

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR—

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REST AFTER LABOUR.

LOVINGLY, O, so lovingly,
Falls His blessing to-night;
Into my soul so tenderly
Shines the heavenly light.

Resting my heart, O, so sweetly,
Giving such holy calm,
Driving away all the shadows,
Taking away alarm.

Earth, with its uplands and lowlands,
Seems to vanish afar;
Vistas of glory and beauty
Open from Bethlehem's Star.

Angels lift garlands of flowers,
Scattering their petals sweet,
Down through the azure of joy-land,
Down to my very feet.

Thanks be to God for this blessing,
Thanks be to Jesus, His Son,
Thanks for this foretaste of glory,
After my work is done.

ELIZA H. MORTON.

General Articles.

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

SORROW THAT BRINGS COMFORT.

"BLESSED," says Christ, "are they that mourn; for they shall be comforted." Matt. 5: 4.

The idea does not end with the words in which this proposition is expressed. What is here uttered is only the positive side of a great truth; but it carries with it its negative, which is, that none except those who do mourn, shall be, or can be, really comforted.

This at one stroke reverses the judgment of the world. The majority of mankind are engaged in a feverish chase after happiness; and they seem to think that the first essential in the way of securing this desired boon, is to shun sorrow. But our Lord here reveals the fact that it is only through sorrow that true happiness can be attained.

Massillon, the celebrated French preacher, had the boldness to address the emperor, Louis XIV., in these words:

"If the world addressed your Majesty from this place, the world would not say, 'Blessed are they that mourn,' but, 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendour all that men admire—extent of conquest, the esteem of enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the gospel is not the language of the world."

It is a trite enough saying that we are in a world of mourning, and no pathway was ever made through this life that had not in it some footsteps of sorrow; but this saying is so common only because the experience is so general. There are, however, different kinds of sorrow, arising from different causes. Paul classifies them into two great divisions when he says: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7: 10. Dr. John Thomas, an eminent English prelate of the last century, says: "Disappointments, bereavements, poverty, diseases, social slander, oppression, moral contrition, are some of the sources from which proceed those manifold streams of sorrow which roll their turbulent billows over human souls."

But not to all these is the compensating of the promise of comfort attached. The Scripture does not say, "Blessed are they that mourn" over ungratified selfishness, over disappointed ambition, over wealth struggled for but never obtained, over miscarriage of worldly schemes and plans, over political reverses, over social slights, over betrayed confidences, over exposure of wrongs; "for they shall be comforted." No; the promise cannot descend into such low channels as these. But men who are thoroughly for this world, know of no mourning that springs from any higher source. If they are bereaved, they have a sorrow that is without hope; and if they mourn from such occasion as any named above, they have only the pangs of remorse, or the goadings of the evil genius of jealousy and envy, murmuring, complaint, and discontent. And all goes out in darkness at last. "The sorrow of the world worketh death."

But there is a mourning that springs from a source as much higher than these as the heavens are higher than the earth. It was all revealed when the apostle was inspired to speak of a "godly sorrow" that "worketh repentance to salvation;" that is, a sorrow prompted by God, and that after the mind of God, and that leads the soul which is exercised thereby, back to God. To this kind only could Christ have reference when He said, "Blessed are they that mourn; for they shall be comforted." He means moral mourning; that is, mourning on account of sin. And this true penitential sorrow is not prompted merely by the fear of the consequences of sin, either in this world or the world to come, but springs from a deep sense of the enormity of sin as rebellion against the God of infinite holiness and love.

In true conversion there must be conviction of sin and the revulsion of the whole nature against it as an offence against God. The Scriptures do not use such figures as "death to sin," and the "crucifixion of the old man," the carnal nature, without meaning. Rom. 6: 6; 7: 9-11. The modern patent process of conversion without the convicting power of the law laid upon the conscience, and a death to sin,—to pass from the hilarity of a life of worldliness right over into the hallelujahs of professed faith in Christ, without any change of nature, any sense of the heinousness of sin, and any compunctions for past transgressions of God's law,—is not the gospel method, and will not secure the gospel fruits, a permanent change of life, and the peace of the Christian which passeth understanding.

This "godly sorrow which worketh repentance to salvation not to be repented of," the true mourning of which Christ speaks, is "blessed," because it brings true and lasting comfort. It is the probing of the wound by the great Physician before He applies the healing balm. It is the clearing of the air of its foul and noxious vapours by the passing tempest, that the sky may become more serene, and the face of nature fairer by the purifying process. The mourning is brief; the comfort is lasting. Much of this comfort (and it is the only true and real comfort which is to be had in this world) comes here in this life; its infinitude will be reached in the kingdom

of God. Here it is the comfort of sins pardoned, of peace which the world cannot give nor take away, of the approbation of God, and of the hope of immortality through Christ the Lord.

Right here the enemy deceives many souls. There is a certain kind and degree of enjoyment in sin; there are what may properly be called the pleasures of the world; and the devil would have all men, particularly the young, suppose that these are the only real pleasures to be had here, and that if one becomes a Christian, he must then clothe himself in sackcloth, and go with his head bowed down and his heart filled with gloom and sorrow and mourning all his days. Never was a greater perversion palmed off upon men. The pleasures of sin are not true, but false and deceitful. They are but the exhilaration that accompanies intoxication, to be followed by a terrible reaction by and by. "The wages of sin is death."

But the child of God is not to mourn for ever, else where would be the comfort?—"they shall be comforted." Through the gateway of death to sin he enters into a nobler life, to peace unfelt before, into green pastures of delight unknown before; his tears are turned to showers of sunshine, and he finds himself transported from the valley to heights of glorious bliss, to be reached by no other pathway. He gives up nothing but that which is unreal and transitory and harmful, leading on to ruin. He exchanges the injurious stimulus of sin for the sober, rational, and noble enjoyments of life.

Reader, which shall we choose, the pleasures of sin for a season, which end in pain and death? or that comfort which springs from godly sorrow, the blessed mourning which attends renunciation of sin, the fruit of which is holiness, and the end everlasting life? "Blessed are they that mourn for they shall be comforted."

Bryant beautifully sings the great truth of our Lord's words in the following lines:—

"O deem not they are blest alone,
Whose lives a peaceful tenor keep,
For God, who pities man, hath shown
A blessing for the eyes that weep.

"There is a day of sunny rest
For every dark and troubled night,
And grief may bide an evening guest,
But joy shall come with early light.

"For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here."

U. S.

BELIEVING IN CHRIST.

MANY, in order to shun the duty that is laid at their door to obey *all* of God's commandments, appeal to the New Testament, where it is said, "Whosoever believeth in Him [Christ] should not perish, but have everlasting life." John 3:16. Simply, "Believe, and you will be all right," I have heard poured into the ears of those who were burdened with sin and seeking for pardon.

This may well lead to the query, What is it to believe in Christ? Does it mean

that after we are justified through Christ for past offences, we are under no obligations to obey God by keeping His law? What is it to transgress, or disobey, God's law?—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Who will dare answer the query of the apostle Paul in Gal. 2:17, in the affirmative, and contradict the words of inspiration? "But if, while we seek to be justified by Christ, we ourselves also are found sinners [transgressors of the law], is therefore Christ the minister of sin?—*God forbid.*" That kind of belief which *presumes* on the mercy of God, is that which will one day cause many, as do the devils, to tremble. The devils believe there is one God, but they do not do His will. They are held in reserve "unto the judgment of the great day" (Jude 6); and men and women likewise, who refuse to submit to God's will, are warned to profit by this example. Verse 7.

To *believe* in Christ, therefore, is more than to give a mere nominal assent to the fact that He is the Son of God, and the Redeemer of the world. Says John (chap. 3:18, 19), "He that believeth on Him is not condemned; but he that believeth not is condemned already. . . . And this is the condemnation, that *light* is come into the world, and men loved darkness rather than light, because their *deeds* were evil." Then to *really* believe in Christ is to receive light. "But if we *walk in the light*, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Precious light, this, in which to walk! Can we know what this light is in which we are to walk if we would be cleansed from sin and accepted of God?

In Prov. 6:23 we read: "For the commandment is a lamp; and the *law* is *light*;" but it is only in the life and teaching of the Son of God that we can behold and comprehend it in its full strength and power. Said the prophet (Isa. 42:21): "He shall magnify the law, and make it honourable." O the exceeding breadth of the law of God when viewed in the teachings of Christ! "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. 5:22. Viewed in any other light than this, the commandment, "Thou shalt not kill," would never have meant more to us than a restriction on the mere outward act of murder,—the letter of the law. Again, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verse 28. Regarded in this light, the commandments of God seem new to us; but the beloved disciple writes (1 John 2:7, 8): "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again,

a new commandment I write unto you, *which thing is true in Him and in you* [true as magnified by Christ, and exemplified by His followers]: because the darkness is past, and the true light now shineth." Then let all remember that to believe in Christ is to walk in the light that He has brought to us, and that "he that saith he abideth in Him, ought himself also so to walk, even as He walked." Verse 6. "Light is sown for the righteous" (Psa. 97:11), but not for those who knowingly and willingly violate the precepts of light—God's holy law. If we abide in Christ, we shall bring forth the same kind of fruit that He brought forth, even as the branch that abideth in the vine bringeth forth the same fruit as the vine; but "without Me [says Christ] ye can do nothing." John 15:5. A. W. ROTHWELL.

"AN HOUR WITH GOD."

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." Psa. 5:3. The Christian should devote some portion of each day to prayerful meditation and the study of God's Word. How can any one meet the temptations and vexations of life without the strength such prayer and devotion secure? And is not the best time for this immediately after rising in the morning? It is true that, as a rule, people think they have all they can attend to in the early morning,—the men going about their various duties, and the women attending to their household cares. But there is no time when the mind is so free from annoyance, and so rested and fitted to grasp the blessed lessons of the Bible as in the early morning.

It is right to give to our kind Heavenly Parent our first and best thoughts. It is right to honour Him with the first fruits of our hearts. It is best for us to seek His blessing before we enter upon the duties, and assume the responsibilities of the day. It will be found a source of strength to rise an hour before the usual time for the family to rise, and take the Bible and carefully read it by course, one, two, or three chapters, according to the amount of study required to understand what is read. This invites the Lord near. It brings one into sweet communion with Him. The light of truth from His Word shines into the heart, and often is found a promise, a reproof, an exhortation—just what is needed for the day. It is well to have a pen at hand, and make such notes as may seem profitable. After thus reading the Word, bow in grateful prayer, and thank God for the blessing of sleep and rest, and for His love, and seek grace and strength for the day. Then one is ready to arouse the household, and together, before entering upon the cares of the day, have the regular family worship.

This course, if carefully followed, will

be an inestimable blessing. It will require an effort and resolution to do this. Often one is weary and desires more sleep and rest; but the favour and help of God is more than all else to the Christian. We are nearing the judgment, and trials are thickening around us. We need to be closely allied to Heaven. God will be found of those who diligently seek Him. "An hour with God" is the happiest hour of the day. Try it, brethren and sisters, and see if you will not gain some rich experiences which would be an encouragement to you.

J. M. HOPKINS.

NATURE'S MINISTRY.

THE beauties of nature have a tongue that speaks to our senses without ceasing. The open heart can be impressed with the love and glory of God as seen in the works of His hand. The listening ear can hear and understand the communications of God through the works of nature. There is a lesson in the sunbeam, and in the various objects in nature that God has presented to our view. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens, all invite our attention and meditation, and bid us become acquainted with God, who made them all. The lessons to be learned from the various objects of the natural world are these: They are obedient to the will of their Creator; they never deny God, never refuse obedience to any intimation of His will. Fallen beings alone refuse to yield full obedience to their Maker. Their words and works are at variance with God and opposed to the principles of His government.

It is a sad thing to be discontented with our surroundings, or with the circumstances which have placed us where our duties seem humble and unimportant. "Blessed are the meek; for they shall inherit the earth." The spirit of meekness is not a spirit of discontent, but it is directly the opposite. Those professed Christians who are constantly whining and complaining, and who seem to think happiness and a cheerful countenance a sin, have not the genuine article of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world, who see no beauty in valleys clothed with living green, and grand mountain heights clothed with verdure, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they

could just as well have brightness, and the blessing of the Sun of Righteousness arising in their hearts with healing in His beams.

MRS. E. G. WHITE.

THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear Him."
Psa. 25:14.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still,
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His Word,
Watching, that His voice may be
Clearly heard.
Just to tell Him everything
As it rises,
And at once to Him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss His voice,
This is all! and thus to-day
Communing you shall rejoice.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey.
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command.
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect His love,
Always true;
Always shining from above,
Always new.
Just to recognize its light
All-enfolding;
Just to claim its present might,
All-upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As He will.
Just to take the loss and gain,
As He sends it;
Just to take the joy or pain,
As He lends it.
He who formed thee for His praise,
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His promised rest.

—F. R. Havergal.

FAITH AND OPINIONS.

FAITH is founded on evidence. That which has no declaration of Scripture to support it, is not Bible faith. This faith is simply belief of what the Scriptures affirm and teach.

Opinions are the inferences which men

draw from what is revealed, or the judgments of their own minds independent of revelation.

Unity of faith is possible to all those who will believe that which is clearly revealed. According to the testimony of the Scriptures, the Church is coming to unity of faith. But opinions are private property; and unity of opinions is not to be expected, and should not be contended for.

The cause of divisions in the Church is the exaltation of opinions to the place and dignity of faith. Different individuals have different opinions; and from the natural pride of the human heart, each exalts his opinion, calls it faith, and feels sure that in order to unity of faith, all must receive his opinion. This is the cause of division and discord.

When preachers and people preach and practice what the Scriptures teach in clear and explicit terms, and let opinions rest in private seclusion, where they belong, unity of faith will be the result. There is enough of truth which all may find clearly revealed, to occupy the time of the preacher, leaving doubtful questions out of the account; and the salvation of a greater number will be the result. Let all preach what they know from direct revelation, and let alone what they don't know, and it will be well for both preachers and hearers.

R. F. COTTRELL.

A SHORT TALK WITH A BAPTIST.

LOOKING over the Baptist Church Manual which contains their "Declaration of Faith," I find something that has a semblance of inconsistency in it, and perhaps may be of interest to the Baptists, at least in the way of suggesting the necessity of a revision of the groundwork of their faith, if they have not already felt such need.

Under Article XII. of the above-named work, I find the following:—

"We believe that the law of God is the eternal and unchangeable rule of His moral government."

Under Article XV. I find this declaration:—

"We believe that the first day of the week is the Lord's day, or Christian Sabbath."

Now I wish to ask my Baptist brother, how he can believe both of these articles at the same time. Perhaps if I should question him a little, we might ascertain whether or not such a thing is possible.

Ques.—First, then, you say you believe the first day of the week is the Lord's day, or the Christian Sabbath, do you not?

Ans.—Yes, sir.

Ques.—Do you believe the first day of the week, the Lord's day, or the Christian Sabbath, is the seventh day?

Ans.—No, sir; certainly not.

Ques.—Then you must believe that the law of God has either been changed

or abolished, do you not; for that says the *seventh* day is the Sabbath?

Ans.—Yes, sir; I presume one or the other must be true.

Ques.—Well, which do you believe is true?

Ans.—I believe that it has been changed.

Ques.—Very well, then, I want to ask you how you can believe the twelfth article of your faith, which says, "We believe that the law of God is the . . . *unchangeable* rule of his moral government"? How can that which is unchangeable be changed?

Ans.—Well, I guess I shall have to take that back, and say that it has been abolished.

Ques.—So you think it has been abolished. Then I want to know again how you can believe that twelfth article of faith, which says, "We believe that the law of God is the *eternal* . . . rule of His moral government." How can that which is eternal be abolished?

Ans.—Well, I hardly know about that twelfth article.

That is just it, my brother. To be consistent you will have to do one of two things. If you wish to keep the first day of the week, you will have to give up that twelfth article, and avow that the eternal and unchangeable God has an ephemeral and changeable law, which itself is not very consistent; or else give up that fifteenth article, quit keeping Sunday, and observe God's holy Sabbath, the seventh day of the week. To hold on to both is an impossibility. Which will you do? W. A. COLCORD.

JASPER.

AMONG the precious stones often referred to in the Bible we find the jasper, a stone clear as crystal, or rather of a crystal hue. It was the last of the twelve inserted in the breastplate of the high priest, and the first of the twelve used in the foundations of the New Jerusalem. It is also mentioned among the stones that adorned the king of Tyre. John says that "one sat on the throne; and He that sat was to look upon like a jasper and a sardine stone."

It is spoken of as a stone most precious, and as we infer of a brilliant and transparent light. It is said that the stone that we call jasper is not the same, as that is an "opaque species of quartz, of a red, yellow, green or mixed brownish-yellow hue, sometimes striped and sometimes spotted, in no respect presenting the characteristics of the crystal. The only feature that at all accords with the scriptural account is that it admits of a high polish." A writer thinks that the diamond would more adequately answer to the description in the Book of Revelation, and that the term rendered "diamond" in Ex. 28:18 refers to the emerald.

How glorious it will be to see "that great city, the holy Jerusalem, descend-

ing out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal"—when we shall serve God, and see Him not as through a glass, not with our finite eyes that are so often dimmed with tears, not with our heads aching with the cares of this life, but, bless God! we shall see Him face to face.—*Christian at Work.*

THE VALUE OF WATER.

ONE of the most impressive sights a traveller can witness is that obtained from the summit of the great Pyramid of Gizeh, near Cairo, in Egypt. On the one hand is a plain of marvellous fertility, reaching from the Nile almost to the foot of the Pyramids. There the graceful palm-tree waves its head, and there even in the winter as I saw it in the middle of February, the succulent clover glows in the warm, bright sunshine, while the wheat in its luxuriant greenness seems eager to shoot into ear. What a picture of satisfaction the camels and donkeys and oxen present as they wait to be loaded, while revelling in the rich provision afforded by this green food!

On the other hand is a picture of desolation itself. As far as the eye can reach there is nothing but sand. Not a shrub or tree or blade of grass is to be seen. And the Arab who stood by my side on that unique elevation informed me that in one direction there was nothing else to be met with for a three months' journey. Who can imagine the dreariness of such a terrible Sahara?

What makes the difference between these two tracts of country? The answer is contained in one word—Water! How strikingly is Ezekiel 47:9 illustrated here: "Everything shall live where the river cometh." In nature there is no fertility without water, and in grace there is no growth without the water of life (Rev. 22:1, 2). How fervently should believers pray!

Dear Fountain of delight unknown!
No longer sink beneath the brim;
But overflow, and pour me down
A living, and life-giving stream!—*Cowper.*

—*Gavin Kirkham.*

WHICH WAS THE FOOL?

THERE was once a certain lord who, as many a great man did in the old days, kept a fool in his house to amuse by jests and antics. His master gave this fool a staff, and charged him to keep it till he should meet with some one who was a greater fool than himself, and if he met with such a one to deliver it over to him. Not many years after this, his lord was on his death-bed. His fool came to see him, and was told by the dying master that he must shortly leave him.

"And whither dost thou propose to go?" said the fool.

"Into another world," replied the lord.

"And wilt thou come back again within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never."

"'Never'? And what provision hast thou made concerning thy entertainment in the place whither thou goest?"

"None at all."

"What!" said the fool; "none at all? Then take my staff. Art thou going away for ever, and yet have made no preparation for the journey? I am not guilty of such a folly as that."

THE WRATH OF GOD.

JESUS taught us that the wrath in God is the unchangeable perfection of holiness; and that holiness is love to the holy and wrath to the guilty. The same fire that warms and cheers, that refines and purifies, also burns and blasts, tortures and consumes; it all depends on our relation to the fire, whether it be our friend or our foe. We ourselves, by our sin, create the impulsion, with which we often find fault in God.

In Retsch's illustrations of Goethe's Faust, there is one plate where angels are seen dropping roses down upon the demons who are contending for the soul of Faust. But every rose falls like molten metal, burning and blistering wherever it touches. God rains roses down, but our sinful hearts, meeting Divine love with hate, and grace with stubborn, wilful disobedience, turn love into wrath; and what dropped from His hand a flower, beautiful and fragrant, becomes, when it touches the ungrateful and unloving soul, a live coal.—*Dr. Pierson.*

THE BLESSED HOPE.

FOR a Christian one great memory fills the past—Christ has come; and one great hope brightens the else waste future—Christ shall come. That hope has been far too much left to be cherished only by those who hold a particular opinion as to the chronology of unfulfilled prophecy. But it should be to every Christian heart "the blessed hope," even the appearing of the glory of Him who has come in the past. He is with and in us, in the present. He will come in the future "in His glory, and shall sit upon the throne of His glory."—*Dr. Alexander MacLaren.*

THEORY AND PRACTICE.

IN theory, piety is reverence and love for God, and in practice it is the exercise of all our powers in obedience to the Divine will. Combining the theory and practice, we have the richest treasure known on earth, and love for God is shown in perfect obedience to God. This is the pearl of great price, the value of which cannot be computed by any human arithmetic. All it does for its possessor and for the world can never be expressed in this life.—*Rev. D. W. Gates.*

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.

PALISSY, THE PROTESTANT POTTER.

IN the quaint old French village of Saintes there lived, more than three hundred years ago, a very strange, eccentric man.

So mysterious were his ways that his neighbours, who were simple, ignorant country folk, avoided and feared him. As he passed through the winding village street he was dressed so shabbily that he looked like a beggar. People who saw him for the first time half expected him to stop, put on a pleading face, and humbly ask for "one little sou."

Yet, threadbare as he was, his air was not at all that of a beggar. He hurried along with a brisk step. His large brown eyes glistened brightly, and there was almost always an eager smile upon his lips. He did not seem to be in the least conscious of his tatters; and if he nodded to his neighbours, and they turned their backs on him in reply, he went on smiling just as before.

This peculiar man dwelt in an old cottage a little out of the more thickly settled part of the village. He had a pale, thin, sad-looking wife, and three or four children, who looked as if they were far from being well fed. What was stranger, still, he never liked to have anyone enter his tumble-down cottage. It was clear to the village folk that he had some dark secret which he was very anxious to keep from all the world, and that he was afraid that if anyone entered his door it would be discovered.

Those were very ignorant, superstitious times, and when there was a mystery about anyone, it was always attributed to some wickedness or some unholy art. As this man passed a group of villagers, they would look at him frowningly, and would fall to whispering to one another.

"He is a sorcerer," one would mutter, "and makes witches' philters, and casts the evil one's spells over people."

"No," another one would say under his breath, "he is a coiner of false money. Look you: he has built a big furnace in the back of his house, and he keeps it ever a-roaring. You can see the smoke and sparks shooting up any time o'day. There he has his crucibles and chemical things, and he carries his false lives away to the towns, and exchanges them for good, honest ware."

Then perhaps a third, more kind-hearted than the others, would reprove his comrades, and slowly shaking his head, would add: "No, the poor wretch is mad—clean gone mad. How else could the man, who is so poor, in rags, with wife and children always a-starving, go about with such bright eyes and so

brave an air? Be sure he is a lunatic. God help his poor family!"

But day after day the man went to and fro, and heeded not his neighbours' frowns and sneers, or their shrinking from him as he passed by.

His name was Bernard Palissy, and his whole soul was wrapped up in one object, to which he sacrificed everything.

If you had entered the poor cottage, you would have indeed discovered just such a furnace as the villager described; and scattered about the room you would have seen a number of pots, pieces of clay, and various bottles and crucibles. It was true, too, that the furnace was always roaring with a big fire, which was kept constantly at a red heat.

But Palissy was not a sorcerer, and was not concocting any magic draught, or trying to turn the baser metals into gold. He was engaged in a work which he knew, if he succeeded in it, would give him fame and wealth to his heart's content.

Palissy, though of humble birth, had picked up here and there a good deal of knowledge of chemistry and the qualities of minerals and ores.

He had, too, a very ardent love of all beautiful objects. He had begun life as a surveyor, and had then learned to paint on glass. But though his work was good, he did not succeed very well; for instead of attending to his business, he was studying and dreaming his time away.

But an event happened one day that gave him a new purpose in life, and changed the whole current of his existence. While wandering about a neighbouring town he chanced to spy in a shop window a very beautiful decorated cup. The fine polish and brilliant colours of the cup at once attracted his artistic eye; and though he was poor, he managed to scrape together enough money to buy it.

This cup, which had been made in Italy, absorbed his attention. He studied its every line and feature, and kept wondering and wondering and wondering how it received and could keep such a beautiful, smooth, glossy polish. No such cup could ever have been made in France.

What if he could find the way to make beautiful ware like this! Surely then his fortune would be made, and his poor wife would wear Lyons silks, and his haggard little children would dine each day on ragouts and the best of fruits.

Palissy abandoned everything to gain this object which he now set before himself. No more surveying or glass painting for him. He would discover for himself the art of enamelling, or die in the attempt.

So in the rear of his cottage he built with his own hands the big, rude furnace, bought the chemicals which he thought necessary for his work, collected a supply of the right kind of clay, and resolutely set about his task. For a long time he failed in every attempt to produce a bright enamel, such as he found on the

Italian vase. Meanwhile he grew poorer and poorer. His wife and children, poor things! scarcely got enough food to keep body and soul together.

One morning when Palissy's hope was high that he would soon be able to perfect the enamel, a workman whom he had hired for a pittance to help him, declared that he would not stay another day unless the money that was due him was paid. Palissy gave him his last suit of clothes; but the man was not satisfied, and soon went away. Left thus alone, Palissy worked with more desperate energy than ever. But now the wood which he used for the fuel of his furnace gave out, and he had no money to buy any more. All his labour seemed about to become in vain, for if the fire of the furnace went down, the enamel could not be made.

Stung almost into despair, Palissy was struck by a sudden idea. He rushed into his little garden, tore down the trellises which supported his few fruit trees and grape-vines, and hurled them on the fading fire. Yet, alas! the composition he had made and put into the furnace would not melt. The fire once more waned. Palissy then seized the chairs and tables, frantically broke them up, and cast them upon the flames. He tore the door from its hinges, the window frames from their sockets, and piled them on the fire. Then seeing that the enamel did not yet melt, in his desperation he pulled up the very boards which formed the floor of the room, and added these to the roaring conflagration. As now he looked into the blazing fire he of a sudden gave a wild shout of joy: "Come hither, good wife; come hither, my children!"

They hurried in, not knowing what to make of the frantic cry. As they entered the room where the furnace was, they saw Palissy, his face flushed with the heat and his eye glistening with triumph, standing by the furnace. He held up the vase which he had just taken from it. It glittered with its dazzling polish and its beautiful colours; at last he had indeed discovered the secret of enamelling. The time of triumph and fortune had come.

In the latter days of his life Palissy suffered for his religion. He had always been a very firm Protestant, or, as the French Protestants then were called, a "Huguenot." When he was an old man the Huguenots were bitterly persecuted.

Palissy escaped death for his faith's sake, but when he was seventy years old he was put into the Bastille because he would not desert Protestantism and become a Catholic.

The king, Henry III., visited the aged martyr in his prison cell. He told Palissy he was sorry, but said to him, "My good man, if you cannot become a Catholic, I shall be compelled to leave you here in the Bastille."

"Sire," was the old potter's brave reply, "I was willing to give up my life, but I am surprised to hear the great

king of France say, 'I am compelled.' This is a condition, sire, to which I can never be reduced, because I am prepared for death, because your whole people have not the power to compel a simple potter to bend his knee before images which he has made."

Palissy died at last, when he was almost eighty years old, in the prison in which he had cheerfully dwelt, on account of his faith, for nearly ten years.—*Geo. Towle, in Harper's Young People.*

DEPRESSING.

IN some households the wind is always "in the east," and no one quite knows the reason. The causes, patiently traced, usually centre in some one member. He may not have what is usually meant by a "bad temper," and may go on, day after day, giving others little cause for active complaint against him. And yet his personal atmosphere is so depressing that the constitutionally sober are made melancholy by his presence, and the light-hearted find themselves deep in the blues. "I don't see why everybody complains of my manner," once said a most estimable gentleman; "I'm sure I don't easily lose my temper, and I never say disagreeable things." "Ah! but you always look as if you were thinking them, and that's worse," answered a candid friend. Repressed criticism is, indeed, sometimes harder to bear than a frankly-uttered complaint.—*Sel.*

TRAVELLING STONES.

STONES similar to the famous travelling stones of Australia, have recently been found in Nevada. They range from the size of a pea up to six or seven inches in diameter, and when placed within a few feet of each other, upon a flat surface, they will at once begin travelling towards a common centre, where they will huddle together. They are always to be found in heaps at the bottom of natural basins in that section. Scientists say that their attraction is a magnetic one, the material of which they are composed being a kind of loadstone.

WITH regard to the liquor traffic among the natives in the Western Sudan, the Niger Company has taken advantage of the international agreement arrived at in Brussels, and has made a regulation absolutely prohibiting the importation of spirituous liquors, for sale or barter, into any place within the jurisdiction of the company north of the seventh parallel of north latitude—that is to say, into about nineteen-twentieths of the regions over which they had control.

EVERY attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

Health and Temperance.

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

CHINA'S GREATEST CURSE.

JEALOUS of the bordering stranger
China built her guardian wall;
Fearful, too, of distant danger
Closed her gates to one and all;
But at length the sly invader,
Knocking with an ominous din,
In the guise of honest trader
Claimed the right to enter in.

China answered "No admission!"
Britain spoke with cannon roar;
Scorned to stand upon condition,
Hurled her bolts and forced the door.
Entered with the drug Satanic
Charged with foul and deadly fumes!
Tarnished lies the shield Britannic
Stonelike now on countless tombs.

Manhood's prime falls opium-smitten,
Dried and shrivelled in the smoke;
Souls are snared and serpent-bitten,
Blighted as by lightning stroke.
Widowed hearts by torture broken,
Robbed and desolate and lone,
Charge us with their woes unspoken
Obide us in their stifled groan.

While no hope of Heaven's bright morrow
Hallows yonder tear-drenched sod;
While yon wail of helpless sorrow
Struggles to the ear of God;
While an unoffending nation
By our own is "drawn to death,"
Shall we quench our indignation?
Must we meekly hold our breath?

What though wrong should fill our coffers
While it fills our cup of sin?
Where the cause of justice suffers
Boots it that the strong should win?
When the Judge of all creation,
Rising, shall avenge the right,
Who shall proffer vindication
For abuse of England's might?

By a Briton's love of freedom,
By his scorn of alien thrall;
By the impulses which lead him
To the help of those who fall:
By our Christian name and prestige,
By the love of God, we say
Let the death-drug's every vestige
From our realms be swept away.
—*W. Maxwell, in the Christian.*

FOR THY BROTHER'S GOOD.

WE gave one reason last fortnight why a Christian should abstain from the use of alcohol and tobacco, namely, for his own personal good, physically, temporally, mentally, and morally. We wish to present another reason. The reason already considered is purely a selfish one. It appeals solely to self and selfish interests. Our second reason for abstinence is a more forcible one, because it is unselfish. It is—

A Christian ought to abstain from alcohol and tobacco for his brother's sake.

1. Every man has his influence. Every man is moulded more or less by influences. The little girl sees in her loved mother her ideal. The mother may teach the little one by wholesome precept, but her example is much more. The father may instruct by words his little boy, but his example cries more loudly than words. Christians may profess before their neighbours that they

are Christians, but example goes much farther. An instance of human influence is seen in the fashions of the day. How many there are that follow the few who lead! How many are led to do what their own judgment condemns! In this way thousands are led to smoke. They smoke because their neighbour does. It does not hurt him, it will not hurt them. Thus they reason; the habit is formed; and the individual character is ruined. It is the same in the matter of liquor drinking. Men dislike to refuse a social glass, offered with such apparent kindness and heartiness. They drink, and stumble, and fall.

2. It is a Christian's duty to give no offence, or in other words, to put no stumbling-block in another's way. Paul expresses this thus: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21. Christ says: "Whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk into the depth of the sea." Matt. 18:6, Revised Version.

These are principles for Christians to follow; and yet how many there are who profess Christ's name who regard them not. How many ministers, elders, deacons, and other more or less prominent Christians, use tobacco with seemingly no thought of its influence on others. The mother says, "My son, I wish you would not drink wine and smoke cigars." And the reply comes back: "Why, mother, Elder A drinks wine; for I have seen him drink. And Deacon B smokes, and Deacon C chews. And old Auntie B takes snuff. If it is not wrong for them, it is not for me." A hard argument for the mother to meet. She must say that these church officers are wrong, or admit the point made by the boy. Oh, how many times the boy's argument is admitted! He becomes a young smoker, seeks boon companions, goes down and down, and fills a drunkard's grave. What was the trouble? Where was the fault? In defective home teaching, doubtless, to some extent, but not all. The elder's glass of wine had its strong influence on the impressible, social boy. The deacon's cigar justified the boy's cigar, and stultified his conscience. The father's pipe ruined the son. The mother's lax notions have proved the open door to intemperance.

The weak brother in the church is affected in the same way. We once knew a reformed drunkard's appetite to return with almost uncontrollable fury on taking a glass of sweet (?) cider, offered by a most excellent man, a minister. But grace prevented what might have been a final fall. Many things are lawful to Christians, but not expedient. Millions fall through the expediences of others. Fellow-Christian, what is your influence? Who is taking the

downward step on your account? If you cannot quit for your own sake, do it for the sake of your weak brother, who is striving for the better part. Take out the stumblingblocks in the way. You will profit as well as he.

M. C. W.

WHAT I LOST BY SIGNING.

I HAVE been thinking about the losses I have met with since I signed the total abstinence pledge. There isn't a man who has lost more by stopping drink than I have. Wait a bit, and I will tell you what I mean. There was a job of work to be done in the shop and the boss called for me. "Give it to Spencer," said he: "he's the best man in the shop."

Well, I told my wife, and she said: "Why, John! he used to call you the worst. You've lost your bad name, haven't you?"

"That's a fact, wife," said I. "And it isn't all I've lost in the last sixteen months. I had poverty and wretchedness, and I've lost them. I had an old ragged coat, and a shocking bad hat, and some waterproof boots that let the wet out at the toes as fast as they took it in at the heels. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs that gave me an awkward tumble now and then. I've lost those. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart, and, worse than all the rest, a guilty conscience. Thank God, I've lost them all!"

Then I told my wife what she had lost:

"And you had trouble and sorrow, and a poor, wretched home, and plenty of heart-aches, for you had a miserable drunkard for a husband. Mary, thank the Lord for all that you and I have lost since I signed the pledge."—*The Agitator*.

FROM TWELVE TO TWENTY-ONE.

THERE is no period of life more important, from an hygienic point of view, than the age between twelve and twenty-one, for as Dr. Hector George points out, it is between these years that the skeleton and brain take their definite form. It is then that an abundance of general exercise will facilitate development; it is during this period that deformities are so easily contracted; stooping, for instance, from leaning over work, or writing at a too low desk, crooked shoulders or hips from carrying weights always on one side, or from allowing pupils to sit crookedly at their work. But now, happily, there is open to everybody that splendid antidote to deformity—gymnastics. It is the same thing with the brain, everything in a man's life depends on the impressions he receives in his youth; his surroundings must be refined and clever if it is wished that his mind may also become so. In the words of Dr. George, what is wanted is "An upright mind in an upright body."—*Hospital*.

OUTRAGED NATURE.

I WILL tell you what is ten times, and ten thousand times more terrible than war—Outraged Nature. She kills, and kills, and is never tired of killing, till she has taught man the terrible lesson he is so slow to learn, that nature is only conquered by obeying her.

Man has his courtesies of war; he spares the woman and the child. But nature is fierce when she is offended, as she is bounteous and kind when she is obeyed. She spares neither woman nor child. She has no pity; for some awful but most good reason, she is not allowed to have any pity. Silently she strikes the sleeping child with as little remorse as she would strike the strong man—with the musket or the pickaxe in his hand. Ah! would to God that some man had the pictorial eloquence to put before the mothers of England the mass of preventable agony of body and mind which exists in England year after year.—*Kingsley*.

CONSUMPTION OF ETHER IN IRELAND.

THE Government propose to appoint a Select Committee to inquire into the adulteration of British and foreign spirits, and to report as to how far it would be possible to apply the Merchandise Marks Act and the Sale of Food and Drugs Act to the concoctions that pass for spirits. Mr. T. W. Russell proposes to add a rider to the Government motion, that it be an instruction to the Committee to inquire into the sale and consumption of ether as an intoxicant in certain parts of Ireland. The consumption of this drug has—says the London Correspondent of the *Manchester Examiner*—reached alarming proportions in the counties of Derry and Tyrone. On market days the streets of some of the towns and villages smell of ether, and as it is more destructive than ordinary alcohol, the Chancellor of the Exchequer has expressed his willingness to accept the rider.

SEE the results of this traffic in its true colours, placed so full and fair before you that the very youngest cannot err in their decision. A liquor-seller had a tavern undergoing repairs. One day a boy came running to his mother, crying out, "Mother, Mother!" "What is it my boy?" "Mr. Poole's tavern is finished, mother." "How do you know, my dear?" inquired the mother. "Why, I saw a man come out drunk!" That is the legitimate fruit of the dram shop.—*Gough*.

PRINCE BISMARCK, it is said, has given up cigar smoking altogether. "An inveterate smoker such as I used to be," he recently remarked, "probably gets through a hundred thousand cigars in his life, if he reaches a fair average age. But he would live longer, and feel better all his time, if he should do without them." Then why not do without them?

THE GOVERNMENT INQUIRY ON TUBERCULOSIS.

WE cannot hear that any satisfactory progress has been made in starting the investigation which Mr. Chaplin promised some time ago should be undertaken into the very grave question of the prevalence of tuberculosis in cattle and milch cows used for human food. The frequency with which tuberculous cattle have been seized in market, the certainty that a much larger amount is sold and enters into our daily food, the grave consequences which are believed to follow the drinking of uncooked milk from tuberculous milch cows invest this promise of the Minister of Agriculture with serious importance. We believe that some conference took place between Mr. Chaplin and the President of the Local Government Board as to the carrying out of the order and methods of inquiry, but the matter seems thus far to have stopped there. It is very desirable that it should not be indefinitely hung up.—*British Medical Journal*.

"LAND DELUGED WITH RUM AND GIN."

A REMARKABLE document has reached the Native Races and Liquor Traffic Committee, of which the Duke of Westminster is president, from the Abbeokuta Young Men's Christian Association. They depict in vivid colours the evils done by European fire-water. "The whole land," they say, "is almost deluged with rum and gin; our people are actually dying; they drink too freely and indiscriminately; there is no more order; anarchy rules supreme; kings and rulers abuse their offices; subjects are disloyal; parents and children no more recognize their relative duties to each other; and what mostly to be deplored is, infants are nursed with this poisonous drink."

At the recent Conference of the American Methodist Episcopal Church it was decided that the degree of offence committed by a member who encourages the liquor traffic by renting property for saloons, or signing petitions for licenses, should be changed from "imprudence," as heretofore, to "immorality."

OF the fifty thousand drunkards who die every year in the United States, a large proportion—a Mrs. Emma P. Ewing declares—have the appetite for intoxicants aggravated, if not implanted, by the food which constitutes their daily diet.

BLACK ink-spots may be removed from white goods by dipping the soiled part in melted tallow, letting the cloth lie for awhile, and then washing in the ordinary way.

A FAMILY in Clapton suffered from poisoning after eating winkles, the father dying.

DR. RICHARDSON says alcohol causes a mortality greater than consumption.

THE PRESENT TRUTH.

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

LONDON, AUGUST 14, 1890.

OBEDIENCE.

No sacrifice that man can make, nor works of supererogation he may try to do, can ever take the place of humble and cheerful obedience to the Divine commands. Man was endowed by his Creator with a moral nature, with a conscience which was ready to commend the right and condemn the wrong, and possessing reasoning faculties and a mind capable of appreciating in some measure the love of God he was thus placed under the highest obligations to love, honour, and obey Him, whose creature he was. In turning from the path of moral rectitude, man not only lost his life through his disobedience, but he also lost his power to obey God. This fact would be sad in the extreme were it not that the second Adam, our Lord Jesus Christ, who redeemed man from death by the merits of His own death, also secured to man the strength which he lost through the fall; yea more, for He strengthens "him with all might according to His glorious power" (Col. 1:11). Fallen man cannot hope to do what unfallen Adam failed to accomplish. The stream cannot rise higher than the fountain. If Adam, fresh from the hand of his Creator, upright and free from the taint of sin, so miserably failed, well may his posterity despair of doing God's will only as they become connected with Him who has promised to strengthen such "with all might."

Ample provision has, therefore, been made, whereby poor fallen man can render obedience to the requirements of God. He who earnestly desires to do the will of God, and is the most conscious of his own weakness and helplessness, is the successful man in the battle for eternal life. The realization of his inability to live a life of obedience without Divine aid, drives him to the source of his strength, and as by faith he lays hold upon the everlasting Arm, with the apostle he can say, "I can do all things through Christ which strengtheneth me," and he realizes that his own strength "is made perfect in weakness."

Genuine faith results in obedience, and through obedience thus rendered the work of purification goes on in the life day by day. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Thus obedience acts its part in the purification of the life. This is not to ignore the value of the shed blood, but rather to magnify its

merits. The life of Christ is the grandest illustration of perfect obedience that this world has ever seen. He kept His Father's commandments (John 15:10). He came to do His Father's will, and was obedient unto death, even the death of the cross. His followers are commanded to walk even as He walked (1 John 2:6). "He that saith he abideth in Him, ought himself also so to walk, even as He walked;" and it is only by walking with Him that we can walk as He did.

We must possess an obedient spirit to be acceptable to God. Our prayers and our sacrifices will not take the place of such a spirit; for the Lord hath not "as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. The prophet then gives us a view of how God looks upon a disobedient spirit: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Through disobedience man lost access to the tree of life (Gen. 3:22-24), and to those who obey God, that privilege will again be granted (Rev. 22:14). We have seen that we can render obedience only through our Lord Jesus Christ. Taking a view of the results of obedience thus rendered, we see that it involves,—

1. Our union with Christ. "He that keepeth His commandments dwelleth in Him and He in him" (1 John 3:24). The Saviour dwells not in that heart which is filled with the spirit of unbelief and disobedience, but His delight is to look to that man, "even to him that is poor and of a contrite spirit, and trembleth" at God's word. (Isa. 66:2.)

2. The prayer of faith offered up from an obedient heart, will be heard in heaven; for "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (1 John 3:22.)

3. It is an evidence of our knowledge of God. "Hereby we do know that we know Him, if we keep His commandments;" but he who professes that he knows God and denies Him by his works, is described as "being abominable and disobedient, and unto every good work reprobate." Titus 1:16.

4. It has to do directly with our salvation, for Christ is the "author of eternal salvation unto all them that obey Him" (Heb. 5:9). It is the willing and obedient that shall eat the good of the land, while those who refuse and rebel shall be devoured with the sword; for the mouth of the Lord hath spoken it (Isa. 1:19, 20).

Finally, the Lord promises to give to those who obey Him His Holy Spirit as an indwelling presence (Acts 5:32). The answer of our Saviour to the young man

when he asked what he should do to have eternal life, is just as forcible and true to-day as it was when, eighteen centuries ago, He declared, "If thou wilt enter into life, keep the commandments." The men of the mightiest faith, were men who had learned to obey the commands of God. They walked by faith, but their faith led them to do what God required. What they did through Christ strengthening them, we can do in the same manner, but our ears must be quick to hear the Divine voice, and our hearts as quick to obey. The grandest possibilities are before us if we will but lay hold of the Almighty Arm of our Strength, and cheerfully, willingly, trustingly, do His will, and walk in His counsel. We shall thus realize of His salvation here, and finally shall dwell in His presence for ever in the kingdom of God. D. A. R.

THE SPIRIT AS A GUIDE.

WHEN Christ told His disciples that He was about to go away, and that they could not follow Him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from His teachings. They knew of no one who could fill His place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said: "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from Him was a sad one.

To comfort them, Christ gave them the assurance that He would come again, and receive them unto himself, and that by this means they could again be with Him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they get along without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in His name should be done for them; and He added, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in His name, and was to take His place until His return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to His personal, visible coming, when He will receive His people to Himself, but to the Spirit that should come in His name. The Spirit was to be their guide, to prepare them for His coming at the last day.

The offices of the Spirit are many; but

there is a special one pointed out in this discourse of our Lord. Said He: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. The Mormons claim that the canon of inspiration is not yet full, but that new and additional truths have been revealed to them. Others, who would not for a moment admit this position, make a claim that is in reality the same. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey, is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing His Spirit to speak in contradiction of His revealed Word. The fact that God cannot lie should convince anyone that His Spirit and His Word must always be in harmony.

Christ prayed for His disciples, "Sanctify them through Thy truth; Thy Word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." From these passages we learn that when Christ said, "When He, the Spirit of truth, is come, He will guide you into all truth," He meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when He said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written Word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13—

17 he describes the Christian's armour. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the Word of God.*" Christ said that when the Comforter, the Holy Spirit, should come, He would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's Word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the Word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the Word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the Word of God.

E. J. W.

SUNDAY AND SABBATH.

A WRITER in a recent number of the London *Echo* thus summarizes the historical testimony as to the Sabbatical observance of Sunday:—

"Neander says: 'The festival of Sunday, like all other festivals, was always only a human ordinance.' Of these festivals, Dr. Heylin, an old writer, says some chose Sunday, 'because our Saviour rose that day from among the dead, so chose they Friday for another, by reason of the Saviour's Passion; and Wednesday on the which He had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the Eastern Churches.' The reason for giving Sunday the first place in later times, when professors of Christianity found themselves surrounded by the Pagan observers of the day of the Sun, is thus stated by Morer ('Dialogues on the Lord's Day'):—'Sunday being the day on which the Gentiles solemnly adored that planet . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles.' Many, however, clung to the seventh day of the commandment, and as Bishop Jeremy Taylor says, 'for almost 300 years together kept that day.'—('Doctor Dubitantium.') But the Council of Laodicea, A.D. 364, anathematized all who did so. The Augsburg Confession says Sunday observance is 'founded not

on any command of God.' Calvin denounced as 'false prophets' those who tried to enforce Sunday by the fourth commandment.—('Institutes' bk. ii.) He indulged in the recreation of bowls on Sunday (Dr. Hessey's Bampton Lectures), and he had Servetus arrested and brought into court on Sunday. Principal Donaldson said not long ago in the *Contemporary Review*, 'There is no command in the New Testament to keep the Sunday.' The change was by gradual process, and the history of the Roman apostasy is the history of the Sabbatical observance of Sunday. In John Milton's 'Treatise on Christian Doctrine' we read: 'For if we under the Gospel are to regulate the time of our public worship by the prescriptions of the Decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first. I perceive, also, that several of the best divines, as Bucer, Calvin, Peter Martyr, Musculus, Ursinus, Gomarus, and others, concur in the opinions above expressed.'

THE LIFE EVERLASTING.

(Concluded.)

How, THEN, are we to secure a title to the life everlasting?—Only through Christ; for He alone is the (*zoe*) life; and he that hath not the Son hath not life. The *psuche*-life we obtain through generation; the *zoe*-life through re-generation. The latter comes to us from another source, through a different channel; it is of a different nature, spiritual and divine. It is the life of God, through which alone we become partakers of the Divine nature. "For the law of the spirit of (*zoe*) life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. "The true antithesis," says French, "of *zoe*, is *thanatos*" [death].

This life we do not now in reality possess. According to a text already quoted, God hath given unto us eternal life (in purpose); but this life "is in His Son." The evidence, and representative of this life for this present time, is the Holy Spirit, which we have in our hearts. For the apostle says, "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9. If he is none of Christ's, he has not Christ; and if he have not Christ (or the Son), the other text assures us he has not (*zoe*) life. And this is the only life that takes hold upon the future. If a man has not the Spirit of Christ, he has no hold upon this life; if he has that Spirit, then he has a sure pledge of it. And if with that Spirit in his heart he even falls in death, he sleeps "in Jesus" and his "life is hid with Christ in God." Col. 3:3. And then "when Christ, who is our (*zoe*) life, shall appear," we, receiving from His hand the actual gift of the life everlasting, "shall appear with Him in glory." Verse 4.

Thus Christ becomes the second Adam,

sustaining the same relation to the multitudes endowed with eternal life that the first Adam sustains to the inhabitants of this world, possessed of their temporary, physical, mortal, life. He is the great Life-giver, the author of eternal salvation to all them that believe. But if we say that every man has eternal life in his own nature, by creation, we rob Christ of His high prerogative, and His crowning glory. And this is done by that system of theology which has been dominant in Christendom ever since the great apostasy was accomplished in the Christian church, and the Dark Ages settled down upon the world. And how tenacious still are multitudes of this view which so dishonours our Divine Redeemer! In the language of another, "How unwilling dying man is to put his entire dependence on Him who died to redeem him from death! How reluctant he is to give Him all the glory of his salvation!"

We point the reader to a more excellent way,—a way which shall in the end prevail; for finally every creature shall ascribe the praise and glory of his salvation to Him who sitteth upon the throne and unto the Lamb. Let us begin here to anticipate the true strains in that song of adoration.

U. S.

A VISIT TO AUSTRIA.

(Concluded.)

HERE in Transylvania are over a million Roumanians, and some 250,000 German colonists, but these are farther south. On our way they showed me the castle where Simeon Pechy, the great Sabbatarian writer, had once lived. Friday evening we arrived in the place, and as I was so fortunate as to have a recommendation from a former doctor here, and not knowing whether any in the little village could speak German, I prevailed upon the present doctor to accompany me Sabbath morning to the village. He consented to do this, for he understood the German well, as he had studied in Vienna. I told him what brought me here, and gave him some of our publications. After an hour's ride we came to the village, hidden in a valley, called Bozod-Ufalu, containing about 150 houses. We drove to the house where the man lived whom I wished to see, and as we entered his yard, he met us, dressed in the national suit, and his dress and everything else betokened that he was observing the Sabbath, the chief of the few who are left of the thousands, after three hundred years of persecutions. When the doctor told him who I was and what errand had brought me, his face kindled, and he asked me in German: "Do you observe the Sabbath?" I told him I did, when he shook my hand heartily. I found, to my great relief, that Providence had ordered matters so that, as he had served eight years in the

army and then a number of years on the police force, he knew some German. The doctor accordingly took leave to visit his former colleague from the school, the Catholic priest of the village. He told me that there were still five families who as Christians observed the Sabbath, but that three of these belonged to the Reformed Church, and he and his brother were Catholics. As strange as this may sound we must not forget that Sabbatarians were forced to join one of the tolerated religions years ago. He eagerly listened to the light as I tried to present it to him from the Bible, taking his Hungarian Bible, while I found the passages in the German. He begged that we might soon have the truth in the Hungarian language. He had enough property to support himself, but he desired so much to go where there were Sabbath-keepers, or where he could attend our meetings. He then went with me to the synagogue to show me the Sabbath-keepers who had joined the Jews. There were 138 souls, large and small, who had taken this step about twenty years ago.

This may seem strange to our people as they read of it; but to judge this aright, it is necessary to know the full history of the Sabbatarians in Austria, and the laws, and this I shall give in future articles. Enemies point to this triumphantly, but, lo! they are like the man who steals his neighbour's property, and then blames him if he starves. They suppressed the Word of God among them, put their ministers in prison, persecuted them in every way possible, sent Catholic priests with soldiers there to convert them, and when they forbade their holding meetings, enrolled them in their churches against their will, and as the light of truth faded, only the Sabbath remaining, the fallen Christians spurned and despised them, the Jews settled and laboured among them, and they fell their easy prey. There was a strange confusion in the synagogue, and the noise seemed anything but worship, and could but fill one with sadness. My prayer was that the truth might yet change matters again.

In the afternoon I visited the Jewish leader, as I had been told that he received a letter a year ago from some American Sabbath-keepers. It came from Alfred Center, and contained chiefly questions about their observance of the Sabbath, their mode of baptism, etc. It was given to the Jewish rabbi, and I doubt whether it ever was answered. Of the two letters I had written, I could find no trace. In the afternoon several of the young Jews who could speak German, came to the house where I stopped, and I had a Bible reading with them; I also left them some of our German literature.

Toward evening I concluded to walk back to the little town, as I was anxious

to return to Hamburg. But just as I started, a messenger came from the Catholic priest with an invitation for me to call on him. When I arrived, the doctor was still there, and he, the priest, and the school-teacher were drinking together. The priest knew scarcely any German, but he asked why I had gone to one of his members instead of coming to him for information. I told him that as he knew no German, he could not have helped me, and I also had the address of the other man. As the doctor stepped out for a little while, he tried finally to tell me in Latin that according to the laws of Transylvania, proselyting was not allowed, and that he was the priest and shepherd of this flock. As a storm had come up, I was forced to remain, but I urged the doctor to secure a team to return. But the horses did not come, and, fearing trouble, I departed suddenly, taking the risk of finding my way through the mud and darkness rather than stop.

It was no easy task, as the creeks had swollen, and I had to go clear around through fields. But I arrived safely at the inn, feeling grateful to God for His preserving care. Monday morning found me again in Buda-Pesth where I called upon the Jewish rabbi who had written the history of these Sabbatarians. The gentleman told me that he was working at present on the German manuscript, and hoped to have it published soon; and he promised me the very first copy in exchange for the "Sabbath History;" he also expressed his readiness to give me any information I wished. He has also a number of their works in his possession.

In this work I found a number of references which gave me a new channel of research concerning the history of the Sabbath; namely, Jewish works. Thus when I arrived in Vienna, I went to the imperial library the next morning, and found several of these in the German language, the most valuable of which was the history of the Russian Sabbath-keepers from before the Reformation until the present time. This history rested entirely on Russian authorities, and was something I had desired long ago. And here again I found a record of persecutions which seems almost incredible. I felt grateful for all this material, and hope soon to write a series of articles, giving a description of all the persecutions of the Sabbatarians, and their history, since the time of Constantine. The history of the Sabbatarians is indeed written with blood; the blazing fires of the stake light us through the darkest periods of history, and the bulls of the popes and the decrees of emperors give us a faithful record of their devotion to the truth of God. Just as I went to the library, I saw the Emperor of Austria coming in his carriage. He is quite an elderly gentleman.

From here I went to Bohemia, arriving in Prague when they had their great national holiday—St. John's day. It was hard to find a lodging; every place was crowded, and the next morning the streets were literally packed. The main bridge across the river Moldau, which is ornamented with some thirty statues of saints, was one of the chief objects of devotion for the Catholics. In the cathedral on the hill the crowds were so great that soldiers had to keep order, and it was almost impossible to see the prison of some certain saint. At eleven the archbishop appeared in a fine carriage gilded and drawn by six fine horses, preceded by couriers, like a prince. How different was the scene of this shepherd from the scenes we read of the true Shepherd of old! I could see hardly any traces of Huss, only one street being named after him. I went to the museum, where I saw a Latin manuscript written by him. There was also the large sword of Gustav Adolph. At present there is quite a contention, as some citizens wish to have a monument erected for Huss, while the archbishop and the Catholic clergy are trying to hinder it in every way possible.

From here I went to a town near by, where there was a preacher who was convinced of the Sabbath, and had visited our brethren in Basel, but had not taken as yet a public stand for the truth. He says that he keeps the Sabbath with his family. I stopped over Sabbath with him. A friend of his in Southern Bohemia also keeps the Sabbath. I hope the day is not far distant when we can have some of our works in the Bohemian language, and some preachers labouring in that tongue. This minister has considerable trouble with the authorities, and has to appear often before court because he is trying to preach to the people the true way of repentance and faith. Sunday morning I left early, and passed through the beautiful Elbe valley, which in some parts resembles the Rhine valley, to Dresden, in the kingdom of Saxony. Here is a kingdom with over 3,000,000 Protestants, and nothing has been done here as yet, to spread the truth. Touching in Leipsic, I came Monday afternoon to Magdeburg, where Brn. Schlegel and Hurschmann were canvassing. Magdeburg is a city of over 1,000,000 inhabitants, but they found it very hard to gain access to the people. Bro. Hurschmann finally obtained a number of recommendations, and thus sold quite a number of books. Some became very much interested, but thus far no promising field has been found in this part of Germany. It is surprising what a difference there seems to be between the different cities of Germany, and it will take patience and means to learn just where the best fields are.

In the evening I arrived in Hamburg

again, after an absence of over three weeks, thankful for the information gathered, and praying that this journey might be a means to some extent, of opening the work in the Austrian Empire. But for this our German literature will not suffice; we need publications in the Hungarian, Polish, Roumanian, and Slavonian languages. While in Berlin, I found a place where they not only do reliable work, but do it quite reasonably; and from what I know now of the needs and wants of the country, I hope that we may soon have some publications to open up the work among these various nations. And as God had in this empire, centuries ago, witnesses for the Sabbath, where they had neither the light, nor the chances for literature, nor the freedom that exists at present, we may surely hope that the day is not far in the future, if we labour earnestly and with faith, when we shall have churches in this empire also. May our prayer be that God will send labourers, and may we do our share that labourers can be educated and sustained in these fields.

L. R. C.

GOOD MOTIVES.

It is a very pertinent question which the Psalmist raises, "Who can understand his errors?" and a very appropriate sequel is formed by the prayer, "Cleanse Thou me from secret faults." It requires the closest scrutiny of our lives to reveal to us any defects. We are so apt to judge of our actions by our motives and intentions, or by what we imagine our motives to be. But we are not capable of discerning our motives. "The heart [or motives] is deceitful above all things, and desperately wicked. Who can know it?" God only knows what is really in our hearts. Of the real condition of the heart, we and others have no better index than the outward actions. Let us not, then, excuse ourselves in wrong doing under the cover of having "good motives." God's law, as interpreted by Christ, is the great rule of action, and our only motive should be to keep that law in thought and action.

This law, magnified and impressed on the heart, is the best detector of wrong doing. Any other standard which we may erect is sure to be faulty, and will lead us into serious faults, which we very likely cannot understand. Secret faults lurk in the heart under the cover of a false conscience or a sinful heart.

But however insensible men may be to their own faults, it is not so in regard to the faults of others. Every one of us will estimate his moral perceptive power by his ability to point out the failings of others. A better test would be obtained if we first plucked "out the beam out" of our own eyes.

G. C. T.

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.

INSTRUCTIVE QUESTIONS AND ANSWERS.

THE tendency to recognize officially some of the claims of Romanism, led to questions and discussions in the House of Commons last week which show that neither one of the great political parties is able to resist the temptation to strengthen its hands by sacrificing the principles which should guide a temporal power in its dealings with any spiritual power. This has, indeed, often been shown in the past, but the point is emphasized strongly just now.

A leader in the *Daily Chronicle* considers the questions raised in the House dispassionately, and with freedom from party bias. Speaking of Cardinal Manning's "precedence" the *Chronicle* says:—

Still it is impossible to let our personal regard for Cardinal Manning induce us to submit to claims which from past experience we know the Papal Court will soon push still further on behalf of less worthy persons, not only here, but in Ireland. It seems clear that no Government is collectively responsible for giving Cardinal Manning precedence after the Prince of Wales. The thing was done by the Home Office, and it is traceable to a good-natured request of the Heir-Apparent. That is why the Cardinal's name was put after the name of the Prince and before that of the Lord Mayor in the Commission on the Housing of the Poor, and why his eminence has been given precedence even over the Lord Mayor in the City of London. . . . It is simply ridiculous to recognize officially a title conferred on an Englishman by a foreign priest who happens to be Sovereign Bishop of Rome when we refuse to recognize titles and decorations conferred on Englishmen by foreign Princes who are not priests of the Romish cloth. It is illegal, indeed, to give precedence such as is now accorded to Cardinal Manning by the Government, not only over the Archbishop of Canterbury, but over everybody after the Prince of Wales.

The other point discussed in the House on lines of crimination and recrimination was the mission of Sir Lintorn Simmons to Rome. The *Chronicle* says:—

There is much that is despicable in the action of party men on both sides in this business. The Opposition taunt the Government with sending an envoy to the Vatican. Then Mr. T. W. Russell calls for the production of Mr. Gladstone's instructions to Mr. Errington. The other side immediately retort by demanding the production of Lord Salisbury's instructions to the Duke of Norfolk. Do Englishmen care two straws about this aspect of the case?

The article condemns the mission, but on its results rather than on the principles involved. No objection is taken to sending an envoy to the Pope, provided the Pope sends a nuncio to the Court of St. James. "But it is beneath the dignity of a great Power like England to send an envoy to a foreign Court that will not deign to send an envoy here." This is taking a very narrow view of the matter. Protestants will regard the fact of such

relations with the Vatican as much more deplorable than any consequences which might follow the mission under consideration. A permanent relation would only result in more frequent surrenders, for the price for Rome's favours would have to be paid. Of the results of this mission, the *Chronicle* says:—

Lord Salisbury clearly went out of his way to write a humiliating dispatch to the Vatican stating that England recognized her obligations to enforce the canon law in Malta, which is an English colony. We defy Lord Salisbury to quote a line from any authoritative official document connected with our taking over Malta which puts us under any such obligation. There is not, even in the most bigoted Catholic country in the world, any Minister that would to-day dare to declare that he recognized any obligation to enforce the canon law over the civil law. If we recognize this obligation in Malta, how can we evade it in Ireland and Quebec? . . . The recognition of the authority of the Pope to legislate for Malta, and of his consent being necessary before legislation in conflict with canon law be initiated by the British Government, is moreover bitterly opposed by the elected members of the Maltese Legislative Council.

The whole matter is a significant and painful sign of the times. W. A. S.

ROMAN CATHOLIC CEREMONIES OF HEATHEN ORIGIN.

AS ENTERPRISING travellers are visiting and exploring every country on earth, discovering new sources of information, and unearthing long-buried monuments which testify in no uncertain tones of the history, customs, and religions of the past, it appears more and more clearly that all the leading features of the Roman Catholic ritual, are copied pure and simple from the forms of ancient heathen worship. Roman Catholicism is simply paganism re-christened and called Christian.

In a new universal history, we find this testimony concerning the resemblance existing between Roman Catholicism and Buddhism:—

The first Roman Catholic missionaries who met the Buddhist priests, were struck with wonder at the many resemblances between the customs of Buddhism and those of Roman Catholicism, and thought that Satan had been mocking their sacred rites. Father Bury, a Portuguese missionary, on beholding Chinese bonzes tonsured, using rosaries, praying in an unknown language, and kneeling before images, exclaimed in astonishment: "There is not a piece of dress, nor a sacerdotal function, not a ceremony of the court of Rome, which the devil has not copied in this country."

Poor dupe. When he beheld these things in a pagan religion, which he ought to have known antedated by many centuries that of Rome, he should have exclaimed: "There is not a piece of dress, not a sacerdotal function, not a ceremony, invented by the Devil and perpetuated for ages in the heathen world, which he has not also foisted into the religion of Rome, and made us believe they were Christian." And then he should have renounced the whole mass of the heathenish rubbish. U. S.

THE JEWS IN RUSSIA.

In the face of the increasing intolerance of all dissent from the Orthodox Greek Church, the world will hardly believe in the sincerity of Russia's professed sympathy with the persecuted Armenians in Asia. Extraordinary measures of repression have lately been directed against the Jews. It is ordained that in future Jews shall reside only in the larger towns, and it is estimated that the total number of persons who will be expelled from their homes by the new law will not be far from one million. A large proportion of the Jews in Russia have become agriculturalists, artisans, and professional men. These will be ruined, and those who survive the persecution must become traders in the towns. The universities and the professions are also closed against them. All this is done in the name of religion! A correspondent of the *Times* says:—

The Czar has declared a religious war against all who fail to conform to the Orthodox Russian Church. The Lutherans have not escaped his vengeance, and have lately suffered for their contumacy. But the vials of the Imperial wrath have chiefly been poured out upon the Jews, always the scapegoats of religious fanatics. It appears, from the new edicts, to be the object of the Czar's Government to drive all the Jews from the rural districts into the overcrowded towns, there to be decimated either by the diseases resulting from congestion or by the starvation consequent on loss of livelihood. The village homes are broken up, the artisans and agriculturalists of the provinces are driven into towns where there is neither roof to shelter them nor work for their willing hands. Such a persecution involves a refinement of cruelty for which history affords no parallel. It means massacre, not by sword or dagger as of old, but by a slow, automatic process of lingering death. The smaller incidents of the persecution—the deprivation of educational advantages, the closing of the Universities to the Jews, their exclusion from the professions—all these shrink into insignificance compared with the vast and widespread scheme of expulsion from hearth and home, which means death to countless thousands. Thousands of the hapless victims of Russian oppression will doubtless, as in 1883, break through the cordon on the Galician and German frontiers and find an asylum in free England, to the injury of our overstocked labour market. The like irruption of fugitives unwelcome indeed, yet on grounds of common humanity impossible to resist, will take place, as in 1883, in Austria, France, Switzerland, Holland, and Turkey.

"ROME NEVER CHANGES."

DR. LEROY M. VERNON, says an American paper, is responsible for the following concerning the present status of Romanism, which, if true, verifies the oft-repeated statement that "Rome never changes:"—

My sojourn of eighteen years in Italy has convinced me of these facts. *The Roman Inquisition is in full organization to-day.* We do not hear the sullen creak of the wheel of torment, and we forget it. The Inquisition is still organized in Rome, with definite and particular records of all living opponents. It only waits a return of power. Then they will endungeon and gibbet and burn, as they used to. The influence of the Jesuits is again as strong as ever in the Romish Church. Repeatedly the authorities of the Church have re-

pudiated and suppressed them, but in 1886 Leo XIII. reconfirmed all their privileges. But united Italy gives us a lesson as to the method of dealing with them. She has publicly recognized them as foes, and suppressed them, and the Jesuit college at Rome has been turned into a public school and a free library. I commend these facts to the United States.

Progress of the Cause.

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

ONLY.

ONLY a word for the Master,
Lovingly, quietly said;
Only a word,
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep;
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught"
(So the proud world thought),
But yet souls to Christ are won.

—Selected.

NORWAY.

JUNE 11-16 it was my privilege to attend the camp-meeting at Moss, Norway. This city has a population of 7,000, and is situated on Christiana Bay, about twenty-five English miles below Christiana. The camp was located on a hill-side in the edge of a pine grove above the city, affording a view of the bay below and the landscape beyond. Fifteen family tents and one large pavilion composed the cotton village.

About 200 of our people were in attendance, mostly from Norway, a few having come from Denmark and Sweden. There not being room in the tents for all, some lodged in houses near by. Among labourers present may be mentioned J. F. Hansen and M. M. Olsen from Copenhagen, J. M. Erickson from Stockholm, and L. Johnson, E. G. Olsen, N. Clausen, and K. Brorsen from Norway. It seemed good to meet so many old friends and co-labourers after a few years' separation. It was a foretaste of the joyous meeting that will take place when the Saviour comes to gather home to glory all the scattered children of God.

From the first there was a general effort made by all to seek the Lord. Many prayers were offered for a special blessing, and we were not disappointed. On Sabbath the Lord came especially near. All hearts were deeply moved, and we received a much greater blessing than we had faith to expect. While children and unconverted came forward to signify their determination to serve the Lord, there was a general move to draw nearer to Him. It seemed as though we were at the open gates of heaven, and all felt that they must press in while opportunity lasted. The Lord was better to us than we deserved, and signified what great blessings He has in store for those that humble themselves and seek Him with all the heart.

Just before the morning service, we received the news of Bro. Klein's imprisonment in Russia for the truth's sake. A solemn feeling came over all, and we felt that we should unite in an earnest petition to the Lord in his behalf. During this season the Lord came very near, and we feel sure that if it is for His glory, the Lord will deliver His servant.

The attendance from the city was good, usually more coming than could find place in the tent. The weather was good throughout, especially on Sunday. A large crowd was in

attendance, and the Lord gave His servants freedom in preaching. The order was remarkable; no policeman was necessary. The citizens were as respectful as in a church, and listened with deep interest to the word, and we know by the tears which flowed that a deep impression was made on many hearts.

The annual sessions of the various organizations passed off harmoniously, with profitable instructions. L. Johnson was again elected president of the Conference, tract society, and the Sabbath-school association. An excellent degree of good-will and confidence seemed to prevail. Monday, the last day of the meeting, was devoted to the publishing association. Reports showed encouraging prosperity during the past year. Our printing-house in Christiana has a good reputation in the city, and for some time has been favoured with all the work from the outside that it could do. Good work and prompt execution are the chief factors of this prosperity.

During the afternoon, eight were baptized in the bay, a large number of citizens witnessing the ordinance. Monday evening the last sermon was preached, after which a praise service was held to conclude the meetings. The tent could not hold all in attendance, and although an opportunity was given to depart at the close of the sermon, nearly all from the city remained, so that a number of our brethren on the outside found it almost impossible to make their way into the tent to take part in the praise service. This was an hour of interest and joy, and was a fitting conclusion to such a good series of meetings. Many pointed, cheering testimonies followed in quick succession, and when the time to close arrived, the interest was at its height.

It seemed not a little strange to see a meeting continue till nearly 11 P.M. without lamps. At this season of the year, one here can see to read without artificial light the whole night, except about one and one-half hours. A good feature of this meeting was that nearly all came at the beginning and remained till the close. Two meetings daily with the youth by themselves, and the children alone, contributed much to the spiritual interests and results. Some came from Northern Norway, from the region of the midnight sun, a distance requiring ten days to make the journey by steamer. It was only with great sacrifice that they came, but they felt richly blessed for their effort. The truth has the same effect everywhere in uniting hearts from all nations into one spirit.

This gathering was a source of much blessing and encouragement, and will prove a great help to the cause in Norway, if all return and labour in the spirit received during its many precious seasons. H. P. HOLSER.

DENMARK.

THE annual camp-meeting for the Denmark Conference was held near Aalborg, a town of about 20,000 inhabitants, located upon Lime Bay. Eleven family tents were pitched on the grounds, besides the preaching pavilion. About 100 brethren and sisters were in attendance (some securing apartments in the town during the meeting). The weather preceding the meeting was unpropitious, but a lull in the storm of wind and rain enabled the brethren to make the necessary preparations to begin the meeting at the appointed time.

"The first day of the meeting the wind began to blow again," Brother L. Johnson writes, "and it increased in strength till Friday afternoon, when it became almost impossible to continue our meetings. We then decided to take the matter to the Lord in prayer, and to this end all the ministers were invited to come on the platform, and the people gathered as near as they could. This was a holy and solemn time. Many bore testimonies to the effect that they had never before felt the presence of the Spirit of God in such a degree. All were moved to tears, and some began to confess their sins, and said that they saw them as they never had before. The Lord also gave

grace to claim His promises, so that many praised Him for the forgiveness of their sins. We also felt assured that God would preserve us and our tent, which He did. This prayer and praise meeting lasted over two hours. We found afterward that the strong wind wafted the sound of our song of praise down to the city below, and that it had made a deep impression on many there. We felt that we had several reasons to praise the Lord for the storm. The writer felt to exclaim with the Psalmist: 'In the multitude of my thoughts within me Thy comforts delight my soul.'

The blessing of God and the presence of His Spirit were felt throughout the meeting. Sunday morning thirteen candidates were baptized in the waters of the bay. Four services were held during the day in the tent, often filled to the utmost by interested listeners. The annual report showed an encouraging prosperity in the numerical and financial standing of the cause in Denmark. One new church of fourteen members was received into the Conference. The brethren returned to their homes with renewed courage in God.

LETTER FROM EGYPT.

CORRESPONDENCE was (says the *Home Missionary*) commenced last year with six students who were attending the Khedivial School at Cairo, Egypt, and quite an interest awakened in the minds of two or three to read our publications. In this way, one was led to the study of the Bible, instead of the Koran, and took great delight in committing certain portions to memory. "Bible Readings for the Home Circle" was then sent him, and the following extracts from his last letter, shows how much it has been appreciated:—

"I cannot express my thanks to you in words, how happy I am, now, that I have found what I have wished for, because at first I was astray, like the lost sheep, but I knew the light from the dark by reading your highly-prized book, which pleases me so much. I pray God that He may prolong your lives and bless you in your efforts. Your remembrances are very, very dear to me, and I should ever like to have a helping hand from you. Now, I always spend all my spare time reading 'the Bible Readings,' which is truly a splendid work."

CAMP-MEETINGS IN AMERICA.

WISCONSIN.—The general camp-meeting of the Wisconsin Conference of Seventh-day Adventists was attended by about 500 of our brethren and sisters in the State. About ninety tents were pitched on the grounds. This attendance was small for this Conference, but other local camp-meetings will be held in the State before the summer is over. The press published interesting reports of the meetings throughout. The preaching was largely of a practical character. Ministers' meetings were held nearly every day, which resulted in great spiritual good to the labourers in the State. Daily services were held in the German and Scandinavian tents. The time spent together was of great spiritual value to our brethren, and there was a good attendance of interested citizens of the town in which the meeting was held. At the close of the meeting thirty-one were baptized.

SOUTH DAKOTA.—There were 535 persons encamped on the grounds in attendance upon the camp-meeting for this State. The different lines of work usually taken up in the meetings were carried on with vigour and earnestness, and good results were seen. The Conference reported an increase in membership the past year, having added 150 to its church list, and others have embraced the truth who have not as yet united with the church. The revival meetings were seasons of real blessing from God. Many started for the first time to be Christians. Thirty-five were baptized at the close of the meeting, and

the Lord greatly blessed the occasion. The German work during the year had progressed very encouragingly. Over 100 of this nationality had accepted our faith and hope, mostly under the labours of one minister.

NEW ENGLAND.—The camp-meeting in this Conference was held in Nashua, New Hampshire, and was preceded by a workers' meeting for the instruction and spiritual good of labourers in the cause in the Conference. Over 300 of our people were present at the meeting. On Sunday the attendance was large, from 7,000 to 8,000 people being on the grounds. The meetings awakened much interest on the part of the citizens to hear the preaching and investigate the Scriptures, and many expressed regrets that the meetings were so soon to close. The friends in New England felt that it was one of the most profitable meetings they had ever attended.

CANADA.

Two labourers began a series of meetings in Dresden, Ontario, with an attendance of 125. The meetings had continued for a week at the time of writing, with an average attendance of about 100, with 300 on Sunday evening. There has been a gratifying interest to hear and to read.

THE report of labour from Australia and Tasmania shows that the book canvassers sold during the month of April over £900 worth of books.

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.

BACKSLIDING.

1. WHAT constitutes backsliding, and how does God regard it?

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts." Jer. 2: 19.

2. What is the constant tendency on the part of professing Christians?

"And My people are bent to backsliding from Me." Hosea 11: 7.

3. What is the reason of this tendency?

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle." Jer. 8: 5, 6.

4. How does the Lord regard the backslider?

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord." Jer. 3: 20.

5. In order to have the favour of the Lord again, what must the backslider first do?

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord." Verse 13.

6. What further work must be done to meet the requirements of God?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

7. Why is it necessary for the unrighteous to forsake their thoughts?

"For My thoughts are not your thoughts,

neither are your ways My ways, saith the Lord." Verse 8. God desires that every one shall cultivate thoughts of a high order. To have those of the opposite class, shows the possessor to be greatly lacking in spirituality.

8. What is especially necessary to prevent one from backsliding?

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark 14:38; Luke 21:36.

9. What is necessary on the part of believers to show that they are not reprobates?

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

10. If one has the law of God in the heart, what will it do for him?

"The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

11. In what particular does the Lord rebuke His people for their backslidings?

"Even from the days of your fathers, ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3:7.

12. When the people asked in what thing they should return to Him, what neglect did He point out?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Verse 8.

13. What remedy did the Lord propose, to rescue the people from their backslidings, and bring them where they could again have the blessings of Heaven?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

14. Why did some of the Lord's disciples leave him?

"And He said, Therefore said I unto you, that no man can come unto me, except it were given unto him of My Father. From that time many of his disciples went back, and walked no more with Him." John 6:65, 66.

15. Is there hope in the case of the backslider?

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. . . . I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14:2-4.

16. Will there be special danger of backsliding in the last days?

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

17. In view of this danger, what is everyone's duty?

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.—*Bible Readings for the Home Circle.*

Interesting Items.

—Apples and plums will be very scarce this year.

—There is one pauper in every thirty-seven inhabitants in England and Wales.

—America has 200,000 telephones, more than the rest of the world combined.

—Harvest was commenced last week. There is said to be a dearth of labourers in Kent.

—Over 64,000 people die in the British islands every year from consumption alone.

—The deepest running stream that is known is the Niagara river, just under the suspension bridge, where it is 700ft. deep by actual measurement.

—For the seventh year in succession the Drink Bill of New Zealand shows a decrease.

—The potato disease has appeared in Kent, and a potato famine in West of Ireland is imminent.

—Owing to tremendous floods Peking and Tientsin are under water, and business is quite at a standstill.

—The members of the various religious sects in the United States number, according to the new census, 25,000,000.

—New South Wales has decided to follow the example of Victoria and South Australia, and start an irrigation colony.

—The population of the United Kingdom in the middle of 1890 is estimated by the Registrar-General at 38,227,321.

—The Ameer of Afghanistan intends to despatch an Embassy to Russia shortly, to conclude a treaty of commerce with that country.

—The German Emperor, on his way home after his visit to England, stopped at Heligoland, which on Saturday was formally transferred to the Germans.

—Of 600,000 foreigners in the Argentine Republic, there are said to be 280,000 Italians, 150,000 French, 100,000 Spaniards, 40,000 English, and 20,000 Germans.

—The Argentine Republic comprises a group of fourteen States and nine territories, having a total area in English square miles of 1,125,086, with a population of a little over 4,000,000.

—It is reported from Cape Norman, Newfoundland, that the inhabitants are suffering greatly from want of food—mussels and other shellfish being the sole support of many of them.

—A scheme is being prepared by a syndicate of large Russian capitalists for the early establishment in China of a Russo-Asiatic Bank, intended to promote the development of Russo-Chinese commercial relations.

—A 'miracle doctor' in Galicia has been sent to goal for pretending to cure a patient of typhoid fever by burning the bones of two Jewish children in the room. He had stolen the bodies from a Jewish cemetery.

—The greatest achievement in the way of telephonic communication is that of the telephone between New York and Chicago. By this medium audible converse is held between two persons standing just one thousand miles apart.

—The Russian War Minister is taking measures to increase the means of transport in the Transcasian Railway, the stations on which are much blocked by the rapid and considerable development of the cotton trade in Turkestan.

—The principal picture galleries of Europe are ranked according to the number of pictures they contain: 1, Versailles; 2, Dresden; 3, Madrid; 4, Louvre; 5, London; 6, St. Petersburg; 7, Berlin; 8, Vienna; 9, Munich; 10, Florence; 11, Naples; 12, Venice; 13, Antwerp; 14, Turin.

—The great Saram Tunnel through the Caucasus is approaching completion. There have, it is stated, been serious irregularities in connection with the payment of the workmen. At one station some 200 are in a starving condition, and it has been found necessary to send gendarmes from Tiflis to "restore harmony."

—A new torpedo, named the 'Victoria,' has been invented. It can be discharged from any anchorage at a short notice, and fired in any direction without the enemy's knowledge. It will run under water a distance of two miles and a-half, and can be steered from the starting to strike a moving ship, and can be exploded whenever desired.

—Miss Misao Tsuni Hirate San, who is the daughter of a Japanese nobleman, went to the United States four years ago. She is now about to return home to work as a Christian missionary among her countrymen, notwithstanding the strenuous opposition of her father.

—Switzerland is the only civilized country in the world which grants no patents for inventions.

—The American Supreme Court has laid it down that drink can be sent into a Prohibitionist State so long as it is conveyed in kegs or bottles, in which shape it may be sold. The Prohibitionists are now agitating for "State Rights."

—A wonderful flower has been discovered in the Isthmus of Tehuantepec. Its chief peculiarity is the habit of changing its colours during the day. In the morning it is white; when the sun is at its zenith it is red, and at night it is blue. The red, white, and blue flower grows on a tree about the size of a guava tree, and only at noon does it give out any perfume.

—In the last report of the Japanese minister of education, we find that in the whole country there are 10,862 school districts, the children of school age numbering 6,740,929. The total number of teachers is 62,372, and there are in its various schools 2,800,000 children. Advanced courses in art and science are to be found in the university. High-class commercial schools, schools of fine art, schools of music, schools for the deaf, dumb, and blind, law courses in German, French and English, libraries and museums, all form a part of this admirable system.

Obituary.

THE sad intelligence is received of the death of Mary Kelsey White, wife of W. C. White, June 18, 1890, aged 33 years. She was personally known to many of our friends in England and Europe. In 1885 she accompanied her husband to Europe, assisting in the work in connection with the publishing house in Basel, Switzerland. While on the Continent, in 1887, she contracted the disease, which assumed the form of an affection of the lungs, resulting in death. Her life was remarkably prolonged, and a number of times, in answer to prayer, the disease seemed arrested for a season, though the Lord did not see fit to remove it and restore her to health. She died in Boulder, Colorado, whither she had gone to reap the advantage of a climate favourable to lung affections. The following from the address at the funeral service speaks of her last days: "During all her sickness, though at times suffering severely, she was cheerful and courageous, and maintained, as usual, the liveliest interest in all that was occurring in connection with the cause of truth. She was even inclined to look upon her sickness as a blessing, as it gave her more time to devote to the training of her children. Her strength kept up so that up to within about four weeks of the close of her life, she was able to ride out on pleasant days. During these last four weeks she had more physical suffering, but at the same time had a clearer assurance of her acceptance with God. She had no dread of death, and no fear for the future. The afternoon of the 18th she seemed to realize her condition more fully than before, and to feel that she was near her end. About seven o'clock in the evening she spoke of the future in the most cheerful and hopeful way, spoke to her husband of the immortality soon to be given to God's people, and of that happy state to come when they would meet again free from all sickness and trouble, took leave of her children and friends, giving to each one some word of good cheer and exhortation, and at half past nine calmly fell asleep in Jesus—adding one more to that blessed company of whom John speaks, when he says, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' She leaves a companion and two little girls, one eight and the other three and a half years of age, besides a mother, sister, two brothers, and other friends."

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THE PRESENT TRUTH.

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

LONDON, AUGUST 14, 1890.

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"LET thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be ordered aright. Turn not to the right hand nor to the left." Prov. 4:26-27, margin.

THE seventh annual meeting of the Central European Conference of Seventh-day Adventists will be held in connection with the camp-meeting which will be held in Oberwil, near Basel, Switzerland. The meeting begins Aug. 19, and continues till the 26th. We shall expect to hear of a profitable and encouraging meeting.

THE *Home Missionary* for July gives the monthly summary of the work done by book canvassers in various fields of labour in Europe, Australia, and America during June. The report of sales indicates that £10,760 worth of our books were placed in the homes of the people during the month, the report from Australia, Germany, and Russia, however, being for April instead of June.

WHILE the Peace Congress last month was congratulating American peoples on their determination to substitute arbitration for war, the Central American States were getting themselves involved in a sanguinary conflict, which is still undecided. San Salvador refused to assent to a federal union of these republics, proposed in the interests of peace, and resisted and defeated the troops of Guatemala sent to

enforce the scheme of union. Now Guatemala is convulsed with revolt against the Government in its capital. A writer in one of the reviews sees in this "exactly what would happen if in Europe the Powers were to propose to form a Federal Union on the basis of the territorial *status quo*."

THE Christian ought never to be discouraged. His joy and hope are not affected by outward circumstances. Sin within is the only thing that can bring discouragement, and we need not carry this burden a moment. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then comes the rest and peace in Christ. Of Him the prophet said, "He shall not fail nor be discouraged." To every disciple the Captain of our salvation says, "I will not fail thee, nor forsake thee. Be strong and of a good courage."

NEWS was received from Zanzibar last week that the Sultan has promulgated an edict which provides for the gradual extinction of slavery in his domains in the course of a few years' time. Beginning with the first of August all traffic in human beings is made a criminal offence. The slaves of present owners are free upon the death of the owner without lawful children, or, otherwise, may pass only to children of owners now living. Any slave may purchase his freedom, and has an acknowledged right to appeal to the judicial courts. In this respect we may hope for much from European intercourse with Africa, but unfortunately we cannot be so sanguine as regards the bondage of intemperance into which this intercourse has plunged far too many of the natives of Africa. Here is a terrible harvest to be reaped.

THE cry for laws to enforce the observance of Sunday in the West, has its echo in the East. Brother A. La Rue sends from the office of our Society in Hong Kong a copy of a Hong Kong paper containing a leading article on the movement which has been set on foot to secure the prohibition of Sunday labour in the Hong Kong harbour. And now a London paper tells of a captain who refused to allow his cargo to be touched on Sunday. The fact that Sunday is not the Sabbath of the Lord does not prevent our respecting a man who is willing to act on his convictions at a loss to himself. But *The News* makes the absurd plea that "it is hardly fair" that a shipowner who thus encourages his crew to respect the Sunday "should suffer in the competitive struggle," and because "shipowners like Mr. Laing are put to a disadvantage" when they do not work their crews on Sunday, the Government is appealed to to "secure for all alike the rest and quiet which in the self-governing colonies is enforced by law." That is, compel men who do not believe, so that those who do will have no sacrifices to make, and will not "suffer in the competitive struggle." This would be compensation with a vengeance. That religious papers should be making such appeals as this is not a hopeful sign of the times. They only show how utterly antagonistic to the spirit of the Gospel is the spirit of Sunday laws and all other religious legislation.

A LITTLE book against the Sabbath of the Lord, which recently came under our notice, contained the remarkable statement that Jesus was obliged to abolish the seventh-day Sabbath, which it is acknowledged was the original Sabbath from creation, because the Pharisees had so loaded it down with traditions and vain ceremonies, and had perverted it from its right use. It probably never occurred to the writer that the heathen had "changed the truth of God into a lie," and "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1:23, 25. Suppose he should apply his Sabbath logic in this case? Would he have God abolish His truth because men have perverted it? Very likely, for that is what he claims that God has done with the Sabbath. But would he have God abdicate His throne, and cease to exist, simply because men have perverted His worship, and mingled human tradition and superstition with it? It is a strange idea of God that makes Him so dependent upon the action of men that He is obliged to abolish any precept which they may disregard. Will He not rather vindicate Himself and His truth by punishing those wicked men?—*Signs of the Times*.

M. GIFFARD, a French engineer, exhibited last month in England a new weapon which promises to supplant even the use of smokeless powder in the coming war. The gun is charged with liquefied carbonic acid gas. It is said that "there is no smoke, no noise, no recoil, no smell, no heat" upon discharge, and the explosive is one of the most powerful known. At the cost of one penny 250 bullets can be fired, and at the rate of about a hundred a minute. The most deadly contrivance is the one that commands the highest price in the market at the present time. An American firm bought the American rights for £200,000.

MEMOIRS OF MIGHTY MEN. By Rev. J. J. Ellis. (Alfred Holness, 14, Paternoster Row.)—We have received six numbers of this excellent series of pamphlets, giving thus far the lives of Bunyan, Robert Moffat, Livingstone, Luther, Knox, and John Wesley. Each number is well illustrated, contains 64 pp., and is a very large pennyworth.

DURING the remaining part of August and September the Sunday-evening service in the Athenæum, Camden-road, N., will be discontinued. Service as usual Saturday morning at 11 o'clock. The evening service will be resumed Sunday, October 5th.

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