor Hughes, F.R.S., and Mr. Preece, which enables anyone speaking into a telephone to see his correspondent at the other end, the “image appearing like an animated coloured photograph.” The distance covered in the experiments shown was only thirty feet, and it still remains to be seen to what distance light will travel over the wires; but there seems no reason why “visuality” should not be established as far as audibility has been. If it is, the electricians will have realized one of the dreams of the Middle Age physicists, and have struck one more blow to diminish the separating influence of time and space. It will follow, we presume, that it will be possible not only to recognize but to photograph a face miles distant, a triumph of science which, though probably useless, strikes the imagination almost as much as the revelation of unseen stars on sensitized paper. Strange that the photographer should still fail to fix natural colours, though they appear in every mirror.—*Spectator*.

HOW TO DESTROY MOTHS.

CLOSE all the windows and all doors leading from the room about to undergo treatment, open wide each drawer and closet, and hang the contents over chairs or upon a clothes-horse brought into the room for the occasion. Take a piece of gum camphor as large as a hazel-nut for an ordinary room (as large as a walnut for a room 16 by 20), put it in an iron pot, and place the latter within another iron pot or upon an iron stand. Set fire to the camphor. It burns very fiercely,

so set at a safe distance from furniture or hangings; the middle of the room is the best place for it, unless this be directly under a chandelier, in which case it can be placed more toward the side, as the heat is apt to injure the gilding or bronze. The dense smoke soon permeates every nook and corner, and suffocates every insect that inhales it. Canary-birds or gold-fish are to be carried from the room before beginning operations, and as soon as the camphor begins to burn, the operator may leave the room, as, provided she has taken the above precautions, there will be no danger of the fire spreading.

The camphor will burn from a quarter to half an hour, but it can be extinguished at any moment by placing over it a stove lid or the cover of the pot. Let the smoke remain in the room about half an hour, then open the windows wide, leaving them so all day. After a few hours' airing, the traces of smoke will be scarcely noticeable. All the rooms can be treated thus in succession or all at once, care being taken to guard against fire.—*Harper's Bazaar*.

PROCRASTINATION.

“GOING to do it,” never made a fortune, built a house, or won a name. “Going to do it,” has been the bane of more people than would fill the census of a dozen Londons. The man who is always “going to do it,” rarely, if ever, does it. The only thing he does do, is to go out of the world without doing it. If he has a task which must be done, he at once announces, with a deal of boasting and a great waste of words, time, and breath, that he is “going to do it.” And while he is thus “going to do it,” somebody else who is not suspected of “going to do it,” does it, and reaps the reward. The man who is always “going to do it,” is a friend of Procrastination. He is ever just on the eve of doing it, when some trivial obstacle interferes, and he gives up in despair, or puts off the “going to do it” until another time,—until that eternal to-morrow. “Going to do it” is a style of doing business which never did pay, and never will pay its way.

Health and Temperance.

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

REASONS FOR TOTAL ABSTINENCE.

THERE are several reasons why every Christian should be an abstainer from intoxicating liquors and tobacco, any one of which is sufficient. Total abstinence is for his own good.

1. It is for his good *financially*. Thousands of professed Christians spend more for tobacco than they do for the cause of Christ. The money is worse than thrown away. It is burned in the

tobacco or drunk in the liquor, and has also failed to do the good that it ought to have done if used in the cause of Christ. Enough is spent in a lifetime to purchase a good home. Many spend more for tobacco than they do for bread. Many cannot afford to educate their children, when the amount they spend for tobacco or liquor would give them a finished education. Total abstinence would lift the mortgage from the farm, build a good house, give a good appetite, sweet sleep, and better health. Total abstinence pays from an *economical* standpoint.

2. It is for the individual's good *physically*. Many of the most horrible and incurable diseases spring from the indulgence of these evils. A man may say, Tobacco or liquor does not hurt *me*. Let him leave off the habit of using it, and see how much it has already hurt him. Certainly the use of it is not a normal condition of humanity. Men who never use it are as well or better, accomplish just as much work, and do not have the abnormal cravings that those do who use these things. If then the leaving off of these things brings weakness, pain, or illness, what is the cause? It is not the abstinence; for thousands abstain who are in the best of health. The cause is the indulgence of the poisonous drugs which has perverted the function of the system and created disease.

3. It is for the individual's good *mentally* and *spiritually* that he abstain. Nothing so blunts all the higher faculties of the mind and benumbs the finer sensibilities of the soul as does the use of intoxicants and narcotics. Tobacco in this respect is even worse than liquor. We have seen smokers enter a sick room puffing away at a pipe when an invalid was lying in the last stages of consumption, gasping for breath, and appear greatly surprised when it was requested that he stop smoking. Physicians sometimes have their clothes so saturated with its fumes as to render their presence intolerable to a sensitive patient. Of course they are unconscious of the fact; all the finer feelings of their nature are narcotized. This being true, his mental and moral advancement is hindered and dwarfed. Total abstinence pays *mentally* and *morally*.

What should he do who indulges in these things? continue the use of that which impoverishes and diseases both body and mind? Continuation but perpetuates and increases the evil. The only reasonable way to do is to quit, quit at once. This seems impossible to many, and especially to those who have daily work to do. It might be better in some cases to break off the habit gradually, if it would be broken that way. We have known *very few* who have accomplished it in that way; we have known very many to fail. We have known but few to fail when the habit was resolutely broken at once; we have known many to succeed. And on the whole, from the testimony of many, we

believe that the aggregate of suffering is much less when the habit is broken at once than when it is broken gradually. A constant indulgence continually keeps the appetite alive, and lessened indulgence keeps in an irritated condition the weakened nerves.

For the individual's temporal, physical, mental, and moral good he ought to abstain. While the reason may be wholly selfish, it is sufficient. Alcohol and tobacco are enemies to man. Reader, think of these; we have other reasons to present. M. C. W.

THE VALUE OF SLEEP.

THERE is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, died raving maniacs; thus it is also that those who are starved to death become insane, the brain is not nourished, and they cannot sleep. The practical inferences are three: 1st. Those who think most, who do most brain-work require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3rd. Give yourself, your children, your servants, give all that are under you, the fullest amount of sleep they will take by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake; and within a fortnight Nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule, and as to the question how much sleep anyone requires, each must be a rule for himself—great Nature will never fail to write it out to the observer under the regulations just given.

"NATIONAL MADNESS."

AN evening newspaper—not given as a rule to enthusiastic advocacy of total abstinence—has been speaking out boldly on what it calls "National Madness." "Isn't it time," it asks, "for the sense, the sobriety, ay, and the morality of the country to make themselves heard? For how does the question stand? During the past year the country has been guilty of a great act of national madness and national crime. After years of depression, there has come a stream of prosperity, and the way in which we have acknowledged this blessing is to launch into a very saturnalia of brutal and drunken extravagance. Two million and a-half pounds spent in guzzling—just think of it and what it implies. Or—to understand it more thoroughly—think of what

it might mean as well. Imagine all the money saved and invested—devoted to the spread of education, to the alleviation of misery, to the construction of hospitals and homes—and then think of where and how it has gone—in the foreground, dirty tap-rooms, lewd and senseless song, boisterous and bestial shouts; and in the background, starved children, weeping wives, the workhouse, the gaol, the premature grave, now and then, the grim figure of the scaffold.—*News*.

REFORMERS NOT WANTED.

THE Vienna Correspondent of the *Daily News* tells us that an energetic Galician priest, Provost Vitorzynski, has for some time done all in his power to make his flock virtuous and happy. His exhortations in church and home have been especially directed against drinking, and his efforts have been so far crowned with success that very few of the villagers now visit the public-house. The man who had farmed the inn and the right of selling intoxicating drinks having complained of this to the proprietor of the licence, Count Ceslaus Lassock, the latter has communicated with the district authorities. The result is that the Governor has now addressed a severe letter to the priest and the mayor of the village, warning them of the consequences which were sure to follow if they continued interfering with the consumption of spirits, as they could be made responsible for any loss which might result to the proprietor through the change of habits in the villagers. The priest publishes this letter without a word of comment.

THE "DOCTOR" IN GAMBIA.

THE acting Colonial surgeon of the Victoria Hospital in Gambia states that, among the inhabitants of that country, there is but one recognized treatment for disease. This consists in calling in a man who is supposed to be a "doctor," and who, after looking at the patient, sits down at his bedside, and writes in Arabic characters on a wooden slate a long rigmarole, generally extracts from the Koran. The slate is then washed, and the dirty infusion drunk by the patient. As a result of the popular ignorance and superstition unqualified practice of every description is, we are told, openly carried on, and drugs and poisons are daily sold by persons who are wholly ignorant of their properties and doses.

AT the inquest on the children who died from pork poisoning at Coventry, the jury returned a verdict that death was due to the presence of parasitic life in the meat.

THE attempt to introduce tea-drinking among the natives of India appears to have so far ended in failure.

THE PRESENT TRUTH.

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

LONDON, JULY 31, 1890.

SAVING FAITH.

"BUT the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10: 6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes; and to the last two we say, No; and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true, and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of the jailer at Philippi: Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs, and their manacled feet, they prayed and sang praises to God at midnight, and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him, nor yet the dread of Roman justice, if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity, and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

But some one will say, "Faith is good, and necessary, but it is not enough." If that be true, then Paul kept back something that was profitable to the jailer, and this we cannot admit. "But isn't there some work that must be done? Are we not to obey the commandments of God?"—Most certainly; the same apostle declares that we should "be care-

ful to maintain good works" (Titus 3: 8), and the works that God requires are works of obedience to His law; yet we still affirm that faith is all-sufficient for salvation. How is this? Let the Saviour's own words answer.

On one occasion the Jews said to Jesus, "What shall we do, that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on Him whom He hath sent." John 6: 28, 29. Would that those letters might be written in letters of gold, and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary, yet faith is all-sufficient, because faith does the work. Faith comprehends everything, and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent, and that it is only a passive thing, to which active works must be added. But faith is active, and it is not only the most substantial thing, but the only real foundation. The law is the righteousness of God (Isa. 51: 6, 7), for which we are commanded to seek (Matt. 6: 33); but it cannot be kept except by faith, for the only righteousness which will stand in the judgment is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3: 9.

Read the words of Paul in Rom. 3: 31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts, by their disobedience. Thus in Num. 30: 15 a vow that has been broken is said to have been made void. So when the apostle says we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith, as though it were of little moment.

But does not the apostle James say that faith alone cannot save a man, and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead, and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the ab-

sence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear, and the man will not boast of either one; for by faith boasting is excluded. Rom. 3: 27. Boasting is done only by those who trust wholly in dead works, or whose profession of faith is a hollow mockery.

Then how about James 2: 14, which says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not?—Because he hasn't it. What doth it profit, if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God, but who deny Him by their works. Titus 1: 16. The man to whom James refers is one of this class. The fact that he has no good works—no fruit of the Spirit—shows that he has no faith, despite his loud profession; and so of course faith cannot save him; for faith hath no power to save a man who does not possess it.

This is but a brief presentation of this subject. Much more ought to be said, and many difficulties that arise in honest people's minds ought to be met, and this will be done in due time. But the scripture cited should be sufficient to cause us to heed the exhortation to hold fast the profession of our faith, without wavering, "knowing that He is faithful that promised."

E. J. W.

IS SUNDAY THE SABBATH?

(Concluded.)

THE record of six texts teaches no more than the above. The entire day was one of busy activity or settled despair on the part of the disciples, with that almost universal belief that He had not risen; and the meeting of Jesus with them indicated in no way that He designed to honour the day, or that He was laying the basis of a religious institution. His appearance was to convince them, by "many infallible proofs," that He had risen. Acts 1: 3.

His next meeting with His disciples was when Thomas was present, after eight days from the time He first met with them. "After eight days" from Sunday night would carry it at least over to the next Monday or Tuesday. John 20: 26. The reason why Jesus appeared this second time is expressly stated. Thomas, who had doubted the testimony of his brethren, was present. There is not a shadow of inference for first-day sacredness here.

The third meeting with His disciples is recorded in John 21, and was on a

fishing occasion, certainly not on that of a religious meeting. The time might have been the first day of the week, but it certainly was not a day holy unto the Lord.

The seventh text in which "the first day of the week" occurs is Acts 20:7, before quoted. From this passage and its context the following conclusions can justly be drawn:—

1. This is the only religious meeting occurring on the first day of the week recorded in the New Testament.

2. It occurred on what would be our Saturday night, the Bible day beginning at sunset. It was, therefore, at the close of the Sabbath, Paul wishing to hold communion with them before he departed. That it was in the evening is indicated by the fact that there were "many lights." Paul preached till midnight. At this time Eutychus fell from the window, and was restored to life by Paul. The breaking of bread then took place, after which Paul preached till day-break. Sunday morning then having been reached, Paul departed on his journey across the isthmus to Assos, a distance of some nineteen miles. Verses 8-14.

3. While Paul was holding his closing meeting at Troas, his companions, among them Luke, were navigating their boat around the promontory, a distance of some fifty miles, meeting Paul at Assos the next night. Verses 13, 14.

4. The reason why the narrative of the meeting is given is evidently to reveal the working of God's power in the raising of the dead. We can come to no other conclusion than this. The day had nothing whatever of a sabbatarian character about it; for the meeting might have been held on any day by a traveling preacher. The whole of the day was spent in travel by Paul. For this reason the Holy Spirit mentions "the first day of the week" to for ever show to the world that legitimate work on any working-day was just as legitimate on the first day. Would that our zealous Sunday-law advocates might heed the lesson.

The last text in which "the first day of the week" is found is 1 Cor. 16:2. What does it teach? that every one was to put funds into the collection of the church as God prospered him? The text says, "Lay by him in store;" does this mean to lay away from him? To lay by him in store is to lay up in his own house, or in his own presence, as every version and translation proves. After the working-days of the previous week and the Sabbath were past, he would know what could be spent for the poor saints. The text teaches a secular duty by implication, namely, the reckoning up of accounts. This must be done in order to know how much they were prospered.

Had the term "third day of the week," been in the text instead of "first day of the week," those who now argue that it is a proof of Sunday sacredness would in that case consider the text of no importance whatever as proving a sabbath.

Here are the eight passages of Scripture which speak of the first day of the week. What do they teach? What is their import? Simply this: That the first day was not commanded as a Sabbath or holy day; that there is no example that it was regarded as a holy day by either Christ or His apostles.

But is it not called the "Lord's day" in the text, "I was in the Spirit on the Lord's day"? Rev. 1:10. The text does not say what day of the week the Lord's day was; we must learn this from other Scriptures.

In Mark 2:27, Jesus says, "The Son of man is Lord also of the Sabbath." We have clearly seen that the texts which we have considered call that day the Sabbath which immediately preceded the first day; and God expressly declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. The Lord through Isaiah calls it, "My holy day." Isa. 58:13. Therefore, according to the Holy Scriptures, which "cannot be broken" (John 10:35), the seventh day of the week is at once both the holy Sabbath and Lord's day, while the first day has no claims whatever to either.

Now, candid reader, how will we decide? Here is the testimony of the Word of God to the first day. That Word our Saviour says is truth. John 17:17. It is the duty of all who worship God to worship Him not only in spirit but in truth. John 4:24. Shall we continue to observe or revere an institution which has no foundation in Scripture, but is based on the uncertain traditions of an apostate church? or will we heed that institution based on the sure and unchangeable Word of God, by which we will be judged in the last day? God would justify our transgression while we were walking according to the best light we had in the past; but "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. Christ lived our example. He never kept the first day of the week as sacred; He ever kept the Sabbath. John 15:10. He died to redeem us from sin (the transgression of the law, 1 John 3:4), and "from all iniquity" (lawlessness, Titus 2:14). Will we not follow Him instead of error? It is "will-worship" to do what He has not commanded; it is "living faith which worketh by love" that keeps God's commandments. 1 John 5:3; Gal. 5:6.

M. C. W.

ALAS! instead of being temples of God's praise, how many are but graves of God's benefits.

THE LIFE EVERLASTING.

A SUBLIME faith is announced in the closing words of the "Apostle's Creed": "I believe in . . . the resurrection of the body, and the Life Everlasting." This life everlasting is the great theme of the gospel; and the careful student will notice that Inspiration has chosen a special word to designate it. Among the different kinds of life brought to view in the New Testament, and the different terms employed to describe them, one particular term seems to be consecrated to be the vehicle of expression whenever this higher and more lasting life is referred to. Of the one hundred and thirty times of its occurrence, not more than ten times is it used to designate anything else but the everlasting life to be conferred by the Son of God upon His people; and most of these may by implication be referred to the same thing. This word is *zoe*; and no other term is ever used to describe the life which is set before us as the hope of the gospel. This term is always translated "life."

There is another kind of life also spoken of in the New Testament Scriptures, and another term is used to indicate it. This is the physical, animal, transitory life common to all living creatures; and the term employed to express it is *psuche*. This word is never coupled with the adjectives "eternal and everlasting"; and with the exception of one expression is never applied to the future life.

The Saviour uses the expression (several times quoted in the gospels), "He that loseth his life for My sake shall find it." Here the word rendered "life" is *psuche*; and it is used in its proper sense, referring to this present life. The future life is then referred to by the pronoun "it," which by grammatical construction belongs to the *psuche* just before expressed. We are, however, to consider the more than a hundred and twenty times in which we are assured that the future eternal life we are to enjoy is the *zoe*-life; and this includes all that is essential to the *psuche*-life, and infinitely more. In the former the latter is absorbed and swallowed up. Hence, while grammatically the idea is limited to a future *psuche*-life, logically (*auten*) "it," which we are to find hereafter, if for Christ's sake we lay down our *psuche* here, embraces the *zoe*-life; and hence the expression can hardly be taken as an exception to the rule above stated.

The distinction between these words should be carefully noted. *Zoe* is always rendered "life." *Psuche* is forty times rendered "life," but fifty-eight times translated by the word "soul." This has tended greatly to confuse the subject, and mislead the reader. If some uniform rendering could have been given to this word showing it to represent some lower kind of life than *zoe*, a distinction would have

been preserved quite essential to a clear understanding of the subject.

Take these examples: "In Him was (*zoe*) life; and the (*zoe*) life was the light of men." John 1:4. "And this is the record that God hath given to us (*zoen aionion*) eternal life, and this (*zoe*) life is in His Son. He that hath the Son, hath (*zoen*) life; and he that hath not the Son of God hath not (*zoen*) life." 1 John 5:11, 12. "We know that we have passed from death unto (*zoen*) life, because we love the brethren." 1 John 3:14. But in only the second verse from this statement (verse 16) we have this: "Hereby perceive we the love of God, because He laid down His (*psuchen*) life for us; and we ought to lay down our (*psuchas*) lives for the brethren."

The *psuche*-life we derive from Adam; for "so it is written, The first man Adam was made a living (*psuchen*) soul." The *zoe*-life we derive from Christ; for "the last Adam was made a (*zo-opoioun*) quickening spirit" (1 Cor. 15:45); that is, the One who gives the *zoe*-life. This Adamic life we have first; we obtain the spiritual *zoe*-life afterward; for so the record continues (verse 46), "Howbeit that was not first which is spiritual, but that which is (*psuchikon*) natural, and afterward that which is spiritual." The *psuche* life is never said to be eternal or everlasting; the *zoe*-life is always everlasting; that is to say, whenever the terms "eternal" and "everlasting" are used in connection with life, it is always the *zoe*-life. The other is common to all living creatures; it is of the earth, earthy, transitory, and destined to come to an end. And he who possesses nothing better nor higher than this life, must at last perish and become extinct.

U. S.

(Concluded in our next.)

A VISIT TO AUSTRIA.

AMONG the few countries of Europe where, up to the present time, the third angel's message has not taken root, and where no Adventist church exists, Austria is the most important country in every respect. It is still the fourth power in Europe, while once it was the first, and among its 38,000,000 inhabitants there are nearly 4,000,000 Protestants. But what makes it the most important to us, is when we take into consideration that at, and immediately after, the time of the Reformation, there were thousands in this empire who kept the Sabbath of the Lord in spite of the most terrible persecutions. As to their history, we knew thus far but very little for certain, and it was altogether questionable whether any witnesses for the truth were still remaining. Four years ago, as I travelled through Austria, I made inquiries at different places, but could not find out anything definite. But this time I had more certain information.

While making researches in the Royal Library at Berlin, my attention was arrested by a reference to a certain article that appeared in one of the leading Lutheran papers of Germany in 1876, about the Sabbath-keepers in Transylvania. When I came to Leipsic, the place of its publication, I was so happy as to procure a copy, and found a very interesting article of seven columns concerning them. While I felt that the article must misrepresent their faith partly, yet from the statements made it could be readily seen that their persecutions have no parallel in modern history. The article confirmed the statement made in the "History of the Sabbath," p. 505, that after existing for some 300 years, they finally all embraced Judaism in 1869. The article also made reference to their literature, but it did not tell in what language, whether the German or the Hungarian.

At this time I spent a week in Berlin, to make further researches for the Sabbath history, and to see about translations, and then proceeded on my journey to Transylvania. I passed through the province of Silesia for the first time, which, as yet, has not been entered by any of our missionaries. It has 4,000,000 people, half Protestant, and one-fourth use the Polish and German languages. Crossing the Austrian border, I came to Moravia, the stronghold of the Sabbatharians in the time of the Reformation. It is here that the great strikes and riots had recently occurred. We soon came to a range of mountains, which divides the German-speaking people from the Hungarian. I could at once see the difference between them. In the mountains, inhabited by the Slavonians, there were whole villages, with but few chimneys. After twenty-four hours' ride, I arrived at Buda-Pesth, the capital of Hungaria, a city of some 400,000 inhabitants. From here I had another ride of twelve hours. For the greater part, it was a fruitful plain, on which were herds of cattle and sheep. Toward evening mountains appeared; the scenery changed—we were in Transylvania. Here, near the majestic Carpathian Mountains, the oldest tribe of the Hungarians—the Szeklers—settled in the ninth century. Their settlements were scattered in the valleys of Transylvania, so isolated from each other and the rest of the world that the old habits and customs and the oldest form of the Hungarian language were preserved among them. In this isolated country were the villages where the Sabbatharians formerly resided. But before reaching these, I stopped in Klausenburg, or Kolosvar, which is the chief city of Transylvania. From different sources I had learned that the Sabbath movement originated among the Unitarians, and as they have their chief institutions in this place, I thought

I could get the best information there. I called at their college, where they have some 250 students, and was so fortunate as to be introduced to the principal, Prof. J. Kovacs, who received me very cordially. He gave me all the information at his command, and aided me by letters of introduction. He went with me to the bookstore, and helped me in procuring a work in the Hungarian language, written by a very noted rabbi of Buda-Pesth, which treats of the history and literature of the Sabbatharians in Transylvania. It contains 377 pages, the same size as the new Sabbath history. Through his kindness I found a student of the university who was a master of the German and Hungarian languages, and thus could give me a general idea of the work, and translated some of the most important parts. Out of this work I learned that in spite of the dreadful persecutions, and though they had been forced to join some tolerated religion, yet there were some left that observed the Sabbath. It even gave the name and address of the leading one.

I further learned that there were some important manuscripts in the library of the Unitarian college; and the librarian, Prof. Boros, was so kind as not only to show them to me, but to spend several hours in giving me an idea of their contents. Here were Sabbatharian works nearly three hundred years old, all written, some even in prison, and that in a language in which we have not a page as yet. There were a number of hymn books and prayer books, and others explaining the Scriptures. I was also shown the stone from which Francis Davidis, the founder of the Unitarians, once stirred the whole country. Yet if Mr. Robinson states that he kept the Sabbath, he is mistaken in this, as well as in regard to the others. The Sabbath came later, about 1588, and not in Klausenburg, but farther on among the Szeklers, as I shall show in future articles.

Prof. Kovacs also introduced me to the Unitarian bishop, a very friendly old gentleman, with whom I conversed quite a while about our doctrines and belief. He told me that the Unitarians sustained a great loss through Sabbatharianism, as they lost some sixty villages through it. While Unitarians were tolerated, the Sabbatharians were not; and when Sabbatharianism began among the Unitarians, this was the signal for persecution, and the enemies of the Unitarians made the Sabbath a pretext to persecute even the Unitarian churches where they did not observe the Sabbath, until finally the government interfered in their behalf. Prof. Kovacs and the bishop expressed their desire to get some of our larger works in the English, for their library and their English club here; also some educational periodical, which I promised. But besides all this, I was introduced to a family

of Baptists who had the charge of the Bible depository there. I had several Bible readings with them, and they both, with tears in their eyes, thanked God for the light they received, and invited me to stop with them the next time instead of going to a hotel. He had started a Sunday-school, but the Reformed teacher forbade his pupils to attend it, telling them that he would make Catholics out of them. A little Hungarian boy came while I was there, and told him with tears in his eyes that he was not allowed to come any more. Thus we see intolerance even up to the present day.

Thankful to God for the information gained and for the recommendations received, I started for Maros-Vasarhely, one of the chief places of the Szeklers. Here I visited the Reformed College, and Prof. Konz was so kind as to show me the manuscripts they had here, spending also several hours with me. Here I found a number of letters, written by one of the chief writers of the Sabbatarians, Simeon Pechy, and a large folio, being a translation of, and a commentary on, the Scriptures from the fifth chapter of Genesis to the twelfth chapter of Exodus. It was written in 1637, and had the *visa* of the Inquisition, and, as he remarked, it was indeed a miracle that it was preserved as a witness for the truth. It is really astonishing how rich the literature of the Sabbatarians was, though it had all to be written with the pen. The oldest work dated from 1604.

Here I learned that the village which I wished to visit was some over twenty-five miles from this place, with no connection whatever except by private conveyance, and all the people were Hungarians. But I was so happy as to find a Jewish merchant and a Roumanian priest who were going to a little town near by, and thus we took a team together. On my way I had ample opportunity to speak with them about the truth, as they both understood the German. I gave them some of our literature.

L. R. C.

(Concluded in our next.)

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.

PROPHECY FULFILLING.

THE Universal Peace Congress which has been held during the present month in Westminster, under the presidency of the Hon. Dudley Field, the American jurist, has been the occasion of much talk of disarmament, of turning swords into ploughshares, and of a universal reign of peace. However desirable such a condition, and however commendable

the object and methods, the ideal of the Peace Association can never be realized simply because the kingdom of the Prince of Peace is not of this world. Many are bound to be deceived by their own hopes in this matter. They are blindly bent on fulfilling that prophecy of Isaiah which says that "in the last days" "many people shall go and say" these very things. Read Isa. 2:3, 4, Micah 4:2, 3, and compare with Joel 3:9-14. A truthful comment on the situation is made by an exchange in the following paragraph:—

It is one of the anomalies of the present hour that the *cries* of "peace" increase on every hand in proportion as the *prospects* of peace diminish. But so it was to be, according to that strange prediction made by the apostle Paul as recorded in 1 Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." When the final destruction is impending which will involve all who have not foreseen and made preparation for it, many people will take on the fatal delusion, and console themselves with the thought that no danger is near, but that everything is tending to a universal and permanent peace which is soon to shed its blessings upon the world. This world's political history is to close with the great battle of Armageddon. This must be preceded by a course of preliminary preparation among the nations of the earth. This is foreshadowed in the prophecy of Joel (3:9) when he says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords," etc. In this preliminary state of preparation, the nations now are.

The burdened tax payers of Europe know and feel the truth of this, as well as the millions of men who are called from the peaceful vocations of life to train and discipline for war. Dr. Engel, the statistician, has reckoned the loss in the wars of civilized nations during the last thirty-five years as 2,252,000 lives, not including deaths by disease, often a terrible record in foreign service. The direct cost was £2,500,000,000. Last year, Dr. Aubrey placed the British expenditure in preparations for war at £60 a minute. Let us collect some of the items of military and naval news which must have come under the attention of the casual reader of the papers during the past two months, giving an incomplete survey of the Continental Powers.

Russia, according to the latest estimate, could rapidly mobilise about 4,000,000 of trained men, and, more slowly, could place 6,000,000 in the field. The Czar has decided that the naval strength of Russia must be increased as speedily as possible, and four large ironclads will soon be added to the Black Sea fleet. The Russian Admiralty has adopted a new and superior system for manning the vessels in the navy, designed to facilitate the swift transportation of troops to any given point. A million and a-half sterling is to be spent in the construction of a new naval station in the Baltic, near Liban, within a few miles of the German frontier. The field service is being con-

stantly strengthened, and the Krupp Company has just despatched the largest gun ever manufactured to Cronstadt. This latest addition will cost the people of Russia £300 for every charge fired. It is not to be wondered at that the public debt has increased by £317,000,000 in twenty years, and that the land is groaning under its burden.

France, according to the plan of mobilization in 1889, as recently stated in the German Reichstag, had a war footing of 3,226,000, and 177,680 drilled reserve men. The annual naval and military expenditure in 1875 was £30,000,000; it is now nearly £37,000,000. The naval programme for 1891 provides for the construction of seventy-eight ironclads, cruisers, and torpedo-boats.

Germany had last year a war footing of 2,900,000 men. The recent bill in the Reichstag was to provide for the formation of seventy new field batteries, and to increase the peace effective by taking 50,000 more peasants and artisans from their work to await the word which could set all Germany in military motion in a week. Five years ago the annual expenditure on army and navy was over £20,000,000. Last year it was nearly £39,000,000. In 1873, Germany had practically no imperial debt. In 1887 it had a debt of £33,727,000, which has since increased. Socialism is the fruit.

Austria-Hungary's war footing was 1,150,000 in 1889. The peace footing—the men kept under arms—is 273,297, but this is to be increased at once by 30,000. The war budget for this year provides for an increased expenditure of about ten million sterling. The imperial debt has increased £70,000,000 in the last fourteen years.

Italy could have mobilized 1,090,000 men last year, and is continually increasing her navy. In 1861, her indebtedness was £120,000,000 as compared with £520,000,000 in 1890. In the past eight years the yearly expenditure has increased £13,500,000—largely due to military preparations—while the yearly receipts have increased only eight and a-half millions. Yet the peasantry of Italy are taxed almost to the uttermost.

We can only mention Spain and Portugal, and even Holland and Switzerland, who are also—in a small way comparatively, of course—strengthening their national armour.

Last week the *Daily News*, commenting on the second meeting of the International Parliamentary Conference on Arbitration, said "the potential fighting strength of Europe is somewhere about twenty-five millions. Twenty-five millions ready—on provocation more or less satisfactory—to blow each other into invisibility." The direct yearly cost of supporting this "organized hatred" is about £350,000,000,

three times as great as the expenditure thirty years ago.

These are some of the facts which show how the nations are fulfilling the prophecy of Joel and preparing for the battle of the great day.

"Civilization," said Lord Herschell, as President of the Parliamentary Conference, "with all it had to boast of, had made little progress in what concerned them to-day. Civilization, in a sense, had supplanted barbarism; the settlement of private disputes was no longer left to the arbitrament of force. The disputes of individuals had become the concern of the community, which, by means of judges and the machinery of justice, determined upon the right, and once determined upon, it forced it with the whole power and strength of the community. But when they passed those limits, and had to deal with international disputes, civilization had made no progress whatsoever. For the most part, the old barbarous appeals to force as the arbitrator of right remained as triumphant as ever; and thus, with eighteen hundred years or more of Christendom, with its doctrine of 'Peace on earth, goodwill towards men,' Christendom, armed to the teeth, was preparing for war, and seeking war, to an extent which had never been equalled in the history of the world."

W. A. S.

CLERICALISM IN FRANCE.

THE French Chamber has passed a bill for regulating the hours of labour for women and children, deciding that they may have one day of rest every week. The Comte de Mun, supported by the Right, made a vigorous appeal to the Chamber to specify this day as Sunday, but the amendment was rejected by a majority of ninety-four. What the Clerical party desires is not simply such a provision as will give the labourer legal protection in his right to cease from labour one day in the week, if he desires to do so, but they wish to compel him to rest, whether he desires to do so or not, and that upon Sunday.

In opposing the amendment, M. Waddington exposed the real animus of the Clerical party. Two sentences from his speech state the principles clearly.

"For moral and social reasons, and I will frankly add, for religious reasons, I would like Sunday to be the day of rest; but it is upon a principle that we differ, not upon a word. You (the Right) call upon the secular arm to impose not your faith, but the observance of it; we, on the other hand, look to the sanctification of Sunday to come from the progress of manners."

Not the faith, but the observance of it—this is all that can be imposed by such methods as Rome has used in the past, which her followers in France wish to bring into effect again. The secular arm may enforce a hypocritical observance of

a religion, but such enforcement utterly precludes any real faith in the observance on the part of those who are influenced by it. This is why it is that the true faith can only come by the Word of God, accompanied by the demonstration of the Spirit and of power.

But the Clerical party are not fighting for principles, but for the interests of the Roman Church. In replying to the vote of the majority, the Comte de Mun said:—

"Allow me to say that you do not perhaps sufficiently realize what God is to the Christian. You have perhaps not entered into the great thought that animated the Catholic Church when she instituted the Sunday ceremonies."

Rome claims the institution as her own, and fights for it; and when she secures her end she will not stop with Sunday alone, as her catechisms teach that Protestants "act by humour, and not by reason and religion," in observing Sunday, and neglecting the other festivals, which rest upon the same basis. So in the resolutions of the International Sunday Congress held last year in Paris, the suppression of labour on railways was urged—the time being repeatedly specified—on *Sundays and holy days*. In Orthodox Servia, the observance of 180 days of the year is strictly enforced, and the *Graphic* tells of a tradesman who was fined £4 for selling a pennyworth of rice on a holiday of the Greek Church.

Now, there are very many Protestants who are—and many, we are glad to believe, who are not—entirely at one with Romanists in calling for the secular arm to enforce the observance of Sunday. Yet there are many, we hope, who would—to suppose a case—consider it persecution and a violation of all rights of conscience should the Roman or Greek church ever happen to have a majority in Britain, and compel them to observe all festivals and holy days. For resisting such dictation as this, and denying the right of men to prescribe religious observances, old-time Protestants laid down their lives, and they have been given white robes by posterity for their constancy and faithfulness. The question as to whether an institution is Divine or human does not affect the principle involved. Men, Christian or pagan, can respect an appeal to evidence and reason, but an appeal to force commands no respect, even from those who weakly bow before it.

There is something vitally wrong in a cause which does not recognize these first principles of Christian truth. To every such the Gospel of Christ says, "Put up thy sword into the sheath." The only follower of Christ who denied his Master with cursing, was the one who had been ready to use the sword in defence of a kingdom which was not of this world, nor to be advanced by methods of this world.

W. A. S.

LIBERTY OF CONSCIENCE.

ANY one at all acquainted with the spirit of the persuasive Gospel of Christ must, after candid consideration, acknowledge the utterly unchristian character of Sunday laws. Their character would not be altered were Sunday really the Sabbath of the Lord, for the Lord abhors a service not voluntarily rendered. We should like to know if those who are urging the enforcement of such laws in Great Britain are not ashamed to read of their practical workings in other countries. An editorial article in one of the leading American newspapers says:—

R. M. King, of Obion County, Tennessee, belongs to a sect which holds Saturday and not Sunday to be the Sabbath. He observes Saturday with great strictness, and on Sunday quietly proceeds with the labour on his farm.

For doing so, Mr. King was indicted, tried, convicted and fined last March. The National Religious Liberty Association—an organization composed entirely of believers in the Christian religion—has undertaken King's defence, and the case has been appealed to the Supreme Court of the United States for the purpose of testing there the constitutionality of State laws enforcing the religious observance of Sunday as a Sabbath.

Whatever the judicial ruling may be as to the constitutional power of a State to enforce such laws, there can be no doubt that their enforcement in such cases as that of Mr. King is a gross violation of natural rights and rights of conscience. It is not contended that Mr. King disturbed any neighbour in the enjoyment of a quiet Sunday, but merely that his working on Sunday, and his observance of Saturday as his Sabbath instead, was an offence to the moral sense of the community, and a violation of the law of the State.

If it was so, it is high time for the community in which Mr. King lives to discipline its moral sense, and for his State to rearrange its laws in conformity with that principle of individual liberty which lies at the foundation of American institutions.

The principle involved is simple and its application plain. The State has nothing to do with religion except to protect every citizen in his religious liberty. It has no more right to prescribe the religious observance of Sabbaths and holy days than to order sacraments and ordain creeds.

In recognition of the general custom of the people, the State rightfully makes Sunday a legal holiday, in order that no man whose conscience or convenience forbids may be compelled to work on that day. The law also properly protects citizens against unnecessary disturbance of their quietude on that day, but beyond that it has no right to go, in a country where Church and State are totally separated by fundamental law. To go further is for the State to assume powers inconsistent with its being, and very dangerous to religious liberty.

And this doctrine is held by all enlightened men of all creeds, not in antagonism to any, but in defence of all. It is the doctrine of perfect religious liberty in a purely secular State as opposed to the doctrine of State absolutism and intolerance in religion.—*New York World, June 23.*

THE good man will give his best things to God. No starveling goat upon the hills will he present at the altar, but the well-fed bullocks of the luxuriant pastures shall ascend in smoke from the sacred fire. He who is miserly with God is a wretch indeed. Few devise liberal things, but those few find a rich reward in so doing.—*Spurgeon.*

Progress of the Cause.

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

THE SEALING TIME.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 3.

WHILE angels hold the winds of strife,
Soldiers of Christ, arise:
And onward with the message go,
Till you shall win the prize.
Pause not nor linger by the way,
Remember ye Lot's wife!
Look not behind, nor more delay;
The prize is endless life.

Though for awhile there may be peace,
Yet long it will not last;
The stillness of the deep blue sea
Omens the stormy blast.
And it is so with kingdoms now,
And calm upon the main;
But war and tumult soon more rife
Will spread o'er earth again.

Up, then, and work and watch and pray,
Nor seek here for repose;
Throw ease and pleasure quite away,
Our work here soon will close;
And then, if faithful we have been,
We'll have a rich reward;
Eternal life shall be our gain—
So saith the faithful Word. —Sel.

DENMARK.

WRITING from Copenhagen under date of last month, Bro. John F. Hansen says:—The work in this city has been progressing ever since I began to labour here. But it takes a long time to bring people to decide for the truth. But the best of it is, that when they have once decided they are more likely to remain firm. This we hope may be the case here. I have just closed a course of lectures, sixty-four in all, on our faith and hope. The interest to hear has been all that we could have desired, as there were more present at times than we could accommodate. At our last meeting, May 25, we were happily disappointed in seeing thirty-two souls promise to live for God, and keep the Sabbath. O, may God help each of these souls to be faithful!

I have just returned from our first and good camp-meeting here in Denmark. It was a new experience to most of those who attended. About 100 brethren and sisters were present, and every one seemed happy, and not a word of complaint was uttered from any one, although the wind and dust were at times a little disagreeable. The people of Aalborg, where the camp was located, were very friendly towards us. All our public meetings were well attended, and I believe that a good impression has been made on a great many. It has been decided that Bro. Johnson and myself begin tent labour there the first of July. Union and harmony existed in all our Conference business pertaining to the cause here in Denmark, and we believe that these camp-meetings will mark a new era in the work in this country.

UNITED STATES.

INDIANA.—Writing from Ora, Indiana, Bro. J. M. Rees says: After our State meeting held at Indianapolis, I returned to this place May 15, where I had laboured through March. Here I found the new company, with two exceptions, holding on to the truth, yet meeting with great opposition from almost every quarter. One Eld. Short, of Illinois, a minister of the reorganized church of Latter-day Saints, had been invited to come and preach against the Adventists. Of course he was glad to do this, as it would give him a chance to get his Mormon ideas before the people. And those who were opposing the truth were willing that

he should do this, provided that he would demolish the Adventists, which he promised to do. Thus we see in this our day, those who are at enmity with each other willing to unite their efforts against the truth, as did Pilate and Herod against the Lord.

A few moments after I had entered the house, he publicly challenged me to a discussion of the Sabbath, the state of the dead, and the Book of Mormon, and he also wished to affirm that the Church of Jesus Christ of Latter-day Saints was the true church. There seemed to be no way to avoid a discussion only to squarely refuse, and I thought it would be to the glory of God for me to defend the truth, which I did; but of course I did not discuss the Book of Mormon, nor his church as being the true Church of God. This, however, was what he greatly desired, to get his peculiar ideas before the people over my shoulders. I, however, affirmed the seventh-day Sabbath, given in Eden, and binding upon the race. He affirmed that the *Scriptures teach* that the first day of the week is the Christian Sabbath, and is binding upon Christians. He also affirmed the spirit to be conscious between death and the resurrection.

The discussion passed off pleasantly on my part and on the part of our seventh-day people, and at its close three persons declared their intention to live by all the kingly law, and two of them signed the covenant. I never have seen such a complete victory for the truth, even its enemies acknowledging their defeat. The truth never looked clearer to me than it does to-day, and I hope to triumph with it.

PENNSYLVANIA.—The annual camp-meeting and Conference of the friends of the cause in this State was well attended, and the best meeting ever held in the State. Many besides our brethren attended the evening and the Sunday services, and listened attentively to the preaching. The preaching during the week was mostly on practical subjects. Two meetings were held each day with the children, and two with the young people, where earnest workers faithfully laboured to interest and instruct the youth in the principles of the Gospel of Christ. The Lord greatly blessed, and at the close of the meeting about thirty-five were baptized. Three new churches were received into the Conference. Three new tract societies have been organized during the year, while several new Sabbath-schools have been formed, and the membership increased.

IOWA.—The annual camp-meeting for this State was held in Des Moines, the capital city. About 185 tents were pitched upon the grounds, and from 800 to 900 of the brethren were in attendance. The annual report showed an increase of membership in the Conference during the year of about 300. The meeting was felt to be a season of refreshing from the Lord. At its close fifty-three were baptized. Bro. J. H. Durland, who went from Wellingborough (Northamptonshire) last year to labour in the West, was present at the meeting, and his labours for the young were greatly blessed.

MINNESOTA.—The report at the annual meeting of this Conference showed an addition to the membership of the churches of 200 souls. Three newly organized churches were admitted to the Conference.

NORTH PACIFIC.—This Conference (embracing the States of Oregon and Washington) held its fourteenth annual session in connection with a camp-meeting in East Portland. Five new churches were received into the Conference.

THE second annual meeting of the New Zealand Sabbath-school Association was held in Napier, May 24 to 30. The report showed an increase of 103 in the membership during the year. The time was devoted to a consideration of Sabbath-school interests, by papers, addresses, and open discussions. The resolutions adopted point to still greater efficiency the coming year in the departments of instruction, and a deepening in the spiritual work of the schools.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

THE PERFECT LAW OF GOD.

1. What is the character of God's law?

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19: 7.

2. How was the law conveyed to man?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22.

3. To what people was the law intrusted?

"What advantage then hath the Jew? . . . Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2.

4. How many commandments does God's law contain?

"And he declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deut. 4: 13.

5. How is the fourth commandment the key-stone of the whole code?—*It shows to man that He who created the heavens and the earth is the only true God.*

6. What did God give as a sign between Him and His chosen people?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

7. How long is the Sabbath to continue a sign?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever." Ex. 31: 16, 17.

8. How did the Saviour magnify the law?

"I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40: 8.

9. What did Christ say of the law?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

10. How did He briefly state the commandments?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

11. For what did Christ teach His disciples to pray?

"Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6: 10.

12. Are God's commandments then obeyed in heaven?

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Ps. 130: 19, 20.

13. What is the sure word of prophecy that this prayer will finally be fulfilled?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

14. When will this prophecy be accomplished?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

15. What has God promised concerning the earth?

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . . Behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18.

16. What prophecy will then be fulfilled?

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

17. Will the Sabbath exist in the new earth?

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

It is thus evident that the Sabbath, although down-trodden, and though the utmost human genius be employed to destroy it, will yet survive the purifying fires of the day of the Lord, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10); for "it is easier for heaven and earth to pass, than one tittle of the law to fail."

A. W. HEALD.

Interesting Items.

—The Vatican contains 6,000 chambers.

—Of every million people in the world 800 are blind.

—The cost of running a train a mile is said to be 2s. 7d.

—No less than 1,500 persons constantly reside in the Vatican.

—The Emperor of Germany is expected to arrive at Osborne next week.

—It is estimated that there are 40,000 physicians in the empire of Japan.

—Three telegraph cables between Java and Australia were simultaneously snapped by an earthquake.

—Over a thousand Africans are now at work on the Congo Railroad. Twenty-five Europeans superintend the work.

—A sale of antiquities in London included some tablets from Babylon 4,000 years old, one being a marriage contract, which fetched £12.

—The Chinese Emperor has conferred upon the shade of the late Marquis Tseng the brevet title of "Junior Guardian of the Heir Apparent."

—Miss De Vere, soprano in a fashionable church in New York, receives for her services \$4,500 a year, or at the rate of \$112.50 per Sunday.

—Through the capsizing of a pier at Dartmouth, Nova Scotia, 700 men, women and children were precipitated into the water, a number being drowned.

—A company has been formed in America to utilize Niagara for turning wheels. It is estimated that 4 per cent. of the flow of water over the Falls would develop 120,000 horsepower.

—Dr. Abel, Chief Rabbi in the town of Mergentheim, Wurtemberg, has been placed on his trial before the Committee of the Synagogue on a charge of breaking the Sabbath by smoking cigars on Saturdays.

—Among the medical graduates of Boston University is Charles Alexander Eastman, a Sioux Indian, who, until he was eleven years old, lived in the wilderness, in British America. He was graduated Bachelor of Science from Dartmouth College.

—The total number of Congregational churches and mission stations in England and Wales is 4,585, which provide over 1,600,000 sittings.

—The official "Baptist Hand-book" for 1890 furnishes the names of 2,011 accredited ministers. Of these, one-fifth (408) are without pastoral charges.

—Stringent measures against the Jews in Russia are said to be in contemplation, owing to the alleged participation of Jews in the Nihilist plot in Paris.

—An epidemic of smallpox is raging in the villages between Mansourah and Zagazig, which embraces one of the most populous parts of Egypt. A considerable number of deaths is reported daily.

—A cyclone has almost completely destroyed the town of Slonim, near Warsaw. Churches and factories were razed, nineteen persons were killed, and a forest in the suburbs was dragged up by the roots.

—A large meeting of the islanders has been held in Heligoland, at which it was resolved to send to the Queen an address bidding her Majesty a grateful farewell. The address was handed to the Governor, after being signed by many of the inhabitants.

—Mr. Rhodes, the new Prime Minister at the Cape, sets an example to rich men. Himself a bachelor, he lives so simply and unostentatiously that his lodgings at Kimberley or Capetown might be regarded as beseeching the position of a humble clerk.

—The Servian Minister for Foreign Affairs has received a note from the Porte, in which the Ottoman Government declines to give any satisfaction for the recent murder of the Servian Vice-Consul at Pristina, or to grant any compensation to his widow.

—It is reported that Mr. Cornelius Vanderbilt and his mother have given \$250,000 for the erection in New York of a kind of "People's Palace," modelled upon the plan of the famous institution in the East End of London, for the use and recreation of the people of New York.

—The Emperor William returned to Wilhelmshaven on the 28th inst., and will visit the Belgian and English coasts without going to Berlin. He will return to Germany from England on August 8. A grand parade takes place on the 12th, and his Majesty leaves for Russia on the following day.

—A curious industry in the shape of the manufacture of gun-flints still survives at Brandon. On an average 100,000 of these, ranging from the double-edged musket to the pocket-pistol, are turned out each week, and are sent to the West Coast of Africa, where they find a ready sale among the tribes of the interior.

—A trial has been made in Italy of the nautical ball invented by Signor Balsamello. It is seven feet in diameter, and can hold four persons. When closed it sinks, and is steered and propelled under water by rudder and screw. It has windows and grapplers, and will be useful for fishing up objects, and can be used for destructive purposes in time of war.

—A number of Armenians belonging to villages in the Vilayet of Erzeroum have addressed a petition to the Czar asking permission to emigrate to Russia. The Persian Consul at Erzeroum has offered an asylum in Persia to any Armenians wishing to emigrate. The Armenian Bishop of Erzeroum was among the killed in the recent disturbances in that city.

—The draft of the projected Brazilian Constitution, which is to be submitted to Congress in November next, is copied in great part from that of the United States. In its main features it provides for a President and Vice-President elected indirectly through an electoral college for six years; two legislative Chambers, viz., a Senate elected by the State Legislatures for nine years, and a Chamber of Deputies elected by popular vote for three years.

—During the past few weeks a number of experts have been boring for salt on Barton Moss, seven miles from Southport, and it is said that not only has salt been discovered but also coal.

—The Canadian Government estimates that the population of the Dominion at the next census will be over five millions. The number in 1881 was 4,324,810, showing an increase of only about 650,000 in nine years.

—Another great thunderstorm has visited America, this time the Eastern States being the chief sufferers. Many houses were unroofed, and a large number of people were struck by lightning, some were killed.

—A missionary of the "Reorganized Church of Jesus Christ of Latter-day Saints," who recently arrived in San Francisco from Tahiti, reports that during the last six years that he has laboured in the South Sea islands he has baptized 720 converts, and has organized thirty-two churches on twenty-eight different islands.

—A case of genuine kleptomania occurred in North Wales. A woman of limited means was suddenly seized with the mania, and went from shop to shop appropriating trifling articles. When given into custody she annexed a cup and saucer while the policeman had gone to fetch a cab. While in the dock she actually possessed herself of a basket belonging to a policeman, which she hid under her shawl.

—A telegram from Rome states that the nun who left the convent of San Norberto, and was afterwards seized and shut up in the convent of San d'Alessio, has been released by the superior of the convent who feared the intervention of the authorities. It is, however, probable that the excitement caused by this incident will induce the Government to use greater severity in applying the laws which prohibit the growth of monastic orders.

—Famine and sickness appear to be ravaging the whole district from Dongola to Khartoum. An Arab merchant who has arrived from Omdurman describes the situation as follows:—"On my way from the South I was horrified to see the terrible state of the country through which I passed; village after village practically deserted, the inhabitants having fled through want of food, or in order to escape being compelled to join the Mahdi's forces."

—A strange story of cannibalism comes from Natal. A wife of a chief was taken ill with a bad cold, and a native doctor was summoned to prescribe for her. The doctor said nothing would cure her but the fat from some human being's heart. The doctor himself appearing a fit subject, the chief ordered him to be slain, and his heart was eaten by the cold-stricken chieftainess, the remainder of the body being devoured by the royal household. The chief has been arrested.

—The relations between Turkey and Servia have (according to the *Times* Vienna Correspondent) become strained. The Porte has refused the satisfaction which the Servian Government demanded for the murder of its Consul, M. Marinkovitch, at Pristina, a satisfaction which was to consist partly in a salute of the Servian Consular flag by the Turkish troops. General Grutch consequently intends to send a new Note on this subject to the Porte, and will hint at a rupture of diplomatic relations in case his demand be not complied with.

—It is stated that a Bohemian has discovered a combination of chemicals, by the use of which the hardest stones can be dissolved and moulded into any shape, the "cast being as hard as flint, translucent, and capable of taking on a brilliant lustre." Very beautiful colours are said to result from the process, which the inventor has so much belief in that he is endeavouring to get some capitalists to back him to float a company to carry out the invention on a large scale. It is claimed that while in the fluid form the dissolved stone can be used for coating anything having a hard or glossy surface.

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

LONDON, JULY 31, 1890.

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"ABIDE in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." 1 John 2:28, 29.

THE article by Bro. L. R. Conradi, of Hamburg, entitled "A Visit to Austria," on page 250 of this paper, will be of special interest to our readers. The concluding article, which will appear in our next number, is of even greater interest.

HERE is a note from our contemporary the *Signs of the Times*, published by our printing house in California: "Over five tons of subscription books were shipped to New Zealand and Australia last week by the steamer *Alameda*. Such a shipment as this is one of the best reports possible as to the progress of the work in the colonies."

"IN 1875," says Mr. Sala in an interesting reminiscence, "being in Belgium at a village fair, I bought a little bundle of straw, gaudily gilt, and which I was informed was part of the identical truss on which Pope Pius IX. lay in the dungeon to which he had been consigned by the wicked usurper who called himself King of Italy. It is a comical world, my masters!"

THE Buddhist priests in Japan, says the report, are striving to get official rank for their chief dignitaries, hoping by this means to secure seats in the higher house of parliament, and so to influence legislation in their own interest. The idea is said to have been suggested by their discovery that the English bishops sit in the House of Lords. Their efforts thus far have been futile, nor is there any prospect of their success.

THE Mahometans of India are, it is said, succeeding in making some converts among Europeans in India, and now a preacher of Islamism is preparing to visit England and the United States on a missionary tour.

It seems to us that a despatch from Malta indicates that popular feeling in the island may not have pressed so strongly for the recent concessions made to the Vatican as those who are responsible for them would have us believe. The leading newspaper, it is said, and two others, have been formally excommunicated, and Romanists are forbidden to read, purchase, or sell them until the ban is removed. The offence consisted of attacks upon the Pope and Bishop of Malta in connection with the mission of Sir John Lintorn Simmons to Rome. The native Roman Catholics, even, are indignant over the negotiations, and the Maltese Council protests and refuses to pay the expense of the mission.

It is impossible to understand how any Christian can find anything to commend in the profane play at Ober-Ammergau, in Bavaria, which endeavours to represent the story of the Crucifixion to a motley crowd of laughing, applauding, or weeping spectators, at so much per head. It is absurd to say that it is purely a religious service with the villagers, as of course it would cease were it not for the money which it brings to the village. Many are hoping that the rumour that the present year will witness the last performance of the play will prove well founded.

"WHAT can be more revolting," says *The News* of the Passion Play, "than that men who are acting the most sacred characters are in reality hotel-keepers, charging fabulous prices for bad accommodation? For instance, the man who represents 'John' may be seen going about with several glasses of draught beer in his hands, good-naturedly answering to the laughing call of the visitors, 'Here, John, a glass of beer,' or, 'John, I say, a bottle of wine.' And 'John' serves and receives his tips like any other waiter. Naturally, the next time one reads of John in the Bible the disagreeable picture of a busy waiter serving out beer and wine rises before one's vision. No more painful sign of the times in its lack of reverence for Divine things could be named than the readiness of even so called religious papers to make this Passion Play a source of gain."

SOME time ago the Pope prepared a long encyclical letter in which the clergy were admonished not to interfere in any controversy not seriously connected with religion. How much this means may be seen by looking to Spain. The Queen-regent recently appointed a new Cabinet, which is being opposed by many on purely political lines. Demonstrations of public feeling against the new order are increasing, and military precautions are being taken. "To make matters worse," says a Madrid correspondent, "it has been made public that Pope Leo has sent to his Nuncio and the Spanish bishops instructions to insist upon the Church and religious orders checking the Carlists and Ultramontanes, and giving every possible assistance to the Conservative Cabinet, whose policy is certain to be more favourable to the Church and Catholic interests than that of Senor Sagasta and the Liberals."

"If the apostles refused to leave the Word of God to serve tables," says the *Word and Work*, "they who profess to be their successors, if they would make full proof of their ministry, ought to follow their example. Besides, while the Holy Ghost alone qualifies a man to be a minister of Christ, we have yet to learn He endows any with a special faculty for adjusting the relations between capital and labour, or for solving the most difficult problems in political economy. All interference from the outside when disputes arise between employer and worker, however well-meant, can only work mischief in the end. The utmost freedom compatible with the rights of all is the best guarantee for the speediest and surest settlement of any differences which from time to time may arise."

"We cannot reprobate too strongly," the article continues, "the race for influence and notoriety on which ministers of the Gospel are tempted to enter. It need occasion no surprise to see Rome, ever ready to seize power for its own ends, putting itself at the head of every social movement carrying for the moment the popular vote, but they who profess to have gone outside the camp, bearing the reproach of Christ, ought not to pander in any sense, or for a single hour, to the popular will. The church has no mission either of amusement, or politics, or socialism; its one and only mission is to set forth Christ crucified—the same Jesus who came to seek and to save the lost."

ALMOST daily last week came reports of destructive tornadoes or cyclones in the United States, the last one in Massachusetts, wrecking many houses in the town of South Lawrence, with the loss of a score or more of lives. In Austria, a Vienna correspondent wrote last week that the excessive heat had caused an alarming amount of sickness. The death rate in the military camps of the Southern army had risen thirty per cent. Deaths from sunstroke were daily reported. In some districts the wheat crops were quite burnt by the sun. A Berlin correspondent says that Upper Bavaria has been visited by a terrible hailstorm, destroying crops, and stripping trees of leaves and fruit. At places hailstones, some weighing three and a-half ounces, lay a foot deep. The earth is waxing old, and it is not superstition, but faith, that sees in the devastating forces abroad evidences that God's "judgments are in the earth," and that the time hastens when He will "punish the inhabitants of the earth for their iniquity." Isa. 26:9, 10, 21. "Fire, and hail; snow, and vapour; stormy wind fulfilling His word."

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Editorial communications to be sent to the Editor "PRESENT TRUTH," 451 Holloway Road, London, N. Address all business correspondence to Pacific Press Publishing Company, 48, Paternoster Row, London, E.C.

Send for Catalogue of Publications.

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