

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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THE LAST HOUR.

"Little children, it is the last hour." (R.V.) 1 John 2: 18.

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 't is the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O labourers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of Hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

—Clara Thwaites.

General Articles.

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

THE CHRISTIAN RACE.

BY MRS. E. G. WHITE.

IN writing to the Corinthians, Paul illustrated the Christian life by comparing it with the games celebrated near Corinth, and always attended by vast multitudes of spectators. This illustration was calculated to make a vivid impression upon their minds, as it referred to that with which they were intimately acquainted. Various games were instituted among the Greeks and Romans for the purpose of amusement, and also with the design of training young men to personal vigour and activity, and thus qualifying them for warfare. The foot-races were the most ancient and the most highly esteemed of these games.

Persons of rank and wealth engaged in them, and shrank from no effort or discipline necessary to obtain the honour won by the victors.

The contest was governed by strict regulations, from which there was no appeal. Before the names of candidates could be entered upon the list as competitors for the prize, they were required to undergo a severe preparatory training. Every indulgence of appetite, or other gratification which could in the least affect their mental or physical vigour, was strictly forbidden. The muscles were kept strong and supple. Every nerve must be under control, every movement certain, every step swift and unswerving, and all the powers kept up to the highest mark, to give any hope of success in the grand trial of strength and speed.

As the contestants in the race made their appearance before the eager and waiting crowd, their names were heralded, and the rules of the race expressly stated. The prize was placed in full view before the competitors, and they all started together, the fixed attention of the spectators inspiring them with zeal and determination to win. The judges were seated near the goal, that they might watch the race from its beginning to its close, and award the prize to the victor. If a man came off victorious through taking any unlawful advantage, the prize was not awarded to him.

Great risks were run in these contests; it was not unusual for one of the contestants to drop dead as he was about to seize the prize in triumph. But this was not considered too great a risk to run for the sake of the honour awarded to the conqueror. As he reached the goal, shout after shout of applause from the vast multitude rent the air and awakened the echoes of the surrounding hills and mountains. The judge, in full view of the spectators, presented him with the emblems of victory, the perishable laurel crown, and a palm branch to carry in his right hand. This crown was worn by the victor with great pride. His praise was extravagantly heralded, and sung throughout the land. His parents received their share of honour, and even the city where he lived was held in high esteem for having produced so great an athlete.

Paul presents these races as a striking figure of the Christian course: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

To run the Christian course in triumph, it is as necessary for us to exercise fortitude, patience, and self-denial, as it was for the contestants in the games and races of the Greeks and Romans. Like them the Christian must not allow his attention to be attracted by the spectators, nor diverted by amusements, luxuries, or love of ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's Word, and guided by His Spirit, must hold the reins of control. Every hinderance must be laid aside; no weight must impede his course. And after this has been done, the utmost exertion is required in order to gain the victory.

"Now they do it to obtain a corruptible crown, but we an incorruptible." The chaplet of fading laurel is presented before us in the strongest contrast with the enduring honour and the crown of immortal glory which he will receive who runs with triumph the Christian race, and becomes a victor in the spiritual contest. There must be no flagging of zeal, no wavering steps, or the effort will be lost. The last few strides of the contestants in the race were always made with agonizing effort to keep up undiminished speed. So the Christian, as he nears the goal, must press on with even more zeal and determination than at the first part of his course.

Paul carries the illustration back to the preparation necessary to the success of the contestants in the race,—to the preliminary discipline, the careful and abstemious diet, the temperance in all things. These were unflinchingly practised in order to win the small recompense of earthly honour. How much more important that the Christian, whose eternal interest is at stake, be trained to put appetite and passion under subjection to reason and the will of God. If men will voluntarily submit to hardships, privations, and self-denial to secure

the perishable reward of worldly distinction, how much more should the Christian be willing to do and to suffer for the sake of obtaining the crown of glory that fadeth not away, and life eternal in the kingdom of God.

The competitors in the ancient games, after they had submitted to self-denial and rigid discipline, were not even then sure of the victory. The prize could be awarded to but one. Such is not the case with the Christian. Those who comply with the conditions are not to be disappointed at the end of the race. Multitudes in the world are witnessing this game of life. The Monarch of the universe and myriads of heavenly angels are watching it with intense interest; and every man will be rewarded according to his energy and earnestness.

Paul himself practised self-denial and endured severe hardships and privations that he might win the prize of eternal life, and, by his example and teachings, lead others also to be gainers of the same reward. He says: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

The apostle declares that he did not run in the Christian race uncertainly, that is, indifferently, willing to be left behind; neither did he fight as the pugilist practises prior to the fray, beating the air with empty blows, having no opponent. But as, when in actual conflict, he contends for the mastery, overcomes his antagonist by repeated and well-directed blows, beats him to the ground, and holds him there till he acknowledges himself conquered, so did the apostle fight against the temptations of Satan and the evil propensities of the carnal nature.

Paul refers his brethren to the experience of ancient Israel, to the blessings which rewarded their obedience, and the judgments which followed their transgressions. He reminds them of the fact that the Hebrews were led in a miraculous manner from Egypt, under the protection of the shadowy cloud by day and the pillar of fire by night. He recounts how the whole company were thus safely conducted through the Red Sea, while the Egyptians, essaying to cross in like manner, were all drowned. God in these acts acknowledged all Israel as His church. "They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." The Hebrews, in all their travels, had Christ as a leader. The smitten rock typified Christ, who was to be wounded for men's transgressions, that the stream of salvation might flow to them.

Notwithstanding the favour which God manifested to the Hebrews, yet because of their wicked lust for the

luxuries which they had left in Egypt,—because of their sins and rebellion, the judgments of God came upon them. The apostle enjoins upon his brethren the lesson to be learned: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." And, "Let him that thinketh he standeth, take heed lest he fall."

THE CROSS.

OF TIMES before my sight, as in a dream,
The kingdoms of the world I seem to see,
The glittering domes, the spires that burn and gleam,
Of earthly cities in their majesty;
The thousand, thousand marts of human skill,
Of human genius, and of human pride;
Then suddenly all fades before one hill,
Where looms the cross of Christ, the Crucified.

Sometimes I dream of galleries of art,
Of splendid pictures, full of nature's light,
Where men have given expression of the heart,
And painted life in colours dark and bright.
And then, behold! a greater picture stands
Before my vision, and my eyes grow dim;
'Tis Jesus' cross, 'tis Jesus' outstretched hands—
How art fades dull as we remember Him!

And sometimes I have thought of tragedies,
Of human life and love and suffering;
Wondered how souls from trial could arise,
And conquer self to others ministring.
And, lo! again the hill of Calvary
Rises and rises to o'erwhelming height;
There was displayed the master tragedy
In Him who died to heal the sinner's blight.

And I have dreamed of glorious melodies,
Of sweeping chords of love and truth and might,
Expressing all life's complex mysteries,
In some great hymn of sorrow and of right;
And, lo! it comes in notes of heaven and earth,
"Not my will, Father, not my will, but Thine,"
From Calvary's cross there swelled the note of worth
From human lips and from the soul Divine.

And, O, with great continual thirst I pine
For love all-satisfying to the heart,—
A love that will uplift this soul of mine
In higher, nobler deeds to take my part;
Alas, selfish love, redeeming me
From what I am to what I fain would be,
And then again the cross looms up to me,
And love divine pleads, "Come to Calvary."
FANNIE BOLTON.

THERE ARE FIRST THAT SHALL BE LAST.

If Christ were to come again visibly now, which would come crowding around Him—respectable church-goers or people from the slums? I do not know. I dare not judge. But the fact that the Church draws so few of those that are despised, of those whom Jesus drew, and to whom most expressly He came, gives ground for question how far the Church is like her Lord. Certainly many a one would find his way to the Master's feet, from whom the respectable church-goer, the Pharisee of our time, and the priest, who stands on his profession, would draw back in disgust. And, doubtless, it would be in the religious world that a man like Jesus (who, without a profession or education, a craftsman by birth and early training, uttered scarce a phrase endorsed by clerical use, or a word of the religious cant of the day, but taught in simplest natural forms the eternal facts of faith, hope, and love) would meet with the chief, and, perhaps, the only bitter op-

ponents of His doctrine and life. Nor must I fail to remind the man who has committed no grievous crime, that except he has repented of his evil self, and abjured all wrong, he is not safe from any, even the worst offence. There was a time when I could not understand that he who loved not his brother was a murderer; now I see it to be no figure of speech, but, in the realities of man's moral and spiritual nature, an absolute simple fact. The murderer and the unloving sit on the same bench before the Judge of eternal truth. The man who loves not his brother—I do not say is at this moment capable of killing him—but if the natural working of his unlove be not checked he will assuredly become capable of killing him. Until we love our brother—yes, until we love our enemy, who is yet our brother—we contain within ourselves the undeveloped germ of murder. And so with every sin in or out of the tables. There is not one who has a right to cast a look of reproach at the worst felon who ever sat in the prisoner's dock. We are very ready to draw in our minds a distinction between respectable sins—human imperfections we call them, perhaps—and disreputable sins, such as theft and murder; but there is no such distinction in fact. Many a thief is better than many a clergyman, and miles nearer to the gate of the kingdom. The heavenly order goes on other principles than ours, and there are first that shall be last, and last that shall be first. Only at the root of all human bliss lies repentance.—George MacDonald, LL.D.

WHAT MEANS THIS AGITATION?

THE world of mankind is not at rest, but seems to be in a state of transition. New departures are the order, or disorder, of the day. The nations seem to be on the eve of a great contest which may produce great changes in national boundaries and dominion. What the result will be, human wisdom cannot divine; but with fearful expectation and boding suspense the crisis is awaited.

And while the nations are angry and restless, the religious world is in agitation and unrest. Antiquated creeds, customs, and traditions are being called in question. The doctrine of an endless state of torment, is being called up for revision, amendment, confirmation, or condemnation. The state of man in death and the doctrine of disembodied human spirits and their powers, have a conspicuous place in the discussions of the day. Questions also relating to Sabbath observance, Sunday laws, etc., are receiving special attention just now. And after centuries of a quiet and settled observance of the first day of the week as the Christian Sabbath, by the great majority of the Christian world, the question of which day of the week is the Sabbath of God's law is agitating the minds of the people almost everywhere in this country and nearly every country in Europe.

What means all this marvellous agitation? We answer, The minds of the people are being prepared by it, that all who will may receive the saving truth of the Bible, which has been covered up by human traditions, so that they may be prepared for the close of probation. The harvest of the earth is ripening, and soon the sickle will be thrust in. The anger of the nations is to be followed by the great day of God's wrath. "The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged." Rev. 11:18. These national disturbances and struggles will be followed by "the battle of the great day of God Almighty."

And what will be the result of these new departures and overstepping of creeds in the religious world? If the eternal hell of torment with which the wicked have been threatened, is to be abolished, of course they will rejoice, and rush on to greater depths of wickedness; and nominal Christians, worldly professors will take license, and feel at greater liberty to be "lovers of pleasures more than lovers of God." And the mass of those who discard the doctrine of eternal misery will go over to universal restorationism. But the true hearted, those earnestly desiring to know what God has revealed, and to do His will, will learn the Bible truth that, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. They will learn that there is no immortality out of Christ; that the doctrine of disembodied spirits is a delusion of the devil, and Spiritualism the crowning deception of Satan—his closing work.

And the result of the confliction of theories concerning the Sabbath will be, that the truth will be seen that the ancient seventh-day Sabbath is the only weekly Sabbath of the Bible; the people will be tested according to the prophetic message of Rev. 14:9-12, and those who are truly loyal will "keep the commandments of God and the faith of Jesus," and be ready at the coming of their Lord to enter in through the gates into the city. Rev. 22:14. Great results will be the fruit of the present agitation. The truth will be opened to all who have ears to hear, and hearts to obey; and they will condemn the world, and become heirs of the righteousness which is of faith. Heb. 11:7.

R. F. COTTRELL.

PATHETIC AND BEAUTIFUL BIBLE THEMES.

THE LAST SAD HOUR.

WHEN Jacob, the progenitor of the Israelitish nation was about to die in a strange land, his sons gathered round him to receive his last blessing and to comfort him in his expiring hour. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the

Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah." Gen. 49:29-31.

What a touching cenotaph to the memory of those illustrious dead does this beautiful inscription remain for all time!

That wonderful burial-place of those six illustrious dead is in the city of Hebron, about twenty miles south of Jerusalem. Hebron was evidently for a long time the dwelling-place of Abraham, of Isaac, and of Jacob (see Gen. 35:27), and it was doubtless from this point that Jacob and all his family started to go down into Egypt, taking their journey by way of Beersheba. (See Gen. 46:1.) A Mohammedan mosque covers those sacred graves, excluding alike the Christian and the Jew. Those peaceful sleepers await the sounding of the Archangel's trumpet, when they will come forth to the glory and immortality in hope of which they died.

PASSING AWAY.

"Nations of men arise and pass
Out of the world like blades of grass."

Jacob's sons, having borne their father to the tomb, themselves, in turn, became burdened with accumulated infirmities of the passing years, until they fell like autumn leaves to mingle with the dust. It is recorded of them, "And Joseph died, and all his brethren, and all that generation." Ex. 1:6.

And yet all the experiences of childhood, of youth, of early manhood and womanhood, of the family, of the neighbourhood, of the citizen, of health and sickness, of joy and sorrow, of hope and fear, and of the sad final hour that closed the scene, were theirs in common with the race of man; and although unrecorded in the annals of the past, the drama is clearly demonstrated by the practical issues of our own experiences. It points the moral that our days also flee away as a shadow and as the morning dew, and admonishes to fill the passing moments with the duties God has given us to perform. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10.

ADOLPHUS SMITH.

TWO PRECIOUS ASSURANCES.

THERE are to the Christian no greater assurances of God's wondrous mercy than are found in the thirty-third and thirty-fourth verses of the eighth chapter of Romans. These assurances are so expressed that they are generally passed over by the ordinary reader; but they are none the less precious on that account. The verses are as follows:—

"Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is He that condemneth? It is Christ that died, yea rather that is risen again, who also maketh intercession for us."

Why did not Paul reply to the first question, "It is God," and to the second, "It is Christ"? This would have answered the questions, but there would be no ground of hope in the answers. So the apostle says, "It is God that justifieth." God can rightly bring charges. His infinite purity and knowledge can detect mistakes and failures in the most perfect; but He who can mark sins also justifies from sin. Our Adversary is our Friend. He points out the disease, but presents a remedy. He reveals through His law the sin. He applies through His gospel His righteousness.

And so with the second reply. He who can condemn because He is one with the Father, Creator, and Lawgiver, died for us, to redeem us from that in which He condemns us. But more than this (He is not a dead Redeemer), He liveth again, and pleads, at the right hand of God, the virtues of His blood in behalf of His people. He lived God's law in the weakness of sinful flesh, and man stands condemned before Him. But He who can condemn is our blessed Advocate, the propitiation for our sins. We come to Him, trembling under our sin, expecting to meet a stern, inexorable judge, yet desiring to hope in His mercy, and find only love and compassion beaming upon us from His countenance. Falling prostrate at His feet, He lifts us up with the merciful message, "Son, thy sins are forgiven thee; go in peace."

Christian, do not be discouraged at your failures and defects. There is mercy in God. But do not take His mercy as an excuse for sin, or God will be to you a consuming fire. He who forsakes sin will find that God's mercy endures for ever. His promises will be as unfailing as His precepts. The One who brings charges will justify, the One who condemns pleads for us His own precious blood. Work in His strength, believe in His mercy, rest in His love.

M. C. W.

APOSTOLIC EXAMPLE.

THE question is often asked, If the Sabbath is so important, why did not Paul preach it to the Gentiles? The idea of some seems to be that the Gentiles always kept Sunday. To those who are acquainted with Sabbath history, it is well known that the Gentiles anciently observed the Sabbath. We do not propose in this short article to enter the historical field, but simply to show from the Bible that the Gentiles to whom Paul preached were observers of the Sabbath.

Paul came to Antioch, Pisidia, a Gentile city, and through the courtesy of the priests was allowed to preach on the Sabbath. Acts 13:14. And the "Gen-

tiles besought that these words might be preached to them the next Sabbath." Verse 42. If they were Sunday-keepers, why did they put it off so long? Why did they not say, Preach for us to-morrow?—Because it is evident that they were Sabbath-keepers; for the "next Sabbath day came almost the whole city together to hear the word of God." Verse 44. This is not an isolated case of Sabbath preaching, for it was so in every city (Acts 15:21), and the Gentile converts were benefited by it. Verse 19. Paul seems to have been a ringleader, too, in this Sabbath preaching; for he came to Thessalonica, another Gentile city, and, "as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. A great multitude of Greeks, or Gentiles, were present, and believed. Verse 4. This shows that it was their "manner" to meet on the Sabbath as well as Paul's.

We follow the apostle to Corinth, a Gentile city of Achaia, where he lived a year and a half (Acts 18:11), working at his trade—tent-making. Verse 3. He reasoned in the synagogue every Sabbath (verse 4), and persuaded the Jews and the Greeks (Gentiles). When we take into consideration that these two last-named places are the homes of the Corinthian and Thessalonian churches, it is easy for us to believe that they were Sabbath-keepers. Take the church of Corinth. If they were not Sabbath-keepers before, Paul set them an example every Sabbath for a year and six months. Nowhere do we read of his preaching to them once on Sunday. If it was right for Paul to set such an example in A.D. 55, will it be wrong for us to follow it? Will God justify Paul for setting the example, and condemn us if we follow it?

WILLIAM BRICKEY.

LEGH RICHMOND.

THE Biography of Legh Richmond, the author of "The Annals of the Poor," gives the following touching details of his closing hours:—

"An opportunity offered, and I said, 'Dear brother, I owe you much love, and am pained to be the messenger of evil tidings. Still, I cannot think it right to withhold from you my apprehension of the dangerous nature of your disease.' 'I know it, brother,' he replied; 'seven months ago I was well-satisfied from whence my cough came; that it was a messenger from above. I knew what it meant—but I cannot talk: F—, do you talk.'

"I had scarcely resumed the conversation, with a remark on the immense value and importance of our principles, when he raised himself upright in his chair, and with great solemnity of manner said, 'Brother, we are only half awake; we are none of us more than half awake.' He seemed unable to proceed, for his feebleness was extreme, and

to relieve him I began again; but he made another effort. 'The enemy, as our poor people would say, has been very busy with me. I have been in great darkness—a strange thought has passed through my mind—it is all delusion. Brother, brother, strong evidences, nothing but strong evidences will do at such an hour as this. I have looked here and looked there for them—all have failed me—and so I cast myself on the sovereign, free, and full grace of God in the covenant by Christ Jesus; and there brother (looking at me with a smile of tranquility quite indescribable, which I shall never forget), there I have found peace.'

"I could utter nothing in reply. My heart was quite full. I grasped his hand and left him, with a promise of a speedy return, musing on the similarity of his experience with that expressed by Hooker, a favourite with us both. 'To name merits, then, is to lay their souls upon the rack; the memory of their own deeds is loathsome to them; they forsake all things wherein they have put any trust or confidence; no staff to lean upon, no ease, no rest, no comfort there, but only in Jesus Christ.'

"There are, doubtless, many persons who feel surprised at the particulars which I have related, and might even be disposed to ascribe our dear friend's distress of mind to a cause very remote from the truth. Those who know nothing of indwelling sin, whose standard is low and whose apprehension of the law of God is far from spiritual, cannot possibly enter into the feelings of a man

"Who evil felt within,
And when he felt it, heaved a sigh,
And loathed the thought of sin."

DARE TO STAND ALONE.

"GATHER to me all Israel, . . . and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." So far as Elijah knew, he was all alone in God's service. The court, and the priesthood, and the people were all against him and his cause; the church, the state, and the rabble, on one side; and he on the other. But what of that? He had no fear, and he asked no odds. Gather them all, he said, and I will face them squarely. No child of God need ever be afraid because of the numbers which oppose him. To take *appearances* into account, is to count God out of the conflict. There are two adages current in the world, and men's faith or faithfulness shows itself according to the adage they accept as their creed. "God is on the side of the heaviest battalions!" That is the godless creed. All history gives the lie to it; and it is a falsehood, history or no history. "God and one man are always a majority!" That is a creed worth standing by—worth falling by, if need be. The history of the world shows that God's best work in the world has been carried forward by one man at

a time breasting the combined forces of evil. We have no right to expect popular support in God's service. Three things will be pretty sure to oppose us always,—the world, the flesh, and the devil. Unless we are ready to face these in their fullest force, we might as well be counted out from active service in God's campaigning.—*Sel.*

STEPPING ON A SHADOW.

ONE dark night a man who was about to leave a steamboat, saw what he supposed to be a gang-plank, but it was only a shadow. He stepped out upon it, and of course fell into the water below. He thought he was taking the right way, but his thinking so could not make any difference in the result, so long as he really did take it. Just so in matters of far greater importance. You must *be right*, not merely suppose you are right, if you are to avoid the evil consequences of wrong-doing. This man might have put it to the proof whether it was the gang-plank or not, before trusting himself upon it. Do not be like him, but test your beliefs, and see if they are all well grounded. Many a young man has been ruined by a course of conduct which at first he felt sure would do him no harm. Many a man has followed his own notions of what is right, instead of taking God's Word as a guide, and has found, when too late, that he had stepped upon a shadow and fallen.—*Exchange.*

CONCERNING "HONEST BELIEF."

It is alleged by some that it matters not what a man believes if he is only sincere. This judgment may be prompted by a mistaken charity, or it may be the suggestion of hostility to the truth. But, whatever its source, it expresses a great fallacy. The Scriptures teach that there is a close relation between doctrinal belief and right living. As a man "thinketh in his heart so is he." The belief of truth is vitally important. The belief of error is destructive of every interest it touches. The gravity of the result will be graduated by the significance and relations of the things believed.—*Homiletic Review.*

BANK NOTES.

SCRIPTURE promises are real bank notes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where Divine faith is found it takes the notes to Christ's bank, and receives the cash. But human faith cannot traffic with this paper; it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.—*John Berridge.*

THE cross of Calvary can never set thee free,
Unless in thine heart it deeply rooted be.

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.

WATCH YOUR WORDS.

KEEP a watch on your words, my darling,
For words are wonderful things;
They are sweet, like the bee's fresh honey—
Like the bees they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Pansy.

THE THREE STUDENTS.

AN INCIDENT IN THE EARLY LIFE OF A FAMOUS COMPOSER.

THE following incident occurred in Paris in 1841 on a cold, foggy December night, the twenty-fourth of the month. A tall man, leaning on a stick was making his way slowly and painfully along Mazarine Street; his clothing, an insufficient protection against the biting north wind which was howling furiously, consisted of a pair of thin summer pantaloons, an old coat buttoned up to his chin, and a broad hat which was pulled down over his face so as to leave nothing visible except a long beard and thin white locks of hair falling upon his stooping shoulders. Under his arm he carried an object, oblong in shape, wrapped up in a checked handkerchief. He crossed the bridge and the Square of the Carrousel, reached the Palais Royal, and walked round the garden, stopping frequently; then, as if the floods of light and the savoury odours which issued from the restaurants, where many a merry feasting was in progress, had the effect of giving him a vertigo, he hurried away with tottering steps towards the Cour des Fontaines. Here he looked up at the lighted windows, and then, stopping under a shed, put his stick against the wall within reach of his hand, unfastened the checked handkerchief and displayed a violin. With trembling hands he tuned the instrument, and folding the handkerchief placed it under his chin, laid the violin tenderly upon it, and began to play. His strains however were so melancholy and so discordant that some street urchins who had stationed themselves in front of him took to their heels exclaiming that such

music was fit to raise the devil; a dog near him began to howl dismally, and the passers quickened their pace.

At last the player in despair sat down on a step, laid his violin on his knees and murmured sadly: "I can play no more. Oh, my God, my God!" A deep sob escaped him, and the next instant three young men came tripping down the dark, narrow street. They were singing a merry song, which was then popular among the conservatory students, and, not perceiving the violinist, ran full against him, one of them nearly knocking him over, another kicking his hat along the side walk, while the third stood still and looked on with amazement. As the old man got up and came out of the shadow, with an air of mingled dignity and humility, the newcomers exclaimed anxiously: "Pardon us, sir! Have we hurt you?" "No," replied the player, stooping painfully to pick up his hat, but one of the young men sprang towards it and handed it to its owner, and another, seeing the violin, asked: "Are you a musician?" "I once was," replied the poor man, while tears rose to his eyes and rolled slowly down the deep wrinkles in his cheeks. "What is the matter? You are in trouble, can we do anything to help you?" cried the three comrades in a breath, and the musician looked at them earnestly for a minute, then held his hat towards them as he answered: "Give me alms. I can no longer earn my living by playing, for my fingers have grown stiff. My daughter is dying of consumption and of poverty."

There was an accent of deep distress in the speaker's words, and his hearers were touched with pity; they hurriedly thrust their hands into their pockets and brought forth their whole contents. Alas! the first man had but fifty centimes, the second thirty, and the third a piece of resin: total, eighty centimes. It was very little for the relief of so much misery! They looked at each other sadly. "Friends!" cried one suddenly, "something must be done—this man is our colleague, a brother musician. You, Adolphe, take the violin and accompany Gustave, while I will take charge of the funds." It was no sooner said than done. The three men turned up their coat collars, drawing their hair across their foreheads, and pulling their caps down over their eyes. "Now, all together!" cried the leader, "in honour of the Christ-child in his manger. Begin with your prize piece, Adolphe, so as to draw a crowd." Beneath the practised touch of the young virtuoso, the poor man's violin resounded joyously, and the "Carnival of Venice" rang out with wondrous brilliancy. Windows were thrown open, people crowded round the player, applause sounded on every side, and silver pieces were dropped into the old man's hat, placed conspicuously under the street lamp. After a minute's pause, the violinist played a prelude; Charles, the leader, whispered: "It is your turn now,

Gustave," and the young tenor sang "Viens, gentille dame," in a strong, clear, melting voice.

The audience, in an ecstasy of delight, cried "Again! Again!" the crowd kept increasing every moment and the collection with it. Charmed at the success of his plan, Charles said to his companions: "We will finish with the trio from *William Tell*. Adolphe, old fellow, play the accompaniment, and at the same time practise your bass notes, while I will do my best with the baritone. Now, Gustave, you have but to open your mouth and a fortune will fall from heaven." The trio began. The old musician, who had all this time stood motionless, hardly believing his eyes or ears, and dreading to wake up and find that a dream had been mocking him, suddenly drew himself up to his full height, seized his stick and began beating time with such masterly precision that the young singers gathered fresh inspiration and fairly electrified their hearers. As the song ceased the applause rang through the air, and money dropped from the windows and from every pocket, so that Charles was kept busy picking up the coins. The concert over the crowd dispersed slowly, and wondering remarks were heard on every side. "Those are not street musicians," said the people, "they would make one forget that M. Frisquet is dead. What a lot of money they made! They can have a fine supper now! And the old fellow with the bludgeon—whirling round like a windmill. I believe they were artists who had laid a wager. I have been to the Grand Opera, I tell you, and they sang no better there. How he scraped the old cracked fiddle—it gave me a tickling in my spine."

When the confusion had subsided the three young men approached the old musician, and, with a voice that trembled with emotion, he exclaimed: "Tell me your names, that my daughter may remember you in her prayers!" "My name is Faith," said the first artist. "And mine is Hope," said the second. "Then I am Charity," added the third, bringing up the hat which was overflowing with money. "Ah, gentlemen, gentlemen!" cried the old man, "let me at least tell you who it is that you have helped so generously. My name is Chappner, and I am from Alsace. For ten years I was leader of the orchestra in Strasbourg, where *William Tell* was often given. Alas! ever since I left my home, misfortune, sickness, and sorrow have been gathering to overwhelm me. You have saved my life, young gentlemen, for with this money I can go back to Strasbourg, where I have friends who will take care of my daughter, and her native air will, perhaps, restore her to health. Your youthful talents, which you so nobly and so simply devoted to my service, will always be blessed. I predict that you will one day be famous." "Amen," replied the three friends, and linking their

arms together gaily they continued their way down the street.

Noble, generous hearts! They have, no doubt, forgotten that December night. But if you are curious, my readers, to know how far old Chappney's prophecy was fulfilled, I will be so indiscreet as to reveal the names of the three conservatory students, even at the risk of offending their modesty. But who knows? Perhaps these lines will meet the eyes of the old Alsatian's daughter and she will be glad to know the names of her benefactors. The tenor's name was Gustave Roger. The violinist was Adolphe Hermann. The collector was Charles Gounod.—*From the French of H. Lafontaine.*

THE IRON EGG.

IN the museum at Berlin is an iron egg, of which the following story is told:—

Many years ago a prince became affianced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived, bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince should send her so valueless a present that she threw it upon the floor, when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and on examining it closely, discovered a secret spring, which she touched, and the silver lining opened, disclosing a golden yolk. Examining it carefully she found another spring, which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself.

So, often come the richest gifts of God to us. Their outward seeming is as unattractive as the iron egg; but within the seeming repulsiveness lies hidden the silver lining of a divine love. Within that love lie hidden the golden treasures of the Gospel. Within that still lies hidden the crown of life. "Be thou faithful unto death, and I will give thee a crown of life."—*Sel.*

UNNECESSARY WORK OF WOMEN.

I AM convinced that at least one-quarter of the work performed by women is unnecessary, and the world would get on quite as well without it. It is like the ottoman cover I saw a lady working. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth than would have sufficed to read twenty good books. It did not have the poor merit of being

economical, for the price of the materials would have bought enough handsome damask for two covers.

A friend of mine tells of seeing an Indian squaw seat herself by the town pump, unroll a bundle of cloth, cut out a dress, make it, put it on and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple performance, but a good deal would be gained if they thought more about living and less about its accidents.

The transcendent fact is what we are, not what we accumulate or possess. Even knowledge can be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labour in itself is not worthy. The meanest work that makes home a lovely, sacred place is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain something more than a mere filling for her skull, is but busy idleness and a waste of time.—*Elizabeth Cummings.*

WHEN YOU STUDY, STUDY.

LORD MACAULAY, the celebrated English historian, was a great student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so that he could read Latin and Greek right off-hand, the same as you can this. He had the power of putting his whole mind on his book. Many people put part of the mind on their work and the rest on something else. But all this is wrong. Play when you play; and when you study, study. In study, all the faculties are needed; reason, to judge of what you read; memory to recollect it, and so with all the rest. Macaulay became one of the most distinguished writers of his times, but it was mainly by dint of this early habit of his, of putting his entire mind at the disposal of the work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—*Young Churchman.*

THE STORY OF TELL.

FOR much more than a century cruel critics have been undermining the pedestal on which William Tell has stood before the world, and now even Switzerland itself gives him up. His "crags and peaks" no longer acknowledge him. Our Geneva Correspondent informs us, says the *Daily News*, that William Tell's

adventures are, by order of the Cantonal Government of Schwyz, to be kept out of the school histories sanctioned in that canton. It is officially proclaimed that these Tell stories are a pure invention, owing their origin to a German legend. They also owe their survival to a German poet. Banished from history William Tell as the hero of myth and fiction is left with the immortality which Schiller has given him. In contrast with the action of the Canton of Schwyz to-day, it is interesting to remember that the Government of Uri once publicly burnt the Bernese pastor's pamphlet which first definitely impugned as legendary the exploits of William Tell.

Health and Temperance.

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

FOR CHRIST'S SAKE.

THE third and best reason why a Christian should abstain from all narcotics and intoxicants is for the sake of Christ. In fact, this reason includes all others which are worthy.

"For Christ's sake" implies that Christ has sought just such abstinence; for the word "sake" comes from the word "seek." And the implication is true, as a few scriptures will show.

It is the will of God that we should be sanctified. 1 Thess. 4:3. This sanctification does not pertain to will, heart, mind, or soul alone, but to "spirit and soul and body." 1 Thess. 5:23. Now sanctify means to "set apart," or "separate unto." It comes from the same root as "holy" and "saint." Being sanctified, or set apart to God, is what makes us saints. To make saints was a part of the work which our Lord came to do. He came to do God's will, to redeem from all iniquity and purify a peculiar people, zealous of good works. Heb. 10:9, 10; Titus 2:14. He came and sought to have us sanctified.

His earnestness, interest, and zeal were so great for mankind in this respect that He gave His life for us, purchased us with His own precious blood. 1 Pet. 1:18, 19. It was not the purchase which was of such value in itself, but it was what He would make that purchase through His own matchless grace and power. Eph. 5:26, 27. He, therefore, because He has furnished the power, calls us to cleanse ourselves from "all filthiness of the flesh and spirit, perfecting holiness" (2 Cor. 7:1); to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1); that we should be "temperate [have self-control] in all things" (1 Cor. 9:25); that whether we eat or drink, or whatever we do, we should do all to the glory of God (1 Cor. 10:31).

All this Christ has sought,—sought

with infinite and unwearied love, sought with infinite sacrifice. Lost already without Him, with Him we may be saved. Slaves of sin are we; He has purchased us with His own precious blood. We are henceforth not our own, we are His. 1 Cor. 6:19, 20. Is it not indeed "reasonable service" to render unto God His own? Can we render Him true service if we disregard his injunctions? Do we honour Him by perverting the normal faculties of mind and body, by enslaving them in the chains of habit—the base, degrading habits of intemperance, the very lowest grade of lusts? Can we ask the Spirit of God to dwell with us when clothes and breath, in fact every pore of the person, exhales the noxious odours and poisons of nicotine and alcohol? Would Christ do this? Has He sought it in us?—Nay, verily. He would have us reign over every degrading, debasing, body or soul-destroying appetite and lust. He would have us as pure, good, strong, manly, clean, noble, sweet-breathed, and pure-speeched as it is possible for men to be in this mortal state. Christian, are you seeking this? Are you holden with the cords of appetite? Then in the strength of Christ, for Christ's sake, go free. Whatever is for Christ's sake is vouchsafed the strength of Christ, if faith will but claim that strength. It is God's will that every Christian should be free from every enslavement. Cannot faith grasp God's revealed will? And ever remember that what is for Christ's sake is always not alone for God's glory, but your neighbours' good, for your good. Christian reader, are you bound or free? Whoever you are, you may be free "for Christ's sake."

M. C. W.

PROVIDENCE OR IMPRUDENCE.

DARKNESS was coming down on the desert. There was no tree to cast lengthening shadows, no hill-top to hold the lingering rays of sunlight; but suddenly, all over the wide extent of level sand, darkness fell like a black robe. Mahomet and his attendants halted on their journey, and a tent was pitched.

"Allah's care is over his children," said one of the band. "I will even loose my camel and trust in Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave, uplifted finger, "tie thy camel, and then trust in Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing presently pious resignation at their loss; I mean the care of their health. Of course, this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God, and then breaking all the laws of hygiene.

"This is a strange dispensation of Providence," I said mournfully to my neighbour, as we attended together the third funeral which we had followed from Colonel B——'s house within two years.

"Providence, indeed!" answered my neighbour with a gruff disrespect which I hope was intended for me, not for Providence. "Humph! The Colonel keeps rotting potatoes in his cellar!"

Friend, eat plain, wholesome food, wear sensible clothes, ventilate your house, be temperate, be prudent; in short, tie your camel, and then trust in God and take cheerfully the dispensations of His providence.—E. P. Allen.

THE EFFECT OF TOBACCO-SMOKE ON MEAT.

CASES of poisoning due to meat which seemed thoroughly wholesome have sometimes occurred and have remained unexplained. In the *Revue d'Hygiene* of this month M. Bourrier, inspector of meat for the town of Paris, makes a valuable suggestion. He describes his experiments with meat impregnated with tobacco-smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterwards offered to a dog which had been deprived of food for twelve hours. The dog, after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but in twenty minutes commenced to display the most distressing symptoms, and soon died in great agony. All sorts of meat, both raw and cooked, some grilled, roasted, and boiled, were exposed to tobacco-smoke, and then given to animals, and in all cases produced symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poison. Grease and similar substances have facilities of absorption in proportion with their fineness and fluidity. Fresh-killed meat is more readily impregnated, and stands in order of susceptibility as follows—pork, veal, rabbit, poultry, beef, mutton, horse. The effect also varies considerably, according to the quality of tobacco. All these experiments would seem to denote that great care should be taken not to allow smoking where foods, especially moist foods, such as meats, fats, and certain fruits are exposed.—*Daily Paper*.

DRAINAGE BY EUCALYPTUS.

FOR years past the Trefontane Convent at Rome had become positively uninhabitable, owing to the malaria which attacked—in many instances with fatal results—its inmates. Senator Torelli presented a Bill in Parliament proposing that the estate annexed to the convent should be planted with eucalyptus as an experiment against malaria. The Bill was passed, and the Trappist

monks planted thousands of eucalyptus plants of all species on the estate. But still the malaria ravaged, and several monks suffered severely. But it was remarked that only the monks who had their cells looking on the central cloister fell victims to the malaria. This suggested the idea of planting four eucalyptus trees at the four corners of the cloister. The plants, sheltered from the winds, soon grew to a great height. The immediate result was the complete draining of the soil in the cloister, and the disappearance of malarial fever from the convent.

A TRIBUTE TO GOOD COOKS.

They who provide the food of the world, decide the health of the world. One of the greatest battles of this century was lost because the commander that morning had a fit of indigestion. You have only to go on some errand amid the taverns and the hotels of the United States and Great Britain, to appreciate the fact that a vast multitude of the human race are slaughtered by incompetent cookery. Though a young woman may have taken lessons in music, and may have taken lessons in painting, and lessons in astronomy, she is not well educated unless she has taken lessons in dough! They who decide the apparel of the world, decide the endurance of the world.—*Talmage*.

FIFTY MILLION WORMS IN A BODY.

It is not long ago since there died in the Mark of Bradenberg an unfortunate German whose body was estimated to contain fifty million worms. It was trichinosis that ailed him—the disease due to the worm-like creature, trichina spiralis, which passes from the pig to the pork-eating man. Notwithstanding the increasing vigilance of the German sanitary authorities in inspecting microscopically all bacon and hams sold, a number of cases of trichinosis are now reported from different parts of the Empire.—*Echo*.

THE New York City Council has issued instructions to the Police Department to strictly enforce the new State law, which becomes operative on September 1st, prohibiting boys under sixteen years of age from smoking cigarettes in the streets or any other public places.

WILL you remember this?—Life is shortened by indulgence in anger, ill-will, anxiety, envy, grief, sorrow, and excessive care. The vital powers are wasted by excessive bodily exercise in some cases, and want of a due portion in others.

EVERY fairly large house in Tokio has its own bath room: but besides this there are no less than 800 baths in the City of Tokio, where 300,000 persons bathe daily at a cost per head of one sen three rin, or about a halfpenny.

THE PRESENT TRUTH.

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

LONDON, AUGUST 28, 1890.

THE RIGHTEOUS WILL BE TAKEN TO HEAVEN.

It is easy to trace out, according to the plain testimony of the Scriptures, the consecutive events which take place in the work of redemption, till the people of God are finally put in possession of their eternal inheritance, the earth made new. But in tracing out this line of events, we come to a certain time when the islands are moved out of their places, the mountains are cast down, the earth is torn by a mighty earthquake (Rev. 6:14-17; 16:17-21), so that it is even reduced back to its original chaotic condition. Jer. 4:23-26. This takes place at the second coming of Christ. Rev. 6:17; 19:11-21.

The question now arises, How long will the earth, having been reduced to such a condition, by this event, at this time, remain in this state of uninhabitable desolation and chaos? and when will it be relieved from it? The earth is finally to be made new; and there is no promise of any restoration from the desolating judgments of the second advent till it is thus made new. The desolation of the earth marks the beginning of the thousand years of Rev. 20; for it occurs in connection with the coming of Christ and the resurrection of the just. Rev. 20:4, 5. But according to the events to take place at the end of the thousand years (verses 7-9), the renewal of the earth could not possibly take place before that time; for we cannot reasonably suppose that the devil and his evil hosts will ever curse with their presence the fair domain of the new earth, in which the righteous only are to dwell. 2 Pet. 3:13. Besides, the fire that devours the devil and his followers at the end of the thousand years (Rev. 20:10-15), is evidently the same fire spoken of in 2 Peter, by which the earth is renewed. 2 Pet. 3:7, 10-13.

What, then, is the condition of the earth during the thousand years?—That desolate and uninhabitable condition into which it was thrown at the second advent of Christ, at the beginning of the thousand years. But where are the saints during this time?—John says they are reigning with Christ. Rev. 20:4. But certainly not on this earth, in the condition it will then be in, as shown above. Where then?—The only answer that can be given is that it will be the Father's house, where He has gone to prepare mansions for them, to which He will take them when He appears, according to John 14:2, 3. It is where Christ has His throne, which is in the New Jerusalem. Rev. 22:1-3.

In harmony with this come in such

passages as Rev. 15:2, 3; 19:1, 6; for the music which is heard "*in heaven*" is the song of the redeemed, rising as the voice of many waters, as they are temporarily removed from the earth, while it is waiting for its final purification, and the penalty of the wicked is being fixed. The New Jerusalem, to which Christ takes His people when He appears, does not come down to the earth till the end of the thousand years. Rev. 21:1-3.

But there are some who manifest great antipathy to the idea of any one ever going to heaven, and they take every occasion to speak of it in the most contemptuous manner. The text on which they principally build their protest is Prov. 10:30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." There! they say, that settles the question. And they insist on the most rigid construction of the language, "the righteous shall never be removed;" but, they say, if the righteous ever go to heaven, they *are* removed; but this text forbids it. They thus, it will be seen, confine their idea to continued absolute contact with the earth,—the righteous must never be separated at all from the earth. This is what their claim amounts to if it amounts to anything.

Now let us compare this with a statement found in the New Testament, which not even they will deny. Paul, speaking of the resurrection of the righteous at the coming of Christ, says: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." We suppose that all will admit that this will be literally fulfilled, and that when Christ appears, the saints will be for a time with Christ in the clouds of heaven; and when they are away up in the clouds with Him, we ask if they are not "removed" from the earth, according to the rigid construction, on which our friends insist. It matters not if they are not up there more than thirty minutes, they are just as much removed from the earth, as if they were there a thousand years. Prov. 10:30, therefore, cannot apply to such a "removal" as that. Very well; neither can it apply if their absence from the earth is continued a thousand years, if they are to come back, as they will do, and make it their abode for ever.

The fact is, Prov. 10:30 does not apply to any mere technical contact with the earth. It is false and silly to reason so. It simply means that the righteous never lose their title to the earth, nor are dispossessed of it, as their inheritance, as the wicked will be. Their being taken to the city which is finally to be its metropolis, until the earth is fitted up to be their final abode, is no such "removal" as Prov. 10:30 refers to. There is, therefore, nothing in that text against the idea

that the saints will spend a thousand years reigning with Christ in the New Jerusalem in heaven, before the city comes down to this earth.

Why should any one scorn so glorious a prospect? After Christ comes, we are not to suffer the delay of a thousand years before we reach the city of our God; but we are taken at once to enter its pearly portals, to rest in its peaceful mansions, to walk its streets of gold, and bask in the light and glory of its heavenly throne.

U. S.

"WISE AS SERPENTS, AND HARMLESS AS DOVES."

MORE than eighteen hundred years ago, the greatest Teacher that ever walked upon the earth, the One who best understood human nature, giving instruction to His disciples concerning the method they should follow in the promulgation of religious truth, said to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

It is certain that the cause of truth would not be injured in our day by a stricter adherence to the principles laid down in this text. The followers of Christ, to whom the promulgation of the gospel truth is intrusted, cannot give too great heed to these words. As it was in the days of the apostles, so it is to-day: they must go forth as sheep among wolves. The champions of error are stronger in this world than the champions of truth. They can work by methods which will not answer for the propagation of the cause of truth. Truth in itself is more powerful than error; but in the hands of incautious friends loses to error many a battle which it might otherwise have gained.

There are some who have the wisdom of the serpent, but lack the harmless characteristics of the dove. They go about attacking everything indiscriminately, making no allowance for any extenuating circumstances which may have led another individual into error, or for any possible good motives which may have prompted him to action. Nor does it seem to make much difference whether the errors are of such a nature as would make it profitable to combat them. It is hard for them to give their opponents credit for honesty of opinion. They attack their utterances, placing upon them all possible constructions, and getting out of them all possible meanings, with some that are not possible, without giving any play to that spirit of charity which makes allowance for discrepancies caused by honest differences of opinion, or variation of circumstances and education. Such a course does not commend itself either to the good sense or the good will of any intelligent community, and can hardly fail

to react upon the cause of truth in a way which more than counteracts what little good may have been accomplished.

While there is room to put in practice this admonition of the divine Teacher in all branches of the warfare for truth, it seems to be particularly applicable at the present time in that branch which relates to the preservation of religious liberty. Heinous as is the crime of working to subvert and destroy this inestimable boon, there are unquestionably some who do so from motives that are in some degree commendable. It will not hurt the cause of truth to give its opponents all the credit which is their reasonable due. Carefulness in this direction will be justified by the good results which will follow.

L. A. S.

THE RICH MAN AND LAZARUS.

NOTES ON LUKE 16:19-31.

THERE is probably no portion of Scripture that has been the subject of more controversy than this one, and none which has been more the subject of that grossest of all exegetical vices—private interpretation; that is, interpretation according to sound, and not according to sense; interpretation according to one's previously-conceived opinions, without any regard to the context or to the testimony of other portions of Scripture on the same point. Accordingly, the first and chief work of the commentator on this passage is to disabuse the minds of his hearers of erroneous notions, by showing what it does *not* mean.

That this scripture is of the nature of a parable is evident, because to give all its terms a literal application would make nonsense of it. The characters are spoken of as individuals in the flesh, having all the organs and all the desires of men in the flesh. They have eyes, tongues, bosom, power of speech, thirst, love of brethren, etc. But how could Lazarus be in Abraham's bosom? If Lazarus was taken there, then all the saved must be there, likewise, and that is an impossibility. This, of itself, shows that this is not a literal narrative.

More than this, the general testimony of the Scriptures as to the condition of men in death, shows that it is impossible that this should be the story of an actual transaction. In Eccl. 9:5, 6 we read: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." And this agrees with the words of Job, when he says concerning the dead: "His sons come to honour, and he knoweth it not; and they are

brought low, but he perceiveth it not of them." Job. 14:21. David also says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Hezekiah also said: "For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth." Isa. 38:18.

These are strong, positive statements. They cannot be ignored or explained away, without denying the inspiration of the Scriptures of which they form a part. We must believe that they mean just what they say; and therefore we know that the portion of Scripture that we are studying cannot mean that two persons actually carried on a conversation after death. Since a man knows nothing in the grave; he is unconscious of the prosperity or the adversity of his sons; and even his thoughts have ceased, it is evident that a man could not after death feel any solicitude for the welfare of his brethren.

But someone will say, "Why have we not as good right to affirm consciousness after death from this passage in Luke, as you have to affirm unconsciousness after death from the texts that you have just quoted?" For this reason: If we should affirm from one text that the dead are conscious, and from another that they are unconscious, then we make the Scripture contradict itself, and thus deny its inspiration. But the statements quoted from Solomon and David and Job and Hezekiah are positive statements of fact, and the verses in Luke are not literal statements, as we have shown. Therefore we must interpret the figurative or inferential in harmony with the positive and literal; or at least we must so interpret them as not to contradict the positive.

Take another thought. David was a good man, beloved of the Lord, as well as Abraham was. But of David, Peter said when he was full of the Holy Spirit, "For David is not ascended into the heavens." Acts 2:34. And Paul said, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. If David has not ascended into the heavens, then neither Abraham nor any other saint has ascended into the heavens.

Let us now note a few points in the parable itself. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried." What was carried into Abraham's bosom? Was it the same Lazarus that laid at the rich man's gate? Was he carried there in person? It has already been seen that this could not be. Those who interpret

the parable as teaching the condition of men in death, uniformly say that only the soul or spirit of Lazarus was taken to Abraham's bosom. But mark, there is no change in the subject. The same one who died was carried. "The beggar died, and was carried." Shall we say that this means, "The beggar died, and his spirit was carried"? Let us see how it would work in another instance. I am telling about a tornado, and I say, "I ran out of the house and was thrown down." Someone asks, "Did it hurt you?" I reply, "How could I be hurt by the falling down of the house when I was not in it?" And then you say, "Why, you didn't say anything about the house being thrown down; you said that you were thrown down." And this is the fact. My statement was that I fell down; if I meant to say that the house fell down, I should have said so. Likewise, what the text says is that Lazarus died, and that he, the same that died, was carried into Abraham's bosom. If it be claimed that it was simply his body that died, then it was his body that was carried. If we say that it was the soul that was carried, then it was the soul that died.

In like manner we say of the rich man that the same thing that died was buried. But if it be claimed that the statement that "the beggar died and was carried," etc., means that he died and that his soul was carried, then it must also be claimed that the statement that "the rich man also died, and was buried," means that the rich man died and his soul was buried. All this serves simply to show that the passage is not a literal narrative of an actual occurrence, and that therefore it has no bearing whatever on the condition of man in death. The fact that dead men are represented as talking, no more proves that it is natural for dead men to talk, than the fact that in Judges 9:8-15 the trees, the vine, and the bramble-bush are represented as talking, proves that it is natural for trees and vines to use spoken language.

It should be remembered that the angels do not carry the saints to their reward at death. Jesus said that they who served Him by doing deeds of kindness to those too poor to recompense them, should be recompensed "at the resurrection of the just." Luke 14:14. The resurrection of the just is when the Lord himself descends from heaven with a shout, with the voice of the archangel, and with the trump of God. 1 Thess. 4:16. The voice of the archangel calls them from their graves. John 5:28, 29. It is at this time that "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. It is then that they see the cutting off of the

wicked, and not till then. Although probation ceases at death, the judgment does not decide the destiny of men till after that (Heb. 9:28), even to the coming of Christ. 1 Cor. 4:5; 2 Cor. 5:10. Therefore we know that the parable of the rich man and Lazarus was not given for the purpose of showing the condition of men in death. The things which it relates could take place only after the coming of Christ, and the resurrection.

What, then, is taught by this portion of Scripture? That is a more difficult thing to tell. Nobody is justified in telling positively what a parable means, when that parable is not explained in the Scripture. "No prophecy of the Scripture is of any private interpretation;" which means that no scripture is an explanation of its own text. If commentators and Bible students had spent as much time studying this scripture as they have in trying to fit it to their own opinions, no doubt there would have been more knowledge of its meaning. We may be sure, however, that incidentally it proves that death ends probation. It also proves that earthly prosperity is not a sign of the favour of God. This was a very necessary lesson for the Jews to learn. They despised the poor, and thought that to be rich was an evidence that God was pleased with them. Of course those who held that idea would very easily get into the habit of employing questionable means to increase their wealth, persuading themselves that the end would justify the means.

Another thing that should not be overlooked is the proof that the Bible is the highest authority. No phenomena can take the place of plain Scripture statements. "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is true in a general sense. If one will not be convinced by the Bible, nothing will convince him; and when one comes to believe a thing because of certain phenomena that he has witnessed, as, for instance, of a future life because of the supposed appearance of departed friends, his form of belief is always that which the Bible does not sanction. This was especially applicable to the Jews, however, for since they refused to be convinced of the genuineness of Christ's claims by Moses and the prophets, who testified of Him, His wonderful resurrection only hardened them.

E. J. W.

THE BIBLE ITS OWN INTERPRETER.

THE fundamental principle of Protestantism is that the Bible, and the Bible only, is the standard by which both actions and doctrines are to be judged. But all are not agreed as to the manner

of interpreting it. Two general systems are in use, the literal and the mystical, and each can boast of many adherents.

The mystical system was introduced into the church at an early date. Mosheim speaks of a class of errorists in the early church who "attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the outward letter." And with the truly human characteristic of loving the proofs of their own ingenuity, they preferred the idle fictions they had invented to the "true and natural sense." It was by such departures from the plain sense of the written Word that the foundation was laid for the Romish church with all its errors; and in time, "twenty different doctors expounded one text twenty different ways."

The other class, who believe in taking the Bible as it reads, agree with Prof. C. E. Stowe, that "the Bible is not given to us in any celestial or superhuman language." It was written for men, and "in the language of men," and is to be understood like other books. Hedge, in his "Logic," says: "Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer." And Bishop Jeremy Taylor: "In all interpretations of Scripture, the *literal sense* is to be presumed and chosen, unless there be evident cause to the contrary."

Sometimes the language is figurative, and then the meaning is to be determined from a study of the Book itself, by a diligent comparison of the different texts where the expression in question is used. But a figurative expression, or an inference, however legitimate, should never be depended upon to establish any doctrine. On this point, Bridges, in "Christian Ministry," thus speaks: "Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations." And Dr. Clarke: "Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow."

Martin Luther's advice is good: "Let the Christian reader's first object always be to find out the literal meaning of the Word of God; for this, and this alone, is the whole foundation of faith and Christian theology." And as Dr. Clark says, "By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated in the world."

There have always been religionists

who have interpreted the Scriptures as best suited their peculiar creeds or notions. Their course has given sceptics occasion to say that "you can prove anything by the Bible," a statement that never could have been made, had religious teachers always adhered to a natural and rational system of interpretation.

E. J. B.

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.

HISTORY REPEATING ITSELF.

SHORTLY before the prorogation of Parliament, the Earl of Harrowby moved in the House of Lords for a return of the official report by the French Ministry of Commerce of the proceedings of the international Sunday congress, held last year in Paris. The motion was agreed to. In his remarks, he said the congress considered the question solely from the social and sanitary point of view—though the proceedings show that it was impossible to divorce the religious phase from the question, notwithstanding the profession of the congress to do so—and, further, he said the difficult point as to whether or not the law should interfere to secure this observance of Sunday, was argued on both sides. His lordship mentioned the spread of the movement in Europe in favour of Sunday laws. The German Government was forbidding Sunday labour in mines and factories, and seventy-five per cent. of the Berlin workmen, he said, were asking for a total prohibition of work on that day. He also noticed the spread of the movement in Austria, Denmark, Russia, and Switzerland.

Those who are seeking to secure the observance of Sunday by civil enactments hail this sentiment as something which will enable them to realize their endeavours. Doubtless they are correct. Yet this sentiment which they hope to shape and mould to the end in view, does not spring from a regard for any supposed sacredness of Sunday. Commenting on Lord Harrowby's speech, the *Christian World* says:—

Those who have travelled on the Continent are aware how in most countries shops are open, as a rule, on Sundays the same as on weekdays, and artisans and labourers pursue their employments for at least half the day. The movement is to get a whole day's holiday, but it would be a great mistake to suppose that religious feeling has much to do with it. The "continental Sunday" is likely to remain what it has always been—the great amusement day of the week. In countries like France and Belgium the working men are not church-goers, because the Romish services attract only women, and not many of them.

This agrees with the verdict of the Paris correspondent of the *Daily Telegraph*, who has said that "it is to be regretted that

Sunday observance in the capital has not increased the attendances in the churches, but has rather been productive of more fun and frivolity." For the sake of the holiday, it is altogether possible that this class will be willing to be used by those who favour the use of means other than moral in religious propagandism, and will be found declaring that because they do not wish to work on Sunday, therefore no one else shall do so. And the religious world to-day—of which the apostle Paul said the characteristic would be a form of religion without the power of godliness—will doubtless see in this a movement toward Christianity.

A PARALLEL.

The situation suggests a parallel to be found in the early centuries. The greater body of the Church had lost the apostolic purity of life and teaching, and the "falling away" predicted by the apostle Paul was in rapid progress. As Mosheim says, the bishops were accommodating the Christian worship to the prejudices of the heathen, so as to facilitate their conversion. Among other things, the chief festival of the pagan world, the day dedicated to the sun, had become the chief festival in the Church of the apostasy, the Sun-day, displacing the Sabbath of the Lord.

Shorn thus of purity of faith and life, the Church had lost the only power which God ever committed to His Church to carry on His work in the earth, the power of the Holy Spirit, and in this loss of moral strength, the bishops sought that worldly alliance which Neander speaks of when he remarks "their determination to make use of the power of the State for the furtherance of their aims."

To gain a greater influence over the masses, they secured from Constantine that famous law which Chambers' Encyclopædia says is "unquestionably the first law, either ecclesiastical or civil," for Sunday rest, forbidding labour only in certain specified occupations "on the venerable day of the sun"; for Constantine was still a sun-worshipper in A.D. 321. The devotion of a portion of the day to pleasure and festivities in the pagan world as well as in the Church, made it comparatively easy for the emperor to please the Church.

Refusal to recognize the power of the Church to institute festivals of precept now became a serious offence, and the records of the early councils, notably that of Laodicea, A.D. 364, show that that portion of the Church which still clung to the faith once delivered to the saints was denounced as heretical, and those who observed the Sabbath of the Lord were anathematized. The mechanical "conversion" of the Roman empire was now well under way, and ambitious prelates had secured a power which enabled them

to accompany their approval or disapproval by State patronage or persecution by fire and sword. From this stage, it is but a few steps to the full development of the "mystery of iniquity."

It may seem a far cry from the Sunday law of the fourth century to the Inquisition of the sixteenth, but the Inquisitors of the "Holy Office" were but following out to its logical and wicked conclusion the same policy which led their predecessors of the fourth century to take the false step of seeking the help of the civil power to enforce the doctrines and observances of the Church.

The parallel is manifest. Again we have a worldly Church which finds itself losing its hold upon the masses. Again the cry is for laws to compel, in some measure, at least, the recognition of the Sunday. Yet again there is a spirit in the world which promises to offer no serious objections to this step, and for reasons very similar to those which conspired to aid the Church in its first efforts in this direction, as we have noticed.

The Scriptures foretold the apostasy which was in the first centuries to begin its warfare against the truth, and in the name of the Church to oppress and persecute the followers of Christ who protested against its corruptions of faith, and refused to obey its mandates. History tells us how it worked. The Scriptures have also foretold a repetition of this working of a worldly religion in alliance with the civil power in the last days of the Church of Christ on earth. The same prophet who saw Rome drunken with the blood of the saints, looked still further down to the end and saw the last great conflict. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. To such extremes as this will false principles lead those who follow them. W. A. S.

THE SUNDAY LAW IN TENNESSEE.

A FEW weeks ago we quoted a portion of a leader in the New York *World* speaking of the use which intolerant religionists were making of existing Sunday laws in the State of Tennessee to bring oppression upon Christians who observe the seventh day, and quietly go about their business on their farms on Sunday. The animus of the prosecutions has been shown by the fact that they have been aimed only at observers of the Sabbath, while irreligious men who kept no day have violated the iniquitous law with impunity; indeed, it has been shown that even some of the prosecutors, members of the churches, had been in the habit of carrying on their work on Sunday when convenient, until the truth of the Sabbath was preached in

their vicinity, and many of their more conscientious neighbours accepted the light and began to keep the true Lord's day, the Sabbath of Eden and of Christ.

The *World* referred to the case which the National Religious Liberty Association has appealed to the Supreme Court of the United States to test the constitutionality of the Sunday law. A correspondent of an American contemporary, the *Review and Herald*, reports the trial of another of our brethren in Tennessee which occurred last month. He had been tried once, and found guilty, but a new trial was ordered by the judge. "The question of our position as to the sin of resting or not working on Sunday came up for discussion," writes the correspondent, E. E. Marvin, of this second trial of the case, "and the writer was qualified and placed upon the witness stand. In substance, the following is the result:—

Col. Richardson.—Mr. Marvin, where do you live?

Mr. Marvin.—At Trezevant, Carroll Co., Tenn.

Col. R.—Are you a minister of the Seventh-day Adventist Church?

Mr. M.—Yes, sir.

Col. R.—What is the chief belief and practice of your church concerning the Sabbath?

Mr. M.—We believe the seventh day is the Sabbath of the Lord, as brought to view in Exodus, twentieth chapter, and keep it as such; and with James (chap. 2:12) we believe this to be a law of liberty, and that we have a heaven-born right to obey it in any State or nation.

Col. R.—You regard it as a Christian duty to keep that day holy, and no other?

Mr. M.—Yes, sir.

Col. R.—Does your church hold that the working upon six days is as imperative as the keeping of the seventh?

Mr. M.—No, sir.

Attorney-General.—Mr. Marvin, what is the position of your people as to working six days?

Mr. M.—They have never officially or publicly expressed any rule concerning it.

Atty.-Gen.—Do your people teach that it is a sin to rest on Sunday?

Mr. M.—We believe that when required to—

Atty.-Gen.—But answer my question.

Mr. M.—I will, sir, if you will give me opportunity.

Atty. Gen.—Well, go on, then.

Mr. M.—We believe that when required to rest on Sunday by laws based upon the religious aspect of the day, it would be wrong to obey them.

Atty.-Gen.—Do laws requiring men simply to rest tend to enforce religion or worship?

Mr. M.—Yes, sir, if such laws be Sunday laws.

Atty.-Gen.—On what grounds?

Mr. M.—On the grounds that there is not now, nor ever was, a Sunday law that did not have for its basis the religious character of the day.

Atty.-Gen.—But it would not interfere with your religion to rest on Sunday?

Mr. M.—Yes, sir. Sunday-keeping is a religious act—an act of worship. It would be conforming to an opposing religion.

"The writer was then excused, and the attorney-general yielded the case, the judge charging the jury to bring in a verdict of *not guilty*. Thus another State disgrace was rolled back upon the individuals who originated it. We thank God for this victory for His dear cause."

THE MISSION OF THE GOSPEL.

THE age of the apostles was an era of great change in the social and intellectual world, and there were various schools of philosophy and social science which they might have investigated and given us their opinions of, had they been other than what they were. But for every people and every condition of life, they had the one message, the Gospel of the Kingdom. It was the glad tidings of salvation—not from poverty or hardships, but of salvation from sin; and the Founder of the Gospel so ordained that no temporal interest should draw men toward Him. He desired only such followers as were attracted by the spectacle of the Man of Calvary, forsaken of all, paying the debt of sin.

Just in proportion as, in after times, the example of Christ and apostles was not followed in this respect, the power of the message to turn men from sin was weakened. The extent of this departure after a few centuries is recorded by Neander, who tells us that many of the bishops were inclined to neglect the salvation of their flocks and busy themselves with temporal concerns. The consequences were disastrous to the spiritual life of leaders and flocks alike.

The message of the Gospel is just as urgent now as it ever was, and the eternal interests as far transcend every temporal interest. Yet there is the same tendency now as in post-apostolic days to make capital out of this or that social movement appealing to men's temporal or selfish interests. For instance, there is soon to be a Social Science Congress in Belgium, and the Pope is preparing a rescript for the occasion. Again, it is announced that a member of the Dockers' Union is invited to address the coming Church Congress at Hull on the attitude which the Church should assume toward the labour movement. Men of the world can see what all these things mean. Here is a paragraph from a leader in a recent London *Echo*:—

It is curious to see how different people for different purposes desire to turn to their particular account the new labour organization which increased national prosperity on the one hand, and a growing desire for combination on the other, have called into existence. The Dockers' Strike no sooner secured a large amount of public sympathy and became somewhat notorious than Cardinal Manning, in harmony with Vatican suggestions that the Church should take up social questions, was in the field, offering his assistance and advice. The Cardinal was followed by the Bishop of London, and the Bishop by certain leading Dissenters. Everyone who could read between the lines could see that the Cardinal wanted to do one good turn for the labourers and two for his Church.

These methods may secure some worldly advantages and influence, but they can only be followed at the expense of that which is the distinctive power of the

Church of Christ. They mark the loss of that power. The *Word and Work* a few weeks ago laid down some sound principles on this question. The article from our contemporary, which follows this note, should be read with profit.

W. A. S.

QUACK REMEDIES.

WHEN an individual in the crowd asked Jesus to decide a case of disputed inheritance He refused to interfere. No one can pretend to be as well qualified as He was to pronounce a sentence both wise and just. His silence, when a few words from Him might have settled the case without further delay, ought to give pause to those of His disciples who are tempted to thrust themselves forward as "judges" or "dividers" on any similar occasion. Then the only advice He gave the disputants—and it was spoken not to them only but to all within hearing—is in these words of solemn warning, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth." The function of reproof when men on either side are wholly set on worldly gain is higher and worthier than arbitration. Spiritual well-being is first, alike in importance and urgency. This is being so frequently forgotten and denied at the present time as to warrant the gravest fears for the future. Yet if spiritual men would aid to any good purpose in allaying prevalent discontent, they can do so most effectually, not by encouraging the greed either of masters or men, but by checking and condemning it in both.

No doubt the temper of the time will hotly resent the advice we venture to offer. We will be told with some indignation that a gospel which refuses to heal secular troubles is antiquated and worthless. What the world wants nowadays is a quick and thorough remedy applicable at once to every wrong. So does the patient when he is stricken down by some fell and painful disease. But the honest physician will tell him that a cure takes time, and, if the relief is to be permanent, the process of recovery must be slow rather than speedy. Only quackery flourishes by its false and delusive promises of full and immediate restoration to health by the use of some vaunted specific. Wise men have learned to distrust panaceas, and they only smile when fools grow enthusiastic in their praise. Plans for sweetening and saving society by the readjustment of all its relations often appear feasible enough until they are tried. When they are tested by experiment their hollowness is at once exposed. The environment counts for much; the organism counts for more. By no possible culture can grapes be grown from thistles, or figs

from thorns. Good and bad trees will continue to produce fruit, each after its own kind. First make the tree good is the initial necessity, if we desire to be rewarded by its produce. So long as human nature is what it is, no arrangements or re-arrangements of the social structure can bring us even within sight of perfection. New materials with which to work, rather than new methods of working, is what the case most urgently demands.—*Word and Work*.

Progress of the Cause.

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

COME, LABOUR ON.

Come, labour on!

Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day?"

Come, labour on!

The labourers are few, the field is wide;
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is, "Come!"

Come, labour on!

No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labour on!

The toil is pleasant, the reward is sure;
Blessed are those who to the end endure—
How full their joy, how deep their rest shall be,
O Lord, with thee!

—Selected.

SWEDEN.

AFTER the good meeting at Moss, Norway, in company with L. Johnson and others, I came to Christiania, where we spent two days, principally in the office of publication. We were glad to find this institution in a prosperous condition, and a good degree of harmony among the workers.

June 19, we departed for Orebro, Sweden, to attend the annual Conference and camp-meeting. Orebro is an inland city of some 15,000 inhabitants. In 1843-44 it imprisoned and cruelly punished two persons for preaching the first angel's message; and a few years since a brother was confined in the same building, for preaching the third angel's message. We now have a growing church of over twenty members at this place.

The Conference meetings were held in a tent 40x60 ft.; about seventy-five were in attendance, nearly all being workers and representative members. Reports from the field were very encouraging. During the past year, 167 were added to the churches. The Conference now has a membership of 498 in fifteen churches, and 103 not yet in churches, making a total of 601 Sabbath-keepers in Sweden. The work of the colporteurs has been especially encouraging. About twenty have been active during the year. With slight exceptions, they are able to make better wages on forty per cent. profit on sales than at their usual vocations; and thus while devoting all their time to the work, they are able to do more for the cause in tithes and offerings than most other members. Young ladies succeed as well as young men. It is good to see such a nice class of young people devoting all their strength to the work.

The interest to hear the truth is good in Sweden. One young minister found the people assembled an hour before the time appointed,

so anxious were they to hear. Sweden and Norway enjoy much liberty, and the people are in a comparatively good condition to receive the truth; they reverence the Bible more than in most countries of Europe.

There are now thirty-one workers in this field,—one minister, four licentiates, three Bible workers, and twenty-three colporteurs. Bro. O. Johnson was re-elected president of the Conference. The last day of the meeting was good. The Lord blessed in preaching. It being a national holiday, quite a number of citizens were present. Some seemed deeply impressed with the truth. It is quite certain that a number will soon be added to the church at this place.

The devotional meetings were well attended, all taking part with commendable promptness. It was unanimously decided to hold a regular camp-meeting next year; it was very evident that a meeting loses much where our people lodge in houses scattered about the city. The meeting closed with an excellent spirit. If the same warmth and good-will are manifested in behalf of the truth, we shall see a good work accomplished in Sweden during the coming year.

From Orebro I went to Stockholm, and spent the Sabbath with our church in this city. The depository for Sweden is located here. During the past year it has sold, chiefly through colporteurs, about £1,200 worth of our publications. There is a good church of 150 members at this place. Stockholm is a beautiful city. It has a fine harbour and a remarkable number of fine, large buildings. Bro. J. M. Ericksen, who has laboured here during two and one-half years, now closes his work to depart for America, his future field of labour.

On my return to Germany, I stopped two days with the workers and students at Copenhagen. There are encouragements in the work here. For some time Bro. J. F. Hansen has held meetings in this city, which have resulted in several additions to the church. The depository for Denmark is located in a good part of the city, and, as a small store, has gained considerable city custom. The Danes are proud of their city, and well they may be, for it is finely situated on an excellent harbour, is intersected by many channels, has broad streets lined with noble structures, and is beautified by spacious parks and pleasure resorts. It is good to see the truth planted in such cities as Stockholm and Copenhagen, which exert such an influence on the whole country, and are thronged by thousands of tourists from all lands. What has been accomplished in Scandinavia should encourage us to press forward in the great work of carrying the third angel's message to other nations.

H. P. HOLSER.

KAEO, NEW ZEALAND.

AFTER leaving Palmerston and our many kind friends there, we spent a few weeks at Gisborne prior to the Conference meeting. A number of meetings were held, and a church of fourteen organized before we left for the Conference.

The ten days spent in Conference at Napier proved both pleasant and profitable to all. Nothing was left undone by the brethren there to make the delegates at home. At the close of the Conference, we returned to say farewell to the friends at Gisborne, as we had done at Palmerston and Napier. The last Sabbath spent here was a precious season. Five were baptized, and joined with us in remembering our absent Lord. The Spirit of the Lord came in with a blessing for all. We left them strong in the hope and courage inspired by the message of truth.

In leaving the New Zealand field, we cannot but express regret at parting with the many friends we have found in connection with our work. These changes remind us that we need not look for that which is changeless in a world where all is transitory. Much kindness

has often been shown by those who made no profession of religion. The simple story of the Bible possesses more of a charm for these than the mystical illusions of much that passes as theology.

We are now spending a few weeks in change and rest with the friends at Kaeo, preparatory to leaving for Australia. The brethren here are of good courage. The sad reality of death has reminded them that time, at best, is short, and that the end must soon come for all. Our meetings are well attended, and the Sabbath-school keeps up its lively interest. One little boy gave me 4s. 3d. as a donation for the missionary ship.

May God bless the work and workers in New Zealand, and grant that many from this land shall be gathered with those from every nation, kindred, tongue, and people who will stand on the sea of glass and behold his glory.

R. HARE.

PITCAIRN ISLAND.

OUR brethren on Pitcairn Island have again been heard from through Captain Smith of the *Firth of Clyde*, which has arrived at Limerick from San Francisco. He has furnished the following report to the Press:—

"Pitcairn Island was sighted at 2.30 P.M. on Sunday, 27th April. The ship laid to off Adamstown, and two boats came off to the ship, with Mr. M'Coy, Chief Magistrate, and seventeen others, and brought a large quantity of fruit with them for the officers and crew. There are now 126 souls on the island, an increase of nine since I called last year. The centenary of the landing of the mutineers on the island was celebrated on the 23rd January, with all the display that could be mustered in the shape of fireworks and bonfires. The only relics of the *Bounty* and the mutineers to be found on Pitcairn Island at the present day are several pieces of copper and one gun, which is placed in the centre of the settlement with a flagstaff stepped in the muzzle of it. The articles mostly wanted on the island are wearing apparel (especially for the females), carpenters' tools, crockery, and groceries. Religious books and papers were eagerly sought after, of which I left a good supply, including five volumes of *THE PRESENT TRUTH*, twenty copies of the *Signs of the Times*, and about 150 of the latest American, English, and Australian newspapers."

MASSACHUSETTS.

LYNN.—About the last of March, I came here to hold a few meetings with the church. The preaching was done in a little hall about 15x20 feet in size. At that time, there was being conducted in this city a series of anti-Catholic meetings, similar to those held in Music Hall, Boston. They had speakers from all parts of the country, among them such men as Father Chiniquy and many other names of note. The leader of these meetings happened to be at one of our meetings, in the little hall, and immediately gave me an invitation to speak in their large hall. This I did, taking for a subject, "The Progressive Nature of Truth as opposed to the Roman Catholic Idea of an Established Church and a Fossilized Creed." The audience numbered some 1,200 or more. I received another invitation to speak on the subject, "The Origin and Nature of the Roman Catholic Church." This I did in Music Hall, to an audience of nearly 2,000. These lectures offered so fine an opportunity for laying a foundation for further presenting the truth, that we felt it could not be lost. So a hall was hired, and a several-weeks' series of meetings was held. The result was that eight were baptized, and eleven new ones united with the church.

The interest was such that we felt that it should be continued this summer, and so after our camp-meeting Eld. Mace and myself came here with our 50x70-foot tent, and, putting it up, began meetings last evening. Although

we had not put out any bills, but simply noticed the meetings in the papers, the tent was nearly filled with an intelligent class of people, that listened attentively to the singing and speaking, and seemed deeply interested. We hope and trust that the Lord will do a great work here. To this end we ask the prayers of God's people. G. E. FIFIELD.

TEXAS.

MEETINGS were being held, with a favourable interest to hear the preaching of the Word, in the town of Morgan, in this State. Considerable opposition was aroused, members of the denomination known as the Disciples leading in this. "The boast was publicly made," says the report, "that Sabbatarianism would be dead in that vicinity when they got through there, but we prayed earnestly that this might not be so, but that God would take honour to Himself by converting souls to the truth, and make manifest the folly of its enemies. And our prayers were heard. The six Sabbath-keepers living there had the pleasure of seeing twenty-two new ones take their stand with them the following Sabbath, and others are expected to come out yet. God most signally blessed us as we sought His help at this place, and we have enjoyed some precious seasons while seeking God together. To Him be all the praise for what has been accomplished."

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.

A BIBLE READING ON THE EASTERN QUESTION.

REMARK.—The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. Beginning with the first year of Darius the Mede, it passes through the remainder of Persian history (verse 3), the brief reign of Alexander the Great (verses 3, 4), followed by the long contests between the kings of Syria and Egypt, the former called "the king of the North," and the latter "the king of the South," these countries being respectively north and south from Jerusalem (verses 5-15); then passes into Roman history (verses 16-29), notices the crucifixion of Christ (verse 22), touches upon the work of the papacy (verses 30-33), the Great Reformation (verse 34), the end of papal supremacy in 1798 (verse 35), then introduces, and ends with, the closing portion of the history of the Turkish Empire, this empire now including, as a part of its domain, the identical territory of the old Assyrian Kingdom, and for this reason receiving also the name "the king of the North." Verses 40-45.

It is this introduction of the Turkish Empire that connects the prophecy with the "Eastern Question;" for the Eastern Question is simply the question of how the remains of the now nearly defunct Turkish Empire shall be disposed of.

A definite point in the prophecy sufficiently far back to include all that is said about the Eastern Question, is found in verse 35. With that we therefore commence the investigation.

1. What are the three prominent things brought to view in verse 35? *Ans.*—1. A period of persecution: 2. The fact that this persecution is measured by a prophetic period—"a time appointed;" and 3. That this prophetic period brings us to a season called "the time of the end."

2. What time of persecution is thus limited in the Scriptures by a prophetic period? *Ans.*—There are but two instances of such a nature.

The first is the persecution under Diocletian, from A.D. 302 to 312, "ten days" (*years*, Rev. 2:10); but this is too far in the past to reach anywhere near to the "time of the end," and consequently cannot be the one here intended. The second is the great period during which the papacy was to make war upon, and wear out, the saints of the Most High (Dan. 7:25; Rev. 13:7),—a period which the prophets five times mention as containing 1260 years. Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5. Papal supremacy commenced in A.D. 538, and ended in 1798. Thus we find ourselves located by verse 35, in the year 1798, at the end of the 1260 years, and at the beginning of a period called "the time of the end."

3. What does the prophecy next bring to view?—A "king," or nation, which in its national capacity should take upon itself the profession of atheism. Verses 36, 37.

4. What nation has ever taken such a position?—France, and it alone of all nations of which any mention is made in history; and this was during the great French Revolution,—the "reign of terror,"—1793 to 1798. Both the nature of the revolution, and the date, compel us to apply verses 36 and 37 to the French nation at that time.

5. Having thus introduced France, how long does the prophecy dwell upon that power?—Down to, and including a portion of, verse 40.

6. What change is noticed in verse 38?—The introduction of a new worship and a strange god whom their fathers knew not.

7. How was this fulfilled?—By the introduction of the "worship of reason," in the person of a lewd woman; which the historian calls another "insane feature of those insane times."

8. What unique transaction is noticed in the last clause of verse 38?

9. How was this fulfilled?—It was literally fulfilled in the confiscation of the estates of the nobility by the revolutionists, and in the selling out of these estates in small lots, to a multitude of Frenchmen. The result was to place funds worth more than seven hundred million pounds sterling, or over three billion, five hundred million dollars, in the depleted French treasury.—*Alison*, vol. 4, p. 151.

10. What time is introduced in verse 40?—The time of the end—1798. (See remarks on verse 35.)

11. Who is the "king of the South" now again brought to view?—Egypt. Verses 5-15.

12. Against whom does this "king of the South" "push," or make a feeble resistance?—Against "him;" that is, the atheistical king of verses 36-39, or France.

13. Who is the "king of the North," now also introduced?—Turkey, because it occupies the same territory everywhere else in the prophecy called the "king of the North." (See verses 6 to 15 and introductory remark.)

14. What movements, then, does verse 40 call for, according to the application here made?—The breaking out of hostilities between Egypt and France, and between Turkey and France, all in the year 1798.

15. What is the testimony of history on this point?—It testifies that these very events did occur in that very year. Napoleon, on the strength of fancied Egyptian provocations, entered upon his Egyptian campaign in the spring of 1798, and was making an easy conquest of the country, when Turkey, through jealousy of the French, and through opposition to their designs in Egypt, fostered by English diplomats, declared war against France on the 2nd of September of that year. England and Russia were in alliance with Turkey in this struggle, and their navies furnished the "many ships" of the prophecy, while their aid added to the "whirlwind" onset of the Turks.

16. What is indicated by the closing declaration of verse 40, that "he shall enter into the countries, and shall overflow and pass over"?—It is that one of the parties engaged in this conflict would emerge from it in great triumph. The prophecy does not tell by name which one

it is, but, as in other similar cases, simply uses the pronoun, leaving the student to learn the antecedent by the events themselves. We have, therefore, only to ascertain which one did triumph, and then we know which one is meant by the pronoun "he." The victorious party in this struggle was the Turks. The French, under Napoleon, found the Turkish forces strongly entrenched at Acre, in Palestine, on the Mediterranean. After six days spent in fruitless efforts to dislodge them, Napoleon was obliged to sound the note of retreat, and lead his forces back to Egypt. Additional reverses soon compelled the French to retire to their own country, leaving Egypt in possession of the Turks.

In the light of these facts, it is impossible to apply the latter part of verse 40 to any but the Turks. Egypt, twice prostrated,—by the French first, then by the Turks,—certainly did not "overflow and pass over." The French, ignominiously retracing their steps to their own land did not fulfil this specification. But the Turks, victorious over the French, and lords of Egypt, certainly did.

The Turks thus come to take the leading position in the occurrences of those times, and now the prophecy drops the French, transfers the burden of its testimony to the victorious Turk, and traces his history from this point on to the end.

U. S.

(Concluded in our next.)

Interesting Items.

—There are 4,041 muscles in a caterpillar.

—The population of Ireland decreases by over 60,000 a year.

—The heat in some parts of Russia was never known to be so intense.

—Vineyards in Southern Austria have been totally destroyed by hailstones.

—Nearly eight hundred British parishes have populations of less than fifty souls.

—A shower of frogs is reported to have fallen with a heavy downpour at Holywell.

—Half the acute nervousness from which so many Viennese suffer is said to come from street noise.

—Reports from many districts in Ireland show that the potato blight is spreading, and likely to spread.

—Germany is suffering from a plague of moths, which are literally stripping whole forests of their foliage.

—The spread of the English language is indicated by the fact that it was used in the framing of a recent treaty between Russia and China.

—There are 2,700 courts in the United States engaged in granting divorces, and one marriage in every twenty-eight is thus annulled.

—The White Star steamer *Teutonic* has made the fastest passage to America, the time being five days nineteen hours and five minutes.

—A large percentage of native "Christians" were in the Bombay jails last year. Of the 362 admissions, forty-four were Europeans, sixteen were Eurasians, and 252 native "Christians."

—There are about 54,000,000 square miles of land on the globe, of which Europe has 4,000,000, America 16,000,000, Asia 19,000,000, Africa 12,000,000, and Australia and the rest 3,000,000.

—A cyclone has visited the valley of Joux, in the Canton of Vaud. Many houses were destroyed, and a great number of persons received injuries. Forests of trees were beaten to the ground.

—A deputation from the Persian residents of Ashkhabad has presented bread and salt, in Russian fashion, to the new Governor of Transcaspia, and requested him to admit them subjects of the Czar.

—The standard of revolt has been raised in Morocco by Sheikh Sheriff, head of the fanatical religious sect called Eddrissi.

—It is reported that the condition of Armenia is one of anarchy, the Christians of Bayazid live in constant fear of being butchered.

—The average number of distinct wars and expeditions in which we have taken a more or less active part since 1857, seems to have been rather under one a year.

—The wine district of Lower Austria, on the banks of the Danube, has been visited by a terrific hailstorm, which totally ruined the vineyards. At one time the hailstones lay six inches deep on the ground.

—A storm of phenomenal violence swept last week over a portion of France, which is described as having been, in less than an hour, turned into a desert. The losses are roughly estimated at 20,000,000 of francs.

—Trade-marks were known in ancient Babylon; China had them as early as 1000 B.C.; they were authorized in England in 1300. Gutenberg, the inventor of printing, is said to have had a lawsuit over his trade-mark.

—It is said that the last surviving member of the great family of the Medici, the present Marquis de Medici, is now the keeper of a cheap wine shop, which, by an odd chance, stands nearly opposite to the palace of his ancestors in Florence.

—The Queen and Princess Beatrice left Osborne on Monday last for Balmoral, where Her Majesty will have for her neighbours the Duke and Duchess of Fife, who are entertaining the Duke of Clarence at Mar Lodge. The ex-Empress Eugenie has been visiting the Queen at Osborne.

—The last order issued by the Russian Government does not say much for the cause of peace. It is an order for 500,000 rifles—an enormous order—and it has been given to French manufacturers. At the same time the Russian chemists are experimenting with a new kind of explosive.

—An Austrian claims to have invented a missile that should put an end to the carnage in war. His plan is to burst a shell containing a fluid which, on liberation, is converted into a gas, under the effect of which every living being within a considerable space becomes unconscious and remains so for hours.

—The weather all over France has been exceptional. We hear—said a Paris correspondent last week—of cyclones from the north, east, south and west, in which thunder, lightning, rain, and hail play a prominent part. The south is devastated. On Tuesday night twenty houses were destroyed at Dreux, and 500 greatly damaged.

—According to the forecasts of agricultural journals the harvest this year will not be far below the average. Much corn is beaten down, and the blight has appeared in Dorsetshire. Owing to a strike of labourers in Norfolk the farmers and their friends have agreed to assist each other at harvest, and the grain will be thrashed in the field to save stacking.

—A disastrous cyclone passed over the town of Wilkesbarre, in Pennsylvania, last week. Houses and trees were levelled to the ground, and persons in the streets were blown about like straws. The number of deaths is stated to be eleven, while ten more have received fatal injuries. Four hundred buildings were wrecked, and it is estimated that property to the amount of \$1,000,000 was destroyed.

—A *Daily News* correspondent describes the horrible cruelties inflicted upon Turkish prisoners in Macedonia. They were herded together, some entirely naked, their only food, however long their sentence, being bread and water. They are chained to lie in one position for hours. Their bodies are covered with large ants, the tortures inflicted by their bites making them confess whether innocent or guilty. Others are chained to the hot pavement, and have to remain for a whole day in the scorching sun without being able to move a limb.

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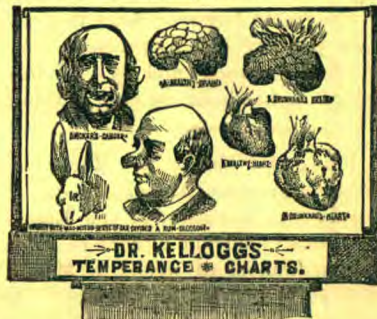
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"And, behold, I come quickly; and My reward is with Me to give every man according as his work shall be."—Rev. 22:12.

LONDON, AUGUST 28, 1890.

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"ALL things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

IF the rule of conduct quoted above were followed, we should have no occasion to report such cases as that mentioned on page 283, the prosecution in Tennessee under the Sunday law. This State has had a bad record for a few years past in this respect, and the acquittal in this case is attributed by our brethren to the circulation of religious liberty literature, enlightening the public mind of the community as to the unjust and unscriptural nature of such laws.

THE protests which Western civilization has made against the persecution of the Russian Jews, has influenced Russian officialdom, and it is announced that the design of expulsion and repression has been withdrawn. The *Jewish Chronicle*, however, fears that what is still not done publicly and by proclamation may still be effected covertly and by "administrative order," as has been the case at Odessa.

THE influx of Pilgrims into Mecca at this time of the year, with the lack of any sanitary arrangements in the cities of the East, have given rise to an epidemic of cholera which has raged for a number of weeks in Mecca and Red Sea ports with great violence. The official returns show the number of deaths at one time to have risen as high as six hundred per day in the city named.

THE parable of the rich man and Lazarus has recently been receiving considerable attention, owing to the efforts of a popular Churchman to read into it the doctrine of restorationism. Others have gone to the opposite extreme and tried to prove from it the eternal misery and torment of the lost. The commentary on this parable, on page 281 of this paper, shows its true relation to the Scripture teaching as regards the state in death, and draws from it what seems to be the real lesson of the parable.

WE learn that the missionary ship, for work in the South Pacific—to the building of which our Sabbath-schools throughout the world contributed their donations during the first six months of the year—was launched at San Francisco on the 28th of last month, and will shortly be fulfilling its mission. It has been named the *Pitcairn*, in appropriate recognition, doubtless, of the part which the Pitcairn Islanders have acted in giving an impetus to the enterprise by their earnest calls for further labour and instruction in the truths which they have received.

IT is thought that the war in Central America has been brought to a close. It would be interesting to learn how much Roman Catholic intrigue has had to do with the revolt against the Government of Guatemala in the capital of that State, which served to complicate the situation. We remember that a few years ago a Protestant church was established there, and the workers received the protection of President Barrillos. The Romanists, under the leadership of the archbishop, endeavoured to get the Government to withdraw its protection and banish the Protestants. Failing in this, they at once began to plot against the Government to secure its overthrow, sending agents to San Francisco to procure means to this end.

SUPERSTITION still lives in the Roman and Greek churches. A large number of people left Paris last week on a pilgrimage to Lourdes, special trains being run. Among them were nearly a thousand afflicted persons, hoping to receive benefit at the supposed miraculous shrine. Another newspaper paragraph tells us that a Russian legend relates that when St. Joseph returned from his flight into Egypt, he found his shoes in great want of repair, and being aware of the excellence of leather work in Russia sent them to Kieff to be mended, where they remained. And now it is reported from Kieff that the Archbishop of St. Sophia proposes to re-sole the shoes and then "expose them to the veneration of the faithful."

THE death of Cardinal Newman has been the occasion of many eulogies which must have led many to question the consistency of the sentiment which lauds the Reformers for coming out of Rome, and throws a glamour of heroism over a life which repudiated the principles which they held dear. The *Christian World* expresses a timely note of caution:—

"So far as concerns the unofficial manhood of John Henry Newman, we have expressed our own feeling with sufficient clearness to allow no danger of misapprehension. But when genius, courage, amiability, and an interesting career all unite to cast a glamour over a dangerous, mischievous, and, as we believe, an anti-Christian institution, it is necessary to be on our guard."

THE latest report from our friends on Pitcairn Island is printed in the Progress department of this issue. By a mistake on the part of the news agency, we believe, the newspapers have had some merriment over the inclusion of "five volumes of *Truth*"—a well-known Society journal—among the religious books left with the islanders. The five volumes, however, were the bound volumes of the PRESENT TRUTH, which were placed in care of Capt. Smith last year for our brethren on the island, in case he should touch there again. We are glad to learn that these, together with a liberal supply of our literature, have reached their destination.

THE condition of affairs in Armenia seems to have become almost as bad as possible. Either the Turkish Government is powerless to restrain the Kurds in their attacks upon the Christian population, or it has no desire to do so, and the facts seem to point to what a correspondent who has furnished most of the news from Armenia calls "a deliberate policy of persecution and extirpation." He says the movement among the Armenians in favour of going over to the Russian Church is developing, and may greatly modify the situation. "Unless Europe," we are told, "desires to see the Ottoman Empire fall into a state of complete confusion, and perhaps insurrection, it will have to make up its mind quickly that the Turk must go, and be replaced by some one better qualified to rule over his territory."

THE following paragraph from an address by Cardinal Manning to the "third Provincial Council of Westminster," published in 1870, is a pertinent one just now, as showing the use which Rome intends to make of the points of advantage being gained in Britain:—

"This 19th century will make a great epoch in the history of the church. . . . It is good for us to be here in England. It is yours, Right Rev. Fathers, to subjugate and subdue, to bend and to break the will of an Imperial race, the will which, as the will of Rome of old, rules over nations and people, invincible and inflexible. . . . Surely a soldier's eye and a soldier's heart would choose, by intuition, this field of England for the warfare of faith. . . . It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overcome here, all is but a war of detail. All the roads of the world meet in one point, and, this point reached, the whole world lies open to the Church's will."

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