

The Present Truth.

"Sanctify them through thy truth: thy word is truth."—St. John 17: 17.

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THE HEALING OF THE NATIONS.

Rev. 22: 2.

THE world is sick, and yet not unto death;
There is for it a day of health in store.
From lips of love there comes the healing breath,—
The breath of Him who all its sickness bore,
And bids it rise to strength and beauty evermore.

Evil still reigns; and deep within we feel
The fever and the palsy and the pain
Of life's perpetual heartaches, that reveal
The rooted poison, which, from heart and brain,
We labor to extract, but labor all in vain.

Our skill avails not; ages come and go,
Yet bring with them no respite and no cure;
The hidden wound, the sigh of pent-up woe,
The sting we smother but must still endure,
The worthless anodynes which no relief procure,—

All these cry out for something more divine,
Which the worst woes of earth may not withstand!
Medicine that cannot fail,—the oil and wine,
The balm and myrrh, growth of no earthly land,—
And the all-skillful touch of the great Healer's hand.

Man needs a prophet; heavenly Prophet, speak,
And teach him what he is too proud to hear.
Man needs a priest; true Priest, thy silence break,
And speak the words of pardon in his ear.
Man needs a king; O King of kings, at length in
love appear! —Horatius Bonar.

GENERAL ARTICLES.

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

THE TEACHINGS OF CHRIST. NO. 4.

BY MRS. E. G. WHITE.

SERMON ON THE MOUNT (CONCLUDED).

JESUS was closely watched by spies, who were ready to seize any unguarded word that might drop from his lips. The Saviour was well aware of the prejudice existing in the minds of many of his hearers. He said nothing to unsettle the faith of the Jews in the religion and institutions of Moses. The same voice that declared the moral and ceremonial law, which was the foundation of the whole Jewish system, also uttered the words of instruction on the mount. It was because of his great reverence for the law and the prophets that Jesus sought to break through the wall of superstitious exactions that hemmed in the Jews. He wished them not only to observe the law, but to develop the

principles of that law and the teachings of the prophets.

Jesus severely criticised the false interpretations which the Jews had given to the law, yet he sufficiently guarded his disciples against the danger of yielding up the vital truths given to the Hebrews. Jesus came not to destroy their confidence in the instruction which he himself had given them through Moses in the wilderness. But, while he taught them due reverence for that law, he desired to lead them on to higher truths and a greater knowledge, that they might advance into clearer light.

As Jesus explained the duty of his disciples in the works of righteousness, the Pharisees saw that the doctrines taught condemned their course, and, in order to prejudice the people against the great Teacher, whispered one to another that the lessons of Jesus were in opposition to the law of Moses, in that he made no mention of that law. In this way they designed to arouse the indignation of the people against Christ. But Jesus, perceiving their intent, in the presence of the vast multitude, and in a clear and distinct voice, declared, to the utter discomfiture of his enemies, these words:—

"Think not that I come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the claims of that sacred law which they charge him with breaking. If the law of God could have been changed or abolished, then Christ need not have come to a fallen world to suffer the consequence of man's transgression. Jesus came to explain the relation of the law of God to man, and to illustrate its precepts by his own example of obedience. He further declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Thus did the Saviour declare the validity of the moral law. Those who disobey the commandments of God, and by their example and doctrine teach others to do the same, are condemned by Christ. They are the children of the wicked one, who was the first rebel against the law of God.

Having explicitly declared his reverence for his Father's law, Jesus in these words condemns the practices of the Pharisees, who were strict in their outward observance of that law while their hearts and lives were corrupt: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The righteousness here taught was conformity of the heart and life to the revealed will of God. Jesus taught that the law of God should regulate the thoughts and purposes of the mind. True godliness elevates the thoughts and actions; then the external forms

of religion accord with the Christian's internal purity; then those ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees.

Many religious teachers of to-day are themselves breaking the commandments of God, and teaching others to do so. In place of those holy commandments, they boldly teach the customs and traditions of men, regardless of the direct testimony of Christ that such ones should be "least in the kingdom of heaven." Jesus declared to the multitude assembled to hear him, to the Pharisees, who sought to accuse him of lightly regarding the law, and to the people of all time, that the precepts of Jehovah were immutable and eternal.

The report had been brought of murder and robbery in the wild region near Capernaum, and there was a general expression of indignation and horror in consequence among those who were assembled to hear Jesus. The divine Teacher took advantage of this circumstance to point an important lesson. Said he:—

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Here Jesus describes murder as first existing in the mind. That malice and revenge which would delight in deeds of violence is of itself murder. Jesus goes further still, and says, "Whosoever is angry with his brother without a cause shall be in danger of the judgment." There is an anger that is not of this criminal nature. A certain kind of indignation is justifiable, under some circumstances, even in the followers of Christ. When they see God dishonored, his name reviled, and the precious cause of truth brought into disrepute by those who profess to revere it, when they see the innocent oppressed and persecuted, a righteous indignation stirs their souls; such anger, born of sensitive morals, is not a sin. Among the listeners are those who congratulate themselves upon their righteousness because they have committed no outward crime, while they are cherishing in their hearts feelings of the same nature as that which prompts the assassin to do his fearful deed. Yet these men make professions of piety, and conform to the outward requirements of religion. To such Jesus addresses these words:—

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught 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." He thus shows that crimes originate in the mind, and those who permit hatred and revenge to find a place in their hearts have already set their feet in the path

of the murderer, and their offerings are not acceptable to God. The only remedy is to root out all bitterness and animosity from the heart. But the Saviour even goes further than this, and declares that if another has aught against us, we should endeavor to relieve his mind, and if possible, remove those feelings from it, before our offering can be acceptable with God. This lesson is of special importance to the church at this time. Many are zealous in religious services while unhappy differences exist between them and their brethren which it is in their power to remove, and which God requires them to remove before he will accept their services. Christ has so clearly pointed out the Christian's course in this matter that there should be no question in his mind as to his duty.

While Jesus is teaching, there are pleasure-boats upon the water, and it is evident to all that the idlers who occupy them are disreputable characters. The listening people expect Jesus to severely denounce this class, but are surprised when he declares: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Those who have looked upon the guilty characters who lead lives of sensual dissipation as sinners above all others, are astonished to hear Jesus assert that those who cherish lascivious thoughts are as guilty at heart as the shameless violators of the seventh commandment. Jesus condemned the custom then existing of a man putting away his wife for trivial offenses. This practice led to great wretchedness and crime. Jesus strikes at the primary cause of the laxness with which the marriage relation was held, when he condemns the unholy passions which find the marriage institution a barrier to the gratification of their lust. Christ would have the marriage relation hedged about with judicial restrictions, so that there could be no legal separation between husband and wife, save for the cause of adultery.

Many who had regarded the commandments as prohibiting actual crime but reaching no farther, now perceive that the law of God should be obeyed in spirit as well as in letter. In this manner Jesus takes up the commandments separately and explains the depth and breadth of their requirements, exposing the fatal mistake of the Jews in their merely outward obedience. Jesus gives a lesson upon oath-taking, saying, "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." The third commandment condemns the profane swearer, but the spirit of the precept reaches farther still, and forbids that the name of God be introduced into the conversation in a careless or irreverent manner. Many, even of the professed followers of Christ, are in the habit of using lightly the name of God, and even in their prayers and exhortations do not use the Supreme name with a proper solemnity.

A detachment of the Roman troops was encamped near by, on the sea-shore, and Jesus is now interrupted by the loud blast of the trumpet which is the signal for the soldiers to assemble on the plain below. They form in the regular order, bowing in homage to the Roman standard which is uplifted before them. With bitterness the Jews look upon this scene which reminds them of their own degradation as a nation. Presently messengers are dispatched from the army with orders to various distant posts. As they toil up the abrupt bank that borders the shore, they are brought near to the listening crowd that surrounds Jesus, and they force some of the Jewish peasants to carry their

burdens for them up the steep ascent. The peasants resist this act of oppression, and address their persecutors with violent language; but they are finally compelled to obey the soldiers, and perform the menial task required of them. This exhibition of Roman authority stirs the people with indignation, and they turn eagerly to hear what the great Teacher will say of this cruel act of oppression. With sadness, because of the sins which had brought the Jews into such bondage, Jesus looks upon the shameful scene. He also notes the hatred and revenge stamped upon the faces of the Jews, and knows how bitterly they long for power to crush their oppressors. Mournfully he says:—

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

The example of Jesus was a practical illustration of the lesson here taught; contumely and persecution never caused him to retaliate upon his enemies. But this was a hard saying for the revengeful Jews, and they murmured against it among themselves. Jesus now makes a still stronger declaration:—

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

The manifestation of hatred never breaks down the malice of our enemies. But love and kindness beget love and kindness in return. Although God faithfully rewards virtue and punishes guilt, yet he does not withhold his blessings from the wicked, although they daily dishonor his name. He allows the sunshine and the showers to fall upon the just and the unjust, bringing alike worldly prosperity to both. If a holy God exercises such forbearance and benevolence toward the rebellious and the idolatrous, how necessary it is that erring man should manifest a like spirit toward his fellow-men. Instead of cursing those who injure him, it is his duty to seek to win them from their evil ways by a kindness similar to that with which Christ treated those who persecuted him. Jesus taught his followers that they should exercise a Christian courtesy toward all who came within their influence, that they should not be forgetful in deeds of mercy, and that when solicited for favors, they should show a benevolence superior to that of the worldling. The children of God should represent the spirit that rules in heaven. Their principles of action should not be of the same character with the narrow, selfish spirit of the world. Perfection alone can meet the standard of Heaven. As God himself is perfect in his exalted sphere, so should his children be perfect in the humble sphere they occupy. Thus only can they be fit for the companionship of sinless beings in the kingdom of heaven. Christ addresses to his followers these words that establish the standard of Christian character: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

HOW MR. BOWER ESCAPED FROM THE INQUISITION OF MACERATA, IN ITALY, 1726.

BY J. N. ANDREWS,

Late Missionary at Bâle, Switzerland.

THIRD AND LAST ARTICLE.

ONE dismal, dark, and rainy night, Mr. Bower could neither find shelter nor ascertain where he was, nor decide what course he should pursue; but after some time he perceived a light at a very great distance, toward which he attempted to proceed. With much difficulty he discovered a track, but it was so narrow and uneven that he was forced to extend one foot before the other in the most cautious manner.

After much labor he reached the shelter from which he had seen the light, which proved to be a miserable hut. He knocked and called till some one looked out and demanded who he was, and what brought him there. Mr. Bower replied that he was a stranger, and had lost his way. "Way!" cried the man, "there is no way here to lose!" "Why, where am I?" said Mr. B. "In the Canton of Berne!" "In the Canton of Berne!" said Mr. B. "Thank God," he exclaimed in raptures, "that I am in the Canton of Berne!" "Thank God you are!" replied the man; "but for God's sake, how came you here?"

Mr. B. begged that he would come down and open the door, and he would then satisfy him. He did so, and Mr. B. inquired if he had heard anything of a person who had lately escaped from the Inquisition. "Aye! heard of him, we have all heard of him! after so many expresses having been sent off, and so much noise about him! God grant that he may be safe, and keep out of their hands!" Mr. B. said, "I am the very person!"

The peasant, in a transport of joy, clasped him in his arms, kissed him, and ran to call his wife, who came with every expression of pleasure in her countenance, and making one of her best courtesies, kissed his hand. Her husband spoke Italian (as most of the borderers do), but she could not, and Mr. B. not understanding Swiss, she was obliged to make her compliments in pantomime, or by her husband as her interpreter. Both expressed much concern that they had no better accommodations for him, stating that "if they had a bed for themselves he should have it," "but he should have some clean straw and what covering they possessed."

The good man hastened to get off Mr. B.'s wet clothes, and wrap something about him until they were dry; and the wife to get ready what victuals they had, which (probably for the first time) they regretted were no better than a little sour-kROUT* and new laid eggs. "A fresh laid egg," Mr. B. said, "was a novelty," and no doubt he so esteemed it at the time, and in such company. Three eggs were served up with kROUT, and he made a comfortable meal; after which he enjoyed what may be properly termed repose, for it was quiet and secure.

As soon as he arose in the morning, the honest Swiss and his wife (who had long been awake, but would not stir lest they should disturb him) came to know how he had rested. The good dame was dressed in her holiday clothes. After breakfast her husband set out with him to direct him on the road to Berne, which was at no great distance, but previously insisted on returning with him a little way to show him the road he had taken the preceding night. Mr. Bower did not much like this.

The man perceiving his doubt reproved him

* KROUT is cabbage and curds salted and put down together in a firkin, and is used by the Swiss peasants as their ordinary food.

for distrusting that Providence which had so wonderfully preserved him, and soon convinced him that he only wanted to increase his dependence on it for the future, by showing him the danger he had escaped; for he saw that he and his horse had passed a dreadful precipice, where the breadth of the path would scarcely admit a horse, and the very sight of which made him shudder. The peasant accompanied him for several miles on the road to Berne, until there was no probability of losing his way, and then left him with a thousand good wishes.

So truly does religion exalt and refine the principles and sentiments, that when Mr. Bower offered to remunerate him, though in such extreme poverty, he obstinately refused to accept anything, saying, "God forbid! I have had my reward in being in any manner instrumental to your safety!" In general, those who profess the Protestant religion on the confines of the ecclesiastical States are remarkably zealous.

Mr. Bower proceeded toward Berne, at which place he inquired for the minister, to whom he discovered himself, and received from him as hearty a welcome as he had experienced from the honest Swiss, with the addition of more elegant entertainment, but was advised to go forward the next morning to Bâle; for though protected from open violence, he was not secure from secret treachery.

Bâle being situated on the Rhine, a boat sailed at stated times from thence to Holland, which was usually crowded with people of desperate character from all parts of the Continent, flying from the laws of their respective countries, for theft, murder, and crimes of every description. This conveyance seemed to be the most expeditious mode of getting to England, and the minister gave Mr. Bower a letter to his friend, the minister at Bâle, who received him kindly, and approved of the plan suggested.

During the two days following his arrival, before the sailing of the passage boat, Mr. Bower kept close quarters, and equipped himself in a manner suitable to the company with which he was about to associate. Putting his own clothes into his portmanteau, of which he was instructed to be particularly careful, he made it a seat by day and his pillow by night. Being obliged to leave his horse, which was endeared to him by the hardships it had shared with him, he was determined to place it in the hands of a good master, and presented it to the friendly minister, who promised it should be rode by no one but himself, and that when it became old or infirm, it should be comfortably maintained. So inseparable are tenderness and humanity from true greatness of soul, that Mr. Bower shed some tears at parting with his companion and assistant in difficulties.

Disgusting as he found the company in the boat, he was compelled to regret the necessity of leaving it, in consequence of its having sprung a leak, which obliged the master to put in at Strasburg for repairs, which might detain him a fortnight. To stay there was impossible. Mr. Bower, therefore, took off the shabby dress, in which he was disguised, at the first inn he saw, and concealing it beneath the bed, stole out with his portmanteau to a tavern, from whence he sent to engage a seat in the stage to Calais. For the first two or three days of his journey he heard nothing concerning himself; which induced him to hope that the news of his escape had not yet reached France; but in this he was disappointed, for as he approached Calais he found it was the subject of general conversation.

On his arrival at Calais he was introduced into an apartment in which were several police officers and two Jesuits who wore the

red cross of the Inquisition. Instantly hastening to the quay, he inquired when the packet would sail for England, and was informed not until the Monday following, that day being Friday. Upon this he turned to a fisherman, and asked if he would carry him over in an open boat; but he, as well as others, astonished at the rashness of his design, refused.

Mr. B. was soon convinced that this was a wrong step, for the eyes of everybody were fixed on him as a person of extraordinary consequence, concluding that either he had dispatched of the utmost importance, or that he was some enormous offender escaping from justice. Everything seemed to conspire to distress him, and he began to doubt the possibility of reaching his inn, apprehending that every one he met was about to lay hold of him.

When he got there, finding the room where the Jesuits had been unoccupied, he inquired of the woman who belonged to the house, what had become of the good company he had left there. "Oh, sir," said she, "I am sorry to tell you, but they are upstairs searching your portmanteau!" What course to pursue he could not determine. By water he knew he could not escape; and in order to get through the gates he must pass the guards, who most probably were prepared to intercept him. If it were practicable to secrete himself till it was dark, and attempt to scale the walls, he was unacquainted with their height, and if detected he was ruined.

The dangers he had surmounted now aggravated the terrors of his situation. After weathering so long a storm, to perish within sight of the desired haven was the most distracting thought. It seemed that a most singular interposition of Divine providence alone could prevent it. While engaged in these sad reflections, he heard a company laughing and talking very loud, and, listening at the door, he found the conversation was in a language he did not understand. Concluding therefore that the party was English, he rushed into the room, and recollecting the face of Lord Baltimore, whom he had seen at Rome, he requested the favor of a word in private with his lordship. The surprise occasioned by his sudden appearance, with one pistol cocked in his hand, and another in his sleeve, was increased with Mr. Bower's request, accompanied by his determined air.

Lord Baltimore desired him to lay down his pistol, which he did, begging pardon for not having done so before. Some of the gentlemen then mentioned the other, which he likewise laid down. Lord Baltimore then asked him if he had any other arms about him, and being assured that he had not, he directly retired with him into another apartment. On being informed who he was, Lord Baltimore exclaimed, "Mr. Bower, you are undone, and I cannot protect you; they are above searching your apartment." But a lucky thought fortunately occurring, Lord Baltimore instantly returned to his company, and proposed that they should rise up, and, taking Mr. B. in their midst, try to cover him till they could get to his lordship's boat, to which the gentlemen immediately assented, and the scheme succeeded; for, the boat being very near, they got to it unobserved, and all jumping in, they rowed with four pair of oars to a yacht that lay off the shore about two miles, in which the party had come for an excursion, and to drink a bottle of French wine. The wind being fair, they soon reached Dover, where he was safely landed.

AS WATER RUNS down from the swelling hills and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine.*

IMPORTANT QUESTIONS.

READER, do you believe the Bible to be the word of God? Are you acquainted with its teachings? Do you study its sacred pages? Important truths are contained therein. What is your position with regard to them? The Bible contains the law of God's moral government. Are you walking in its precepts? Are you a loyal subject of the Throne of Heaven? If you are loyal, you are a law-abiding, law-loving subject of the Divine Government; for *loyal* means "devoted to the maintenance of law; faithful to the lawful government, whether parental, civil, or divine." If you are not loyal, you are disloyal; for in God's government there are no half-way degrees. "He that is not with me is against me," are the words of our Saviour. Matt. 12:30. Disloyalty is a great crime. It means "disobedience, faithlessness, dishonesty, treason." Which are you,—a loyal, law-loving, law-abiding subject of God's kingdom, or are you walking in rebellion and disobedience?

God's law is the rule of life and of the future judgment. Eccl. 12:13, 14; Matt. 19:17; Jas. 2:8-12. Hence, its transgression must be sin. Reason teaches us this; but God did not leave this great truth to reason alone; the Scriptures plainly declare it. "Sin is the transgression of the law." 1 John 3:4. Said Paul, "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. See also Rom. 4:15, and 3:20. But you say, as you examine your heart in the light of that law, "The law condemns me as a sinner." True; it condemns all. "All have sinned [transgressed the law], and come short of the glory of God." Rom. 3:23. This, reader, is your condition by nature, whoever you are, whether rich or poor, high or low, bond or free,—*all* are under sin, condemned by the law. Rom. 3:9, 10. Being under sin, you are justly sentenced to death; "for the wages of sin is death" (Rom. 6:23); "the soul that sinneth, it shall die." Eze. 18:4.

But the word of God declares there is hope for all. Glad tidings have come! Repent and believe them. Mark 1:15. What are those glad tidings? Read one of the many messages of the gospel: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The glad message is for you, reader, whether you live in the alley or on the avenue, whether a prince or peasant; "WHOSOEVER" excludes none. Are you a believer? If not, why not? The merciful God offers you forgiveness of all your past sins, "*freely* by his grace." With all the hoarded love of eternity in his heart, he appeals to you to come. He has conditions; but you would not ask less. They are repentance and faith. Mark 1:15. True repentance confesses and forsakes sins, instead of covering them (Prov. 28:13); it makes reparation if in its power (Eze. 33:15). Such "shall have mercy." Will you sincerely repent of your sins? If you will, you can exercise true faith in Christ for the pardon of all your transgressions. To those who will do this the Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. It is thus that Jesus saves, not *in* sin, but *from* sin. Matt. 1:21. And as true repentance forsakes sin, so true repentance believes "unto righteousness," or right doing. Rom. 10:10. True faith is not passive; it "*worketh* by love." Gal. 5:6. And love manifests itself in *keeping* the commandments of God. 1 John 4:3. Reader, is this your faith, your love? Unless you have these, your hope is a false hope. If you are knowingly breaking one command of God, you are not obedient, or loyal. If you are *willingly*

ignorant, you despise the truth of God. No assurance or feeling which you may have will avail you, if you are walking in disobedience to known duty. "And *hereby* we do know that we know him, if we keep his commandments." 1 John 2: 3, 6.

How plain the way! Forsaking of sin; faith in Lord Jesus; submission to God's will; faith to lay hold of the Lord's help for future obedience; a love that obeys all, trusts all, "zealous of good works"! Titus 2: 14. "Redeemed from ALL iniquity"—how desirable the condition! "Purified unto Himself"—how needful the cleansing! "Sons and daughters" of God!—what a relationship! "Heirs of God"—what a privilege! "Eternal life"—what a priceless boon! A home in the kingdom of God; a crown of glory; peace, purity; love, life; home, heaven; eternity with God,—all, ALL these, dear reader, are offered unto *you*. Will you accept the conditions? What will you gain by not doing it? "What is a man profited, if he shall gain the *whole world*, and lose his own soul?" Matt. 16: 26. Ponder these thoughts; compare them with the Bible. "Examine yourselves, whether ye be in the faith." Decide as you will wish to have decided in the great day of the Lord. These words, the precious truths of the Bible, the wondrous love of God and Christ, appeal to *you*. You *must* decide these questions for weal or woe. How will you decide? M. C. W.

SIGNS OF THE TIMES.

If the Church of England is in great danger, as many believe, from the efforts made by the Liberation Society to separate the Church from State patronage and control, it is a significant fact that the future prospects of the Roman Catholics appear to be improving.

Cardinal Manning, who is perhaps the greatest authority in England in all matters relating to the Catholic Church, recently preached at Portsmouth, and his remarks, as reported in the *Evening News* of August 10th, are certainly worthy of notice.

In the course of his observations, the Cardinal combated the idea that the Roman Catholic Church was becoming weaker and weaker, as some people alleged; this, said Cardinal Manning, was *not* the case, for her power no man could deny, and there never was a time when the unity of the Roman Catholic Church extended so widely as it did at the present time. Neither had there ever been a time when the pastors of the Church were so united or so intimately allied with their chiefs and shepherds. Nor was the unity of the Catholic Church simply an external unity, but it was a living life and internal unity. Proceeding to urge the pre-eminence of the Catholic Church, the Cardinal said that *it embraced all Christian nations*, whereas all other churches were purely national. We should not have known Christianity had it not been revealed to us by the witness of that Church, and was it reasonable to implicitly accept the whole Bible as thus handed down, and refuse to recognize the Church's authority as its interpreter? (1) *If the Catholic Church was not infallible*, her authority would not be Divine; and if *not* Divine, *not* trustworthy. Having referred to the Church's celebration that day of the Feast of Oswald of Northumbria, king and martyr, his Eminence said he had hopes for the future of England, whose people had *never* been apostate to the Catholic Church, although they had been robbed of it for three hundred years. In conclusion, he deprecated religious controversy as having the effect of driving men away from the Church, but incited to the exercise of charity and the leading of a holy life.

It is hardly necessary to comment on these

remarks of Cardinal Manning; they speak for themselves, and confirm the truthfulness of the views we hold with regard to the position and work of the Catholic Church. In daring to assume infallibility, and professing to have the power to forgive sins, it has exalted itself above God (2 Thess. 2: 4), and thereby fulfilled the part assigned it in the word of God. It is indeed sad to think that so many should be ensnared within the pale of this false religious system, the extent of which, as Cardinal Manning declares, embraces "all Christian nations." The teaching of this apostate Church is opposed to the plain truth of the Bible, and some of its errors and doctrines are still taught and believed in by the popular Protestant churches of to-day. There are undoubtedly vast numbers of persons, members of the established and dissenting churches of England, who would repudiate any connection or sympathy with the Roman Catholic religion, but who are perhaps unaware of the fact that many of the doctrines they have been taught have been handed down from the Catholic Church.

What, then, is the duty of those who desire to separate themselves from all religious systems whose teachings are not based upon the truths of the Bible? An answer we find in the form of a gracious invitation, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. The apostate churches are referred to in Rev. 18: 2, by the term "Babylon," and the warning given in the 4th verse is one that we must all heed if we would escape the fate that will overtake those who are indifferent and unconcerned.

The present condition of the world, socially, politically, and morally, is not such as to afford satisfaction and encouragement to those who are looking for the speedy advent of the temporal millennium. The word of God assures us that when they shall say peace and safety, then sudden destruction shall come upon them. Just as in the days of Noah the people disregarded the warnings given of the coming flood, so will it be that many will refuse to heed the warnings applicable to the present age; for "as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24: 37.

Upon the earth there is distress of nations with perplexity, but while the prospect from a human point of view appears dark and discouraging, all whose faith and hope is based upon the precious truth of God may derive comfort and consolation as they see in these solemn events that are occurring unmistakable evidence that the time is fast approaching when the promises of God will be fulfilled. We are now exhorted to watch and to heed the signs that are given for our instruction, so that we may be found ready and waiting for the coming of the Lord when he shall come again in power and majesty to take his people to himself. May we be willing to reject all the false traditions of men that make void the truth of the Bible. The popular churches are conforming to the practices of a sinful world, and the standard of Christianity is lowered from its rightful position to please the desires of a degenerate age. The claims of God's holy law, as the rule of our lives, are disregarded by many, but those who truly love its divine Author will show their love by willing and humble obedience.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

J. F. SHEPPARD.

INTO THY HANDS, MY GOD.

INTO thy hands, my God, I gladly fall,
Resigning there my life, my will, my all;
Do as thou wilt, O Lord, for I am thine;
Whatever thy blest will is also mine.

Into thy hands, my God; for there, at length,
Through my poor weakness shall I find my strength
Thy grace shall triumph over all my sin,
And Christ's dear blood shall make me pure within.

Into thy hands, my God,—those hands of love,
Which sweetly reached and drew me from above;
Those hands which countless daily mercies give,
Those hands by which I every moment live.

Into thy hands, my God,—my Father's hands;
Near them a living Saviour pleading stands,
Oh, love! He pleads for me—how can I fear
With such a Father, such a Saviour, near?

In thy dear hands, my God, there let me rest;
Send pain or sickness if thou seest best;
Do as thou wilt, thy love I cannot doubt,
For perfect love casts fear and sadness out.

Safe in thy hands, my God, a little child
I look to thee, through Jesus reconciled;
I dare, for his dear sake, to call thee mine;
For this sweet bliss I would all else resign.

Into thy hands, my God, I cast my will;
Bid every murmuring, restless thought be still;
My only wish, while on the narrow road,
Tranquil to lie in thy dear hands, my God.
—Julia B. Cady.

THE MODERN PILGRIM'S PROGRESS, OR THE CELESTIAL RAILROAD.

(Continued.)

AMONG the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad to the Celestial City. They looked dark, wild, and smoky, with a singular resemblance indeed to the native inhabitants, like whom also they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them—an indolent, good-for-nothing fellow who went by the name of Take-it-easy—I called to him and inquired what was his business there.

"Did you not start," said I, "for the Celestial City?"

"That's a fact," said Mr. Take-it-easy, carelessly puffing some smoke into my eyes. "But I heard such bad accounts of it that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink, no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place if they offered me house room and living free."

"But, my good Mr. Take-it-easy," cried I, "why take up your residence here, of all places in the world?"

"Oh," said the loafer with a grin, "I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again some day soon. A pleasant journey to you."

While he was speaking, the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the Valley, we were dazzled with the fiercely-gleaming gas-lamps, as before; but sometimes, in the dark of intense brightness, grim faces, that bore the aspect and expression of individual sins or evil passions, seemed to thrust themselves through the veil of light glaring upon us, and stretching forth a great, dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination—nothing more, certainly—mere delusions, which I ought to be heartily ashamed of; but all through

the dark Valley I was tormented, and pestered, and dolefully bewildered, with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of natural day, however, began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well-nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the Valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two giants, Pope and Pagan, vile old troglodytes who had strewn the ground about their residence with the bones of slaughtered pilgrims. Pagan still lives there; but his strength has failed him very much, from old age. Pope no longer slaughters pilgrims as formerly, but now occupies a spacious building near by, where, with great splendor, beautiful paintings, and exquisite music, he entices pilgrims to tarry with him, and then mingles some narcotic drug with their food, which they unwittingly eat, and soon are sleeping the sleep of death. He is, at present, re-adorning his edifice, and sending forth his servants, far and near, to allure unwary pilgrims.

A few miles further on, we passed the castle of another giant who has moved there since Bunyan's time, and makes it his business to seize upon honest travelers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called, Giant Transcendentalist; but, as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there was no longer the want of harmony between the town's people and pilgrims which impelled the former to such lamentably mistaken measures as the persecution of Christian and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade, and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure, or to make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place that people often affirm it to be the true and only heaven, stoutly contending that there is no other; that those who seek further are mere dreamers; and that if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not go thither. Without subscribing to these perhaps exaggerated encomiums, I can truly say that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to

the effervescent pleasures which are the grand object with too many visitants. The Christian reader, if he has had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Prof. Shallow-deep; the Rev. Mr. Stumble-at-truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers who diffuse such a richness and variety in all subjects of human or celestial science that any man may acquire an omnigenous erudition without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles, becomes exhaled into a sound, which forthwith steals into the ever-open ear of community.

These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

(To be continued.)

THE QUESTION SOLVED.

BY A PUZZLED PASTOR.

OUR social meetings have been good and pretty well attended. Our leaders have thoughts, and yet quite a few of our business men have not cheered us by their presence, and when we have suggested their attendance they have replied, "Can't find the time." Another class stay away because, as they would have us think, of inability to express their feelings as they would wish, or because their exceeding diffidence would not permit them to join their voices with ours in prayer or testimony, and their presence and their silence would not add to the interest of the meetings. And the questions, How can we find time for these over-driven brethren to meet with us, and How can this diffidence be overcome and these latent forces be drawn out and utilized for the church, have troubled us for months by day and by night. And now we fancy we have the solution. We grant that it is more of a discovery than an invention, and it came to us on this wise:—

Once on a time, a Grand Lodge officer of one of the influential orders of the day was announced to be in a neighboring town a dozen miles away on a certain evening for the purpose of explaining the unwritten work of the Order and conferring degrees upon all members of subordinate lodges entitled to the same and in attendance at the given time and

place. It was the very busiest time of the year, and the thermometer ran below zero, but nevertheless a large delegation from the Lodge in this town was off by mid-afternoon to get the instructions proffered and the coveted degrees, among whom were a number of our "Can't-find-the-time" brethren.

This incident set me to thinking. Then, about this time, there was a coincidence: A wealthy and influential member of a sister church gave a party. Of course it was brilliant, and to this a few of our diffident members, those too diffident to speak of their Christian experience in a social meeting, were invited. "And there was music and dancing," and it so overcame the diffidence of these diffident Methodists that they could lead in the dance, "call," or do any other conspicuous thing, to the great delight and satisfaction of the said member of a sister church and his devoted wife—and they are oracles.

Need I tell the solution to my questions? It is this: Once a month announce that at the close of the Thursday evening prayer-meeting, a Grand Lodge officer will unfold the unwritten work and confer degrees, and these "Can't-find-the-time" brethren, will be there. For the week-night class, say that after a few moments spent in testimony for the Master, an hour or so will be given to "tripping the light fantastic toe," and so these diffident ones will be brought to the front and into active service. Who cannot see that by this method we "find the time" for some to glorify God, and a way for others to overcome their "diffidence" and thus utilize for the church all these hitherto latent or unavailable forces?

We have not put these rules into practical operation in our own church because of two impediments:—

1. We are not eligible to the degrees, and hitherto we have not seen our members measuring "hights" to which we could not then and there attain. How can we now?

2. We had praying parents, and they held that it was not consistent for them "to dance;" and wild as we were then, we had too much respect for them to dance, and so we never got the art or science either; and now that we are old and stiff in the joints, what a figure we would cut trying to dance, and how it would look to see young converts far surpassing their pastor in the performance of religious duties!

Alas! alas! We must die before we can see much of the glory which our discovery must bring to the church, but we hope to be held in grateful remembrance for discovering that which the Wesleys and the great and good of past generations never dreamed of.—(N. Y.) *Christian Advocate*.

AN EMPEROR'S TESTIMONY.

At a recent anniversary of a religious institution in Berlin, Germany, the venerable Emperor William, in addressing the assembled pupils, said:—

"The foundation and rock to which I, and we all, must cling, is the undefiled faith, as this is taught us in the Bible. Do not join that great crowd which either neglects entirely the Bible as the sole source of truth, or, at best, misinterprets it to suit its own ideas. If there is anything that can give security in the present world of action, it is this only foundation, which is laid in Christ Jesus. May this day be a blessed one to all of you, that it may increase in you the knowledge of God, and of his only begotten Son, Jesus Christ."—*Selected*.

THERE is no better armor against the darts of death than to be busied in God's service.—*Fuller*.

OBJECTIONS TO THE PERIOD-DAY THEORY.

THE fact of the alternations of light and darkness being distinctly defined as day and night in Gen. 1:5, is, in my mind, a strong argument in favor of natural days, and against periods. For what is the primary meaning of day and night?—and surely the primary and currently-used meaning must be designed here, where they are given as definitions. Any other meaning (such as in John 9:4: "I must work . . . while it is day; the night cometh, when no man can work") is secondary and figurative, and derived from the primary one.

The use assigned to the sun and moon and stars,—which were made to shine upon the earth on the fourth day; viz., to be "for signs, and for seasons, and for days, and for years" (Gen. 1:14),—seems clearly intended for the advantage of God's intellectual creature, man. But on the period system of interpretation, he was not created to enjoy this benefit for myriads of years after it was prepared for him, all the animal existences on earth—the work of the fifth and sixth days—intervening before man's appearance. There is something incongruous in this.

The visible appearance of the sun on the fourth day, in the midst of the week, furnishes a conclusive argument for natural days, if the term "and evening was" "and morning was"—which occurs six times—is to be interpreted consistently throughout. For it may be fairly assumed that the heavenly bodies began at once to fulfill the functions assigned to them, viz., "the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16); and therefore the fifth and sixth days, at least, must have been ordinary days of twenty-four hours each; and as they were of sufficient length for the works belonging to them, the first, second, third, and fourth may well have been sufficient for their respective works. The description, "evening was and morning was," being the same, the day must be homogeneous.

Mr. Birks well remarks that ordinal numbers never occur, either in the Bible or elsewhere, when words of time are used as indefinite periods. And he adds that the reason is plain: two, three, four indefinite periods make only one indefinite period. The simple fact that the days are numbered from the first to the sixth, is thus a clear proof that definite periods, or days, are meant.—Pratt.

DIED FROM NEGLECT.

DIED.—In Laodicea, THE PRAYER-MEETING, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been there, had they been so disposed, but they were not, and the prayer-meeting died.—Sel.

Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God" could only get in some people's pockets it would be a blessed thing.—Sabbath Reading.

FIRESIDE READINGS.

"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.

GOD REIGNETH.

THE winds blow hard. What then?
He holds them in the hollow of His hand;
The furious blasts will sink when His command
Bids them be calm again.

The night is dark. What then?
To Him the darkness is as bright as day;
At His command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood,
And He whose power controlled that raging flood
Still succors helpless men. —Selected.

WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in the car, and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I, "more than any of us realize."

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How so?"

"When I was a boy, my father moved to the then far West—Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little grist-mill by the side of some small stream, and thither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I was generally the one sent from our house, for while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said, 'Henry, you can get up old roan and go to mill to-day.'

"Saunders' mill was ten miles away; but I had made the trip so often that it did not seem far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and rough clapboard sides.

"When I arrived, I found the North Branch and the Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering from time to time in the old Saunders barn,—a young fellow about my age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had 'more manners' than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it that it had long since ceased to shock me, and, indeed, I was fast becoming a very interested spectator.

"Well, boys, it is time for us fellows to go to roost," said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, al-

though it was not much undressing we did to sleep on the haymow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed: 'Heyday! we've got a parson here, we hev!' Charley was kneeling by the oat bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he silently went to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I lay awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman, because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'Did you go through this gate yesterday?' I could easily have denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said, 'Yes, sir, I did!'

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away and left it open.

"I—I—I—"

"Out with it, tell just what you did!"

"I left it open," I said, abruptly.

"Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business."

"I'm very sorry, I'd—"

"Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes."

"I felt very badly about the matter, for I was really sorry that the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed, I began to rest quite easy. Alas for human hopes! one rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face him, and afraid to meet my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into my mother's room to see if I could hear what they were talking about. 'Why, the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the village store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store; but I will always maintain that I got it while I was waiting for the grist."

—Sunday School Times.

We may give advice, but we cannot give conduct.—Franklin.

WOMAN'S PLACE IN THE EARLY CHURCH.

WOMAN occupies a conspicuous place in the primitive church. This will be evident if I simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphæna, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman-evangelist of Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history, so small as the four Gospels, was ever written, in which the womanly element so largely prevails, as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if I may so say, a natural believer in Jesus Christ. He is emphatically "the seed of the woman."

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning-point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn, and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid, rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fulness of the time came, and God sent forth his Son to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradisaical equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman, let me repeat, owes everything to the Son of Mary.—*Dr. G. D. Boardman.*

HOW SOME PEOPLE MARRY AND LIVE.

A YOUNG man meets a pretty face in a ball-room, falls in love with it, marries it, goes to housekeeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes faded, or freckled, or fretted, and as the face was all he wanted, all he paid attention to, all he sat up with, all he bargained for, all he swore to love, honor, and protect, he gets sick of his trade, knows a dozen faces which he likes better, gives up staying at home evenings, consoles himself with cigars, oysters, and politics, and looks upon his home as a very indifferent boarding-house. A family of children grow up about him, but neither he

nor his "face" know anything about training them, so they come up helter-skelter; made toys of when babies, dolls when boys and girls, drudges when young men and women; and so passes year after year, and not one quiet, happy, home-like hour is known throughout the entire household.

Another young man becomes enamored of a "fortune." He waits upon it to parties, dances the polka with it, exchanges *billet doux* with it, pops the question to it, gets "yes" from it, takes it to the parson, weds it, calls it "wife," carries it home, sets up an establishment with it, introduces it to his friends, and says (poor fellow!) that he, too, is married, and has got a home. It is false. He is not married, and has no home; and he soon finds it out. He is in the wrong box, but it is too late to get out of it. He might as well hope to escape his coffin. Friends congratulate him, and he has to grin and bear it. They praise the house, the furniture, the cradle, the new baby, and then bid the "fortune" and he who husbands it good morning! As if he had known a good morning since he and that gilded fortune were falsely declared to be one!

Take another case. A young lady is smitten with a pair of whiskers. Curled hair never had such charms. She sets her cap for them; they take. The delighted whiskers make an offer, proffering themselves both in exchange for one heart. The dear miss is overcome with magnanimity, closes the bargain, carries home the prize, shows it to pa and ma, calls herself engaged to it, thinks there never was such a pair of whiskers before, and in a few weeks they are married. Married! yes, the world calls it so, and we will. What is the result? A short honeymoon, and then they unluckily discover that they are as unlike as chalk and cheese, and not to be made one, though all the priests in Christendom pronounce them so.—*Selected.*

SEARCHING QUESTIONS.

WHAT right has a Christian lady to give herself away to a skeptical scoffer,—a man that hates her Bible, her Christ, and her God,—a man that tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman that has no faith in God and the Bible? "Be ye not unequally yoked with unbelievers." Yet the moment you touch this question they throw up their heads and say, "I will marry whom I please." Well, we give you the word of God, and if you go against that you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh, how many times I have had a mother come to me with a broken heart and say, "I want you to pray for my drunken son." "How came your son to be a drunkard?" "Well, my husband set a bad example. He insisted upon having wine upon the table." "How long have you been a Christian? Were you a Christian before you married him?" "Yes." "Did you know he was a scoffer before you married him?" "Yes, but I thought I might save him." You had better "save him" before you marry him; better see him converted before you risk your happiness, and possibly your own soul.—*Selected.*

An old Methodist preacher once offered the following prayer in prayer-meeting: "Lord, help us to trust thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen," was responded with as much warmth as ever. "Lord, help us to trust thee with all our money;" but to this petition the "Amen" was not forthcoming.

PRESIDENT LINCOLN AND THE BIBLE.

IT is well known that in his early days, Abraham Lincoln was inclined to skepticism. The trials of his later years wrought great changes in his religious views, and, it is believed, begot in him a moral earnestness which turned his heart to the only source of life and blessing. The late Joshua Fry Speed, in a lecture on Abraham Lincoln, describes a touching scene which he witnessed the summer before the President's untimely death. Entering his private room one day, he saw President Lincoln sitting near a window, reading the Bible.

"Glad to see you so profitably engaged," said Mr. Speed. "Yes, I *am* profitably engaged," replied Mr. Lincoln, with emphasis. "Well," rejoined Speed, "if you have recovered from your skepticism, I have not." Then, looking intently into his friend's face, and placing his hand on his shoulder, Lincoln said solemnly, "You are wrong, Speed. Take all of this book upon reason that you can, and the balance upon faith, and you will live and die a happier and better man."

The strange and awful providences of these eventful years, during which Abraham Lincoln stood at the head of a nation which writhed beneath the judgments of Almighty God, had scattered to the wind those questionings and cavilings with which he had been surrounded in his earlier days. He had learned that in the deep waters of affliction the human soul longs, not for doubts, but for certainties; not for the treachery of broken reeds, but for the sure support of the everlasting Rock. Every nature has its times of peril, of conflict, of danger; every heart knoweth its own bitterness, and instinctively seeks consolation and support; and in such hours the scoffs of skeptics and the jeers of mockers and unbelievers grate harshly upon the ear, and bring no comfort to the soul. Let us learn in the days of prosperity those lessons which adversity is so sure to emphasize. Let us early make the Lord our trust, before the "evil days" come, when we shall say, "My soul has no pleasure in them."—*The Armory.*

COMFORT FOR THE SORROWING.

A SHORT time ago, while prostrated by sickness, having had several wakeful, weary nights, I fell asleep, and dreamed that I was visited by an angel. Gazing in wonder and joy at the lovely visitor, I said, "Thou beauteous creature, wherefore art thou come?" The reply was, "I came to minister to thee in thy suffering." I awoke, my soul filled with rapture by the thought of the heavenly vision; for what seemed but a dream is a glorious reality.

Take comfort, ye suffering ones who pass through weary days and sleepless nights. Was it not suffering and need which brought down from his Father's throne to this dark earth the Lord of life and glory? And surely if he came, attracted by human necessity, "not to be ministered unto, but to minister," the ministering angels may well come; for are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

Sheffield.

MRS. E. BROWN.

If folks would but believe that the apostles talked not such very bad Greek, and had some slight notion of the received meaning of the words they used, and of the absurdity of using the same term to express nineteen different things, the New Testament would be a much simpler and more severely philosophic book than "theologians" fancy.—*Kingsley.*

TALENTS are nurtured best in solitude, but character on life's tempestuous sea.—*Goethe.*

THE PRESENT TRUTH.

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

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PESSIMISM.

PESSIMISM, says Webster, is "the opinion or doctrine that everything in nature is ordered for or tends to the worst, or that the world is the worst possible." A pessimist is "one who complains of everything as being for the worst; opposed to *optimist*." An optimist, according to the same authority, is "one who holds that all events are ordered for the best."

We plead guilty to neither. We do not believe that our God ordered all the sin, woe, and misery that is in the world. He has permitted the evil, but he has not ordered it. It came through the perversity and corruption of beings whom God made pure, but whom he did not place beyond the possibility of falling. The higher intelligences that people his universe must be tried before they are fitted for better mansions, and man was no exception. And it is in this world, in this life, that his second probation must be worked out. And this process of probation—of forming character—has been going on for the last six thousand years. A few have been gathered out of each generation—always few compared with the multitudes who people the earth.

That this plan of salvation might work out good for the greatest number, we verily believe, *providing* the greater number were willing; but the history of the past, the realities of the present, and the concurrent testimony of Inspiration, go to prove that the multitudes reject, have rejected, and will reject, the means whereby God would save them. For Christ "is able to save them to the uttermost that come unto God by him." Heb. 7:25. He desires their salvation. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. "Who desire all men to be saved, and to come to an accurate knowledge of the truth." 1 Tim. 1:4 (*Emphatic Diaglott*). He sets before man life and death, blessing and cursing. He freely offers his only Son. With an intensity born of his wondrous love, and his perfect knowledge of the eternal result of rejecting or accepting the gracious offer, he pleads that man will choose life that he may live. The mighty Redeemer "clothed his divinity with humanity," and personally pleads for men; and his voice still rings down the hollow arches of the centuries to the great, needy, restless, weary multitudes, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." But the testimony of that same Saviour, in reference to those whom he came to save, reads, "And ye will not come to me, that ye might have life." John 5:40. We are aware that many profess his name, many claim to wear his yoke, but their works declare that they know him not,—the meekness, the lowliness, the love of God's will, the submission to his authority, the hatred of sin, the separation from the world, the "beauty of holiness," everywhere inculcated in the Bible, and so perfectly manifested in our Saviour's life, are wanting.

It is in harmony with all these facts that Adventists predict that, so far as this dispensation is concerned, we are to see no better times,—the world will grow worse, evil will increase, and the dispensation will close with the battle of Armageddon. But the objector asks, "Are there not

many good people in the world?" Yes; there are many. But they are few when compared with the multitudes which people the earth,—few when compared with the privileges and light of the age. There is an outward form of religion, profession is counted for possession, tinsel for gold; but the extremest optimist is constrained to admit that real genuine godliness, measured by the old-fashioned religious principles of the Bible, is sadly wanting. There was far less open wickedness and immorality among the Jews at the time of Christ than at former periods of their history, but no one would contend that their wickedness was not greater. Our Saviour pointed out the condition of a large class when he likened them to "whited sepulchers, which indeed appear beautiful outward, but are within full of all uncleanness." The Spirit of Inspiration bears testimony that thus shall it be in the last days (2 Tim. 3:1-5), men will have a form of godliness and the power will be lacking. Therein lies the *peril* of the times. It is an insidious evil, with outward garb of good, that will deceive those who know not what real godliness is, or what the teaching of the Bible is in reference to the state of the world in the last days.

If it is pessimism to warn the world against the evil, to undeceive the mass who are expecting what will never come in this dispensation, Adventists are pessimists—we plead guilty to the charge. But we are in a long roll of most honored company. Old fashioned, not up with the times in "advanced" thought and theology, they may be; but we believe the honest and faithful will believe that they speak the truth. "Who are they?" They are the holy prophets and apostles of the past. Call the roll! hear their testimony! Enoch, the seventh from Adam, truly thou didst have the opportunity of knowing thy Lord's will in thy three hundred years' walk with him; what dost thou say? Will this dispensation close with a converted world? "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. Jude 14, 15. It is not a converted world when the Lord comes that Enoch points out. What testifies "Moses, the man of God"? Read his prophecy of his people as they should be scattered among the heathen. Deut. 28. The sweet Psalmist of Israel sings of vengeance and justice, pestilence and plague, when the Lord comes. Psalms 50, 51, and 149. Isaiah, the gospel prophet, sees in holy vision a time of unparalleled wickedness; when "judgment would be turned away backward, justice stand afar off, and truth would be fallen in the streets." Isa. 59:13-18. His 1, 2, 3, 5, 13, and 24th chapters are decidedly pessimistic, besides many other passages. Read Joel 3, Amos 8, Zephaniah 1 and 2, and Malachi 3 and 4. Turn to the weeping prophet, who wished that his "head were waters and his eyes a fountain of tears, that he might weep day and night for the slain of the daughter of his people." Read the charges the optimists of his day brought against him, and how they conspired against his life. Ezekiel's denunciations of judgments were said by his brethren, the optimists, to be "for many days to come," for the "times that are far off." Eze. 12:27. Read the solemn denunciations against the prophets who proclaim peace. Eze. 13:4-11; Jer. 6:11-19. Who more shall we call? Read the testimony of Paul (1 Thess. 5:1-3; 2 Thess. 2:1-10; 1 Tim. 4:1; 2 Tim. 3:1-5, 12, 13), of Peter (2 Pet. 3:3-12), of John (Revelation, chapters 12, 13, 16-19), of Him who spake as never man spake (Matt. 24:12, 13, 37-39; Luke 18:7, 8; Matt. 7:13, 14). But why extend the list further? Here are unimpeachable witnesses, who bear unequivocal testimony. Will our readers look up some of these references?

"But," says the objector, "those whom you have cited looked forward to a better time." True; no brighter visions of glory and joy are presented than those of Isaiah and John. But they were in the bright beyond. They see the

history of this age end in sin and judgment and woe. But those who will prove faithful to God will be saved from all the "wrath to come." The tares will grow on with the wheat, the "perilous times" will exist, "iniquity will abound," "the love of the many shall wax cold," "evil men and seducers shall wax worse and worse," the "godly" "shall suffer persecution," till He shall come whose right it is to reign.

For that blest, better time all true Adventists are looking. They deplore the evil; they denounce the sin; they warn and endeavor to undeceive their fellow-men; they strive through the grace of Christ to "purify" themselves "even as he is pure"; they labor for the salvation of precious souls. While they deplore the evil, and "cry and sigh for all the abominations that be done" in the world and church, they toil on with hopeful hearts to that "better country, even a heavenly." While much of evil may be seen, their faith is not founded upon what their eyes may see or ears hear alone, but in the true and tried word of God. If this be pessimism, it is well; we need not be ashamed. Toil on, faithful soldier, and let that "blessed hope" of thy Saviour's soon coming cheer thee even to the end.

THE THREE ANGELS' MESSAGES.

(Continued.)

THE SECOND MESSAGE.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

We notice,—

- I. The time when this message goes forth.
- II. What is meant by Babylon.
- III. What is meant by the fall of Babylon.
- IV. The reason of the fall.

I. THE TIME.

As this message follows the judgment-hour proclamation, it must have its application in the last days; for it has been shown in past numbers that the first message is a warning to the last generation of mankind in the gospel dispensation. That the second angel's message does apply to the last days is further evident from Rev. 18:2-10, where the judgments of her sins are impending at the time this message is given. The people of God are called out that they "receive not of her plagues." Verse 4. It is a merciful warning to the last generation, immediately succeeding, and closely connected with, the proclamation of the judgment.

II. WHAT IS MEANT BY BABYLON?

The term *Babylon* comes from the word *Babel*, signifying *confusion*. It originated from the circumstance of God's confounding the tongues of men shortly after the flood. Gen. 11:6-9. It is evidently used here because of its significance.

Babylon of the Apocalypse has been taken to mean, 1. The whole wicked world; 2. A literal city (applied by some to Rome, by some to Paris, by others to London); 3. An apostate church. Let us examine these claims.

1. *Babylon is not the whole wicked world.* As proof of this we need only turn to Rev. 1:17, where we have Babylon symbolized by a woman, representing not the kingdoms of the world; for those are represented by the beast. The woman represents a power connected with these kingdoms, and exercising a controlling influence over them, but at the same time distinct from them. See verse 7.

2. *Babylon is not a literal city.* We know that it is said, in Rev. 17:18, "The woman which thou sawest is that great city, which reigneth over the kings of the earth." From this some have understood Babylon to be Rome. They have taken the interpretation of the symbol as literal and final,

whereas Inspiration sometimes interprets one symbol by substituting another. For proof of this see Rev. 11:4, where the angel explains the mystery of the "two witnesses" to be "two olive trees," and "two candlesticks," neither of which terms are literal explanations, but substituted symbols. These substituted symbols are elsewhere explained. So in the case of Babylon the symbol of the city is substituted for that of the woman.

But what show positively that Babylon is not a literal city are the facts stated in Rev. 17:9-11. "The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come."—*Revised Version*. See also Rotherham's emphatic translation, Sawyer's translation, Emphatic Diaglott, and Dr. Adam Clarke. Three facts in the above scripture prove conclusively that the Babylon of the prophecy does not signify a literal city. (1) It would be absurd to represent a city as literally seated upon kings or governments; for they [the heads] are seven kings." (2) These heads are successive and not contemporary; hence are not the seven hills of Rome. (3) The beast itself is one of the heads; therefore if the heads are literal mountains, the beast must be also. The falsity and absurdity of such an interpretation is evident from Rev. 13:3, where one of the heads is spoken of as being "wounded to death." We conclude, therefore, that Babylon does not represent Rome, nor any other literal city.

3. *Babylon represents a corrupt apostate church.* A woman is the symbol of a church. A pure woman represents a pure church. See Rev. 12. Paul writes to the Corinthian church, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. A lewd woman represents a corrupt and apostate church. Eze. 16. The Jewish church was at first betrothed to the Lord a pure church. Jeremiah, chapters 2 and 3, and 31:32. She became a harlot by forsaking the worship of God, and uniting with the world. Eze. 16. And the term Sodom, which in Rev. 11:8 is applied to "the great city," Papal Rome, is in Isa. 1:10 applied to the apostate Jewish church. All will agree in the applications of these symbols to the Jewish church. They are just as plainly reproduced in the Christian dispensation.

It is generally admitted that the woman of Rev. 12 represents the Christian church; and reasoning from analogy, we must conclude that the symbolic harlot Babylon represents the corrupt church. We refer again to the apostle's words in 2 Cor. 11:2, as to the relation which the primitive church sustained to God. Espoused to *one* husband, presented a chaste virgin to Christ, unconnected with the world or the powers of the State. That church became corrupt by forming friendship with the world. Jas. 4:4. She became a harlot by unlawfully uniting herself to the kings of the earth. Rev. 17. And the fact that Babylon is distinct from the governments of the earth, though united with them, shows conclusively that she is not the civil power; for she is united unlawfully to civil powers. And as the woman and her seed of Rev. 12 represent the whole of the true church, so the harlot Babylon and her daughters (Rev. 17:5) represent the entire corrupt church. This is evident from the fact that Babylon is not one but many, mother and daughters. We understand that the symbol refers primarily to the apostate Roman Catholic Church, and secondarily to those ecclesiastical organizations which sprang from that church retaining the characteristics and features of the mother. A further proof that Babylon is an ecclesiastical power is found in Rev. 18:2-4, which shows that some of the people of God are found in her communion, and are called out that they may escape her doom.

The great sin of Babylon is her fornication,—her unlawful union with the kings of the earth. And if the Roman church is the only one which has thus

united with the powers of earth, it is evident that other churches are free from this sin. For that it is a sin, all lovers of Bible truth will agree. God designed that his church should be united to him, *in* the world but not *of* the world, deriving from him spirit and power for the extension of her mission and the salvation of souls. And thus it was with the early church which "went forth conquering and to conquer." But apostasy and error crept in, and the church, losing the power of God as she departed from his truth, united with the civil powers, and became false to her espousal. The government of the church was fashioned after the world, her doctrines and practices were corrupted,—in other words, the chaste virgin became a harlot.

That this was true of the Roman church, no true Protestant will deny. And it was just as true of the Greek church. In her separation from Rome, in the eleventh century, she renounced not one single error held by the church before that time, and the unlawful union with the civil power was still retained. Less guilty, no doubt, the Greek church is than the Roman, but not less a part of Babylon.

Another important division takes place in the church five hundred years later, in which several European nations are separated from the Roman Catholic Church. This was the great Reformation, by which the Protestant church was founded. Since that time the Christian world has existed in three great divisions, viz., the Roman Catholic, the Greek Catholic, and the Protestant churches. The separation of the Greek church was not characterized by a reformation; hence that church is still a part of Babylon. But not so with the Protestant church. That church was based upon a genuine reform. It renounced the authority of the pope, and many other errors and superstitions, and appealed to the word of God as the only authority for Christian faith and doctrine. Did the Protestant church cease to be a part of Babylon? Did her separation from Rome effect this? As a reply to this question we quote from a work on the "Three Messages" by J. N. Andrews, author of "History of the Sabbath," late missionary at Bale, Switzerland. He says:—

"But to leave Babylon it is not enough to separate from the communion of those who sustain its errors. It is necessary to renounce these errors by receiving the truth of God, and it is necessary also to renounce the sins of Babylon by true repentance. If the Protestants returned to the purity and simplicity of the New Testament, then they ceased to be a part of Babylon. But if they retained a considerable number of the essential errors and sins of Babylon, and contented themselves to preserve their part of the old city, after a partial purification, instead of building anew after the divine model, then they have never ceased to be a part of Babylon. The churches of the New Testament were composed of those only who repented of their sins, believed on the Lord Jesus Christ, and were buried with him in baptism. But the churches which compose the Romish apostasy are organized on a plan essentially different from the apostolic plan. By means of infant baptism the entire population is brought into the church; the church and the world are no longer distinct, and the church becomes an assemblage of unconverted men. This confusion of the world and the church is one of the essential errors which rendered the Catholic church Babylon. Now it is a painful fact that the reformers did not see it necessary to commence at the foundation and form churches of converted persons only; on the contrary, they positively refused to do this, and they not only retained infant baptism, but their first churches were simply Romish churches which had accepted the doctrines of the Reformation, but which were composed of persons admitted by infant baptism, the larger part of whom were unacquainted with Christian experience; and the churches raised afterward by them were of a similar character because formed on the same model.

"Now we notice a second decisive proof that the Reformation was not sufficiently complete to deliver the Protestants from Babylon. The unlawful union of church and State is the natural consequence of the prevalence of infant baptism: for that institution makes the terms *church* and

world two names for one thing. This shows how appropriate is the term *Babylon* as the name for such a city of confusion. But Babylon is called a harlot because of her unlawful union with the kings of the earth. This sinful connection with the kings is exemplified when they, by their kingly authority, exert an influence in forming the doctrines of the church, in regulating the service and worship of God, and in creating church offices and filling them with their favorites; and when the church not only accepts all this, but even sanctions the sinful practices of the king that she may profit by his revenues, and may use his power to persecute those that dissent from her communion."

Did the reformers in the various European countries separate church and State? Did they found churches on the primitive plan without the intervention of kings? Not at all. These countries witness against it to-day. The Lutheran religion is the State religion of Germany, Holland, Denmark, Norway, and Sweden. Scotland and England have their established religion. Other countries have theirs. Instead of returning to the first principles of the doctrines of Christ, following him in baptism, the ordinances of God's house were left corrupted, and the reformers were content to remain in the baptism of the apostate church. The civil power had large influence in molding the church. The manner and character of public worship were decreed by the State, and offices in the church were filled by its appointments. In England the crown was placed at the head of the church, and the highest offices in the church at its disposal. This union with the State constituted the fornication of Babylon; and instead of opposing such union, the reformers fostered and approved it. Babylon has made all nations drunk with the wine of her fornication. The New World has freely imbibed, and in "free America" there is a strong and growing party whose aim it is to "place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land."

Traffic in the souls of men and slaves is another mark of Babylon. Rev. 18:13. What could better fulfill that part of the prophecy than the disgraceful sales of livings to the highest bidder which has cursed the Church of England through all its history. And other State churches have done but little better. And it is only a short time since that hundreds of ministers of a free gospel were defending the United States in the "divine [?] right" of slavery."

The merchandise of Babylon should be great. Rev. 18:11-15. It is a notable fact that many, in fact, the majority, of the successful merchants of the world are connected with some religious organization. It has become almost absolutely necessary in order to success in business life, or to office in the government.

Persecution is another prominent feature of Babylon. Rev. 18:24: "And in her was found the blood of saints," etc. Protestants have been guilty of persecution as well as Catholics, though not equally so. Calvin instigated the burning of Servetus; Melancthon approved it. It was under Protestant England that Roman Catholics, Scotch Covenanters, Quakers, Puritans, and Sabbatarians suffered persecution. Puritans fled to the wilds of America and there burned witches, hung Quakers, and whipped and imprisoned Baptists.

We believe, from the foregoing particulars, that we are justified in saying that the Babylon of the Apocalypse is not only the Roman Catholic Church, but all those religious organizations which retain the essential features and characteristics of the mother. The positions which we have taken are taken only for the purpose of teaching the truth of God, not with a desire to speak reproachfully of any. In our next we will examine the question, What constitutes the fall of Babylon and the cause of that fall? and will give testimony from eminent authorities in the Christian churches corroborating the positions taken.

(To be continued.)

HOW SOON MAY WE EXPECT THE MILLENNIUM?

ONE of the most deceptive errors in the theology of our day is the doctrine of the temporal millennium, or the spiritual reign of Christ upon this earth, prior to the close of human probation. Notwithstanding the fact that this view is directly opposed to many plain and unequivocal declarations of Scripture, it has obtained a credence well-nigh universal among the class of Christians called orthodox.

There seems to be a pleasing fascination in the doctrine, sufficient to lead its adherents to ignore not only the weight of Bible evidence against it, but the unmistakable logic of facts even, which, if well considered, it would seem ought, unaided by inspiration, to teach men the contrary view. Surely every sincere disciple of Christ must most ardently desire the advancement of his Master's cause. It is certainly flattering to the pride of the natural heart to believe that this cause is established in such principles of righteousness and justice as must in the end triumph over all evil and usher in the universal reign of peace. It is, above all, gratifying to the ambition of a worldly and a world-loving church to believe that the time will come when its power and influence will become universal, and its aggrandizement reach its highest point.

These tendencies, each in its way, have had their influence, without doubt, to produce what we witness to-day,—a church flattering itself with a delusive hope which is equally opposed to the word of God, the teaching of past experience, and the significant indications of the present. More than all, her ministers thus become recreant to their sacred calling as watchmen on the walls of Zion, and instead of faithfully warning the world of its imminent danger, become guilty of the serious offense of persuading into carnal security not only the world, but also the church itself. For how could the church more effectually say, "My Lord delayeth his coming," than by proclaiming that this event will not arrive until it shall have accomplished, by its work of evangelization, the subjugation of the world to the principles of the gospel? Surely the world need have no immediate alarm respecting the coming of the great day of the Lord, if that day may not come until—the world shall be converted.

Let us consider some facts which furnish a striking commentary on the prospective consummation of this much boasted hope. How fast does the world make progress toward this desirable era of universal good? What are the agencies which are to accelerate this progress? We quote from a recent issue of *Le Signal*:—

"To follow this policy of invasion and of material conquests, what millions, what billions even, the European nations lavish each year! In France alone the combined annual budget of the army and navy exceeds twelve hundred million francs, (£48,000,000). What would it be if one should include also the expenses of the diplomacy and the embassies of all the budgets of the powers who have sent their delegates to the conference at Berlin?"

And to what end serve all these enormous expenditures of the revenues of the people? Have they for their object the accomplishment of the lawful demands of right and justice? Or are they for the gratification of the unlawful thirst for power, conquest, and aggrandizement which has made all Europe a vast arena of armed powers, the rights of which are determined by the diplomatic skill and available force with which each may defend his respective claims? Listen to M. Reveilland further:—

"How small appears, beside this formidable showing, the amount of what might be called the expenditures of the treasury of the kingdom of God upon earth! The *Journal of Missions*, in a recent report of what has been received for the spread of the gospel among the heathen by the divers Protestant missionary societies in Europe and America,

reaches a total of 36 million francs (£1,440,000). This is something, of course, and in comparison with the collections of the Catholic missions, which do not reach twelve million francs, it is much. And meanwhile, the question would be in point, What is this sum where the demands are so great? If Christians would give to evangelize and save souls but a tenth part of what the governments demand of them in order to obtain means to annex some cantons snatched from their natural possessors on the coasts of Asia or Africa, what an amount might be collected, and what good might be done, to repair in some measure the evil which our diplomatists and warriors have done to these people so rudely subjugated."

These figures are most sadly suggestive. All these thousands of millions for the maintenance of war, and on the part of professed Christians of every name, the paltry sum of less than fifty million francs (£2,000,000) for the extension of the gospel of peace! The history of our world in its present condition has unquestionably a considerable future if it is to await the day when the gospel shall have conquered the world by such means. Without doubt, the millennium of our modern theologians is yet some distance in the future.

But not alone in the extension of its work, for the accomplishment of which the means are so inadequate, must the church find its legitimate field of operations, if it is to convert the world. Not greater is its mission of aggressive warfare in hitherto unexplored fields than that which remains to be done on the very field of its greatest conquest.

Our modern religionists dream of an era of earthly history when the principles of the gospel are to diffuse themselves everywhere, subduing evil in every form, and producing, through obedience, the well-being and happiness of all. Upon whom, then, devolves the responsibility of this gigantic reform, if not on the church itself? She ought to apprehend from the direct instruction of the word of God, that mankind have in themselves no power of self reform. Has not her Master declared her exalted mission in these exalted words, "Ye are the light of the world"?

Our modern civilization has its evils, which none, even the most blind, can ignore or deny. We have not space to enumerate them, their name is Legion. Their record constitutes the burden of our daily chronicles, though many dark features never come to light. Let us look for a moment at only one phase of the long and dark category, the ravages of intemperance.

We deplore the evils of war, with its enormous expenditure of life, its ruin of morals, and its disaster to the finances of the people. But its evils are equalled, yes, exceeded, in loss of life, in the physical and moral degeneracy of its victims, in the squandering of the billions of the material resources of the nations, by this monster evil, this clamor of depraved appetite for indulgence. Who can portray the misery, suffering, and crime which has its source in this one evil? And one of the gravest reflections on the subject is, that nowhere does it find a more fruitful field for its ravages than among the nations the most civilized, and where Christianity has wrought its most successful work.

Now on whom lies the responsibility of correcting this as well as every other evil? On whom, if not on the church, if it be true that God has purposed through her agency to reform the world to the point of the entire suppression of evil? And who may estimate the herculean task before her if this indeed be her mission?

We turn with sorrow from the contemplation of this sad picture. It is no wish of ours to belittle the mission of the church, much less to depreciate what she has already accomplished for the world. God forbid! Divine knowledge alone may fathom the depth of darkness to which humanity might have fallen but for the redeeming light and truth which have come through her ministry. What we deplore is that the church should forget her benign and legitimate mission, which is to save some souls from the ruin of sin. By maintaining her pure and holy character and keeping herself "un-

spotted from the world," she may do this. But if she allows herself to become lifted up with worldly wisdom and pride, if she leaves the purity and simplicity of the gospel, she will utterly fail to accomplish the good she might do, and in her blindness will be left to delude herself and deceive the world with false hopes of future conquests to which she can never attain. Is not this the spectacle which our modern Christianity presents before us to-day? B. L. W.

MAN'S NATURE. NO. 4.

THE BREATH OF LIFE.

GENESIS 1: 27 states, in general terms, the form in which man was created, as contrasted with other orders of animal life. In Gen. 2: 7 the process is described by which this creation was accomplished. Finding no proof in the former passage that man was put in possession of immortality (see preceding chapter), we turn to the latter text to examine the claims based upon that. The verse reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul."

Here the advocates of man's natural immortality endeavor to make a strong stand, as it is very proper they should do, unless they are prepared at once to abandon their theory; for certainly if in that inspired record which describes the building up of man, the putting together of the different parts or constituent elements of which he is composed, there is no testimony that he was clothed with immortality, and no evidence furnished upon which an argument for such an attribute can be based, their whole system falls into irretrievable collapse. The claim asserted on the strength of this passage is that man is composed of two parts; the body formed of the dust of the ground, and an immortal soul placed therein by God's breathing into the nostrils of that dust-formed body the breath of life. Two representative men shall be allowed to speak on this point, and state the popular view. Thomas Scott, D. D., on Gen. 2: 7, says:—

"The Lord not only gave man life in common with the other animals which had bodies formed of the same materials; but immediately communicated from himself the *rational soul*, here denoted by the *expression of breathing into his nostrils the breath of life*."

Adam Clarke, LL. D., on Gen. 2: 7, says:—

"In the most distinct manner, God shows us that man is a compound being, having a body and soul distinctly and separately created, the body out of the dust of the earth, *the soul immediately breathed from God himself*."

Critics speak of this expression in a different manner from theologians; for whereas the latter make it confer immortality, and raise man in this respect to the same plane with his Maker, the former speak of it as suggestive of man's frail nature, and his precarious tenure of life itself. Thus Dr. Conant says:—

"In whose nostrils is breath. Only breath, so frail a principle of life, and so easily extinguished."

And in a note on Isa. 2: 22, where the prophet says, "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" he adds:—

"Not as in the common English version, 'whose breath is in his nostrils;' for where else should it be? The objection is not to its place in the body, which is the proper one for it, but to its *frail and perishable nature*."

To the same intent the psalmist speaks (Ps. 146: 3, 4): "Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth*, he returneth to his earth; in that very day his thoughts perish."

But let us examine the claim that the "breath of life," which God breathed into man, conferred upon him the attribute of immortality. There was nothing naturally immortal, certainly, in the

dust of which Adam was composed. Whatever of immortality he had, therefore, after receiving the breath of life, must have existed in that breath in itself considered. Hence it must follow that the "breath of life" confers immortality upon any creature to which it is given. Will our friends accept this issue? If not, they abandon the argument; for certainly it can confer no more upon man than upon any other recipient. And if they do accept it, we will introduce to them a class of immortal associates not very flattering to their vanity nor to their argument; for Moses applies the very same expression to all the lower orders of the animal creation.

In Gen. 7:15 we read: "And they went into Noah into the ark, two and two of all flesh, wherein is the breath of life." It must be evident to every one, at a glance, that the whole animal creation, including man, is comprehended in the phrase "all flesh." But verses 21 and 22 contain stronger expressions still: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the face of the earth, and every man. *All in whose nostrils was the breath of life, of all that was in the dry land, died.*"

Here the different orders of animals are named, and man is expressly mentioned with them; and all alike are said to have had in their nostrils the breath of life. It matters not that we are not told in the case of the lower animals how this breath was conferred, as in the case of man; for the immortality, if there is any in this matter, must reside, as we have seen, in the breath itself, not in the manner of its bestowal; and here it is affirmed that all creatures possess it; and of the animals, it is declared, as well as of man, that it resides in their nostrils.

It is objected that in Gen. 2:7 the "breath of life," as applied to man, is plural, "breath of lives" (see Clarke), meaning both animal life and that immortality which is the subject of our investigation. But, we reply, it is in the same number in Gen. 7:22, where it is applied to all animals; and if the reader will look at the margin of this latter text, he will see that the expression is stronger still, "the breath of the spirit of life," or of lives. The same plural form is also found in the expression, "the tree of life," in Gen. 2:9.

The language which Solomon uses respecting both men and beasts strongly expresses their common mortality: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, *they have all one breath*; so that a man [in this respect] hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

Thus the advocates of natural immortality, by appealing to Moses' record respecting the breath of life, are crushed beneath the weight of their own arguments; for if "the breath of life" proves immortality for man, it must prove the same for every creature to which it is given. The Bible affirms that all orders of the animal creation that live upon the land, possess it. Hence our opponents are bound to affirm the immortality of birds, beasts, bugs, beetles, and every creeping thing. We are sometimes accused of bringing man down, by our argument, to a level with the beast. What better is this argument of our friends, which brings beasts and reptiles all up to a level with man? We deny the charge that we are doing the one, and shall be pardoned for declining to do the other.

U. S.

IS THE END NEAR? NO. 3.

TESTIMONY DRAWN FROM THE PROGRESS AND KNOWLEDGE OF CHRISTIANITY.

THE coming of Christ will close human probation, and usher in an eternity of joy to the righteous and utter destruction to the wicked. The decision of the case of every person will then have

been made. It seems that the Lord has not only designed to save individuals, but has regarded the division of mankind into nations, tongues, etc., and has presented the plan of salvation to them for acceptance.

In Matt. 24:14 we read as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There was one nation that God regarded as his peculiar people, and to whom he gave special blessings and privileges. But they proved unfaithful, and as a nation were cast aside. In the gospel dispensation, and previous to Christ's second coming, God will bring to every nation the light of his truth. They can accept it if they will, and he will make them prosperous and happy by it. But no nation as such has ever accepted this offer. Not one of them can rise up in the judgment and accuse the Lord of favoritism in not giving them the same chance as a nation that he did the Jews. We mean by this statement that there is nothing on the part of God to prevent any nation on the face of the earth from accepting God's laws, and obeying them fully, and being regarded in their national capacity as a special object of his care. The fact that God owned the Jewish people as a nation, and blessed them with peculiar privileges, did not destroy the accountability of every person belonging to it. They would be judged as to their personal obedience and character, and as such be accepted or condemned. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This testimony is not to persons or individuals merely, but to the nations in their collective capacity. In the day of God every one of them will be obliged to say that the offer of life and salvation was made to them. And this must all transpire before the end.

The discerning reader will observe that this language makes it necessary for the light and truth of the gospel of Jesus Christ to go to all the nations of the earth, or else it would be possible for them to claim that they had not received an opportunity to embrace the gospel. In Rev. 7:9, 10 we read as follows: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Here we see the result that will be reached by the proclamation of the gospel to all the nations of earth. Some will be gathered out of these nations to stand as representatives of God's mercy and goodness in sending the light of the gospel to them. Here also we have evidence that the Lord would cause the light of his gospel to go over the whole earth. In Rev. 10:11 we read the proclamation of the last message of mercy: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." This scripture applies just after the time when the prophecies in the little book concerning prophetic time were understood. The experience of God's people is presented in the preceding verses of this chapter as being very sweet and precious at the beginning, but because of disappointment, bitter at the end. Then the warning message goes forth to all these nations of earth.

Many other testimonies could also be introduced bearing upon this point. It is most reasonable and consistent in itself that God, before he brings a great destruction upon the earth to cleanse it from its wicked inhabitants, should, as he has done in past times before any great calamity came upon the earth, warn them of it, and give them opportunity to be preserved from it. Indeed, we do not see how he could be that merciful God that the Scriptures everywhere declare him to be, unless he should pursue this course.

The last days are to be days of light and knowledge. "But thou, O Daniel, shut up the words,

and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. The time of the end is a little period just before the great closing scene transpires. This age of light and knowledge precedes the coming of the great day; and it is evidently in strict harmony with the scenes set forth in the scriptures already quoted, as showing that just before the Lord comes the world will have an opportunity to know what God has in store for them. Jesus Christ will not come in an age of darkness and obscurity, when no one could be reasonably expected to know of it; but by a series of events he will prepare the way for this great and closing scene.

Until the present there never has been a time in the history of the world when these scriptures could have met their fulfillment. Soon after the ascension of Christ the mystery of iniquity began to work. The apostolic age was one of light and glory. Soon there was a mingling of the dark influences of error, heathenism, and apostasy. A few hundred years from that time Christianity became so much perverted that it did not fairly represent the great truths which Christ and the apostles taught. Then followed the grand work of the Reformation, when great errors were corrected, when the Bible was restored to its proper place among the Lord's people, and when great light and truth dawned upon the human race. Then came the struggle with the hoary apostate forces of religion, which had held supremacy during the Dark Ages, when persecution and bloodshed were everywhere prevalent. The Bible had not then been translated into many tongues, and the means were not provided, therefore, for the nations to be properly prepared for such an event as that of Christ's second advent. The next great effort of Satan was to put down the Bible during that era of infidelity preceding and connected with the French Revolution. But the result demonstrated the fact that the Bible was exalted as never before in the history of mankind. The last century has been an age of Bible translation, until now the blessed book can be obtained in about three hundred different tongues, embracing nearly all the languages of the world.

This is an age of great civilization, intelligence, energy, and investigation. The adherents of the false and heathen systems of Islam, Brahma, Confucius, and Buddha, have the Bible brought to their attention, so that they cannot claim ignorance concerning it. There is scarcely a nation on the globe that has not had the light of the Scriptures set before them in these last days. Because of these facts, many learned doctors of divinity and many Christian people think that we are on the eve of a millennium, when the world is to be converted, peace to prevail, and the good time which has so long been coming at last be reached. But there is very little evidence of this. As nations, or in very large numbers, the people nowhere manifest a desire to accept the Bible as their rule of life. Many treat it with some degree of respect as an ancient book, but the tendency is all in the other direction so far as observing its great truths is concerned. The most highly civilized and intelligent nations of the earth are full of skepticism; and the leaders in theology are fast drawing away from the literal system of interpretation, not considering the Bible as a standard of authority in such matters. Philosophy takes the place of the Scriptures; and so-called science, even when conflicting directly with the word of God, is accepted instead of inspired truth. These things are so prevalent that any idea of the world's conversion is most preposterous; for the so-called most Christian nations on the face of the globe are full of skepticism and infidelity, not standing in this respect in anywhere near as favorable a light as in years gone by.

But all can see that God has provided means by which to enlighten the earth concerning the time of Christ's second coming. The gospel of the Son

of God and the truths of his holy word are known to earth's remotest bounds. The Bible in men's hands containing the great prophecies concerning the last days, with the light that is now shining upon these prophecies, will bring the warning of Christ's coming to all nations and peoples on the earth. There never was such a time as the present for communication between the different nations.

This gospel of the kingdom is to be preached in all the world for a witness, "and then shall the end come." Has not this testimony been given? Have not the truths of the gospel been proclaimed from one end of the earth to the other, from pole to pole, from orient to occident? Where is the nation that has not had a knowledge of God's truth brought to them? Years ago men of learning, writing on this subject, said they did not know a nation under heaven that had not heard of the gospel. How can God's word be true if we are not on the very eve of that coming day? That which our temporal millennium friends claim is an evidence of the world's conversion, is what the Bible says is an evidence of the world's destruction. They could not expect the gospel to go all over the earth unless it was to be preached to every nation under heaven. Our Saviour says that when this is done the end of the world will come. It will not be after one thousand years have passed, but "then," the very time when this prophecy has been fulfilled, the Lord's coming will transpire. We must, therefore, be just before the coming of Jesus in the clouds of heaven with power and great glory. May God prepare us for this event, and make us wise concerning the fulfillment of prophecy and the signs of the times, that we may not be left as were the Jews anciently, worldly-wise and weather-wise, but ignorant of the truths of God for these last days. G. I. B.

RIGHT PRINCIPLES: WRONG CONCLUSIONS.

A FRIEND sends us a tract from Bristol, entitled, "The Sunday Band; 'Matter for Alarm,'" by Henry Barne, M. A., Curate in charge of St. James Chapel, Clifton; formerly vicar of Faringdon, Berks. We honor the author for his maintenance of the Sabbath law, though we do not agree with him as to its transference to the first day of the week. For the Sunday institution, there is no Scriptural authority. But the law of the Sabbath of Jehovah is as immutable as his government; and the law is as definite and particular in regard to the day as to the proportion of the time. If the sacred time be not a definite day, the commandment becomes a nullity, subject to the caprice of sinful men. We are glad to note the distinction which the author draws between real conversion to God, which works from within outward, "and leads to communion with God," and that "change" which the moralist is seeking through higher culture. Higher culture is good for man, but apart from the grace of God through Christ no amount of culture and refinement will make him other than unregenerate, or carnal. The author well says that "matters which really bear on the spiritual and eternal, as well as temporal, interests of man, are too often judged by the standard of earthly wisdom, rather than of God's revealed will. They are regarded under the human rather than the Divine aspect." Most true; and if the Sabbath question be considered from the standpoint of "God's revealed will," it will not so much be deplored that a Sunday Band is performing on the "wild solar holiday of all pagan times" (as the *North British Review* styled the Sunday); but it would be seen that the Sabbath of the Lord our God is trampled underneath the feet of the people of God,— "wounded in the house of its friends."

WITHOUT earnestness no man is ever great, or does really great things. He may be the cleverest man; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in its depths of shadow.—*Peter Bayne*.

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.

"A DECIDED DETERRENT TO GAMBLING"!!

WHOEVER believed that the way to cure intemperance was by a constant use of intoxicating drinks? that the way to heal a wound was to probe it deeper and keep it continuously irritated? that the way to lead the young away from vice was to allow them and induce them to practice it in its mildest forms? Yet this is the principle upon which Lord Plunket, archbishop of Dublin and former bishop of Meath, proceeds. The following is reported of him in the *Christian Leader* of July 7:—

"The new archbishop of Dublin, Lord Plunket, in opening a church bazaar at Kingston, not only spoke in favor of bazaars but also declared his approval of raffles, which, his lordship contended, were not incentives to gambling. He himself had invested in more than five hundred raffles, and never once had he secured a prize. This, in itself, he considered, should be a decided deterrent to gambling."

A strange reason, because one man did not win once in five hundred times, that raffles—a species of gambling—should deter from gambling! It is the adoption of "*similia similibus curantur*" with a vengeance. Somebody won in each of those five hundred raffles, perhaps his first prize. The spirit of gaming was incited in *some one*. *Some one* took his first lessons in the vice. The fact is well known that adversity quite as often incites one on in a certain course as prosperity; losses stimulate as well as gain. In the great gambling hells of the world it is only the few who win; it is the many who lose; and yet, in spite of the sad examples and the hopeless wrecks of wealth and honor, the multitudes rush on in the way of death.

It is thus that a secular paper, the *Hull Express* of July 7, remarks upon the above:—

"Many good people have often been exercised in their minds by the problem whether bazaars and raffles for charitable or religious purposes are right in principle. Perhaps their consciences will be eased by the opinion of the archbishop of Dublin, who can see no harm in these recreations. When opening a church bazaar he said that he thoroughly commended this method of raising funds for a pious object. This theory is a curious example of the latitude which the religious mind will allow itself on the principle that the end justifies the means. For what is a raffle? It is purely and simply a form of gambling. The law is severe on lotteries in this country; but if the archbishop of Dublin were to declare that a lottery for a sacred purpose was right and proper he would not say anything more inconsistent with abstract morality than his defense of raffles. It is right, then, to gamble when the proceeds do not enrich yourself, but are applied to a good undertaking. For the same reason card-playing may be justified, and roulette and *rouge-et-noir*, and all the games which ruin the unwary and the reckless at Monte Carlo and similar haunts. If people played roulette simply that their superfluous cash might go to the funds of a church if they lost, or that their winnings might be similarly expended, then, according to the archbishop of Dublin, the religious gambler would be a highly respectable person. Why should the enterprising churchman be debarred from the Turf. It would be a splendid act to purchase a racing stud for the single object of winning money for religious endowment. Suppose Lord Shaftesbury won the Derby, and gave all the proceeds of his victory to some work of benevolence, how could his conduct be condemned! We suggest these little ethical puzzles as worthy of the consideration of people who try to persuade themselves that there should be no absolute divorce between the church and the world. Apparently, the proper course, if the archbishop of Dublin is to be accepted as an authority, is to make the most of the world, if by so doing you can turn its frivolous pursuits to the pecuniary advantage of churches."

So the church raffle is justifiable! And young man and old man, soldier of Christ and child in his service, patronize the bazaar, have a part in the raffle! Mother, have you a son, a darling boy, whom you would save from the vices of the world? Here is a way to save him from that of gambling!

Take him to the church raffle! Let him play the game of chance! No matter if it does awaken within him desires which lead him away from the solid, better, purer things of life, it is "a decided deterrent to gambling"! And is it not an excellent way of teaching Christian benevolence? Is it not held for the purpose of building up Zion? And is not the raffle sanctified thereby? And further, have not the great and the mighty in the Christian church approved this means of Christian benevolence? So, plunge in youthful manner of life's restless sea; could thy frail barque be wrecked in a better cause?

But stay a moment! A higher, greater, mightier One than all the mighty of earth has spoken, "Thou shalt not follow a multitude to do evil." Ex. 23: 2. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." Eccl. 11: 9.

When great names and high offices are employed for the purpose of upholding gambling in the church (and we might add drinking), what hope can we have of the world? Evil is evil, though called good; and gambling is gambling, though done on the very altars of the church. "Woe unto them," saith Inspiration, "that call evil good." Isa. 5: 20.

"KEEPING UP ILLUSIONS."

THE above is what the *Christian World* of Sept. 3 characterizes the "assurances of peace," which have been given by the meeting of the Emperor of Austria and the Czar of Russia at Kremsier, which meeting M. de Giers, the Russian Minister informs us, "was to all intents and purposes as good as a meeting of the three emperors." Concerning the prospects of peace, the *Christian World* speaks as follows:—

"Emperors and empresses have exchanged imperial compliments and courtesies, have actually kissed each other over and over again in public, and have doubtless sworn eternal friendship. If confidence could be placed in such protestations between crowned heads generally, we might anticipate with some reason the speedy advent of the millennium. But history, from the time of the Field of the Cloth of Gold downwards, affords too many instances of the instability of hopes of permanent amity between rival powers derived from such events to justify any such sanguine expectations."

The *Daily News* of Aug. 24, in a leading editorial, after accounting for the German Emperor's absence on the score of age and illness, speaks thus:—

"But it probably indicates that Germany looks on with indifference to the action of Austria and Russia in the East of Europe, that she is prepared to acquiesce in any arrangement which may satisfy them, and to see in the aggrandizement of those two empires at the expense of Turkey the pretext for demanding territorial compensation elsewhere."

Concerning the designs of the two eastern powers, take the following item from the same article:—

"It is scarcely to be questioned that the statesmen of Vienna contemplate an advance, sooner or later, of the Austro-Hungarian Empire to Salonica, and nobody doubts that Russia simply bides her time with respect to the occupation of Constantinople. The moment probably has not yet come, but the outbreak of hostilities in Europe might give the signal for it, and an understanding in view of probable or possible contingencies is prudent."

Such is the outlook concerning the promises of peace as taken by two able journals. The line of prophecy found in Dan. 11 closes with the following prediction concerning "the king of the north," or Turkey: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The Sultan of Turkey driven from Constantinople would make his headquarters Jerusalem. At that time Michael the great Prince—our Lord Jesus Christ—shall stand up to reign, and the end will come. The fulfill-

ment of these prophecies cannot be far off. In the meantime we may be, and doubtless shall be, often promised "peace," but all these assurances will be, as aptly termed by the *Christian World*, "keeping up illusions."

"THE REAL ACHIEVEMENT OF CIVILIZATION."

THAT is what a correspondent of the *Pall Mall Gazette* terms the success that has followed the introduction of intoxicating liquors in heathen lands, as noticed in the extract below, taken from a recent number of the *Christian Leader*. The record of so-called Christian nations on the temperance question in the past is indeed a sad one. Alcohol has been sold under the protection of the various Christian powers, where Bibles have had to beg their way. And where Bibles have been freely carried, brandy has been their almost invariable accompaniment. The great curse of the aborigines of America has been rum, and it has destroyed other nations, body and soul, by the thousands. We commend the following to our readers:—

"Can nothing be done by British Christians and philanthropists to wipe out the scandal and disgrace attaching to this country in forcing liquor upon half-civilized States? The facts relating to this shameful traffic have long been well known, and have never been disputed; yet nothing has been done. Newspaper correspondents, with no special leaning towards Christian missions, note the gross inconsistency with which this country is chargeable in supplying semi-barbarous people with Bibles and brandy. A correspondent of the *Pall Mall Gazette*, writing from Zanzibar, says: 'The real achievement of civilization is neither missions nor emancipation, but the success that has crowned its efforts to introduce drunkenness among the native population. Foreigners must seem a funny set to Synd Burghash and his subjects. We persuade them by a plentiful display of force to suppress slavery, which their law approves and allows, and at the same time we make them admit the liquor which is the abomination of their faith. If there were no European traders in the place, the Sultan would not suffer a drop of spirits to find its way into his dominions. Unhappily for him the strangers have come, have claimed advantages in trade which are not allowed to his own subjects, and have secured their claims by commercial treaties. The Sultan sees the mischief but is helpless to check it.' We can only renew our earnest protest against this shameful and wholly indefensible traffic, which, sooner or later, unless abolished, must bring its inevitable and bitter retribution."

But it is not alcohol alone, opium is doing its work, and is one of the most powerful foes to Christianity and morality in India and China today. And this evil is supported by law, by *British* law. Why will not the great English nation abolish as far as lies in its power these great evils. But no; Christianity, and morality, and human souls are considered of little worth as compared with the few million pounds revenue derived from the hellish traffic. Slavery of body is abolished, but traffic in souls of men continues, and thousands are yearly doomed to a slavery worse than death, till one can but ask in anguish of soul, "How long, O Lord, how long shall the wicked triumph?" Not long, says the prophetic word of God; they are fast filling up the cup of iniquity of great Babylon, whose crimes will ere long be visited with the judgments of God. See Rev. 18.

THE DIFFERENCE.

MR. JONES, a successful revivalist of America, says that his success is owing to his habit of meeting all on their own ground, "the good and bad of all degrees and types," adopting their language, etc. While we believe in simplicity in gospel work, we do not believe that God requires men to act the clown or the ignorant. It was not the Wesleys' plan. Dr. Greeves, ex-president of the Wesleyan Conference, says of them:—

"The Wesleys lent themselves to none of the devices by which crowds are commonly won. They used none of the arts which are now used to attract public attention. They confronted mobs far coarser and more violent than can now be found in England; and they never laid aside the refinement that belongs to a Christian gentleman, or the dignity that becomes the Christian minister."

The secret of the Wesleys' success was the power of God.

THE MISSIONARY.

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

CHRISTIAN WARFARE.

SOLDIER, go—but not to claim
Mouldering spoils of earth-born treasure;
Not to build a vaunting name,
Not to dwell in tents of pleasure;
Dream not that the way is smooth,
Hope not that the thorns are roses,
Turn no wistful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to out thy passage through;
Close behind thee gulfs are burning,—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking.
Sleep, as on the battle-field,
Girded—grasping sword and shield;
Foes thou canst not name or number,
Steal upon thy broken slumber.

Soldier, rise—the war is done;
Lo! the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise!
These proclaim the victor's story.
Soldier, lay the weapons down,
Quit the sword and take the crown;
Triumph! all thy foes are banished,
Death is slain, and earth has vanished.

—Charlotte Elizabeth Tonna.

THE APOSTLE PAUL.

In the last confinement he wrote his second Epistle to Timothy, under the expectation of suffering; and therefore it contains his most deliberate sentiments and solemn views of eternity. It appears that he did not repent of his exertions in the service of his Lord, fluctuate in his opinions, or stagger in his hopes. It would seem, from his own solemn declarations, that he still wished to encourage others in the faith, and exulted in his own prospects of heaven. How animated are his expressions! "I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The knowledge and the love of Christ will enable us likewise to speak the same language, and inspire us with confidence and joy, though we should see death approaching in the most tremendous forms. Ah! how few have felt the full influence of the gospel, or attained its exalted privileges! This may teach us to account for our sloth and cowardice. While we are strangers to the grace of Jesus, it is no wonder that we decline every arduous service, and tremble at the intimations of our dissolution.

St. Paul closed his life in the most honorable manner, and sealed with his blood the doctrines which he had long so zealously maintained. He suffered about the same time as St. Peter, but not by crucifixion: being a Roman citizen he was beheaded. It is surprising, not that he was cut off by the hand of violence at last, but that so firm an advocate for the gospel should be spared so long, in the midst of powerful and malignant opposers. How eminent does his character appear! How valuable his labors! How glorious his death! Do we not consider his crown of martyrdom as an enviable distinction? Let us fight the good fight of faith; and we also shall conquer, as he did, when taking leave of the world.

He was exalted above others by his wisdom, zeal, and success; by gifts, visions, and revelations of the Lord. "He was caught up into paradise, and

heard unspeakable words." He "was not a whit behind the very chiefest apostles;" nay, he "labored more abundantly than they all," and, probably, possessed peculiar powers and authority in his high function. But, notwithstanding his honorable privileges, his sufferings were extreme; and even in these he seemed more especially to exult. Let us hear his own account: "We are troubled on every side," "perplexed," "persecuted," "cast down," "always bearing about in the body the dying of the Lord Jesus:" "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

He had one particular trial, of which a clear account is not given us. He calls it "a thorn in the flesh;" which implies that it was something as painful to his mind as any sharp or pointed instrument, continually piercing him, would be to his body. Some suppose it to have been a deformed appearance, or difficulty of elocution, with which his enemies upbraided him, and he himself was distressed, as it rendered his preaching less acceptable. The objection was urged, "His bodily presence is weak, and his speech contemptible." As this seemed likely to obstruct his usefulness, it excited the keener anguish. His spiritual adversary took the advantage, and made it the ground of a severe temptation: it was, therefore, "the messenger of Satan to buffet him." Yet God permitted it for his good, and designed it to prevent or counteract any bad effect which his eminence in the church might produce upon his mind; "lest he should be exalted above measure through the abundance of his revelations." In this, however, as in other trials, he sought relief from heaven. He prayed with peculiar importunity, and obtained that remarkable assurance from the Saviour, "My grace is sufficient for thee: for my strength is made perfect in weakness." Then his fears were dispersed; and, perceiving a peculiar suitableness and mercy in the appointment, he declared, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." The example is highly instructive: it shows us the nature, necessity, and salutary tendency of those calamities and temptations by which advanced believers are frequently oppressed; but it likewise teaches us with what temper of mind we should suffer, and what strong support and consolation we may expect if we confide in the Redeemer.

After all, the most distinguishing lineaments in the apostle's character were an unshaken and affectionate attachment to his Lord, an extensive and generous benevolence to men, and an ardent desire to save their souls, whatever dangers he himself might sustain. The warmest professions seemed too weak to express the fervor of his heart. What words are those! "The love of Christ constraineth us." "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

We are aware that even a distant resemblance, and imitation of the pattern here exhibited would now be laughed at, as the sure mark of madness and enthusiasm. But the fear of such reproach ought not to deter us: it will be an honorable badge in which we may glory. Few, alas! are in danger of coming under that censure. Are we not very remote from that peculiar excellency of temper and conduct for which the apostle has been so justly celebrated? And will it avail us anything to admire this bright example, or that of any other saint, if we persist in those practices which are totally dissimilar and opposite? No: we shall thereby betray, more evidently, our own baseness, and insure our final condemnation. But, if with sincerity of heart we desire and endeavor to follow St. Paul, as he followed Christ, we may triumph in the hope of being where he is, and joining the glorious company of those who are redeemed to God from the earth, and who shall surround his throne for ever.—*Robinson's Scripture Characters*, 1792.

WALES.

THE season has been very favorable for our services on the beach. Not having fully recovered from my illness last spring, I have held but three meetings a week. The attendance has been large and the interest excellent. Persons from India, America, Scotland, and from many of the principal cities and districts of England and Wales, have here, for the first time, had their attention called to present truth. We have sold quite a number of tracts, and have given away many papers and leaflets. More persons from abroad have visited us to learn about our work, etc., during our short stay here, than did during the three years that we were in England. A few are already convinced of the truth. From this broadcast sowing we believe much good will be accomplished. My wife, who has rendered valuable assistance in the meetings, is lending out tracts from week to week. She has been encouraged by the words of good cheer from interested readers. We ask for the prayers of God's people, that we may have health, grace, and wisdom to enable us to continue in the field.

A. A. JOHN.

TEMPERANCE.

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

THE CITIES OF THE BLACK RIVER.

UNDER this title, Mr. William Bell has been delivering a lecture describing the ravages of strong drink in Great Britain. He depicted the river of alcohol as coming down in its three tributaries of wine, beer, and spirits. In 1883 the English people actually swallowed 29,000,000 gallons of wine, 965,000,000 gallons of beer, and 86,000,000 gallons of spirits, the whole being sufficient to form a lake 15ft. deep, 120ft. wide, and ten miles long. In spending £125,000,000 upon this, the country had created the "City of Reeling Men," with 1,000,000 inhabitants, and 190,000 licensed houses to increase their number; the "City of the Blood-Stained Hand," with its 700,000 criminal inhabitants; the "City of the Iron Doors," with its 30,000 human beings confined in prisons; the "City of the Men in Blue," with its 51,000 policemen, required mainly through drink, and costing more than £3,000,000 every year, when Saltaire in Yorkshire, with its 4,000 people and no public house, could do without a single policeman; the "City of the Pale Cheek," requiring 18,000 doctors in the United Kingdom, when 4,000 would be sufficient but for alcohol; the "City of the Restless Foot," with its roving army of 50,000 vagabonds, and not a dozen teetotalers among them; the "City of the Fireless Grate," and all the misery which helped to raise the bitter cry of outcast London; and the "City of the Midnight Street," with its 100,000 ruined young girls; the "City of the Starving Poor," with its millions of paupers; and the "City of the Drink-Slain Dead," with its daily average of 330 victims.—*Selected.*

A PRECIOUS SET.

It is stated that in Iowa, in the year 1880, out of 1,081 criminal convictions, 380, or more than one-third, were saloon keepers. In 1881, out of 1,360 convictions, 671 were saloon keepers. The total expenses of these convictions for the two years were \$714,292.94,—the saloon keeper's share of which was \$308,986.87.

These figures indicate the character of the gentlemen who fatten on the vices of the community, and who seek to win their bread by scattering devastation and damnation through the land. Of about 8,000 liquor dealers in the city of New York, all but about 1,600 had enjoyed the pleasure of looking at life through the iron window-sash of prisons, penitentiaries, jails, and lock-ups. These are the men who are licensed by influential, respectable, and pious officials, to do their deadly work; and in return they marshal their tatterdemalions at the polls to vote for these conscienceless men, who are bound to get into office, regardless of cost or consequences.—*The Safeguard (U. S.).*

TOBACCO is a poisoner, a stupefier, a traitor to the nervous system, and consequently, to energy, and the spirit of enterprise. I renounced it at once and forever before I reached my twentieth year.—*William Howitt.*

THE SABBATH SCHOOL.

"And thou shalt teach them diligently."—Deut. 6: 7.

LESSON VIII.

(For Second Sabbath in October.)

THE KING OF FIERCE COUNTENANCE.

1. WHAT is predicted in Dan. 8: 24 concerning a king of fierce countenance?
2. What power has destroyed wonderfully? Dan. 7: 7-23.
3. What power has destroyed the mighty and holy people?
4. What is predicted in the twenty-fifth verse?
5. What power has magnified himself in his heart?
6. In what way has he manifested this pride?
7. What power has stood up against the Prince of princes?
8. In what ways has it done so? See Lesson VII.; Dan. 7: 25.
9. How is this Roman power to be destroyed? Chap. 8: 25.
10. In what way was its destruction symbolized in the vision of the great image?
11. By what symbols has the first universal kingdom been represented in the several lines of prophecy?
12. What characteristics of this kingdom were brought out by each of these symbols?
13. By what symbols is the second great kingdom represented?
14. By what symbols the third?
15. What facts and characteristics were best symbolized by each of these?
16. When was the first kingdom set up? The second? The third?
17. When was each conquered?
18. How long did each continue?

LESSON IX.

(For Third Sabbath in October.)

REVIEW—THE PAPAL POWER.

1. WHEN did Rome conquer Macedon?
2. When did it become connected with the people of God?
3. By what symbol was this fourth kingdom represented in each line of prophecy?
4. What characteristic of this kingdom is brought out by the first symbol?
5. What additional characteristic is brought out by the second?
6. In which line of prophecy is the rise of the papacy predicted?
7. By what symbol is the papacy denoted?
8. When was the papacy established?
9. By what act was the papacy established?
10. What had to be done before this decree could be enforced?
11. When was the decree made?
12. When was the last of the three horns plucked up?
13. How long did the papacy have power to persecute the saints of the Most High?
14. When was this power taken away?
15. How long will the papacy continue? 2 Thess. 2: 3-8.

LESSON X.

(For Fourth Sabbath in October.)

REVIEW CONTINUED—THE DIVISIONS OF THE ROMAN KINGDOM.

1. INTO how many kingdoms was the Roman Empire divided?
2. By what symbols were they represented?
3. Give the name of each of the ten kingdoms.
4. When did each arise? Ans. The Huns in A. D. 356; the Ostrogoths in 377; the Visigoths in 378; the Franks, the Vandals, the Suevi, and the Burgundians, in 407; the Heruli and the Saxons in 476; the Lombards in 483.
5. What kingdom was to be set up in the days of these kings?
6. What is said of this kingdom? Dan. 2: 44.
7. How is the fall of the fourth great kingdom described in the first vision?
8. How is it described in the second?
9. How in the third?

LESSON XI.

(For Fifth Sabbath in October.)

REVIEW PROOFS.

1. How do you prove that the first kingdom of this prophecy was Babylon?

2. How that the second was Medo-Persia?
3. How that the third was Grecia?
4. How that the fourth was Rome?
5. How do you prove that Babylon was universal?
6. How that Medo-Persia was universal?
7. Grecia?
8. Rome?
9. Can you prove that the little horn of the 7th chapter represents the papacy?
10. What is the first proof?—See Lesson I.
11. What is the second proof?—See Lesson II.
12. What is the third proof?—*Ibid.*
13. How was it diverse from the others?
14. What powers were "plucked up," or removed, before it?

LESSON XII.

(For First Sabbath in November.)

PROOFS CONTINUED.

1. How do you prove that the little horn of the 8th chapter represents the fourth, or Roman Empire? Ans. Because it fulfills all the conditions of the prophecy.
2. How has it fulfilled each of the following conditions? (1) In regard to the manner of its rise. Verse 9. (2) The time of its rise. Verse 23. (3) The description of the invaders. Verse 23. (4) The fact that it became exceeding great, that is, greater than all before it. Dan. 2: 40; 7: 7, 23; Hist. of Rome. Verse 9. (5) The direction of its conquests. Verse 9. (6) Destroying wonderfully. Verse 24. (7) Casting down the stars and the host. Verse 10. (8) Destroying the holy people. Verse 24. (9) Magnifying himself even to the Prince of the host. Verse 11. (10) Standing up against the Prince of princes. Verse 25. (11) Casting down the truth to the ground. Verse 12.
3. What king is thought by some to be represented by the little horn? Ans. Antiochus Epiphanes.
4. Was his kingdom greater than that of the Medo-Persians or Grecians? It was greatly inferior to them.—*Thoughts on Daniel.*
5. Was it universal? It was not.—*Ibid.*
6. Did he extend his conquests toward the east, and toward the south, and toward the pleasant land? No.—*Ibid.*
7. Did he make any conquest at all?
8. How did he get his kingdom? Ans. "He came into possession of a kingdom already established, and Sir Isaac Newton says 'he did not enlarge it.'"

INTERESTING ITEMS.

- Oct. 6, 1485, 400 years ago, was the birthday of William Tyndale.
- The Rechabites now number 1,127 tents, and nearly 100,000 members.
- From the beginning of the cholera epidemic to Aug. 25, there were in Spain 187,595 cases and 72,347 deaths.
- A cyclone in Ohio, U. S., destroyed nearly the entire town of Washington Courthouse. More than 30 lives were lost.
- The Parcel Post is to be extended to St. Lucia, Tobago, Jamaica, Straits Settlements, and Hong Kong, this month.
- Out of 49,554 new members received during the year, Wesleyan Methodist statistics show a net increase of only 2,797 members.
- Husband, wife, and three-year-old son, died in Baltimore, U. S. A., recently, from the effects of trichine, caused by eating pork.
- It is said that no fewer than 200,000 books for the blind are borrowed annually from the free-lending libraries in different parts of the country.
- Expulsions from German territory continue, and the situation is becoming grave. Already some 20,000 persons, including 4,000 Jews, have been expelled.
- The Cunard steamer Etruria has beaten the best ocean time on record by 4 hours 39 minutes. She reached Sandy Hook on Aug. 22, in 6 days, 5 hours, 31 minutes.
- The Waterloo Station of the South Western Railway has again been enlarged, and is said to be the largest passenger terminus in London, covering over twenty acres.
- The Maori Chief, Hori Ropita, in a letter informs the Aborigines Protection Society that 11,559 Maories have already joined the Blue Ribbon Army, and that other adhesions are still taking place.
- "General" Booth has propounded a scheme for homes of refuge for young girls with a central office for inquiry, to be established in London. The cost is estimated at £20,000, more than £7,000 of which has already been promised.
- The *Bombay Guardian*, in a happy strain, says: "We understand that the headquarters of the Salvation Army are to be removed from Bombay to the Kenery Caves, Salsette. These caves are in a secluded valley in Salsette Island, some eighteen miles from Bombay.
- The new law of Sunday rest, which was put into vigorous operation in June, has considerably changed the aspect of the streets in Vienna. Until now, troops of workmen might have been seen on Sunday morning going to their workshops or yards. The churches are fuller than usual.
- Mormon missionaries had a rough time of it in the East End, London, last month. Reports having been circulated to the effect that the object of the Latter Day Saints was to induce young girls to emigrate to Utah, there to lead polygamous and immoral lives, considerable indignation has been aroused in consequence. A mob entered Clifton Hall, where six or seven were holding a special meeting, stormed the platform, and drove the Mormons from the building. They were then chased down the Mile-end road by the mob, and pelted with all kinds of refuse. Their clothing was torn almost to rags.

—Order is not yet restored by the French in Tonquin. In the province of Quinhon many Christians have been massacred and villages burned.

—The United States wheat crop is estimated at 335,000,000 bushels against 512,000,000 in 1884. There is, however, much old wheat in the country.

—"General" Booth arrived at Hull Aug. 24, to address a meeting. He was met at the railway station by the Salvation Life Guards and an immense crowd, by whom he was hooted and hissed, and hostile demonstrations were made in the station yard. The police had much difficulty in protecting the "General," whose carriage was repeatedly attacked.

—The Archbishop of York, in a letter to the Secretary of the Church of England Funeral and Mourning Reform Association, recommends the use of perishable coffins, and condemns the use of plumes and scarves, and the customs of "drinking, treating, and feasting." The Bishop of Oxford and the Dean of Chichester have also expressed themselves in favor of funeral reform.

—The new cathedral at Moscow cost, according to Dr. Henry Landsell, £2,509,000 sterling, and is said to be capable of accommodating 10,000 worshippers. The cost of the marble alone exceeds £300,000. The doors cost £62,000, the largest of which weighs 13 tons. On the exterior of the building 900 lbs. of gold were used for overlaying its five cupolas. Of its 13 bells the largest weighs half as much again as "Great Paul," in London.

—The Severn tunnel, through which the first train passed Sept. 3, is another triumph of modern engineering. The length of the tunnel is about four and one-half miles. The nearest point of the water in the stream to the brick-work is about forty feet, while at high tide over ninety feet of water rolls above the tunnel. It has been twelve years in building, meeting, during this time, formidable difficulties. The tube is 26 feet in diameter.

—A heated discussion took place on Aug. 24 at a meeting of Thurso Parochial Board, Caithnessshire, over a motion that the cemetery be opened for a few hours on Sunday evenings for public walking and recreation. One member protested against the proposal, as tending to Sabbath desecration. Ultimately the motion was carried by six votes to four, but several members, after denouncing the motion, left the meeting rather than vote.

—During the six months ending June 30, 1885, the total number of personal accidents on the railways in the United Kingdom, as reported to the Board of Trade, was 456 persons killed, and 3,309 injured. There were 42 collisions, and 35 cases of trains leaving the rails. One was killed and 17 injured in getting into trains; 5 killed and 182 injured in alighting from trains; 114 killed and 50 injured in trespassing on railways; and 15 committed suicide on the railways.

—The Liverpool Echo of August 15 gives an account of terrible floods in China and Japan, the worst that have been witnessed for 80 years. For 80 miles around Canton the country is under water. It is stated that at Sylli, where the water broke through the city wall, several thousands were drowned. Great damage was done to crops, whole villages were submerged, and great suffering and destitution were consequent. Great damage was also done in Japan, though loss of life is not reported.

—It is stated that "General" Booth has offered himself in one of the metropolitan divisions as a radical candidate at the forthcoming general election. Concerning this an exchange says: "The Commander of the Salvation Army has performed many surprising feats, but his most arduous enterprise has been a bagatelle to the task of 'saving' the British House of Commons. Hon. members are for the most part in the condition described by the Scottish school-boy, who, when asked by the minister how far he had got with the shorter catechism, replied, 'I'm past redemption and over the leaf.'"

—There has been much loss both of life and property in the marine the last two months, among which may be mentioned the following cases: Yacht Kalafish, run down in the Sound of Mull by steamer Aricote. Of a crew of seven, only two saved.—The German corvette Augusta, regarded as certainly lost, had on board 228 men, and the value of vessel, etc., is estimated at £175,000.—A bungalow totally wrecked in the Gulf of Aden. One hundred lives lost.—The steam dredger Beaufort, from Scotland, off Bermuda, went down in a hurricane Aug. 8. Ten lives lost.—Steamship Willingale was wrecked off Cape Guardafui. Twelve men drowned.—Steamer Wills sank south of Savona Sept. 8. Forty lives lost.—Sept. 10, British steamer Oakland collided with German vessel Blitz, in the Cattegat, 15 being drowned.

—The wonderful Oroya railway has just been purchased for 99 years from the Government of Peru by Mr. Michael P. Grace, of New York. The terms are the use of the road as now completed for the first seven years for nothing, and \$25,000 a year rental for the remainder of the term. The estimated cost of completing it to the mining regions is \$10,000,000. In the first 46 miles the road rises 5,000 feet. "Then it follows," says the N. Y. Sun, "a winding, giddy pathway along the edges of precipices and over bridges that seem suspended in the air, tunnels the Andes at an altitude of 15,645 feet—the most elevated spot in the world where a piston-rod is moved by steam—and ends at Oroya, 12,178 feet above the sea. Between the coast and the summit there is not an inch of down grade, and the track has been forced through the mountains by a series of sixty-three tunnels whose aggregate length is 21,000 feet." The great tunnel of Galeria, which pierces the summit, is 3,800 feet long, the highest in the world. The system of reverse tangents has been adopted in canyons that were too narrow for curves. So the track zigzags up the mountain-side on the "switch-and-back-up-principle," the trains going a little way forward, shunted on another track, then backward a little way, shunted on another track, and so on forward and backward till the summit is reached. It is estimated that the construction of the road thus far has cost Peru from accident and pestilence 7,000 lives. The road is built amid the grandest scenery of the world. The bare, mighty, rugged mountains, torn and rifted by volcanic upheaval, above the ruins of towns and cities whose origin is hidden in the oblivion of the past, the coldly, impressively silent surroundings, all contribute to make up a picture uniquely grand and sublime.

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

GREAT GRIMSBY, OCTOBER, 1885.

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Our "American Letter" failed to reach us in time for this issue.

Do not neglect to read "Dr. Adam Clarke on the Moral Law" found in another column.

This issue of PRESENT TRUTH goes to press earlier than usual in order to give our staff a vacation,—not for rest, but to attend our General European Council at Bâle, an account of which meeting will probably appear in our next.

We have just issued three leaflet Bible Readings, entitled, "The Second Coming of Christ," "The Law of God," and "The Sabbath." Others will be issued from time to time, of which notice will be given. These little leaflets are calculated to do great good in giving instruction on these important subjects. Price, post free, 5d. per 100, assorted or otherwise.

TO CORRESPONDENTS.

To THE many inquiries for "catalogues," we would say that we are just preparing some, and hope soon to have them out.

Our last issue was a little late in the posting, but we trust it will not occur again; but if it should be a day or two later than the first of the month our subscribers need not be alarmed. The PRESENT TRUTH was not founded to fail. We expect it to sometime be merged into one issued more frequently. And right here we wish again to thank our friends who have not only freely expressed to us their good wishes for our work, and appreciation of our efforts, but have given us more material aid.

DR. ADAM CLARKE ON THE MORAL LAW.

[THERE are many persons to-day who speak irreverently of the law of God, and there are others who say that it is impossible for any one to observe the ten commandments. Will these individuals, and especially those who cherish the memory of that man of God, who, though being dead, yet speaketh, read and carefully consider the following excellent quotation from Dr. Clarke's comments on the 20th chapter of Exodus?

A. A. JOHN.]

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And, 1. It is worthy of remark that there is none of these commandments, nor any part of one, which can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation. 2. When considered merely as to the letter, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a fatal and uncontrollable necessity to break? 3. Though by the incarnation and death of Christ all the ceremonial law which referred to him and his sacrifice is necessarily abrogated, yet, as none of these ten commandments refer to anything properly ceremonial, therefore they are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of walking in that newness of life which these commandments so strongly inculcate. 5. Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the scripture that he has so fulfilled these TEN LAWS as to exempt us from the necessity and privilege of being no idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate that the proper observation of these laws is impossible in this life, and that every man since the fall does daily break them in thought, word, and deed, bear false witness against God and his truth? and do they not greatly err, not knowing the scripture, which teaches the necessity of such obedience, nor the power of God, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted, does daily break these commands, these ten words, in thought, word, and deed, he may be as bad as Satan for aught we know; for Satan himself cannot transgress in more forms than these, for sin can be committed in no other way, either by bodied or disembodied spirits, than by thought, or word, or deed. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the letter but also in the spirit, and that therefore they may be broken in the heart while outwardly kept inviolate; yet this does not prove that a soul influenced by the grace and Spirit of Christ cannot most conscientiously observe them; for the grace of the gospel not only saves a man from outward but also from inward sin; for, says the heavenly messenger, his name shall be called JESUS [i.e., Saviour], because he shall save [i.e., DELIVER] his people from their sins. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness; and he saves to the uttermost all who come unto the Father through him. It is therefore readily granted that no man unassisted and uninfluenced by the grace of Christ can keep these commandments, either in the letter or in the spirit; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can, in the letter and in the spirit, do all these things, BECAUSE CHRIST STRENGTHENS HIM. Reader, the following is a good prayer, and oftentimes thou hast said it; now learn to pray it: "Lord, have mercy upon us, and incline our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!"—Communion Service.

REVIEWS.

"Facts for the Times: a Collection of Valuable Historical Extracts on a Great Variety of Subjects, of Special Interest to the Bible Student, from Eminent Authors, Ancient and Modern." Revised by Eld. Geo. I. Butler, *Review and Herald*, Battle Creek, Michigan, U. S. A. This volume is all that its title-page implies. It contains about 1,000 separate historical statements brought down to 1885. Apart from the Bible, which is the only unerring rule of faith and practice, it is desirable at times to ascertain what great and good men have said or written, and what they believed on various subjects. Many of the present-day religious teachers are leaving the old landmarks. The extracts, from the writings of good and great men found herein, tend to draw the mind back to the "old paths," and to a reverence for God's word. The work also gives many extracts from history showing the fulfillment of prophecy. Although published in America, it is enriched by many quotations from British scholars and divines. Some of the subjects upon which it treats are as follows: The Holy Scriptures—Tradition against Reform—Likeness of Catholicism to Paganism—The Prophecies—Fall of Babylon—Signs of the Times—The Second Advent—The Law of God—The Bible Sabbath—The Temporal Millennium—Baptism—Is the Soul Immortal? Miscellaneous and others. 284 large octavo pages. Price, 2s. Obtainable at this office. Address, THE PRESENT TRUTH, Great Grimsby.

"The United States in the Light of Prophecy," by Eld. Uriah Smith, Professor of Biblical Exegesis in Battle Creek College, Michigan, author of "Thoughts on Daniel and the Revelation," "The Sanctuary and its Cleansing," "Man's Nature and Destiny," etc. The author in his "Preface," after referring to the importance of the times, the rapidly fulfilling prophecies, and the probabilities of the near future, says: "The question naturally arises, What part has the United States to act in these scenes? for it must seem reasonable and probable that a nation which has arisen so suddenly as ours, made such unparalleled progress, and attained to such a pinnacle of greatness and power, must be a subject of Divine prophecy, or at least of Divine providence. To this the following pages undertake to give a brief but Scriptural, and so reasonable and conclusive, answer." The work is an exposition of Rev. 13: 11-17. It is of wonderful interest. While the author traces in glowing style and pardonable American pride, the rise and progress of the great republic and the benevolent laws and institutions which have made America great, and a "refuge for the oppressed," he does not hesitate to point out her sins, and the mutterings of the dragon voice which are beginning to be heard. The argument is clear and convincing, and the testimony reliable, abundant, and conclusive. Fourth edition, revised and enlarged (228 pages), elegantly bound in cloth with gilt back and side title, 3s.; paper covers, 2s. Edition of 1874, 2s. Post free on receipt of price. Address, THE PRESENT TRUTH, Great Grimsby.

"Pacific Health Journal and Temperance Advocate." The first two numbers of the above bimonthly journal have reached us. In typographical work, in the matter it contains,—in all things for the purpose for which it is established, it is *par excellence*. The object of its conductors is thus expressed in its first issue: "It will be our aim to make this a useful family journal; useful in health, useful in sickness, useful in every household, and useful in every department. Rules for the preservation of health are of first importance and will receive due attention." Twenty-four pages, price 2s. a year. Address, Pacific Press Publishing Company, Oakland, California.

"The Sanitary News," of Chicago, a leading sanitary journal of America, comes to our table with a supplement two-page illustration of the Medical and Surgical Sanitarium at Battle Creek, Michigan, showing sectional plan in detail. The *News* places as "chief among" the "hospitals and institutions of the country" in strict sanitary arrangement and construction, this popular Sanitarium, which has been a blessing to many in both physical and spiritual health. The ventilation, heating, etc., are pronounced perfect. This institution is under the medical superintendence of Dr. J. H. Kellogg, editor of *Good Health*, so well known to many of our readers, and the plans for ventilating and heating the huge building were wholly devised by him. We congratulate him on his well-earned success.

"Bible Temperance and the Revised Version of the Old Testament." A Statement and Review by Dawson Burns, D.D., author of *Christendom and the Drink Curse*, etc., etc. National Temperance Publication Depot, 337 Strand, London. An examination of the various Old Testament texts which refer to wine and strong drink, and the effect and bearing the translations are likely to have on the temperance reform. Convenient for reference, and price only a penny.