

# THE Present Truth.

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

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## THE PRESENT TRUTH.

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—FOR—

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### BEARING OTHERS' BURDENS.

WERE all men saints,  
What would be left for us to bear  
At others' hands to please our God?  
But now has God ordained  
That we should carry each the burden of another.

None is without his failings,  
None without his burdens,  
None strong enough for his own needs,  
None wise enough.  
We take our turns to comfort and console,  
To help to counsel, and to teach.

And each man's work  
Shows clearer in the days when men oppose him.  
These days make no man frail;  
They only point to him,  
"There is the man."

—Thomas à Kempis.

## General Articles.

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

### BLESSED ARE THE MERCIFUL.

IN this fifth beatitude, we come to a grace which implies a receiving before a giving. When Christ says, "Blessed are the merciful: for they shall obtain mercy," he looks into the future. He might also have looked into the past, and said, Blessed are the merciful, for they have obtained mercy. He who is able to show, and has a disposition to show, mercy to others, thereby shows that he has already obtained mercy for himself. Mark on what ground Paul urges the Ephesians to forgive one another: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. And what a lesson did Christ teach in the parable of the unmerciful debtor: "Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Matt. 18: 23-35. So Jeremiah says, "It is of the Lord's mercies that we are not consumed, because His compassions fail not." Lam. 3: 22. Thus mercies re-

ceived are set forth as the basis for mercies to be shown.

Mercy is defined to be "a disposition to overlook injuries, or to treat an offender better than he deserves; inclination to forego justice, to remit penalty, or to forgive obligations, out of compassion for the offender or debtor; clemency; 2. An act or exercise of mercy or favour, pity, or compassion; leniency; tenderness; mildness." Such being "mercy," they only who exercise such traits of character can be called "the merciful."

It is thought by some critics that the word "merciful" hardly conveys the force of the original in this instance, the Greek word having rather the sense of "pitifulness," compassion, such a sense of regard for, and interest in, others as would lead us to help them. The ground urged for this distinction is, that the English word "mercy," used in its English sense, conveys rather the idea of a person in a high position showing leniency or kindness to an inferior, as a prince to a subject, or a judge to a criminal. But he who pities or is merciful in the sense of Christ's words, as a Christian, does it not as one occupying a higher plane, or being better or holier than the one to whom he shows mercy. But he does it as one who in the school of his own experience has learned the deceitfulness and power of temptation, and the bitterness of sin; and having obtained mercy himself, he meets others on the same ground, being ready to show them all pity and mercy himself, desiring also that they may receive what he has already received from heaven. The quality of which Christ here speaks is not the pitifulness or mercy we might feel were we unfallen beings, or beings of a higher order than men, but the mercifulness which Christian men, having themselves obtained mercy, feel for others; and it is a feeling which extends not to the spiritual condition of men only, but to their temporal wants and relations as well. The Jews regarded mercy as embracing two things,—"the pardon of injuries and alms-giving." It extends alike to those above us and those below us; and it is not merely an idle pain at viewing their sorrows, but a fervent desire to relieve them.

On this point Dykes makes the following forcible remarks: "This 'mercy' of the text, and of all these texts, is a very

wide word. It covers both the kindly feeling and the kindly act; and it stretches itself over both the great departments of human necessity—men's sufferings and men's sins. The same attitude of mind which makes one relenting or forgiving to the penitent offender, makes one also pity and relieve the suppliant sufferer. He who sins becomes a candidate for mercy as soon as he acknowledges his sin."

The same writer further says: "The Son of God gave us a most illustrious pattern of mercy. The great inducement to veil His original glory in assuming our nature was not our merit, but our misery. He came to seek and to save them that are lost. When He beheld the multitudes wandering as sheep without a shepherd, He was moved with compassion. Matt. 9: 36. When His hearers opposed the designs of His instructions, He was grieved for the hardness of their hearts. Mark 3: 5. I take Jesus, then, to be the mercy of God, translated into act, embodied in a person; it follows that the fundamental grace of His kingdom's righteousness is mercy. Tender-heartedness flowing out into practical, helpful beneficence is the world's want; it is the Divine response to human selfishness; it is, in a word, Christ's life; therefore it is the first virtue of a Christian."

In a world of sin and suffering like ours, think how essential this grace is, and what the world would be without it. How many hundred-fold would the shadow of darkness and despair deepen over our pathway were this quality withdrawn from the earth!

Mercy embraces in its acts, (1) a careful consideration of the situation of our fellow-men, in a search for ways to do them good; (2) compassion for their unfavourable circumstances; (3) prayer for their needs; and (4) helpfulness according to their necessities and our ability.

The objects for the exercise of this grace, are found (1) in our neighbour (Luke 10: 29-37); (2) the erring (James 5: 19, 20); (3) the offending (Matt. 18: 21, 22); (4) those who persecute us (Matt. 5: 44, 45); (5) those who are in want (James 2: 15, 16); (6) those who are in sickness (Matt. 25: 36); and (7) those who are cast out, and lose their relatives, friends, and support for the truth's sake.

Isa. 58: 6, 7. Broad, therefore, as the wants and woes of human nature is the field for the exercise of this grace.

Then comes the glorious promise, "They shall obtain mercy." And what do we poor, erring mortals, caught in the fatal snare of sin, need more than this? This promise has not only its positive side; which Christ presents, but its negative also; namely, they who are not merciful shall obtain no mercy. By an inflexible decree, the mercy which we are to receive is proportioned to the mercy which we show. Thus we are taught to pray: "Forgive us our debts, as we forgive our debtors." And then Christ adds: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:12, 15. In the parable of the unmerciful debtor, after his debt had come back upon him in all its crushing weight, because he would not show mercy to his fellow-servant, Christ said, "So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:35. James also says: "For he shall have judgment without mercy, that hath showed no mercy." James 2:13. Augustine says: "A beggar is at thy gate; thou art thyself a beggar at God's gate; thou art sought, and thou seekest; as thou dealdest with *thy* seeker, even so God will deal with His."

The promises to the merciful, even in this life, are many and great: 1. They are promised deliverance from trouble (Psa. 41:1; Isa. 58:10, 11); 2. A blessing is promised upon their labours and undertakings (Deut. 15:10); 3. Trouble shall be postponed for them, and their tranquility shall be lengthened (Dan. 4:27); 4. A heaven-approved plenty shall be theirs (Prov. 19:17; 3:10); 5. They shall share in the honour that cometh from above (Psa. 112:9); 6. They will be delivered from the devices of their enemies (Psa. 41:2); 7. They shall have comfort in sickness (Psa. 41:3); and, 8. A blessing is pronounced upon their posterity. Psa. 37:26.

But the great fulfilment of the promise we reach in the future state. In the redeemed state only can we realize its infinitude. When from the eternal world we survey the depths of the pit from which we have been rescued, see in its true light our ill desert, and the great sacrifice Heaven made to save us, contrast the vistas of eternal glory which will then be ours, with the darkness of the second death, which but for God's mercy would have been our portion, we shall realize the fulness of the promise, "They shall obtain mercy." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The beautiful lines of the great English dramatist involuntarily connect themselves with this theme:—

"The quality of mercy is not strained.  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice blessed;

It blesseth him that gives and him that takes;  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown. . . .  
It is an attribute to God Himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. . . .  
Though justice be thy plea, consider this,  
That in the course of justice, none of us  
Should see salvation. We do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy. . . .  
Why, all the souls that are, were forfeit once;  
And he that might the 'vantage best have took  
Found out the remedy. . . .  
O think on that,  
And mercy then will breathe within your lips,  
Like man new made."

U. S.

#### NOW, AS THEN.

IN the days when the Son of man was upon the earth, His divine mission was opposed by the most cruel and determined hatred. From the manger to the cross, through Satanic envy the powers of darkness were arrayed to defeat His work in the salvation of souls. He came "to seek and to save that which was lost." But how few stand ready to accept the terms of redemption!

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Many at the present time professedly are the followers of Christ. Many say, "Lord, Lord," who are not ready to receive the Saviour through those truths which separate us from the world, and make us "a peculiar people zealous of good works," fitting us to stand when the Lord shall come to gather His children home. How many from the depths of a heart of sincerity earnestly inquire, "What shall we do, that we might work the works of God?"

In the seventh chapter of John we have an account of the Saviour's preaching at the feast of tabernacles, and how He and His doctrine were received. Of the multitude who heard Him on this occasion, it has been observed that it "was composed of three different classes of people: 1. The rulers, priests, and Pharisees, declared enemies of Christ; 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning Him; 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, etc., against Him."

It was largely of the last-named class, doubtless, that it is said, "And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?" This fired the hearts of the Pharisees and the chief priests with rage, and they sent officers to take Him. These magistrates listened to the gracious words of the great Teacher, and returning without Him, their verdict was, "Never man spake like this man." The course of those who heard the Saviour gladly, receiving the Divine truths as they fell from His lips, and the testimony of those

sent to apprehend Him, stand out in strong contrast with the actions of those who were His determined enemies. They ask those whose judgment was enlightened, whose hearts were convicted, and whose conscience led them to act in accordance therewith, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?"

But we have in this connection, with reference to the birth-place of Christ, an instance denoting the blindness, ignorance, and prejudice of those professing themselves to be wise in rejecting Him as a Galilean. To repel the declaration, "This is the Christ," the question is raised, "Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Were these men necessarily ignorant of the fact that Christ was born in Bethlehem, the city of David? Had they not heard of the song of the angels on the occasion of His birth? Did they know nothing of the visit of the shepherds to Bethlehem, where they found the infant Saviour lying in the manger?

Now, as then, many reject the Saviour, stand in the way of, and oppose their own salvation, because they know not the truth. They fail to search for it as "for hid treasures"—fail to dig deep, and build upon the Rock, Christ Jesus. Now, as then, we may know the truth, and by it be made free. We may know that, being justified by faith, we have peace with God through our Lord Jesus Christ." We may know the sanctifying power of truth. "The church of the living God" is "the pillar and ground of the truth."

The truth will stand in holy triumph when error shall have fallen to rise no more,—when the blight and mildew and desolations of sin and death shall have been for ever banished from the universe. Let, then, the sentiment of every heart be:—

"Truth is the gem for which we seek,  
For this we search and pray and weep."

And now, as then, we may worship God "in spirit and in truth."

A. S. HUTCHINS.

#### "HOW TO PREVENT THE BLUES."

DO ANY of you know what it is to feel *blue*? Are some of your days full of sunshine and cheerfulness, and then again something goes wrong, and the whole day is "dark and dreary," and you mope around discontented and unhappy—anything but a pleasant member of your family circle? You try to excuse yourself by saying, "I have the blues," but in your inmost heart you do not consider that a sufficient reason for looking like a thunder cloud, and casting gloom wherever you go.

Have you not often wished that you were not so subject to these ups and downs, that you knew the secret of attaining a more uniform cheerfulness and

joy! You must have known in the course of your life, at least two or three people who possessed these two characteristics in such a marked way that it was positively a pleasure even to meet them on the street. Would you not like to be like one of them, a veritable sunbeam wherever you go?

You say perhaps this is largely a matter of disposition, and that you were born with a different kind. This is true as to the easiness of acquiring such a way of living, but I firmly believe that, with average good health, and sometimes without (though that is harder), any girl really in earnest can cultivate such a state of mind that she is never blue, and that makes her truly a sunbeam wherever she goes.

That expression, "state of mind," suggests the kind of happiness which we really want. You say, "If I had such and such things I should be perfectly happy." You might not be at all, any more than Grumble Tom who travelled all over the world in search of happiness, but found it not.

"The reason was that, north or south, where'er his steps were bent,  
On land or sea, in court or hall, he found but discontent;  
For he took his disposition with him everywhere he went."

In other words, people ordinarily expect happiness to come from outward circumstances, from something that happens to them; and that is the original derivation of the word. But the higher kind of happiness which we want, is explained by Dr. Horace Bushnell's derivation of the word "joy," which he says comes from a root meaning to leap or spring, and signifies such a condition of the soul, in perfect order and harmony, as shall pour forth joy instead of receiving it from externals. It is the happiness, not of condition but of character, and is to a great extent independent of circumstances. Would you not like to have this life of joy which will last not only in this life, but for all time? It may sometimes oblige you to give up that happiness which comes from pleasant externals, but your higher spiritual joy will be increased.

Marcus Aurelius said seventeen centuries ago:—

"If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy, and there is no man who is able to prevent this."

You see, he thought happiness did not depend on externals, but on the state of mind in which we live among them. You may have noticed one sentence, "expecting nothing," which shows that even this

noble philosopher did not dream of the possibilities of the Christian hope. By the way, let me recommend you as a most interesting study, to buy a translation of the "Thoughts of Marcus Aurelius," and read it, marking on the margin references to Bible texts which show the difference between the best pagan and Christ's ideas.

Some one else has said:—

"An approving conscience, then, is the great secret of a cheerful and happy life."

Whittier brings out the idea that this right life is largely shaping also our future lives as well as the present, when he says:—

"We shape ourselves the joys or fears  
Of which the coming life is made,  
And fill our future atmosphere  
With sunshine or with shade."

I saw somewhere else this similar thought:—

"Every good deed that we do is not only a present pleasure, but a prop for the future."

So we see the first step toward leading a happy life,—the great foundation of present and future joy, is the consciousness of having done right. Rev. Thomas Beecher says:—

"Look out for the duties, and pleasures like flowers will spring up of themselves along your path."

And yet many people who are very conscientious about doing their duty, are the last ones you would call joyful. What is the reason?

One is that they "take life hard," so hard that they have gradually fallen into the way of allowing its cares to blind their eyes to the many simple pleasures of life. They should read Sir John Lubbock's "Pleasures of Life," and see how many they have let slip through their fingers. They should extract all the pleasure they innocently can from little things as they come along, without waiting, perhaps vainly, for some great joy on which they have set their hearts. They should cultivate the practice of dismissing at once from their thoughts all worrying matters as soon as they are decided, and they should never cross a bridge till they come to it. Let them engage more actively in trying to make somebody else happy, and take good care of their own health. Then if they are not happy, let them ponder Dr. Theodore L. Cuyler's "Recipes for Sunshine in the Soul":—

"I. Look at your mercies with both eyes and at your troubles and trials with only half an eye.

"II. Study contentment. Keep down the accursed spirit of grasping. 'What they don't have' makes thousands wretched.

"III. Keep at some work of usefulness. Work for Christ brings heart health.

"IV. Keep your heart's windows always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows."

This last recipe is the best one. It is all very well to say, "Do right and you'll be happy," but there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.

Here is a part of Miss Havergal's "Secret of a Happy Day":—

"Just to let thy Father do  
What He will;  
Just to know that He is true,  
And be still;  
Just to follow hour by hour  
As He leadeth;  
Just to draw the moment's power  
As it needeth.  
Just to trust Him—this is all!  
Then the day will surely be  
Peaceful, whatso'er befall,  
Bright and blessed, calm and free.  
Just to leave in His dear hand  
Little things,  
All we cannot understand,  
All that stings;  
Just to let Him take the care  
Sorely pressing,  
Finding all we let Him bear  
Changed to blessing;  
This is all, and yet the way  
Marked by Him who loves thee best;  
Secret of a happy day,  
Secret of His promised rest."

Now, if you will follow almost any one of these recipes, you will not be troubled with "the blues."—*Delia W. Lyman, in Christian at Work.*

#### "LOST TIME."

AMONG the many arguments used against the Sabbath is that one which supposes that time has been lost, and that the days of the week have become so disarranged that now it is impossible to tell which day the seventh one really is. But of course this is merely supposition. It is true that the *reckoning* of time has been altered, that is the calendar has been changed; but this change has in no way affected the days of the week, or interrupted the regular weekly cycle—which would be impossible. The facts of the case are thus clearly stated in Brinkley's Astronomy, page 259:—

"Among the different divisions of time, the *civil year* is one of the most important. The *solar year*, or the interval elapsed between two successive returns of the sun to the same equinox, includes all the varieties of seasons. The civil year must necessarily consist of an exact number of days. But the solar year consists of a certain number of days and a part of a day. . . . The common civil year consists of 365 days. The solar year of 365 days 5 hours 48 minutes and 50 seconds, or 365 days 6 hours nearly. It is evident that if each civil year were to consist of only 365 days, the seasons would be later every year, and in process of time change through every part of the year. In the infancy of astronomy it was not to be expected that the exact length of the solar year could be obtained. . . . The first useful and tolerably exact regulation of the civil year, by the help of the solar, took place in the time of Julius Cæsar. It was then provided that every fourth civil year should consist of 366 days. . . . The calendar so

ordered was called the Julian Calendar. By the Council of Nice, held in the year 325, it was fixed that the feast of Easter . . . should be the first Sunday after the first full moon, which happened on or after the 21st. of March. At that time the equinox happened on the 21st of March. Thus the festival of Easter was intended to be regulated by the spring equinox. At that time it must have been known that the equinox of the solar year above 365 days was not quite six hours, and that therefore, in using the Julian Calendar, the equinox would happen sooner every year . . . and in course of time the 21st of March, instead of being the day of the equinox, might have been the day of the summer solstice. Thus the fast of Lent and festival of Easter might have been observed in the middle of summer.

"This inconvenience was foreseen before any material alteration had taken place. In the time of Pope Gregory, in 1577, the equinox happened on the 11th of March, or ten days before the 21st. It was then determined to remedy the error that had already taken place, and to provide against a future accumulation. . . . The 5th of October, 1582, was called the 15th, and thus the equinox was restored to the 21st of March. . . . The Gregorian, or the new style, was not adopted in Protestant countries till a considerable time had elapsed. When it was adopted in England in the year 1752, the error amounted to eleven days. This was remedied by calling the 2nd of September, 1752, the 13th."

By considering these facts for a moment it is easy to see that the days of the week were not affected in the least by this correction of reckoning. It was only the calendar, a man-made institution, that had to be altered in order to make it harmonize with God's great time marker, the sun. Thus the "lost time" was only apparent, and not real; it was a loss in theory, but not in reality; and of course the weekly cycle rolled on just as usual. That this is so is still further seen by the following facts:—

1. While the new style was being kept in Rome only, the days of the week were the same there as in other parts of the world.

2. Russia has never adopted the new style, but still reckons by the old, and yet she agrees with all other nations in the day of the week. When it is Sunday in Russia, it is also Sunday in England. Just so, also, with the Sabbath.

3. The Jews have kept the true Sabbath since the law was given, and are yet observing it. It has been handed down from father to son. There is no century in known history not covered by their traditions, and no dispute among them as to which day is the Sabbath has ever been known.

Before the new style, most Christians kept Sunday, Jews kept Saturday, while Mohammedans observed Friday. After the change was made these three

great bodies, scattered over the earth, are still found observing their appointed days as before. Had any confusion taken place in the days of the week, this could not have been so.

FRANCIS HOPE.

#### "THE KING'S CHILDREN."

Who are of kingly birth,—the royal ones?  
Think ye they dwell in palace halls alone?  
The kings below all sit on tottering thrones,  
But he who reigns as King of kings above  
Abides securely on his seat of power.  
His children pure are found on land and sea  
In every clime. Their Father's name to them  
Is dearer than the dazzling dross of earth.  
For him they toil, for him they give their lives.  
Their purple robes are seen in humble homes,  
Where poverty holds sway, where shadows dark  
Hang like a cloud, and where the monster Pain  
Thrusts oft his darts of death. With fearless  
step

These messengers go forth to soothe and bless,  
And lo! the sunlight shining in their wake,  
And falling on earth's misery, takes a form  
Most like a gleaming cross, on pallid cheek  
And brow, and all along the mourner's path,  
And where the desert sands of life are strewn.  
Before the silvery brightness of the cross  
Disease takes wing, and life springs up anew;  
And thus the royal children labour on,  
And teach the world that poverty and pain  
May be bright rounds in ladders leading up  
To everlasting hills where highest good  
And truth are found. The cross is symbol true  
Of Him whose light they bear to darkened homes.  
The royal purple gleams mid want and woe,  
And "in His name" blest service is performed.  
With mighty levers wrought in love's great forge,  
A suffering world is lifted from the depths  
Of blank despair.

O children of the King,  
Ye know not now the good ye have the power  
To do, but ye shall see in after days  
The fruit of all your toil. Ten thousand times  
Ten thousand stars shall shine in splendour  
bright

Beyond the portals of this world of sin.  
The radiance of the silvery cross will grow  
Into a flood of glory such as eye  
Hath never seen. The golden waves of light  
Will brighten all the earth and all the sky,  
And all your song shall be through endless days:  
"All honour to His name,—His blessed name!  
Hosanna to His name,—for ever more!"

ELIZA H. MORTON.

#### OBEDIENCE THE TEST OF PIETY.

THIS is an age of deceptions. Scarcely anything is exposed for sale that is not adulterated in some way, or glossed over to attract attention. The appearance of an article is often well calculated to deceive the buyer as to its real merits unless he gives it a critical examination before purchasing; and even then, the deception is sometimes so complete as to blind the eyes of the individual. Man is not only exposed to deception in the affairs of this life, but also in things pertaining to the life to come.

Satan has become an expert in the art of blinding the mind of man concerning a religious experience and character; and his ends are just as certainly gained if one makes a profession of godliness and fails to develop a righteous character as though he never pretended to serve God. But He who knows the blindness to which the human heart is susceptible has provided a sure test, that the reality of those dispositions we profess to cherish toward Him may be shown by corresponding conduct.

Do you ask how we can know that we

possess a saving knowledge of God? "And hereby we *do know* that we know Him, if we keep His commandments?" 1 John 2:3. Would we know who are deceived in the matter? "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Verse 4. Do we have doubts whether we love God or not? "For *this is the love* of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. Do we wish to know if we bear true love to the children of God? "By this we know that we love the children of God, when we love God, and keep His commandments. Verse 2. Do we inquire who are those that love our Saviour? "He that hath My commandments, and keepeth them, he it is that loveth Me." John 14:21. Would we detect those who do not love Christ? "He that loveth Me not keepeth not My sayings." Verse 24. In short, would we trace the dividing line between saint and sinner? "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." 1 John 3:10. And, finally, do we desire to know the great test and rule of trial in the judgment? "And death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20:13. From first to last the test is, "By their fruits ye shall know them."

J. O. CORLISS.

#### ARE THERE MANY ROADS TO HEAVEN?

WE hear it said, "When we get to heaven, it will not be asked by what road we came." That is true; for if we do get there at all, it will be because we took the right road.

There is but one road that leads to heaven, and that is by faith in Jesus Christ and obedience to the requirements of God. "Without faith it is impossible to please Him." "There is none other name under heaven given among men, whereby we must be saved." "Here are they that keep the commandments of God and the faith of Jesus." "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Heb. 11:6; Acts 4:12; Rev. 14:12; 22:12; Matt. 7:13, 14.

R. F. COTTRELL.

#### TRIFLING WORDS.

"WE need no great opportunities to live nobly," said a German writer. "As the tiniest dew-drop reflects the splendour of the whole heavens, so the most trifling word or action may be filled with the truth and love of God."

## 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.

### "FOR THY SAKE."

TEACH me, my God and King,  
In all things Thee to see,  
And what I do in anything,  
To do it as for Thee.

A man that looks on glass,  
On it may stay his eye;  
Or, if he pleaseth, through it pass,  
And then the heaven espy.

All may of Thee partake:  
Nothing can be so mean  
Which with this tincture, "For Thy sake"  
Will not grow bright and clean.

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine.

This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told.

—George Herbert.

### THE SIX BIBLES.

THE six bibles of the world are, the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scripture of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and the New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. The author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.—*Christian at Work.*

### TURNING THE GRINDSTONE.

WHEN I was a little boy, I remember one cold winter morning, I was accosted by a smiling man with an axe on his shoulder. "My pretty boy," said he, "has your father a grindstone?" "Yes, sir, said I. "You are a fine little fellow," said he; "will you let me grind my axe on it?" Pleased with the compliment of "fine little fellow." "Oh, yes, sir," I answered, "it is down in the shop." "And will you, my man," said he, patting me on the head, "get me a little hot water?" How could I refuse? I ran and soon brought a kettleful. "I am sure," continued he "you are one of the finest lads that ever I have seen; will you just turn a few minutes for me?" Tickled with the flattery, I went to work; and I toiled and tugged till I was almost tired to death. The school-bell rang, and I could not get away; my hands were blistered, and the axe was not half ground. At length, however, it was sharpened; and the man turned to me with "Now, you young rascal, you've played truant; be off to school, or you'll rue it!" "Alas!" thought I, "it was hard enough to turn a grindstone, but now to be called a little rascal is too much." It sunk deep into my mind, and often have I thought of it since. When I see a merchant over polite to his customers, methinks, "That man has an axe to grind." When I see a man, who is in private life a tyrant, flattering the people, and making great professions of attachment to liberty, methinks, "Look out, good people! that fellow would set you turning grindstones!"—*Benjamin Franklin.*

### DO YOUR BEST.

A GENTLEMAN once said to a physician, "I should think that at night you would feel so worried over the work of the day that you would not be able to sleep."

"My head hardly touches the pillow, till I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances; and so doing, I am not troubled by any misgivings."

This is a good rule for us to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning. "No matter how I learn this lesson in the lower class; when I get into a higher department, then I'll study." As well might the mother in knitting stockings say, "No matter how the tip is done; even if I do drop a stitch now and then, I'll do better when I get farther along." What kind of a stocking would that be?

As well might the builder say, "I don't care how I make the foundation of this house; anything will do here. Wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by

what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."—*Well Spring.*

### THE SAW OF CONTENTION.

"O FRANK, come and see how hot my saw gets when I rub it! When I draw it through the board, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two more years than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No! what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened, if mother had not thrown cold water on the firm by sending them into separate rooms."

The boys hung their heads, and Mary went on.

"There is an old proverb which says: 'The longer the saw of contention is drawn the hotter it grows.'"

### THE HOME.

BISHOP THOBURN, writing in *World Wide Missions*, criticises very fairly Sir Edwin Arnold's highly-coloured lectures on the ancient religions of India. The Bishop warns his readers in the West against the pictures painted by Sir Edwin Arnold. He points out that whilst Sir Edwin indulges in a great deal of fine talk about there being more happy marriages and more pure domestic relations in India than in any other part of the world, polygamy exists there in its worst form, and if Mormonism were transplanted to that country it would never cause a remark. He says that there is no equivalent for the English word "Home" in any of the languages of India. The Christian home is the peculiar product of Christianity, and while it dates back from Eden it has never taken root amongst a people who have not taken light of the Christian Gospel. Bishop Thoburn concludes by saying: "The lowest type of Christianity is far superior to the highest ideal known to any non-Christian nation."—*Methodist Times.*

Is YOUR pantry damp? A small box of lime will absorb the moisture, and keep the air dry and free from a disagreeable odour.

If a dish gets burned in using, do not scrape it; put a little water and ashes in it, and let it get warm. It will come off nicely.

## ON EARLY RISING.

WHEN the days are long and 'tis light very early, not much excuse can be pleaded for those people who "stick to the sheets" of a morning. Though the old rhyme about "early to bed and early to rise" may be made too much of, it still contains a great deal of sound common sense. Buffon, the celebrated French naturalist, was in his youth very fond of sleep. The habit of lying late robbed him of a great deal of his time; but through the assistance of his man-servant he was enabled to overcome it. "I promised," he says, "to give Joseph a crown every time he would make me get up at six. Next morning, he did not fail to wake me and torment me; but he only received abuse. The day after he did the same with no better success, and I was obliged to confess at noon that I had lost my time. I told him that he did not know how to manage his business; he ought to think of my promise, and not to mind my threats. The day following he employed force! I begged for indulgence; I bade him begone; I stormed; but Joseph persisted. I was therefore obliged to comply; and he was rewarded every day for the abuse which he suffered at the moment I awoke, by thanks accompanied with a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my works."

Dr. Paley, the eminent divine, in giving an account of the early part of his college life, says: "I spent the first two years of my undergraduateship happily enough but unprofitably. I was constantly in society where we were not really wicked, but most idle and expensive. But at the commencement of the third year, after having left the usual party at a late hour, I was awakened at five in the morning by one of my companions, who stood at my bedside and said, 'Paley, I have been thinking what a fool you are. I could do nothing, probably, if I were to try; and I could well afford the indolent life you lead. You could do everything and cannot afford it. I have had no sleep during the whole night on account of these reflections, and am now come solemnly to inform you that if you persist in your indolence, I must renounce your society.' I was so much struck with this visit and the visitor that I lay in bed a great part of the day and formed my plan. I ordered my bedmaker to lay my fire every evening, in order that it might be lighted by myself. I arose at five, read during the whole day, took supper at nine, went to bed, and continue the practice up to this hour." The consequence was he became a famous man.

Many other instances might be quoted of great men who were early risers. Dr. Doddridge tells us that to his habit of early rising the world is indebted for nearly the whole of his valuable works. The well known Bishop Burnet was an habitual early riser, for when at college

his father aroused him to his studies every morning at four o'clock; and he continued the practice during the remainder of his life. Sir Thomas More also made it his invariable practice to rise always at four; and if we turn our attention to royalty, we have, among others, the example of Peter the Great, who, whether at work in the docks at London as a ship carpenter, or at the anvil as a blacksmith, or on the throne of Russia, always rose before daylight. Do not let us, however, in our eagerness to acquire the habit of early rising, forget the other half of the advice, "early to bed." A clever professor used to tell his pupils that one hour of sleep before midnight is worth more than two hours after that time." Whether this be so or not, no one doubts that body and mind alike demand regular periods of rest, and that what is called "burning the candle at both ends" must be, both for children and grown-up folk, a very bad practice indeed.—*Alliance News.*

## Health and Temperance.

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

### SYMPATHY AND CHEERFULNESS.

A LADY whose husband was very ill, called upon the famous surgeon, Sir Morell Mackenzie, who was in attendance upon the patient.

With many tears and sobs she begged him to tell her the worst at once. She knew that the doctor was sure that he could never recover. Indeed, she had felt from the first that he had no hope of him, and so on through the whole gamut of lamentation.

"And now, doctor," she concluded, "I beg of you to tell me the truth. Is there any chance for him?"

"No," said Sir Morell. "The fact is, your husband is being killed, not by inches, but by feet."

"Oh, I knew it, I knew it!" moaned the lady, "but what is it that is killing him?"

"His wife," replied the doctor, gravely; "and if I were in his place I should want to get out of it as quick as possible."

The visitor now dashed the tears away, and stood in the centre of the room the very incarnation of dignity and power.

"There, madam," said the great practitioner, with his most courtly bow and sweetest smile, "that is not your most agreeable expression, but it is vital and courageous. Take that back to the sick-room, and when you recover from your indignation, if you will try to infuse a little hope into it, I think we can pull your husband through. But no skill can fight successfully against the chronic depression of the patient's nearest and dearest companion."

"But my heart has ached so!" the lady remarked, apologetically, as she hur-

ried away, possessed now with a new idea.

"Make your heart obey your will, madam," said the doctor, "and your eyes and your lips and your hand, and remember that an excess of sympathy is a thousand times worse for a patient than indifference."—*Eleanor Kirk.*

### DISTILLED LIQUORS A MODERN INVENTION.

STRONG liquors are a modern invention. The ancients knew of nothing more powerful than light fermented wines, and have left warnings enough of the abuse of them. Alcohol was not discovered till the seventh century, although an older story exists of a monk, Marcus, who collected and condensed in wool the steam of heated white wine, and then pressed out from the wool a balsam which he applied to the wounds of those who fell at the siege of Rheims, in the reign of Clovis I. He also mixed this balsam with honey, and produced a cordial which brought the moribund back to life. Clovis, however, did not wait for the approach of death before claiming his share of the cordial.

According to Dr. Stanford Chaille, the distillation of spirits from wine was not discovered till the twelfth century, and spirits did not come into common use as drinks until the fifteenth, sixteenth, and seventeenth centuries. Professor Arnoldus de Villanova, in the fourteenth century, made a panacea of the water-of-life, which gave sweet breath and fortified the memory, besides being good for sore eyes, the toothache, and the gout, and having other wonderful properties. Distilled spirits came into use in London in 1450, and had to be prohibited in 1494. Michael Savonarola produced a treatise on making the water-of-life in the fifteenth century, which became a standard authority on the subject, and was followed by the work of Mattioli de Sienna. These books gave the start to brandy making in Italy, whence the trade extended to France.

About 1520 the Irish usquebaugh began to acquire reputation in England. Before 1601, "brand wine" had begun to be distilled in the low countries from apples, pears, and malt; and in that year an ordinance was passed at Tournay forbidding the sale of the liquor except by apothecaries, partly "because of the dearth of corn, and partly because of the drunkenness which this cheap brand-wine caused, to the great prejudice not alone of homes and lives, but to the extreme danger of the souls of the drinkers, many of whom had died without confession."

The art of extracting alcohol from other substances was gradually discovered, and liquors of various names came into use. The trade grew great, and the present century has seen a new development of it in the general application of the art of "doctoring" liquors.—*Popular Science Monthly.*

#### RULES FOR DYSPEPTICS.

1. EAT slowly, masticate the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.

2. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.

3. In general, dyspeptic stomachs manage dry food better than that containing much fluid.

4. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.

5. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.

6. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

7. Never eat more than three times a day, and make the last meal very light. For many dyspeptics, two meals are better than more.

8. Never eat a morsel of any sort between meals.

9. Never eat when very tired, whether exhausted from mental or physical labour.

10. Never eat when the mind is worried or the temper is ruffled, if possible to avoid doing so.

11. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

12. Most persons will be benefited by the use of oatmeal, wheatmeal and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Good Health.*

#### DRUNKENNESS FROM COFFEE.

DR. Mendel, of Berlin, calls attention to the use of coffee, in a manner to make his remarks of importance. The inebriety of coffee, if not as dangerous to others, may be as harmful to its subject as alcoholism, and generally leads to it. Dr. Mendel's studies have covered Germany, but he has given special observation to the great working force in the gun factories at Essen, where wages are high and employment uninterrupted, and a comparative degree of luxury is within the reach of all.

The people of Essen drink immense quantities of coffee, bringing the average for a large portion of them up to a pound a week, many men taking much more than that. The result is a form of neurosis, in which the nerves are disturbed in a degree and manner approaching that which accompanies *delirium tremens*. Intoxication is followed by gloom and

sleeplessness, and about all the disorders characteristic of acute nervous derangement, added to a hate for work. As in the use of alcohol or opium, temporary relief can be had by more and stronger coffee, by tinctures of coffee formed by crushing the berries in spirits; but the cure of a confirmed coffee drunkard is next to unknown, unless the final change to pure alcoholism be counted as a cure.

Troubles of this nature are said to be much more widely spread than one would think from the immediate evidence. Most of the stages of excessive coffeeism are too obscure to be apparent. And they are increasing. Tea is merely a weaker agent of the same sort, so that in fact there is no such thing as a cup which cheers without inebriating.—*The Sun.*

#### REMEDIES FOR A COUGH.

MANY coughs can be stopped by other means than by the use of cough mixtures, or sirups, or medicines of any sort. According to a contemporary, Dr. Brown-Sequard once gave the following directions to a person afflicted with a nervous cough: Coughing can be stopped by pressing on the nerves of the lips in the neighbourhood of the nose; a pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same means. Pressing also in the neighbourhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside, may have a good effect. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the walls of his hospital, "The first patient who coughs will be deprived of food to-day." It was exceedingly rare that a patient coughed then.

#### HEAVY BED-CLOTHES.

A GOOD many people, says the *Hospital*, spoil the effect of a good night's rest by the ridiculously heavy bed-clothes they use. Old-fashioned cotton quilts or modern Massala ones are very heavy and no use, as a thin covering to protect blankets from the dirt is all that is really necessary. Bed-clothes should be like body-clothing, light and warm. Many a bad sleeper would do well to see whether his coverings are not at the bottom of his restless nights.

By a law just promulgated at Hardanger, in Norway, no girl shall be eligible for the marriage state until she is proficient in spinning, knitting, and baking.

DR. E. G. FIGG asserts that the brain of the drinker's child is as often the miniature of that of his father as is the impress of his features.

"THE Churches," says Joseph Cook, "ought to declare that no church member should be accepted unless he says he will never drink rum."

#### A POUND OF TOBACCO WILL KILL THREE HUNDRED MEN.

THE poison contained in a single pound of tobacco is sufficient to kill 300 men, if taken in such a way as to secure its full effect. A single cigar contains poison enough to extinguish two human lives, if taken at once.

The essential oil has been used for homicidal purposes. Nearly thirty years ago, it was employed by the Count Bocarme to murder his brother-in-law, for the purpose of securing his property.

Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects.

A number of instances are recorded in which death has been produced by applying a little of the oil from the stem or bowl of an old pipe, to a sore upon the head or face of a small child.—*J. H. Kellogg, M.D.*

AN appeal to "all lovers of virtue in Great Britain" has been made by a committee of Chinese of the Peking Anti-Opium Society. It states that at present six men in ten smoke opium. Since opium was carried to China, and forced upon her, she has learned to cultivate it. Money has been sent for relief of famine, but some have said: "It were better not to receive your help and die, if only the deadly opium might be stopped." Frequently men say to missionaries, "Your words exhort us to virtue, but your heart conceals poison, since you kill us with opium, and carry our money to your own country."

GENERAL SIR FREDERICK ROBERTS delivered an address at a meeting of the Army Temperance Association, recently held in Simla, and said he most willingly and unreservedly bore his testimony to the great good total abstinence had done to the Army. Within the last forty years a great improvement had taken place in the sobriety of the Army.

LORD WOLSELEY has said that he regards London as a pest-house of infamy and terrible immorality. He could not go a hundred yards in any direction without seeing a public-house, where large letters told that gin was sold cheap within. The horrors and abominations of London would not be tolerated even in Cairo for a day.

"THEY say," said a reclaimed drinker, "we make teetotalism our religion; but we don't. I mix them together and they agree very well. I know if I lose my grace I shall take to drinking, and if I take to drinking I shall lose my grace, so I keep them together."

BENJAMIN FRANKLIN said that a cheerful face was nearly as good for an invalid as healthy weather—good thing for nurses to remember.

## THE PRESENT TRUTH.

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

LONDON, OCTOBER 23, 1890.

## SOUND DOCTRINE VS. TRADITION.

IN the last paper brief allusion was made to the doctrine of an endless hell to which it is said the wicked are consigned at death, there to eternally suffer all the tortures that an offended Creator is capable of having inflicted. The fanciful pictures that have been drawn of the never-ending suffering of the lost have had their influence in unsettling the minds of not a few as to the reliability of the Word of God. Such have been taught to believe that the Scriptures supported this theory, and supposing such to be the case they have thrown the Book aside as unworthy of their consideration. They have acted unwisely in this, in that they have drawn their conclusion from a distorted picture, the work of an erring hand, instead of going to the original painting and studying its outline, its detail of light and shade, as drawn in the Scriptures of truth by a hand that is Divine.

The following fanciful sketch of the theory under consideration by one of its strong advocates, a prominent divine, presents the doctrine in its hideous deformity. He says: "The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but for ever; the wicked will be always dying, never dead; the pangs of death will ever be upon them, and yet they shall never give up the ghost; if they could die, they would think themselves happy; they will always be roaring, and never breathe out their last; always sinking, and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell." Another writer upon the same theme declares that God "will exert all His Divine attributes to make them as wretched as the capacity of their nature will admit. . . they must be perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to Divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer." In commenting upon these statements, in his valuable work, "Man's Nature and Destiny," Prof. Smith fittingly says: "Thus the sinner is represented as being able to distance in sin the power of Omnipotence to punish. They go on accumulating loads of guilt in their rebellion against the Divine government; while God, exerting all His Divine attributes, follows tardily

after, in fruitless efforts to make the terrors of His punishment adequate to the infinitude of their guilt. Oh, horrid picture of perverted imagination! Did we not believe its authors laboured under the sincere conviction that they were doing God service, and did we not know that many good and estimable persons still defend the doctrine under an earnest, though mistaken, zeal for God, it would deserve to be styled the most arrant blasphemy,"

We would not detract one iota from the view the Scriptures present relative to the final fate of the impenitent, but in what contrast does that view appear when placed beside the one under consideration! In distinct and unequivocal terms it represents the punishment of the wicked as transpiring after they have been judged and raised from the dead (2 Pet. 2:9; Rev. 20:13-15). That the punishment of the wicked will be eternal our Lord thus distinctly declares: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. Our Saviour in this verse used the Greek word *aionion*, from which the translators have given us the two words *everlasting* and *eternal*, and He here sets forth the punishment of the wicked as of equal duration with the life of the righteous. This for ever destroys that reckless view of "probation after death" which "strengthens the hands of the wicked, that he should not return from his wicked way, by promising him life" (Eze. 13:22). No, there is no hope beyond the grave for him who rejects the offers of mercy in this life.

The delusive doctrine of a "larger hope," calculated to lull men to sleep in the cradle of carnal security, is but a reactionary outgrowth of that monstrous and unscriptural theory of the eternal suffering of the lost. As already stated the Scriptures do distinctly affirm that the wicked shall receive eternal punishment. The declaration, however, that "These shall go away into everlasting punishment" does not define the nature of that punishment, but it does define its duration as being eternal.

*The nature of that punishment.* With all the "indignation and wrath, tribulation and anguish" (Rom. 2:8, 9) that will be rendered to all the finally unrepentant; with the "weeping and gnashing of teeth" (Luke 13:28) that they will experience; and with the overwhelming sorrow and unutterable woe which will be their portion, there comes a time when they lose that life received at their resurrection, and are swallowed up of the second death. Then will they receive the wages of sin (Rom. 6:23). The objects which the Scriptures represent as being set before man are eternal life, which is the gift of God, and eternal death which is the wages of sin. So far as the final

results that will follow a life of sin or a life of holiness are concerned they are represented in the Word of God as *life* and *death*. The antithesis is not between a state of happiness and a state of misery, but between life and the corresponding opposite term, death. The apostle Paul having given us a list of the most despicable characters (Rom. 1:21-31), declares "that they which commit such things are worthy of death." Verse 32. The punishment, our Lord has told us, is to be eternal, and that punishment when received embraces the second death. St. Paul, after describing the coming of the Lord to take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, vividly sets forth the final fate of the ungodly in the following forcible words: "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." Here the final punishment of the lost, which we learned from Matt. 25:46, will be eternal, is declared to be everlasting destruction."

*The place where the wicked will be rewarded.* This will be upon this earth. It is both reasonable and scriptural that the place which has witnessed their dark deeds and ungodly lives should also witness the final recompense of wicked men. "Behold," says the wise man, "the righteous shall be recompensed in the earth; much more the wicked and the sinner" (Prov. 11:31). But this recompense, in the cases of both the righteous and the wicked, comes not till they are raised from the dead. To the righteous our Lord says, "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14), while of the wicked it is declared that they are reserved "unto the day of judgment to be punished" (2 Pet. 2:9), which judgment is not executed till after they are raised from the dead (Rev. 20:12-15). The earth beheld their lives of sin, it saw their course of deception and crime, and how fitting that in the same place they should receive their final reward, which will be the second death.

*The agents by which their destruction is accomplished.* Of these we can learn only from the Scriptures of truth. Solomon declares that "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22); and the Psalmist says, "Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off" (Psa. 37:22). The agent by which this cutting off is accomplished is thus described: "Upon the wicked He shall rain snares [margin, quick burning coals], fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Psa. 11:6. Our Saviour, representing the wicked by the tares of the



field, tells us that in the end of this world they shall be cast "into a furnace of fire: there shall be weeping and gnashing of teeth." Matt. 13:42. And the end of such, Paul says, "is to be burned" Heb. 6:8. From the Psalmist we learn that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psa. 37:20. And another prophet declares that God "will not at all acquit the wicked." Nah. 1:3. And Obadiah tells us that after the wicked have drunken of the portion of their cup, "they shall be as though they had not been." Obad. 16. St. John, as he looked down over the ages beyond the coming of Christ, beheld the resurrection of the unjust (Rev. 20:5). That vast throng he declares to be numberless "as the sand of the sea," and their final destruction results from the fact that "fire came down from God out of heaven, and devoured them." Rev. 20:9.

When that burning day described by St. Peter shall come, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10), then will come the perdition of ungodly men. And when this earth which is now "kept in store," reserved unto that burning day, shall pass through her fiery baptism, then will exist that lake of fire into which the wicked will be cast; then will there be that gehenna, or hell, wherein the wicked will be destroyed, both soul and body (Matt. 10:28); then will all the impenitent go down beneath the shades of eternal night and receive their portion in the lake of fire, which is the second death. Rev. 21:8. From that death there will be no resurrection. No smallest ray of hope will be before the lost. Life and death were set before them, they chose the latter and that death will be eternal.

And when the earth shall have passed through that ordeal of flame, then according to His promise (2 Pet. 3:13) will there come forth a new earth, wherein the righteous shall dwell. Then will this fallen planet have been brought back again to her pristine beauty, renewed, re-beautified and made the eternal abode of all the meek (Matt. 5:5). Then will that state be reached when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13. The wicked will then have been cut off, rooted out of the earth, devoured by the fires of that awful day, and their voices for ever hushed in death. Then in heaven, earth and sea, and throughout the whole uni-

verse, there will be no discordant notes, no wailings of the lost, but one harmonious anthem of praise to God and the Lamb for ever and ever. The honour and majesty of God's law will then have been vindicated, the purchase of Christ's blood will have been redeemed, and the justice of God met in the destruction of sin and sinners. Then will "the righteous shine forth as the sun in the kingdom of their Father." D. A. R.

#### THE "CHRISTIAN" AND THE SABBATH.

THE Australian correspondent of the *Christian*, in a recent number of our contemporary, speaks of the subject of the Sabbath, and says: "Seventh-day Adventism caused a stir in this colony about eighteen months ago, but it seems to have died a natural death." Either the wish was father to the thought, or the *Christian's* own correspondent does not take the pains to inform himself, which is due to his readers and to whatever subject he may think of sufficient importance to pass criticism upon. Those of our readers who have followed the reports from Australia which have appeared in our Progress department, know that the cause of "present truth" has made greater progress in every way during the past eighteen months in the colony than during any like period preceding.

The idea that the cause which Seventh-day Adventists endeavour humbly to represent in the spirit of the Master is dead in Australia, will be one that has not occurred to our brethren of the Australian Conference, who are unable to supply the urgent demands for ministerial labourers which come in from various parts of the colony. The last Australian mails brought news of the arrival there of Bro. S. N. Haskell, and the article immediately following in this paper is a report from him of the progress of the work since he left the colony about four years ago. But the readers of the *Christian* must know that it is not customary with men of experience to advertise causes which are really supposed to be expiring.

We are sorry to have to say that our contemporary seems naturally to lend itself to a species of attack which leaves much to be desired. The policy of trying to cast odium upon a cause by using epithets and nicknames is one which is reprobated by all standards of respectable secular journalism. Yet the *Christian* has seen fit in the past to apply to an active Christian denomination with whose name it is familiar, the term "Saturdarians." This comes with peculiarly bad taste from a paper which takes the name which was first applied to the followers of Christ in derision. Every cause that is founded upon Christian truth must expect and welcome criticism.

Principles which cannot bear this are not true. But such methods as we have spoken of do not attain to the dignity of criticism.

Why does the *Christian* call Seventh-day Adventists "Saturdarians"? Because they believe in keeping holy the Sabbath, the seventh day, or Saturday, according to the commandment of God and the example of Christ. If our contemporary would strike a fatal blow at the Sabbath truth, let it show by the Word of God that any other day was ever kept by Christ or commanded by God as the Sabbath of the Lord. It frequently quotes the fourth commandment and other scriptures respecting the obligation and character of Sabbath observance, but every one knows that these refer to the seventh day and not to the first. It seems to us that the *Christian* has shown a greater readiness to urge that men should be compelled to keep the Sunday by civil law, than to enlighten the public as to the grounds upon which it bases such observance. The nearest approach to a discussion of the basis of first-day observance which we have noticed was about a year ago, in the letters of three correspondents, all apparently observers of Sunday, but who disagreed somewhat. After the three short letters, however, the editor cut short the discussion with the note:—

"We cannot devote space to a further discussion of this question. Both sides have expressed their views; and it is worthy of remark that the duty and privilege of observing the Lord's Day was as fully acknowledged by 'Theophilus' as it is evidently recognized by the writers of the foregoing letters."

We would not ask our contemporary to fairly state and criticise the principles of Seventh-day Adventists, for every one of which we profess to give a "Thus saith the Lord." This would be asking too much. But we would like to see a willingness to thoroughly discuss from the Bible stand-point its own position on the Sunday question. We are always glad to see such attempts to prove all things, and our only desire is to hold fast that which is good. We have always found these attempts on the part of the religious Press to establish its position on the Sabbath question, very valuable contributions to the extension of the work of Sabbath reform. Very many who are now rejoicing in the truth have been led to the study of the Bible and to the acceptance of the Sabbath of the Lord, the true Lord's Day, solely through such attempts to show why Protestants keep the Sunday. Men can do nothing against the truth but for the truth, even by a course of misrepresentation. But we have a right to expect from religious journalism the courtesy and fairness which is the commendable characteristic of reputable secular journalism in England. W. A. S.

## IN AUSTRALIA AGAIN.

It was on the 22nd day of June that we left Yokohama, Japan, for Shanghai, where we spent two weeks, and then hastened on to Hong Kong, from whence we sailed for Australia. After spending about eight months in heathen lands and among entire strangers, it can be imagined that to arrive in Australia and meet with old friends, some of the first-fruits to present truth in this country, was a privilege to be appreciated. The contrast between the time we first visited this continent and now only demonstrates the fact more fully that the hand of God is in this work. If we recollect aright, there were somewhere from forty to sixty observing the Sabbath, and a still less number who had their names attached to the church covenant, when we left Australia about four years ago; but now we find one hundred and eighty-six here in Melbourne and suburbs, while in Australia and Tasmania there are between four and five hundred. Also in New Zealand there is the same evidence of the hand of Providence leading in the present work. In that colony there is a conference, with a few hundreds observing the Sabbath of the Lord and seeking a preparation for his second coming, which event hastens greatly.

Not only was it refreshing to meet with old friends and to learn of the present number who had given evidence of their love and sincerity in the cause of Truth, but the numbers of agents in the field disposing of publications which must bear much fruit, is also a source of encouragement. Twenty-eight, we find by the last monthly statement, and sales amounting to considerably over one thousand pounds. A publishing house has also been erected, and outwardly everything indicates prosperity. But our prosperity lies in God more than in outward circumstances. One of the evidences of Divine favour is the union and harmony which exist among his people. The Saviour prayed "that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The nature of this oneness is stated to be the same as exists between the Father and Son. The apostle expresses it in the following words: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." We were glad and rejoiced in the fact that this also is an evidence of God's blessing that can be seen here in Australia.

We are confident that God, who has begun a good work here, will perform it until the day of Christ, when we shall see as we are seen, and know as we are known. It is then the conflicts will be over, the trials will be passed, and God shall wipe away all tears from all eyes: "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." To this time we are fast hastening; but with the poet we are inclined to say:—

"Christ shall come; ye saints, rejoice!  
He'll come with thunders loud,  
With the Archangel's mighty voice,  
And with the trump of God.

"We shall meet Him in the air,  
And all His glory see;  
We'll know and love and praise Him there,  
From death for ever free.

"Who can tell the happiness,  
This glorious hope affords?  
Unuttered pleasure we possess  
In these reviving words!"

Melbourne.

S. N. H.

## THE PAPACY. NO. 4.

THE prophet says: "And they shall be given into his hand until a time and times and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of Papal supremacy, and of unlimited reign of lawlessness.

In the first place we may notice that in the Douay Bible, as well as in the revised version, "time and times and the dividing of time," is rendered "time and times, and *half* a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. 12:14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in verse 6 of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God; that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days.

The question now arises, Is it possible that 1,260 days, or three and a-half years, cover the whole time allowed to the Papacy? We answer, No. The prophecy is symbolic; four great empires are represented by short-lived beasts; the Papacy is represented by a little horn of one of these

beasts. It is obvious that the prophecy would not be consistent should it express the duration of the powers in literal years. The time would be out of proportion to the nature of the symbol representative of the power. What, then, is the standard of time in symbolic prophecy? In Eze. 4: 4-6 we read the answer:—

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days. . . . And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Pet. 1:20, 21), the interpretation given to a symbol in one prophecy must be the interpretation of the same symbol in every prophecy; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

The next question is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, "He shall subdue three kings." Dan. 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now, long before 538 A.D., paganism, as a State religion in the Roman empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire.

But not all were favourable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the pope could not assert papal authority.

In the year 493 A.D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the

thirty-ninth and forty-first chapters of Gibbon. When the last of these Arian powers was overthrown (A.D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving.

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:—

“Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed: and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation.”—*Decline and Fall*.

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:—

“The Goths consented to retreat in the presence of a victorious enemy; . . . and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism. . . . The deputies of the pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ.”—*Id.*

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally “the pope,” i.e., the father, or head and ruler, of the churches. The last opposing horn had been plucked up, and the Papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the “mystery of iniquity” which has been working so long was given full liberty. E. J. W.

#### TRUTH AND ERROR.

To THOSE who would take an active part in the great conflict of truth and error, a zeal which is according to knowledge is an essential qualification. Experience has shown that truth is quite as likely to suffer from the injudicious help

of its friends, as from the open attacks of its foes.

In this fallen world, conditions prevail which are favourable to the growth and propagation of error. It springs up in innumerable forms on every hand, with which truth in its progress must be continually brought in contact. But truth is seen and felt in its full dignity and grandeur when it moves steadily on its course, regardless of the hydra heads which show themselves in its way. It has a power peculiarly its own, and has nothing to gain by turning aside to take up the challenges of error. At times this becomes a necessity, but not as frequently as some people are led to think. Most often is it the case that error can be most effectually dealt with by simply being let alone. The friction of controversy galvanizes into life many an error that, left to itself, would soon sink into oblivion. The less attention there is drawn to it, the better. When the advocates of truth turn aside from their direct line of work, to engage in the demolition of error, they are often doing a work of no particular consequence. To be rubbed, turned over, and held up to view may be just what an error needs to start it into flourishing growth. Better if it were left to languish amid the darkness of its own creation. Let the advocates of truth devote their energies to its propagation, and leave error to shift for itself. Let it have a chance to perish of its own corruption. If it fails to do this, the simple contrast with truth, flashing forth in its Divine beauty, and backed by the power of Omnipotence which attends it, will do more for its destruction than would a direct attack upon it.

These observations, pertinent to truth in general, apply particularly to that system of truth which embraces the great warning message of which the world is hearing to-day. Doubtless there has been a great deal of needless worry and expenditure of effort over the opposition which the truth in our day has had to meet. Let the energies of its defenders be devoted more to its direct promulgation, with less thought of the opposition, and the cause of present truth will not be the loser thereby. L. A. S.

### 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.

#### “REMEMBER THAT THOU WAST A BONDMAN.”

THE last report of the Parliamentary Commission on Historical Manuscripts deals with the Fleming Papers, preserved at Rydal Hall, in Westmoreland. Some of these show the operation of the conventicles act of Charles II., a fit companion piece to the still surviving Sunday act which comes down to us from

the same time, and which many of our contemporaries are doing their best to have revived and put into execution. The following extract is from a letter written by Mr. Daniel Fleming, a Justice of the Peace in Westmoreland, to a friend in London, under date of August 19, 1670. After noting that they had just got assizes over, he continues:—

“Your smart actings in London against Conventiclers have given us so good an example that we are following it in this county as well as we can. We have convicted many Quakers, and are levying of their fines, which makes some of them come to church, and in time will, I hope, make many more conform. Our Independents keep close, and are cunning, they not exceeding the number mentioned in the Act. After we have routed all conventicles, the levying of twelve pence for every Sunday will, I hope, bring them to church. . . . If you can make good your ground at London against these fanatics, and not be tired out with them, I am confident we shall do well enough with them here in this country.”

This expression of Mr. Fleming’s confidence in an easy triumph over the “fanatics” reads rather ridiculously now, but Nonconformity had a long and bitter struggle before it escaped from the bondage of penal law. Those who expected to force conformity upon Christian men, failed to take into account the enduring strength of conscientious conviction. They did not reckon with the power of the principles of the Gospel of Christ, which makes the grace that brings salvation the gift of God, and not of man, and thus denies the right of man to say to his brother, under threat of human penalties, how he shall render his service to the Giver, or that he shall render any service.

But now we would say a word to those Nonconformists who, with the history of their deliverance from the conventicles act before them, turn about and desire to see put in execution against others the Sunday act of the same reign and character, but which does not happen to place themselves under disabilities. If this is the extent of their loyalty to religious liberty, how they have fallen from the principles which fortified their fathers in the gallant struggle, the fruits of which Nonconformity is reaping to-day!

“Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee.” If they forget this, and persist in disregarding the rights of conscience of those who may dissent from their position, believers in Christ or unbelievers—for according to Christian truth the conscience of the unbeliever is as inviolable as that of the believer—and forsake their own principles in invoking the power of civil law where it will not be inconvenient to themselves, what will be their judgment? It will be such another exhibition of human weakness as roused the indignation of Edmund Burke on one occasion. “It is not,” he said in one of his great speeches, “the proud prelate thundering in his com-

mission court, but a pack of manumitted slaves with the lash of the beadle flagrant on their backs, and their legs still galled with their fetters, that would drive their brethren into that prison-house from whence they have just been permitted to escape." W. A. S.

#### SECULAR ELEMENT IN CHURCH LIFE.

THE address by Mr. Green, Chairman of the Congregational Union, from which we quoted a paragraph last issue, is a warning against the tendency of the times which has led to considerable discussion. In his preliminary remarks the speaker said he expected to be smitten three times as hard as he should smite, but he felt that he had something to say. While dejection was not helpful, and we were too prone to walk in the valley and to think that there is no sunshine above the hills, yet it was wiser many a time to listen to the sad prophet than to the cheerful one. Zedekiah, the prophet of the iron horns, prophesied before two kings and the majority of their people, things that suited the delusions of the hour. But he lied before God and man, while Micaiah uttered in vain sorrow the word of the Lord. Hananiah, the prophet of the broken yoke, made the people to trust in a lie, and taught rebellion against the Lord, but it was with Jeremiah that the truth, though also the sorrow, was to be found.

Unless some of us are greatly mistaken, he continued, and are quite unable to discern the signs of the times, there is looming upon us a grave danger that nothing but a quickening of our spiritual faith can avert—the danger of hiding Jesus Christ, a danger arising from the excessive degree in which the secular element is insisted on as part of our church life. The insistence upon this, with the contention that the church organization is incomplete without it, has this effect—that actually, though perhaps not logically, it remits theology, including doctrinal teaching, to a subordinate place, and often to entire extinction. We are face to face in these days with the temptation to slight and despise theology, including in that term the study of Christian doctrine, and the careful and systematic investigation of scripture. This temptation is presented with a plausibility and a persistence such as never before have been offered. If the secular element is to be made dominant, as is vehemently urged upon us, and if spiritual weapons are to be sharpened extensively on carnal whetstones, some very startling results will follow in the region of thought and doctrine.

The Christian ideal of the Church will be altogether lowered, as it is much to be feared it already is, to the minds of the young. The Church is coming to be regarded as a friendly club, fulfilling its

functions with considerable success if it occupies plenty of evenings with entertainments. The conception that its members form a spiritual body, of which the life is Christ, vanishes away. The life that is hid with Christ in God becomes a shadowy phantom. It is a well known fact that there are churches, composed largely of young members, whose ideal of the Christian life is lamentably defective. When a candidate for the pulpit is before them their solicitude is seen not in the question whether he is possessed of spiritual power, of an exalted Christian character, of a knowledge of the Word of God, and of aptness to teach, but in their inquiry as to his readiness and ability to be the leader of their rambles, and the companion of their sports.

The second point of the address was, that as the result of hiding Christ and discrediting theology they were endangering their distinctive principles as Independents.

Passing on he submits a third observation, to the effect that the undue obtrusion of the secular element threatens to hide Jesus Christ by confounding the Gospel with a comprehensive but material benevolence. We are invited to give effect to the new method in every department of activity, and to ask of the Legislature the enforcement of everything we think right, without stopping to determine whether on the subject in question it is the province of the civil power to interfere at all. This may lead to a very serious conflict, to bringing back a State intrusion into religion that the Free Churches have always opposed. There is popular legislation already that trenches on the domain of conscience. We must be careful not to encourage it, or our last stage shall be worse than our first.

We are taught that we must show, amid the dust of the political arena, that as Christ's churches we have a deep interest in the themes that occupy our daily papers. As representatives, all of us men, of Christian societies mostly consisting of women, we have been required under penalty of being charged with infidelity to the interests of public righteousness, to formulate and express convictions on a perplexing point of politics that has penetrated and split up a once united party, of which Independents were the most powerful wing, if not the very centre. What further problems our churches may be invited to discuss none can tell. Female suffrage, bimetalism, and the eight hours labour question, may be pressed upon the churches. Public holidays, again, closely touch public morality. Why should not our churches therefore determine whether State-holidays, turning everybody loose at once, are a signal benefit or a most objectionable nuisance? Then there is the great conflict between labour and capital, in which the Church is asked to take part.

The mere dubbing on the appellation "Christian" does not necessarily impart a distinctive character. It may have a pious sound, but it is simply a degradation of the English tongue. Christian conviction and sentiment pertain to people, not to things; to human hearts and lives, not to sciences, knowledges, and mechanisms. To talk of Christian arithmetic, Christian astronomy, Christian economics, and Christian playthings, is all high ritualism looking towards paganism.

Thus, as we have given the general points of Mr. Green's address, almost wholly in his own words, the speaker dealt trenchant blows at that which is becoming most popular among the churches. He points to the Gospel as the source of true strength, and that Gospel is not first a philanthropic agency, and then a message of reconciliation to mankind. It is at our peril, he declared, that we conceal sin. The speaker said that if such a warning as he had given was needless, so much the better, but the criticisms to which the address has been subjected have rather tended to emphasize the need of the warning. Those who have protested against Mr. Spurgeon's charges of the "down-grade" are now confronted with what is practically a confession of the truth of his allegations from a quite unexpected source. The truth is, that the religious world is rapidly drifting into that condition which the Scriptures predict for it in the latter days. When it begins to depart from the great standard of the law of God it loses sight of the nature of sin, and hence of the practical bearing of faith in Christ as the Saviour from sin. To meet this condition, it is fitting that the burden of the last message to man before the end should be, as the prophet says, "The commandments of God and the faith of Jesus."

#### "RECONCILING" ST. PAUL'S.

ONE day last week St. Paul's Cathedral was the scene of a revival of a foolish and superstitious observance of the Dark Ages. It was called a "service of reconciliation or act of reparation to Almighty God for the dishonour recently done His sanctuary," the idea being to purge the Cathedral from the act of suicide committed there on September 28. A number of suicides have taken place there during recent years, but this is the first time such a service has been thought necessary. The ecclesiastic reactionaries have carried the day, however, and during an afternoon service the Bishop of London, addressing the congregation, said that in accordance with precedent it was fitting that the bishop of the diocese, and those responsible for the management of the church, should solemnly acknowledge the unworthiness of all of them, and confess

publicly that they were sinners. The petition of the Dean and Chapter to the Bishop of London was read, stating in effect that the church had been "polluted and defiled," and that it was necessary that the Bishop should exempt the said church from all canonical impediment. The sentence of reconciliation was read by the Registrar, who was dressed in his wig and gown. This closed with the declaration: "We do, by virtue and exercise of our episcopal authority, hereby pronounce, decree, and declare the said church to be exempt from all canonical impediment by or through the aforesaid acts for ever."

## Progress of the Cause.

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

### CENTRAL EUROPEAN CAMP-MEETING.

IN company with Brethren Lorentz and Rasmussen, I left Copenhagen Aug. 13, for the purpose of attending the camp-meeting in Central Europe. We arrived at Hamburg the 14th, where we remained over the Sabbath. We were glad to meet Bro. and Sister Conradi, and others with whom we had formed an acquaintance, and to learn more definitely what the Lord had done for them in Hamburg. Surely their efforts have been blest, as they have already a church of thirty-five members, and no public lectures have been given, except what meetings they have held in the mission rooms. We had good meetings on the Sabbath, and I had the opportunity for the first time to speak through an interpreter.

After travelling through the vast German Empire, with its many large cities and beautiful fields and vineyards, we arrived at Basel, Switzerland, the 19th. The camp-meeting was held on a nice meadow, near Oberweil, a small village about four miles from Basel. A motor line ran trains every hour from the city, which made it convenient for all who desired to come. The camp consisted of nineteen tents,—sixteen family tents and three large tents. Two of the latter were used for preaching, and one for sleeping apartments. There were about 100 brethren present when the meeting began, and the number increased so that on Sabbath and Sunday there were about 200. About half of these spoke the German language, and the other half the French. There was preaching in both languages at the same time every day. The Spirit of the Lord was present from the beginning, and especially on the Sabbath; when an invitation was given for those who desired to do so, to come forward for prayers, there was a willingness shown that caused our hearts to rejoice. The Lord is indeed "no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

The ministers present who took part in the work were Brn. Holser, Conradi, Ertzenberger, Comte, Bœtcher, and the writer. All met together for business meeting, and what was said was translated from one language into the other, and when any one spoke in English, two interpreters gave what was said, in French and German. This seems to be a slow way, still it proved much better than we had expected.

It rained the first day of the meeting, but Thursday, Friday, and Sabbath we had fine weather. After that it rained the most of the time till the meeting closed. Although there was so much rain, and the ground became very wet, many not of our faith attended the meetings. These all spoke the German language, so that there were quite large congregations of that nationality. They all listened with

much interest, and some decided to obey the truth. The order on the ground was good from the beginning to the close.

Our brethren had been much perplexed concerning how to get a place for the meeting, as they had been refused a location several times. Finally after seeking the Lord, they went to the president of the motor railway, who directed them to the owner of the above-named place, and the contract was made in less than an hour. The people in this village and the surrounding country are almost all Catholics, while at the other places where we were refused a place, the people are Protestants. When these learned that the Catholics had granted us permission, they told them that they would find that we would work against them with all our might; but when everything went on so well, and the papers began to speak of our good meetings, the other villages were sorry that they had not had the meeting in their locality, and reproached those in authority, and said they would be sure to have it next year.

All the business passed off harmoniously. The church at Hamburg was received into the Conference. The reports of the Conference, Tract and Missionary Society, and Sabbath-school Association showed a large increase of work during the year. This was especially the case with the amount of tithes received. They had considerable left in the treasury after settling with all their labourers. This was encouraging indeed. The brethren all expressed themselves as much delighted with the camp-meeting, and resolved, the Lord willing to have one again next year, even if the sacrifices and expenses should be greater.

After preaching Monday evening, we held a short praise service, after which Elder Bœtcher was ordained to the ministry. This was a solemn season, which, we trust will long be remembered. Thus closed another camp-meeting, and the brethren left for their homes, perhaps never all to meet again till the great day. We remained another day at the publishing house, and visited the cemetery where our beloved Brethren Andrews and Waggoner are buried. When we left, we felt a strong desire in our hearts to be faithful to the end, and then, according to the promises of God, meet where there will be no parting. May the Lord bless his work in this great Conference.

L. JOHNSON.

### AUSTRALIA.

We learn from the copy of our Australian contemporary, the *Bible Echo*, that a Biblical Institute is being held in Melbourne. The meeting has for its object the critical study of Biblical truth, especially as it pertains to our times and duty. The best methods of work will also be a subject for discussion. The Institute, the *Echo* says, will begin Sept. 14, and will continue at least four weeks, with about three lectures per day. There was a bare possibility that the Institute might be postponed to a later date if the maritime strike should continue to cut off Tasmania, preventing persons from attending from that place. The annual meetings of the Australian Conference, Tract Society, and Sabbath-school Association, were to be held during the Biblical Institute. Encouraging reports of the work in Sydney and Sandhurst were received from time to time, and a church will doubtless soon be organized in the former city. The great labour strike has caused considerable inconvenience in the matter of shipping books and papers. All classes in the colony are affected more or less by this calamitous struggle between employed and employers, and at the time of going to press the *Echo* says the fight only showed signs of increasing fierceness.

### THE UNITED STATES.

WASHINGTON.—The first series of meetings in this city closed Sept. 14. Thirty-six persons signed the covenant as the result of the effort. On Sabbath, Sept. 13, sixteen were

baptized in the baptismal font of the Garfield Memorial Church (Christian), and twenty-two were added to the membership of the Washington church. A door-keeper of the House of Representatives who, with his wife, was baptized, has as yet had no difficulty in getting released from his duties on the Sabbath. Meetings have now been begun in another part of the city, with prospects of a much better interest than at the first course of lectures. Calls for meetings are coming from other parts of the city. The Lord has greatly blessed in the work. The Washington church was organized in 1889, with twenty-eight members. The present membership is ninety-five.

INDIANA.—The annual gathering in this Conference was a season of encouragement and blessing to all who attended. Special meetings were held each day with the youth, in which practical lessons on the subject of repentance, conversion, and righteousness were presented. A goodly number gave themselves to the Lord for the first time. There seemed to be such an interest on the part of the people of the city in which the meeting was held to learn in regard to our views, that it was decided to hold a series of meetings there at the close of the Conference meeting. About twenty-five were baptized at the close of the meeting.

COLORADO.—Some newly organized churches were received into the Colorado Conference at the annual meetings held in one of the suburbs of Denver. About 225 of our brethren were in attendance at the meeting. Many were prevented from attending on account of the harvest. The annual reports of the various branches of work in the Conference were encouraging, and showed advance in every department. Six were baptized during the meetings.

BOOK CANVASSING.—The monthly report of the companies of book canvassers in the United States, shows that during the month of August, they sold £7,216 worth of our subscription books.

## Bible Readings.

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

### BIBLE READING FOR THE CHURCH.

1. WHAT are the distinguishing characteristics of the church developed by the third angel's message?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

2. Can any person keep the commandments of God and disobey the commandment of Christ, who is God?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

3. What is the commandment of Christ?

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13: 34.

4. By what principle only can we keep the commandments?

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13: 10.

5. What measure of love are we required to manifest toward God?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 37.

6. What toward our neighbour?

"Thou shalt love thy neighbour as thyself." Verse 39.

7. What toward our brethren and sisters?

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." Eph. 5:2.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

8. If we disobey the commandment of Christ, can we acceptably keep the other commandments?

"In this the children of God are manifest, and the children of the Devil: whosever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." 1 John 3:10, 11.

9. How are God's people proved to be such?

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Verse 14.

"By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

10. Without this grace of love, can any service or sacrifice be acceptable to God? 1 Cor. 13:1-3.

11. What is the nature of charity, or love? Verses 4-7, Eph. 4:32, 1 Pet. 3:8.

12. How will it be manifested toward the erring?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:1, 2.

13. Instead of whispering and talking about the faults of brethren and sisters, what does Jesus require us to do?

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17.

14. Will God accept our prayers and offerings if we fail to do this?

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Chap. 5:23, 24.

15. What is the result of backbiting and evil whisperings?

"A froward man soweth strife; and a whisperer separateth chief friends." Prov. 16:28.

16. Does God hate such things?

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Chap. 6:16-19.

17. How did Paul regard such things in the Church?

"Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." 2 Cor. 12:19-21.

18. Will backbiters and evil speakers have a place in the kingdom of God?

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that

walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Ps. 15:1-3.

ADOLPHUS SMITH.

## Interesting Items.

—During September, Londoners consumed 184,412,177 gallons of water daily.

—The mean lifetime in England is forty-one years, but in the healthiest districts it is forty-nine years.

—Ex-Judge Leonard, of New York, has received a legacy of \$250,000 for a forgotten favour that he did a stranger five years ago.

—In Norway so much importance is attached to the rite of confirmation that it is often very difficult for the unconfirmed to obtain any sort of employment.

—Archdeacon Farrar has been offered by the Speaker and has accepted the Chaplaincy of the House of Commons, rendered vacant by the death of the Rev. Henry White.

—The latest statistics show that there are 71,287 lepers in Bengal, 13,944 in Madras, and 13,842 in Bombay. The lepers in the native States are not included in these totals.

—There have been the most extraordinary runs of salmon ever known in the rivers of British Columbia this year, and the nets belonging to three "canning" firms captured 20,000 fish in one day.

—Prince Albert of Prussia, himself an expert bookbinder, is teaching his sons handicrafts. His two eldest boys have already learned enough of masonry to build a small pavilion, and the youngest son is to be a joiner.

—India promises to be a good field for lady teachers as well as for lady doctors. The movement for the higher education of women is gaining ground in India, and new schools for girls are being opened in many parts of the empire.

—The longest day of the year at New York is fifteen hours, at London sixteen and one-half, at Hamburg seventeen, at Stockholm eighteen and one-half, at St. Petersburg nineteen, at Tornea, Finland, twenty-two, at Spitzbergen three and one-half months.

—The Russian Government have ordered 400 machines for manufacturing the Lebel rifle, which has now been definitely adopted for use by the Russian Infantry. The machinery has just been forwarded to the Ministry of War at St. Petersburg.

—A Paris paper publishes a telegram from Berlin, stating that doubt no longer exists of a secret treaty between Belgium and Germany, by which in the event of war, the latter Power could use Belgium territory in order to facilitate military operations against France.

—Verily there is nothing new under the sun. On the Egyptian mummies are found knitted socks, knit just as they are to-day with a single thread. The difference is the needle used was evidently larger, which makes the knitting loose and elastic. These socks were knit of woolen yarn.

—The Chinese are increasing at such a rate in Kimberley that shopkeepers and workmen are threatening to rise in revolt against them. Though Kimberley is comparatively a new town, the celestial visitors have already established themselves in seventy-five shops, and are gradually, but surely, obtaining a monopoly of the meanest kinds of labour.

—The recent floods in China were attended with a more serious loss of life and a greater destruction of property than was at first reported. Several towns were swept away, 8,000 square miles are under water, and four millions of people are destitute. The Yellow River, it is believed, has left its bed, and is making its way to the sea to the south of Shantung.

—According to statistics prepared by Sir Henry Parkes, there are in New South Wales some 330,000 workmen, of whom only 40,000 are enrolled in Trades Unions.

—The *Volksblatt*, the Socialist organ, states that it has been agreed to summon the next International Labour Congress to meet at Brussels on August 16, 1891.

—One of the most serious fires of recent years took place at Cloth Fair, London, last week. Six lives were lost and a number of persons injured, two of whom have since died.

—The total amount paid into the American Custom House during the week which saw out the old tariff reached the enormous sum of \$6,045,139. This is unprecedented for the period.

—Major Wissman will leave for Africa on the 25th inst., the German possessions in Africa having been divided into Coast and Lake provinces, the latter of which he will take command of.

—During Mr. Herbert Ward's journey in the interior of Africa he found a people whose chief delight is in the sacrifice of human life. The chief's importance is estimated by the number of slaves he can afford to waste.

—A telegram from Cape Town says that the Government regards the recent financial troubles as entirely due to speculation. It declares that the harvest prospects are excellent, and that the colony has never been in a better or sounder condition.

—There is a scarcity of coal in Sydney that the gas supply has to be lessened, and may probably be cut off altogether from private consumers. Householders have laid in supplies of candles and kerosene in view of this contingency. The scarcity of coal is owing to the strike.

—A Sydney telegram says that the efforts made by Sir Alfred Stephen to arrange a conference between the employers and the men on strike have proved fruitless, as the former refuse to modify their attitude. A general resumption of work is now prevented solely by the difficulty of obtaining coal.

—The number of matriculations at Cambridge during the last University year has been 1,027, which is the largest ever known. In 1862 there were only 407, and in 1882 there were 892. At the end of the last University year there were 6,677 members of the senate, 3,020 undergraduates, and 12,889 members on the boards.

—An explosion occurred at the Dupont Powder Mills, near Wilmington, Delaware. Fifty buildings were wrecked, and the damage is estimated at more than half a million dollars. The noise of the explosion was heard a hundred miles away, and the shock created a panic in Wilmington, five miles distant. A number of persons were killed.

—The average day's labour in Belgium is 11 hours, but brewer's men work from 10 to 17 hours, brickmakers 16, the cabinet makers of Ghent and Brussels often work 17 hours a day, railway guards sometimes work 19½ hours at a stretch; and in the mining districts women are often kept at truck loading and similar heavy labour for 13 or 14 hours.

—The young Emperor of China's father, Prince Ch'un, otherwise known as "the Seventh Prince," is reported to be dangerously ill. His loss would be regarded as a severe blow to the party of progress in the Empire, as he is well known to be in accord with the Viceroy Li Hung Chang in his readiness to adopt what is best in Western ideas and institutions.

—A traveller writes of the recent flood in Senegal: Such a flood has never been seen before in the Senegal, and the loss of property is enormous. The loss of life has been very great at Kayes alone before we left. The dead bodies picked up exceeded 2,000, and on our way down we passed hundreds of bodies and carcasses of cattle. Hardly a village is left standing, and we saw natives perched in the trees, and floating down on the roofing of their huts.

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## THE PRESENT TRUTH.

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

LONDON, OCTOBER 23, 1890.

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"THE Pharisees and scribes murmured, saying, This Man receiveth sinners." Luke 15:2.

THE Jews intended these words as a reproach, but they stated the truth upon which our hope of salvation rests. "Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

WE have received a programme of the services at the dedication of the missionary ship, *Pitcairn*, in the San Francisco Bay, on the 25th of last month. The ship has doubtless sailed on its first voyage ere this.

"OF the interest created in what is known as the Gold Coast," says a writer on Western Africa, in an exchange, "we believe this is due to one who, some two years ago, through reading the PRESENT TRUTH and the *Signs of the Times*, was led to walk in all the truth, and has, by his earnest efforts, raised up quite a company who are rejoicing in the truth as far as they understand it."

THE last mails from Australia brought us word that Bro. S. N. Haskell had arrived in Melbourne, after spending some time in Japan and China. An interesting communication from him on page 346 sketches the progress of the cause in Australia, since the work first began there, about five years ago. The Lord is signally blessing the work in the colony. It has had to meet some bitter and unscrupulous opposition, but this has apparently been turned to the advancement of the truth.

THE Pope was so well pleased with the results of his last Jubilee celebration, that he is going to have another one. Committees are being formed to celebrate with great

solemnity his Episcopal Jubilee in 1893. The programme includes Italian and foreign pilgrimages to the Vatican, a special contribution to the Pope's income, and the foundation of Roman Catholic schools in every Italian diocese.

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"It appears that the Salvation Army notion of a 'Special Denial Week' is," says the *Christian Commonwealth*, "about to be tried in some of our churches. Among these, Newman Hall's takes the lead. It is proposed to have a 'Self-denial' week in November. All this is, perhaps, well enough, but would it not be better to extend self-denial week over every week of the year? That would be the Bible idea, and Christians should certainly seek to do what the Bible teaches."

IN a recent number of the *Atlantic Monthly*, Oliver Wendell Holmes chats with his readers about railways. Was Nahum, he wonders, thinking of our far-off time when he wrote, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like lightnings"? Nahum was writing of the "day of His preparation." Certain it is that the wonderful developments which characterize this age are fulfilling the words of a prophecy uttered a century and a-half later than the time of Nahum.

ANOTHER adaptation of a marvellous energy to the service of man makes it possible, in one sense, to answer in the affirmative the question propounded to Job, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" The network of telegraph lines at the end of 1889 had reached a total length of 1,680,900 miles. Who cannot see a Divine providence in all of these provisions at a time when the gospel of Christ's coming kingdom is to be preached in all the world for a witness unto all nations? We are living in the time of the end, when knowledge is increasing, and men are running to and fro. Dan. 12:4.

WRITING in the *Herold der Wahrheit* (Basel), Bro. L. R. Conradi says that favourable reports continue to come from Russia. One little company of seven which was established last year, has increased its numbers to twenty-two, and several others will join soon. From various places letters are received from those who are interested, and desire a minister to come to preach the truth in their localities. Several hundreds have embraced the Sabbath and advent truths in despotic Russia, and although it is only at the risk of imprisonment or exile that believers there can work for others, the light is spreading, and the Lord is showing us that those who love His truth and service are not dependent for usefulness upon favourable surroundings, but upon His Spirit alone.

CONGRESSES are the order of the day. The Spanish Catholics have held one in Saragossa. Instructions from the Vatican forbade the discussion of political questions; but with Catholics the temporal power question is not supposed to be a political one, and the fierce attacks upon Italy threatened to cause unpleasant relations between the two countries. The Civil Governor of Saragossa and a cardinal succeeded finally in dissuading the Catholic laymen from renewing their attacks. Among the measures voted for advancing the interests of Roman Catholicism, were the prohibition of Sunday labour, the prohibition of lay schools, and the re-establishment of Church property.

THE German Correspondent of the *Independent*, Dr. Stuckenberg, writing of religious movements in Germany, says that "the supreme need of the day is the purification and spiritualization of the Church. Many think the world in its wickedness is ripening for judgment, and the most earnest Christians feel that judgment must begin at the house of God. The proposals for the improvement of the Church are so numerous, and have come so suddenly, that they are bewildering. It looks as if the crisis were hurrying beyond the hope of reformation to a revolution. Free the Church from the dominion of the State, is now the demand of many who a few years since denounced all who dared to advocate a free church."

WE would that such a reaction could be reported against a thing equally objectionable, the tendency toward a domination of the State by the Church. The only true position is that laid down in the New Testament, the complete severance of any relation between the Church and the civil power. One is a spiritual, the other a carnal, or political, organization, and there can be no union between the two until the former, as an organization, has lost its distinctive character. The present tendency to make use of the civil power in matters affecting religion and conscience, if not restrained, can only lead to disastrous results. The Papacy of old time was nothing more nor less than a development of this tendency, a worldly church dominating and directing the civil power, professedly for the good of mankind, but really and necessarily in the interests of the enemy of all good.

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