

THE Present Truth

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

VOL. 5.

THURSDAY, AUGUST 1, 1889.

No. 16.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48 Paternoster Row, London, E.C.

THINE EYES SHALL SEE THE KING IN HIS BEAUTY.

Isaiah 33: 17.

"THINE eyes shall see the King." Soon, soon the veil That hides the glorious throne shall be withdrawn, No cloud shall hang athwart the radiant dawn Of Heaven's glad morning. Yet no eye shall fail For all the brightness. Perfect light will bring A perfect vision, heavenly rapture fall On hearts attuned to comprehend it all. The songs will not seem strange that angels sing— New, but not strange. The joy will be most sweet, Because most natural. To see Him there, To know and love Him, and His image bear, Will make it home-like. Though the golden street Were more than golden, yet it still would be The "Father's House," and nothing else to thee. —Lucy A. Bennett.

General Articles.

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

THE STRENGTH OF GOD'S PEOPLE.

BY MRS. E. G. WHITE.

I BELIEVE that the Lord is willing to let his blessing rest upon us. I know that he is waiting to be gracious to us. The reason why we do not have more light is that we do not follow Jesus; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." He has invited us to follow him; but to follow him means something more than a profession of religion. We are not following him when we make only surface work in the Christian life. We want to follow him in everything, in self-denial, in self-sacrifice, in humiliation, in meekness, and in love. We must learn to manifest love and compassion toward those with whom we come in contact. We should have a far-reaching influence; we should not be self-centred.

The professed people of God follow their own inclinations to a far greater extent than they follow in the lowly steps of the Man of Calvary. Our will should be in harmony with the will of Christ as his will is in harmony with the will of his Father. We are to be one with Christ as he is one with the Father. And if we come into this position, the promise is that the Father will love us as he loves the Son. How is it that this can be so? It can be so because we have appropriated the righteousness of Christ by living faith. It is because we are one with him, and our souls are all light in the Lord. Our minds and hearts may be so filled with his love that we shall count affliction as all joy, because we shall know that the trial of our faith is more precious than gold, and that these trials will be found unto glory and joy at the appearing of Jesus. We do not see the glory of trials now, but we shall understand it when Christ comes; and every trial that has been borne with patience will be rewarded.

The Lord is shedding abundance of light upon us, and he expects us to walk in it. Will we seek to redeem the neglect of light in the past, by a faithful improvement of our privileges now? Will we come up to the high standard that has been set before us? We have dwelt too long in the lowlands of earth. There have been too many Christless sermons preached. The discourses of many ministers have been simply words that have not touched anywhere. They have not encouraged Christians, or convicted sinners, or led backsliders away from their transgressions. They have been devoid of the power of God.

We should seek to make the most of our opportunities. We should confess our sins, clear the rubbish from the door of the heart, and open the soul for the presence of Jesus. Let each one take these words of instruction to his own heart. Do not act as did Peter when the Lord pointed out his duty, and turn and ask what some one else should do. Let us attend to our own work, and do our duty, and not be so anxious to know what may be some other person's duty. The Lord turned to Peter, and said, "What is that to thee? Follow thou me." We are to look to Christ. There is perfection in him. We can be cleansed

from every spot and stain through the merit of his blood. His righteousness may be imputed unto us.

If we look to man, we shall see mistakes of life and defects of character. We shall see the same human frailties in others that there are in ourselves. But we are to look to the Pattern, to follow Christ, and to make straight paths for our feet, lest the lame be turned out of the way.

Do not be afraid to confess your sins and to clear the King's highway. Jesus is not far away. He is at your right hand to help you. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When you confess your sins, it is your privilege to believe this promise, but not because you have a happy flight of feeling. Feeling is not faith. Faith is just as distinct from feeling as the east is from the west. You are to believe that God will accept you when you fulfil his conditions, believing his word because he has spoken it. You must rely upon the word of God; and unless you have faith that can rest upon the word of God, you cannot make a success of the Christian life. Ministers cannot preach effectively without it. They must have a sense of the solemn responsibility that rests upon them.

We are to hold up the Man of Calvary, to flash his light to those who are sitting in darkness. You should not yield to discouragement. You should not think that there are none who care to serve God, or obey the truth. Elijah became disheartened as he saw how Israel had departed from the Lord, and he thought that he was the only one left who loved the cause of Jehovah. But the Lord told him that there were seven thousand men who had not bowed the knee to Baal. There are many in the world who are longing to understand in regard to Christ and his love. There are many who are in despair as they hear the terrible doctrine of eternal torment, and they need your help. If they were in your position, with the light flashing all around their pathway, they would go to others who are in despair and sorrow; for they would appreciate their need of help. If you will try to seek out these suffering souls, the angels of God will

attend you; and you need not fear to go where they will go. Ministers, you should have the angels with you in the sacred desk; and when you do, you will be a power for God. Your words may be as nails fastened in a sure place. You need not try to be eloquent, or to preach learned discourses. David charged Solomon to show himself a man, to keep the charge of the Lord, to walk in his ways, to keep his statutes and commandments, judgments and testimonies. He did not charge him to be a great statesman or hero, but to be a man before the Lord. To be a man before the Lord is to be kind and sympathetic. It is to be compassionate and Christlike. We need men who can be called men before God,—men who are in the image of Christ,—men with human hearts, full of tenderness and love.

The converting power of God is needed right among us. We should make a complete surrender to God, that he may fashion us according to his will. We should seek him earnestly, and not permit anything to divert the mind, until we know that we are indeed the children of Heaven. Why not make up your mind that you will not retain anything that separates the soul from God? Say, "Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine." If you will do this, he has promised that he will put a new song in your mouth, even praise unto your God.

You are to reflect glory to God, and through his grace live day by day a life that will be pleasing before Heaven. The light of Christ is to illuminate your pathway. If you fulfil his conditions, he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." If the glory of the Lord is your rearward, will you not leave a marked wake after your course? Will you not have sheaves to bring to the Master?

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.

THE JORDAN.

LOOK southward, and you see that the river runs in a straight course through marsh, and lakes, and sinking plain, quite down to the dark and bitter sea in which it is finally lost. Dan and the Dead Sea—the cradle and the grave—the birthplace and the bourne! Men build monuments and rear altars at them, and thither go in pilgrimage from generation to generation. Thus it has

been and will ever be. It is a law of our nature. We ourselves are witnesses to its power, drawn from the distant New World to this lonely spot, where the young Jordan leaps into life, by an influence kindred to that which led the ancients to build temples over it.

The young Jordan! type of this strange life of ours! Bright and beautiful in its cradle, laughing its merry morning away through the flowery fields of the Huleh; plunging, with the recklessness of youth, into the tangled brakes and muddy marshes of Merom; hurrying thence, full-grown, like earnest manhood with its noisy and bustling activities, it subsides at length into life's sober midday in the placid lake of Gennesaret. When it goes forth again, it is down the inevitable proclivity of old age, sinking deeper and deeper, in spite of doublings and windings innumerable, until finally lost in the bitter Sea of Death—that melancholy bourne from which there is neither escape nor return.

But surely Jordan can teach other and happier lessons than these. It speaks to me and to all mankind of forgiveness of sin, of regeneration by the Spirit of God, and of a resurrection to everlasting bliss. Must this dear type of life and immortality be swallowed up for ever by the Dead Sea?

Far from it. That is but the Jordan's highway to heaven. Purified from every gross and earthly alloy, it is called back to the skies by the all-attracting sun, emblem of that other resurrection, when Christ shall come in the clouds, and all the holy angels with him. May we thus be drawn from earth to Heaven by the mighty attraction of that glorious Sun of righteousness.—*The Land and the Book,* by Thompson.

OBEDIENCE OR DISOBEDIENCE.

EVERY generation has had its special truth, and each individual in his service to God is tested on some part of his holy law. The true principle of loyalty in the person is shown by his willing, joyful obedience to every command as it is brought to his attention. No excuses are made, no evasions are sought, but unquestioningly he walks in the law of the Lord, and meditates therein day and night. The principle of disobedience and rebellion against God is shown by rejecting not alone the whole law, but any one of its precepts. The following excellent words on obedience and disobedience are taken from a book entitled "Perfect Love":—

"The real spirit of disobedience is ever one and the same—the same for every precept, for all times, and for all circumstances. Each sin, alike, is a violation of the same obligations, outrages the same law, insults the same Lawgiver, evinces the same rebellion of spirit, and incurs the same fearful curse denounced against the law-breaker. The real spirit of obedience is ever one and the same,—the same for every precept, the same for all times, and for all circumstances. The spirit of true

obedience has regard to God's supreme authority. Every act of real obedience has reference to the same obligations, regard for the same law, respect for the same Lawgiver, evinces the same submissive spirit, and secures the same gracious reward in the Divine favour and blessing. Hence he who has the true spirit of obedience as to one precept of the law, has it as to all the rest. *The law of God is essentially a unit.* It is such, inasmuch that he who breaks any one precept, breaks the law,—insults the Lawgiver, and avows disregard of his authority. The majesty and authority of the law resides equally in every precept, so that he who disobeys any single precept, disobeys God and strikes a blow which takes effect against the whole law. God's law is one; a common interest and relationship exists between all the precepts, so that we cannot honour and obey one part, while we are dishonouring and trampling down another part. . . . To sin in one thing, and really obey God in another at the same time, is utterly impossible. All true obedience involves supreme regard to Divine authority, and he who has it, cannot knowingly disregard or reject that authority. God forbids all sin. Every precept of the law has an equal obligation. Any disobedience rejects and insults Divine authority, and lays the foundation for universal disobedience. *A spirit of disobedience in the heart, in regard to any item of God's will, vitiates for the time any true obedience; hence, real obedience to God in one thing, and persistent disobedience in another thing, cannot exist at the same time.*"

How true and forcible are these words, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. The spirit of rebellion and disobedience is in him. Holy men of God well understood this, and were led to say, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." "And every one of thy righteous judgments endureth forever." Psa. 119:128, 160. The prophet Daniel's test came on the first commandment of the law. Daniel 6. Rather than yield his loyalty to God and be in rebellion against him, he would go into the lions' den. Shadrach, Meshach, and Abed-nego were sorely tested upon the second commandment. Daniel 3. The king commanded them to worship the golden image. God had commanded them not to bow down and worship any image (Ex. 20:4-6), and before they would disobey him, they would go into the fiery furnace.

And this is the true principle of obedience maintained by God's people in every age. What splendid examples of faithfulness to his commands are these; and they are given, too, in the midst of that prophecy that was closed up and sealed till the time of the end! And is it not true that these were given for the special encouragement of those who live at that time? James exhorts us to take "the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5:10. And this is at a time when he says the coming of the Lord draweth nigh. Verse 8. We read of the remnant of the woman's seed (Rev. 12:17), who keep the commandments of God. This remnant must certainly be the last of the church on earth before the Lord comes, and therefore are the

ones who live in the time of the end. Upon them the dragon, the devil, makes bitter war because of their obedience to all the commandments of God. They are again spoken of in Rev. 14:12.

By carefully comparing Rev. 13 with chapters 14 and 7, it will be clearly seen that the part of the law on which their test will come, is the command which contains the Lamb's Father's name. Rev. 14:1. This is none other than the fourth precept of the law, which enjoins the Sabbath of the Lord, the memorial and seal of the living God. Rev. 7:2. The conflict will be fierce and the test terrible. Like the prophet Daniel and his three companions, they will be appointed to death unless they yield up their loyalty to God. Rev. 13:15. Then may they look with profit to the example of those ancient, holy commandment-keepers, and be encouraged by their experience: as the angel of the Lord was sent to keep the prophet from harm in the midst of those ravenous, wild beasts; and as one like the Son of God walked with the three worthies in the glowing fiery furnace and not even the smell of fire passed on them, so will he manifest his mighty power to keep his faithful, obedient, remnant people, and show himself strong in behalf of those whose hearts are perfect toward him. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. [See Rev. 14:1.] He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honour him." Psa. 91:14, 15.

E. R. JONES.

THE PRAYERS AND SYMPATHY OF CHRIST.

THERE is nothing that comes to mortals in their time of trial and weakness so refreshing as sympathy. It is acceptable in any form if it comes from a heart of love. But sympathy from a friend who can enter into our feelings from an actual experience in our sufferings is more valuable than coming from one where this experience does not exist. And sympathy becomes most valuable when the one who offers it does so from a heart of love, when it springs from an actual knowledge of our feelings, and when our friend comes to us as a benefactor, to relieve us of burdens which have become insupportable. Such a friend we have in Jesus Christ.

Of his love we have the most undoubted evidence. He was tempted upon all points upon which we are. He offers his warmest sympathy and invites us to come to him and find rest to our souls. In no way is this intimate sympathy more clearly illustrated than in the fact that Jesus was often in prayer. It is in prayer that the burdened heart seeks relief and comfort. We cannot doubt that in the petitions offered by our Saviour his whole soul went out in earnestness. They were not mock

prayers. Those nights upon the mountain side were not spent for the sake of example alone. If so, they sadly fail in their object. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Heb. 5:7. Those lonely hours were filled with heartfelt pleadings of the Son of man. We can picture him there, and fancy we hear his tones while he pleads his case before the Father. What was the burden of those prayers? This we may not fully know; but we know some of the objects which came before his mind. He says to Peter, "I have prayed for thee, that thy faith fail not." And while he prayed for impulsive, unstable Peter, he doubtless remembered his associates, as the particular necessities of each one appeared to his perfect perception. Neither prayed he for these alone; but as he looked forward, and saw the multitudes of those who should believe on him through their word, he prayed for them. He prayed for us, that the same grace which strengthened his heart and ministered to his weakness might be our portion.

And Jesus still prays for his people. Just before his ascension he says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Paul writes: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. And "Who is even at the right hand of God, who also maketh intercession for us." The work of saving mankind is the work of a living, active Redeemer. Redemption was purchased by the precious price of Christ's blood; but it is made accessible by his loving sympathy, by his association with human woe and weakness, by his words of comfort and encouragement, and it is brought near to us by his prayers.

"The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son."

It is a most touching thought that the Saviour should wrestle and labour and suffer with such intensity and untiring interest in our behalf, while many of us are comparatively indifferent to our own interests. He who is infinitely high and holy, who is the object of the worship of the angel host; he who needed not our love or sympathy, loved us so well as to undertake with unspeakable pains our salvation. And what a thankless task it proves to be with most of us. Certainly we should appreciate such interest in our behalf. We should gladly embrace such pure and exalted love and sympathy. He is patiently pleading our cases at the Father's right hand; his mercy lingers. Let us accept it ere it pass forever. Soon his work will be done. In Heaven will be heard the solemn fiat, "It is done."

Shall we not endeavour to reciprocate such love? Will we not open our hearts

to such sympathy? "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." G. C. TENNEY.

THE GOSPEL AND THE WORLD.

TO HOW great an extent the world is indebted to the gospel of Christ for whatever of good it can still afford its myriads of inhabitants, it is beyond the power of the human mind to conceive. It is not alone to those who accept its provisions that this good comes; its benefits are shared to a greater or less degree by all the inhabitants of the earth. To some it is, in the fullest sense, the "good news" of salvation, lifting them above the natural earthly level of their surroundings, and furnishing the mainspring of their best and noblest actions. Many who do not thus accept it, live under governments actuated by the beneficent principles which it inculcates upon mankind; and others—the myriads born in heathen lands—are not without the benefits which they derive from contact with the people of civilized nations. The beneficent influence of the gospel is thus felt by every portion of the human race, directly or indirectly, according to the nature of its contact with them.

It would seem, however, from the accounts of those who have been led in the interests of science to penetrate into the most hidden recesses of the earth's surface, that there exist, here and there, scattered fragments of the human species so low down in the scale of being as to afford us some conception of what our race might be without any of the elevating and refining influences which exert their power upon it. Such an order of beings has but lately been brought to the notice of the world through the African explorations of Emin Pasha and Henry M. Stanley. In the interminable forests which border the Congo River and obscure to a large extent the heart of the "dark continent," the explorer encountered no less than 150 villages or camps of these strange creatures, who gave him and his expedition no little trouble by making them a target for their poisoned arrows. In his letters Stanley alludes to them as "a venomous, cowardly, and thievish race." By their tribal names they are distinguished as the "Akka" and "Batwa" dwarfs, the former occupying a territory on the North Congo somewhat larger than the State of New Jersey, and the latter a territory nearly twice as large to the south, and separated by several hundred miles of forest. Pigmies in stature and correspondingly wanting in intellect, all eager cannibals, without a trace of contact with civilization, and animated only by the lowest instincts of human nature, they exist, apparently, only to offer an inviting field to the disciple of Darwin in his search for the missing link. It is, indeed, an assertion which rests upon

the testimony of not a few eminent explorers of ancient and modern times, that in these benighted districts there have been found men who in physical appearance, if not in mental characteristics, resembled more nearly the brute than the human species of the animal creation. In such a state of degeneracy exists to-day a race of creatures that can look back less than 5,000 years in the past, and claim a common origin with the most enlightened nations of the earth.

A contemplation of such physical, mental, and moral degradation might convey to the mind, as far perhaps as anything could, some conception of a race fallen and left to run its course, without any intervention on the part of its Creator to lift it from its ruin. Such would have been the dismal picture of our world without the gospel. To this great uplifting and vivifying force the human race owes to-day its preservation from a hopeless lapse into the abyss of barbarism, if not of utter extinction.

L. A. SMITH.

FORGERY.

WEBSTER says forgery is the act of falsifying; the crime of counterfeiting; as, the forging of coin, or of bank-notes, or of a bond. Forgery may consist in counterfeiting a writing or in setting a false name to it, to the prejudice of another person. It has always been the desire of Satan to produce a counterfeit to the work of God. He has succeeded in influencing some of the human family to worship idols, to call them gods, and to look upon them with the profoundest reverence. And in so doing they have forged the title that alone belongs to the Creator of the heavens and the earth.

And this is not all. God gave to man his law of ten commandments. In the first four he tells plainly the duty of all to himself, and in the last six he tells the duty of man to man. In the fourth commandment is enjoined upon all mankind the duty of keeping holy the Sabbath, and it is plainly stated that the seventh day is the Sabbath; and further, that it is "the Sabbath of the Lord thy God." And the reason given for keeping it is that God created the heavens and the earth in six days, and rested on the seventh. But man has set up a rival day (Sunday), and has forged for it the title of Sabbath-day, Sabbath of the Lord, Lord's day, and various other distinctions which alone belong to the Sabbath of the fourth commandment.

Is not this a bold forgery? Has God anywhere said that Sunday is, or ever should be, called the Sabbath? Has he ever called it the Lord's day?—No. Then why give to the first of the six working-days of the week those titles which alone belong to the seventh day, which the Bible so many times says is the Sabbath? The nations of the earth have laws which jealously protect the rights of all their subjects against forgeries that may be committed to their detriment, and every

violation is punishable according to the extent of the offence. Can any one think for a moment that the great God will pass over the act of setting up Sunday and calling it the Sabbath, and forging the name of God to it for authority? Was there ever a bolder act of forgery committed? Was there ever one so universally perpetrated? Is it a light thing for a nation to compel its subjects to accept and keep a day as the Sabbath that is a forgery? A. W. SANBORN.

TAKE A LOOK AT THE CROSS.

TAKE a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Stop not to weep and bewail thy loss;
Turn to Calvary's hill. Take a look at the cross.

When griefs are thy part,
When, like thorns that harrow,
They encircle thy heart
With their prongs of sorrow,
O, think of Him who each grief hath borne!
O, look away to his crown of thorn!

Does there stretch in gloom,
The bars of a shadow,
O'er the fields of bloom
In thy life's fair meadow,
Darkening the joy that seemed all but thine?
What a shadow fell o'er the life divine!

It was all for thee,
That Christ took the path
Through Gethsemane
To the hill of wrath.
It was all for thee, that he counted loss
The joy of Heaven, till he'd borne the cross.

Take a look at the cross
When the way grows dreary,
When thy life seems loss,
And thy heart is weary.
Lay thy bleeding heart at his bleeding side,
And assuage thy grief in the Crucified.

How the heart melts there!
How the sorrow ceases!
How falls the care!
How the burden eases!
Hast thou cause for plaint? Hast thou suffered loss?
O, what hast thou borne in the light of the cross?

And there at the cross
Is a way of vision,
Through all the earth—loss,
To the home elysian.
There's the Comforter's love, and the Saviour's breast.
O weary one, look to the cross, and rest.
FANNIE BOLTON.

OBITUARIES.

THERE is a remarkable difference between Bible obituaries and those of the present day. We quote a few obituary notices from the Bible as specimens: "And all the days that Adam lived were nine hundred and thirty years; and he died." "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; and no man knoweth of his sepulchre unto this day." "Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city." In Heb. 11, the apostle speaks especially of the faithful of the times then past. In this chapter we find the following, which we may call a model obituary on the occasion of the death of the faithful: "Died in faith, not having received the promises."

The following is extracted from a modern obituary, seemingly Christian: "On Saturday, when apparently dying, her sister said to her, 'Lucy, if the angels come for you, and you see father and mother, let us know it if you can.' She said she would. In a few hours she revived again. Sunday morning she said in a whisper, 'Yes, yes, they have come.' Her sister asked, 'Who have come?' 'Father, mother, and all of them! Glory! Glory! Glory!' . . . And now Jesus has come and taken her to himself. . . . The clouds at length separated; Jesus came as he promised; and her disembodied spirit ascended to the church triumphant."

What a contrast between this and the utterances of the Bible! Does the Bible teach that dead men and women are angels?—No. But Jesus promises the righteous that they shall be "as the angels," or "equal unto the angels." When?—After they are "accounted worthy" of a part in the world to come, and are raised from the dead. Luke 20:35, 36. When do the angels come for the people of God?—When Jesus comes again and raises them from the dead. Matt. 24:30, 31. When does Jesus take them to himself?—At his second coming. John 14:1-3; 1 Thess. 4:16, 17. In what clouds does Jesus come again? and how?—In the clouds of heaven, and as he went away. Matt. 24:30; Acts 1:9-11. When do the saints join the church triumphant?—When they can shout victory over death and the grave, at the resurrection. 1 Cor. 15:52, 55.

Where is the text of Scripture that speaks of disembodied spirits? It is not. Such an entity is nowhere recognized in the Scriptures. What consolation do the Scriptures offer to those who mourn for the dead in Christ?—The resurrection from the dead, at the second personal coming of Christ. 1 Thess. 4:13-18. What to pious mothers who mourn the death of their infant children?—That "they shall come again from the land of the enemy." Matt. 2:16-18; Jer. 31:15, 16. Is there a text in the Bible which contradicts the harmonious teaching of all those referred to above?—There is not. What, then, of the case of the rich man and Lazarus?—By a figure the dead are represented as living and speaking, as in other texts of Scripture. Isa. 14:9-11; Eze. 32:21, 27. The *hell* of the rich man and Lazarus is the *hades* of the Greek language and the *sheol* of the Hebrew, in which place or state inspiration has positively affirmed that "there is no work, nor device, nor knowledge, nor wisdom." Eccl. 9:10. R. F. COTTRELL.

THE BIBLE.

WHENCE, but from Heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their plans, ungrateful their advice,
Starve: & their gain, and martyrdom their price.

THE KINGDOM.

"THERE be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." These were the words of Christ to his disciples, and had reference to his transfiguration, which took place six days later, and was witnessed by Peter, James, and John. The transfiguration was a miniature illustration of Christ's kingdom. There was Moses, a representative of the righteous who will experience a resurrection from the grave to immortality and eternal life. There was Elias (Elijah), a representative of the living righteous who will be changed in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:51), and likewise made immortal.

This is shown conclusively that Christ's kingdom in its completeness is finally to be on this earth in its renewed condition, and that the subjects of that kingdom will consist of those who have been either raised from the dead or translated. In view of the fact that these were the only classes represented in this illustration of Christ's kingdom, it is difficult to perceive any opportunity for those to become subjects of that kingdom who do not secure such privilege at or before Christ's second advent. The claimants of a probationary period after Christ's second advent, for any portion of the human race, are placed under the necessity of finding a representative of that class in the illustration furnished by the transfiguration, or else consign such of those probationers as may secure eternal life, to some other realm than Christ's kingdom.—*Gospel Sickle*.

FULFILMENT OF PROPHECY.

THE prophetic parts of the Holy Scriptures reveal to us many things that are exceedingly encouraging, if we only have faith to believe that God is the same God now that he ever has been, and that he will as surely fulfil all his promises to his people in this generation, as he has fulfilled them to all past generations. Enough has been fulfilled to teach us the certainty of God's word. The fact that God has pointed out the great events connected with his people and the wicked nations of the earth for the last 2,500 years, and that much of it was written hundreds of years before it transpired, and that it was written with such unerring accuracy that even infidels are compelled to admit its truthfulness, is truly calculated to inspire in our minds greater reverence for the Scriptures.

The fact that profane history, written largely by men who had no thought that the events they described were a fulfilment of the Scriptures, the writers themselves often being persons who were not believers in the Scriptures,—the fact that such writings contain a record of the things God, through his prophets,

had said would take place, ought to drive forever from all honest and candid minds every shade of doubt as to the inspiration of the Bible. Take as an illustration, the prophecy of Eze. 21:26, 27. Of the kingdom of Israel God said, "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." The crown was taken off when the Jews became subject to the Babylonians. There was then to be a change of dominion three times before the kingdom should be given to Christ. Babylon was overturned by Persia; Persia, by Grecia, Grecia by Rome. We are now in the broken, divided, crumbling state of the Roman power; and the next change is to be the kingdom of Christ; to whom the dominion of this world rightfully belongs.

So with all the prophecies of both the Old and New Testaments. They give us "line upon line, line upon line." There will be no excuse for those who do not believe that the Lord is about to fulfil the Scripture which says, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." We may well say with the psalmist, "Happy is that people . . . whose God is the Lord," when he has led us into the light of the prophetic portions of his word.

OSCAR HILL.

THE OPEN BIBLE.

KAULBACH'S famous cartoon of the Reformation presents Luther holding aloft an open Bible, while grouped around and before him are the inventors, the discoverers, the thinkers, the writers of genius that were nurtured in the cradle of the Reformation. It is a true picture. Where that open Bible has not gone, there to-day is darkness illimitable. Where that Bible has gone, partly opened and partly closed, there is a dawning of the day. And where it is an open Bible, and a free page, and a well-read one, there is the illumination of civilization. We hear much praise of the light of the nineteenth century. Is there no nineteenth century in China? Is there no nineteenth century in Turkey? Is there no nineteenth century in India? in Siberia? in Russia? Hang the map of the world there before you, and look at it. All China dark, all India dark, all Africa black with darkness; grey lines on Russia where there is a half-open Bible; grey lines in Spain and Italy where there is a half-open Bible; and the tints growing lighter and lighter as the pages of the Bible become more and more open, until at last you reach England and America, where the hands hold aloft the open Bible; and there, and there only, is there the light of our boasted nineteenth century.—*Lyman Abbott, D.D.*

REDEEMING LOVE.

CYRUS, in one of his wars, captured an Armenian princess, and, according to the cruel laws of ancient warfare, condemned her to death. Her husband, hearing of her peril, came at once into the camp of the conqueror, and offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches, in their own country. And now, while all the courtiers and captains are praising the generosity of the great king, the woman stands silent and weeping. And when the question was asked of her,

"And what do *you* think of Cyrus?"

"I was not thinking of him at all," she replied.

"Of whom were you thinking?"

"I was thinking," said she, fixing her eyes all lustrous with love, shining through her tears, upon her husband, "of the noble man who redeemed my life by offering to sacrifice his own."

Is not this the true attitude of a Christian? Amid the adulation of the world, should we not think most tearfully and tenderly of the Divine Man, who redeemed our lives, not by the offer, but by the actual sacrifice of himself? —*Selected*.

IN SIGHT OF THE CROSS.

"WE'LL reach home ere long if we follow the light,
And journey in sight of the cross."

How often we find ourselves wandering in labyrinths of darkness, far from the cross, entirely out of sight of that heavenly waymark. It may be that in seeking wealth we have wandered away till we can nowhere descry this waymark to the city of imperishable wealth. It may be that in pursuit of pleasure we have lost sight of the heavenly beacon which shines only upon the way of the cross; that way which alone can lead us to enduring pleasure.

Or, perchance, fame, with winning tones, has lured us on toward her glittering temple, till the cross has faded from our view. Or it may be that worldly cares have reared between us and the cross-marked way, such a heap of rubbish, that it is almost or quite out of sight and forgotten. Let us pause right where we are, and look round us. Where is the cross? Nowhere to be seen! Then may we rest assured that we are wandering from the right way, and the longer we journey thus, out of sight of the cross, the longer it will take to get back into the right way. My brother, my sister, is there a heavy cross before you? Oh! turn not aside to the right nor to the left. Seek not to find a path where there are no crosses, but walk straightforward, follow the light, and remember that the way to the city of God "is the way of the cross."—*M. J. C., in Review and Herald*.

Home and Temperance.

"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.

BURDENS.

WE all must bear them. Vain regret,
Love's longing for some dear lost face
Which even sleep cannot forget,
Or yet the coming years replace;
The disappointment all must know,
When hope's mirage proves but a dream,
The finding Marah's waters flow
Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
And hide their burden in a song;
And others may be silent while
They learn to suffer and grow strong.
We find no balm in Gilead's vale,
No recompense for pain and loss,
And oft our weary efforts fail
To lift the pressure of the cross.

We all must bear them. Why despair?
The wine-press is not trod alone.
The promise is, that He will care,
As doth a father, for his own.
Our burdens may become our wings,
For underneath, His arms will be;
And through our sighing sweetly rings,
"Sufficient is my grace for thee."

—Selected.

LEPROSY IN DAMASCUS.

DAMASCUS, famous for its antiquity, its beauty of position, its remarkable preservation amidst so many "changes and chances," is also famous for this most terrible disease, afflicting many of its inhabitants, and for the house of Naaman the Leper, situate just outside the "Babel-Sharki," facing the Eastern wall of the city, by the river Abana—"better than all the waters of Israel."

Whence it originated, who was the first leper, how it was propagated, whether by contagion or infection, none can say; it remains as mysterious as the origin of Damascus itself. All we undoubtedly know is, that the Jews were afflicted with this awful disease beyond all modern example, and that Moses, the grand and colossal form of history, laid down most stringent rules concerning the separation of its victims, probably with a view of stamping out this most loathsome disease.

Did the Jews import it into Damascus? And is this one of the many causes why the Jews are hated there as much, if not more, than anywhere else? So many things have been laid to the charge of that nation, that I do not wonder at all that the spread of leprosy even was attributed to them. Though strange, it is true that leprosy is unknown *now* amongst them, and that not even in Syria are there Jewish victims of it. This, however, is certain, that the disease still clings to Damascus, and seems to be as incurable as ever.

But it is one thing to hear or read of it; the very recital of the story is sickening; but to come into actual contact with it, and this suddenly and unprepared—how loathsome! What a shock

to one's nerves! And such has been my experience; truly I shall never forget it.

It was New Year's Day, 1883, a day observed by native Christians as the day of complimentary visitations. I had only been two months in Damascus, had just settled in my house, and, consequently, expected a host of visitors. All was prepared for them. The divans and cushions in apple-pie order; the coffee cups, called "finajin," in their silver or China stands; the nargillahs and cigarettes for smokers; my dragoman—for I had but little knowledge of Arabic—all were ready. The door of the house was wide open, as if to bid a free welcome to all who came. And come they did. It was a regular levée. Pleasant the compliments, charming the salaams, and the richest blessings were heaped on us by the eloquent Syrians, in a language probably the richest in proverbs and expressions of felicitation.

Scarcely had one group departed when another came, amidst one of them came too—oh, the sickening sight!—a leper, richly attired; his "coat of many colours" of superb Damascene silk, his "kefiat" a splendid variegated silk from one of the looms in "the street called "Straight," his sandals of the best red leather; but a leper, his whole face covered with a thick scab, his eyes deeply inflamed, and his hands "leprous as snow." Ex. 4:6. He walked up to me, shook hands—I positively trembled—lit a cigarette, and drank coffee, and also helped himself to some sweets, and then departed with the others.

In deep agitation I spoke to my assistant, but he only laughed. "The case is only a mild one," said he; "he has a wife and children and none of them are thus afflicted; he mixes in the best society; he is a member of the native Protestant Church, and is specially known in the Jews' Quarter for his keen love of theological controversy. Did I wish to see true and severe forms of leprosy, he would take me to the 'house of Naaman,' and then I could judge for myself." I promised; as a missionary I was of course interested in all Biblical questions, and I was anxious too to get first-hand knowledge.

A few days afterwards I paid the promised visit. And if its mild form created such an aversion, who can describe the horror I felt at the sights in that house? About sixty of them were there. Some were old and in the last stage, with many of their limbs completely gone, their faces a hideous mass of putrefying sores, and noses, eyes, tongues, and palates almost or completely gone. Others were just beginning to feel the wretchedness of their living death. Some held out to us their young babies, with scarcely any sign of leprosy on them, while all cried: "Dakbitak! Bakhshish!" (have mercy! a present!) I threw some coins to them; they fought for them, and I turned away with pity and sympathy.

Many a time afterwards I accompanied travellers who wished to see them, and one of the most impressive visits was with good Bishop Hannington. One of the most afflicted, who usually lived in one of the tombs, like the demoniac mentioned in the New Testament, threw aside his veil, and the sight of suffering even overpowered the Bishop, and he, so manly and brave, turned away, and tears coursed down his handsome and bronzed face.

Somehow, my first leper visitor became attached to me, and though through my assistant I had to ask him not to come to the English church for the sake of the visitors, who were uncomfortable, I could not object to his visits to my mission hall, where he asked me for controversial passages and answers to Jewish questions. One morning in June, 1885, I was asked to bury him in the absence of the Presbyterian missionaries. The day before he had had a bath, as usual, in one of the famous Turkish baths so well described by Mark Twain. According to Eastern custom he was bled, but this time too much. This seemed to drive the disease in, and was the immediate cause of death. His friends told me that at his death he was as clean as when Naaman came out of Jordan, and from all the inquiries I made this seems to be the case with all who die before the final stages of this disease. I held a brief service, and buried him in the Protestant cemetery belonging to the British community.

I have since thought often of him and the many other lepers of Damascus; but my recollections are now more vivid in consequence of the interest roused by the heroic life of Father Damien. All honour to him; let his memory be a sweet one! All honour, too, to the brave Moravians, who for more than fifty years have given their lives to this Christlike work among the lepers, and whose hospital at Jerusalem is a grand monument to their love and zeal. I hope and trust that this scientific century will not pass before some discovery is made of the cause of this malady and a remedy for it, whereby the lives of hundreds and thousands would be cheered and brightened, and whereby its spread would be arrested all over Europe, England included.—*Rev. C. P. Sherman, in Fireside News.*

ANCIENT INSCRIPTIONS.

IN a paper read before the Victoria Institute, Professor Sayce gave an interesting account of the tablets and inscriptions found in the archives of the palace of Amenophis III, a famous king of Egypt, which have only lately been unearthed in Tel el-Amarna. He said:—

From them we learn that in the 15th century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon

and Egypt and the smaller states of Palestine, of Syria, Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labour and attention before it could be acquired.

We can now understand the meaning of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kerjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West.

THE AUTHOR OF "THERE IS A HAPPY LAND."

MR. ANDREW YOUNG, the author of "There is a Happy Land," the most popular Sunday-school hymn in the world, addressed the Wesleyan children's service in the Albert Hall, Edinburgh, on a recent Sunday. He is now eighty years of age, still mentally and physically vigorous, and retaining in all its early freshness his sympathy with children. The hymn was composed in 1838. The tune to which it is married is an old Indian air which has blended with the music of the woods in the primæval forest long before Sunday-schools were thought of. The hymn was composed for the melody. Its bright and strongly marked phrases struck Mr. Young's musical ear the first time he heard it casually played in the drawing-room. He asked for it again, and again. It haunted him. Being accustomed to relieve the clamour of his thoughts and feelings in rhyme, words naturally followed, and so the hymn was created. It had been used for some years in Edinburgh before it became generally known. It is interesting now to see on what an apparently ordinary incident great issues may turn. Mr. Young happened to have his hymn performed in the presence of his intimate friend, Mr. Gall, a member

of the publishing firm of Gall and Inglis. It got into print. It has been translated into nineteen different languages. No Sunday-school hymn-book is without it. And yet the author has never received, and, indeed, has never been offered, a penny in remuneration. It is only recently that Professor David Masson, referring to the unique influence of this lyric, stated a most touching incident in the life of Thackeray. Walking one day in a "slum" district in London he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer he heard the words, "There is a happy land, far, far, away!" As he looked at the ragged choristers and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought both forgetfulness and hope, the tender-hearted cynic burst into tears.—*Methodist Recorder*.

GLADNESS AS A MEDICINE.

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an invalid should be not only hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning; but a cheery, happy spirit, with occasional mirth, is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a summer's breeze, will drive away the "blue-devils" of the sick, and send new life coursing through the veins. No sickness, of how ever serious an import, need fear a cheerful spirit among its attendants.—*Sel.*

MISAPPLICATION OF ELECTRICITY.

THE Paris correspondent of the *Daily News* says the Zoological Society of France has warned the French Government that a great ornithological calamity is impending. "The Department of the Bouches du Rhône has hitherto been one of the chief landing-places for swallows coming from Africa. Engines for

killing them, formed of wires connected with electrical batteries, have been laid in hundreds along the coast. When fatigued by their over-sea flight the birds perch on the wires and are struck dead. The bodies are then prepared for the milliner, and crates containing thousands of them are sent on to Paris. This has been going on for some years, and it has been noticed this spring that swallows have not landed on the low-lying coast, but have gone farther west or east, and that they go in larger numbers than formerly to other parts of Europe. There are places, says the Zoological Society in its petition, where they used to be very numerous, but which they have now deserted, although there has been no falling off in the gnats and other flying insects on which they live." Poor human nature. Each increase of power becomes a power for mischief. Man surely would be regarded as an accursed nuisance on earth if the other animals had the capacity of reasoning upon his actions. All this cruel slaughter to feed vanity is very revolting.—*Freeman*.

ON Monday evening a large audience gathered at the Memorial Hall to a reception given by the B. W. T. A. to meet Mrs. Maria Clements-Leavitt, a lady who left America four and a half years ago to carry a Temperance crusade throughout the English speaking countries of the world. In every land she has visited she has established branches of the World's Women's Christian Temperance Association. Mrs. Lucas, sister of the late John Bright, presided. Mrs. Leavitt, in speaking of her travels, alluded to the advantages gained by the Temperance cause when the Christian Churches and their ministers took it up. At present 95 per cent. of the Baptist theological students are total abstainers; among Wesleyan students only five have not signed the pledge, and among the Church of England clergy, of whom only 15 were abstainers 20 years ago, there are now over 4,000, including 12 bishops.—*Christian Commonwealth*.

A BAR-TENDER was complaining of having to rub the sticky remains of half-dried beer off the bar. "But if I let it stay on," he said plaintively, "it rots the wood."

"Then what must it do to the stomach?" asked the man, who had just finished a glass.

"That's beyond me," replied the manipulator of drinks. "I am sure of one thing,—that a man's stomach is made of cast-iron; how else could it stand what he pours into it? Let me show you something." He put a piece of raw meat on the counter, and poured a small glass of an imported ale on it. In five minutes the meat had dropped into little pieces, as though hacked by a dull knife.—*Sel.*

DENYING a fault doubles it.

THE PRESENT TRUTH.

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

LONDON, AUGUST 1, 1889.

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IN SWEDEN AND NORWAY.

WE left Christiania, Norway, the 13th of June in company with the President of the Norwegian Conference, Brother Lewis Johnson, to attend the annual camp-meeting for Sweden, held this year at Grythytted. Although the meeting was a small one comparatively, the Lord met with us, and the interest and attendance increased continually until its close. The meeting continued over two Sabbaths, and the last Sabbath there was a Sabbath-school of one hundred members; and at the preaching services the congregations nearly filled the large tent, and marked attention was given to the word spoken.

Except on Sabbath and Sunday, when there was preaching morning, afternoon, and evening, the time during the day was taken up in meetings for giving instruction in the missionary and Sabbath-school work. A deep interest was taken in these branches of the work, and all appeared anxious to learn the best methods of labour. The Sabbath-school interest is good throughout all the churches of Sweden, and there is an urgent call for a child's paper. It was felt by all at the camp-meeting that such a paper should be established, and a fund was raised on the grounds to assist in publishing it as soon as the necessary arrangements could be made.

Each evening a discourse was preached in the tent to large congregations composed of our own people and interested villagers. Four ministers were present to assist at the meeting, and the words spoken were appreciated, as shown by the testimonies borne, and the silent tears that occasionally flowed, showing that hearts were touched with the love of Christ as revealed to us in the great truths of the plan of salvation.

The cause of truth in these countries seems to be advancing, as it is in all parts of the world. There is a marked progress and improvement in many respects. This is so everywhere at the present time. While Satan is marshalling his forces for the final conflict, the Lord is evidently carrying forward a work which is to prepare his people for it. And if there is a corresponding effort on the part of those who profess the truth for this time, we shall see the Lord leading and working as he did of old when he led Israel through the wilderness by the pillar

of fire and cloud. We do not see the visible cloud, but those who are looking for His providences, can discern the Divine hand over his work.

After the meeting, Bro. Johnson and myself went north to visit some of the companies scattered about in that portion of the country known as Nordland. We left Christiania the 25th of June for Trondhjem. At this place there had been much colporteur work done, and there seems to be a good interest to hear the truth. It is a town of about 4,000 inhabitants.

One brother living here visited America a few years ago to better his financial condition. In this he was successful; but while there he heard the truth preached in Minneapolis, Minnesota, and after his return to Trondhjem, he and his wife began to keep the Sabbath. There are now two or three others observing it with him. We had an interesting meeting with this little company the evening after our arrival.

At this place, which is 356 miles from Christiania, we took the boat for Bodo, 400 miles further north. Our course took us through some of the most beautiful and picturesque scenery to be found in the world, the boat plying in and out amongst the islands that skirt the coast of Northern Norway and present to the eye a constantly changing scene as we glide past them. A two days' voyage, including stoppages at twenty-seven stations, brought us to Bodo, within the Arctic Circle, a thriving town of somewhat over 2,000 inhabitants. Its business is chiefly dependent upon the fishing industry, which is the principal means of support of the people of Nordland. At Bodo is a company of fifteen who are keeping the Sabbath, and spreading abroad the light of truth.

Leaving our travelling companion with the company at Bodo, we again took passage for the North, our destination being Tromso, about 300 miles distant. A very little effort has as yet been put forth in the islands along the coast of Nordland, but as the result of that little we learn of a company of twelve on one island, and of seven on another. Arriving at Tromso, we met the little company of colporteurs who are labouring to extend a knowledge of "present truth" in these regions of the Far North. By the aid of an interpreter, we had an interesting and profitable visit with these brethren, who are doing a good work in selling and distributing our books and papers in the Norwegian language. We were interested to learn that the interpreter whom we had secured, had several years ago served as mate on a vessel in command of a Captain Kelly, who was a Seventh-day Adventist. Thus he knew something of our faith. He also told us of an in-

dividual in business north of Tromso, who had observed the seventh-day Sabbath for fifteen years.

There is a large field for the labourers in Northern Norway, and it is waiting for the harvest. From what we observed we are assured that the Lord is blessing the efforts being put forth, and we earnestly pray that the faithful workers will reap the reward of their labours in seeing precious souls saved in the kingdom of God.

THE SEVEN CHURCHES. NO I.

THE book of Revelation has been fitly termed a "panorama of the glory of Christ." It consists of a number of lines of prophecy, and predictions of important events in connection with the work of God, the close of each prophetic chain ending with the coming of Christ, or with events in close connection with his coming.

The name of the book, "Revelation," indicates that it can be understood; for "revelation" is "something revealed." And "those things which are revealed belong unto us and to our children for ever." Deut. 29:29. And it is expressly declared that this book is a revelation from God "to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1. In the second verse John expressly declares that he bore record of all these things. And in the next verse the blessing of the Infinite is given: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

The blessing is not to the mere reader, or hearer, but to the reader and hearer who *keep the things written therein*. But in order to do this, they must be understood; for that cannot be obeyed which is not known and understood. Therefore the Revelation is to be read, to be studied, to be understood, and its admonitions to be heeded, its precepts to be kept, or obeyed, its promises cherished. "Blessed" are those pronounced who do this. The Revelation is especially characterized by allusions to the past to illustrate events still future at the time the book was written. Balaam is reproduced to represent a class of teachers who would seduce the Christian church (chap. 2:14); Jezebel, the idolatrous and pre-eminently wicked wife of Ahab, meets her antitype in the great apostate system, the papacy (verse 20); the lion of the tribe of Judah is our Lord Jesus Christ (chap. 5:5); the twelve tribes according to the flesh represent the *true Israel* of God (see Gen. 32:28), who come out of *all nations*, and through Christ become the faithful seed (Rev. 7); Sodom and Egypt represent the licentious, abominable, and infidel nation of France at the time of the Revo-

lution. The great river Euphrates, once so well known to Israel, represents the people occupying that territory in the last days (chap. 16:12); the corrupt and luxurious city of Babylon represents the antitypical and luxurious harlot (chap. 17 and 18); seven churches of Asia are taken as typical of seven different stages of the Christian church. Other instances might also be given.

It is the last-mentioned symbol—the seven churches—that we wish to consider in these articles. Seven different churches in Asia Minor are taken as symbols of the Christian church, not because these churches were more important than others, but because the stated condition and name of each church represented some age of the Christian church; seven, the number denoting completeness, covering the whole Christian dispensation.

It would be in the highest degree unreasonable to suppose that these solemn messages were given for the sole benefit of these seven churches alone, some of which were of minor importance, while others of much greater importance were passed by in silence.

True, the messages are direct to them, but, as we have before intimated, simply because their several conditions fully represented conditions which should obtain from time to time in the church at large. This is well illustrated by the epistles of the apostle Paul. They are addressed to certain churches and individuals, but they are general in their scope and application; indeed, many things in them are especially for those who shall be alive in the last days even down to the coming of the Lord, as, for instance, 1 Thess. 4:15-18.

The seven churches are not contemporaneous, neither are the seven seals, or seven trumpets, but successive, the seven churches representing the spiritual condition, or internal state, of the church in its different stages; the seven seals representing the connection of the world with the church and with signs of the second advent; the seven trumpets presenting the condition and disturbances of the nations.

The above view is neither new nor fanciful. Says Bishop Newton:—

“Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all.”

Scott says about the same; while the learned Vitranga, quoted by Matthew Henry, says:—

“Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided.”

“That under this emblematical repre-

sentation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.”

The view that all these messages relate to the seven literal churches of Asia Minor has been originated to harmonize with the theory of the world's conversion. But the one is no more reasonable than the other. With the view that the churches are prophetic of the Christian age, there is harmony and beauty. In harmony with this view let us consider these Divine messages, so full of wisdom, comfort, consolation, and strength. The first, the message to the Ephesian church, we will consider in our next. M. C. W.

THE SAVIOUR'S INTERVIEWS WITH HIS DISCIPLES AFTER HIS RESURRECTION.

EVERYTHING in the history of our Divine Lord is of deep interest to those who love him. The records of his life on earth are very brief, and we could all wish they had been more extended, had such been the will of God. But brief as they are, they contain the most instructive information ever written, which we should study with closest attention. The period of the forty days from his resurrection to his ascension is one of striking interest.

How many interviews did the Saviour have with his disciples after he rose from the dead? We are not sure that we can answer this question; yet we would be glad to shed all the light upon it possible. Was he with them all the time till he ascended? Did he absent himself from them a large portion of the time, and only appear at brief intervals, and then only for a few moments or an hour or so at a time? He seems to have been with his disciples in his earlier ministry before his crucifixion almost constantly, except when he sent them out in small parties to preach and labour. They had their periods of public labour with him, and then of private communion; and they seem to have generally accompanied him from place to place in his labours. Did he adopt a different course after his resurrection? And if so, why? We would we were sure we could answer the queries we have raised. But it is certainly proper to obtain all the information which the sacred records have left us concerning these questions. No one of the inspired writers alone seems to give clear and specific answers to them. But by consulting all who speak upon the subject, we can increase our fund of knowledge

somewhat, and yet perhaps not obtain all we should like to know on the subject.

Paul, in his discourse in the Jewish synagogue, at Antioch in Pisidia, said: “But God raised him [Jesus] from the dead. And he was seen *many days* of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.” Acts 13:30, 31. Luke says: “To whom [the apostles] also he showed himself alive after his passion by many infallible proofs, being seen of them *forty days*, and speaking of the things pertaining to the kingdom of God.” Acts 1:3. Are we to understand that he was with them all the time, or each day more or less, these “many days” or these “forty days”? or that occasionally during this period intervening between the resurrection and the ascension he appeared to them for a space? The language may not be absolutely decisive that he appeared on each and every one of these days. Yet we should most naturally understand it so, in the absence of other evidence that he was with them much of this time.

But let us notice other references to the subject. Matthew records but two meetings between Christ and his disciples after his resurrection, though he does not intimate that others might not have occurred. He states that Mary Magdalene and the other Mary who went to see the sepulchre, as it began to dawn the first day of the week, found Jesus risen, and an angel told them to go and tell the disciples of the fact, and that he would go before them into Galilee. “And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. . . . Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted,” etc. Matt. 28:9, 10, 16, 17. This record gives no information concerning the length of time the Saviour remained with the disciples on this occasion. It might have been days, or but a short time.

Mark mentions four instances where Jesus was with his disciples before his ascension: 1. With Mary Magdalene, “He appeared first to Mary Magdalene.” Mark 16:9; 2. To the two disciples who went into the country (verse 12); 3. When the apostles sat at meat, or at supper-time (verse 14); 4. At his ascension (verse 19); though one reading Mark's record would hardly realize at first that this occasion was forty days later than the meeting recorded in verse 14. But it certainly must have been.

Luke mentions in his gospel but four

meetings with his disciples: 1. With the two on the way to Emmaus (Luke 24: 13-33); 2. His appearing to Simon Peter (verse 34) as stated by the disciples to the other two upon their return to Jerusalem; 3. His appearing in their midst as they were talking together (verse 26); 4. At his ascension. Verse 50. Luke says nothing of the visit to Galilee and of the intervening forty days between these two meetings.

John mentions but four times when Jesus met with them: 1. With Mary Magdalene (John 21: 14, 17); 2. With all the disciples at even, when he said, "Peace be unto you" (verse 19), when Thomas was not with them; 3. "After eight days" he met with his disciples again, when Thomas was with them (verse 26); 4. "At the sea of Tiberias" (in Galilee) he met with seven of the disciples (chap. 21: 1, 2); viz., Simon Peter, James and John, Thomas, Nathanael, and two others, on a fishing occasion.

Luke, in the first chapter of Acts, speaks of his final meeting with them at the time of his ascension. He here recognizes the length of time between his resurrection and ascension as forty days, and states where the latter event took place; *i. e.*, from Mount Olivet, near Jerusalem. We have then clearly presented the fact that Jesus met at first with his disciples in Jerusalem; then that both he and they were in Galilee a greater or less time; and then of their return to Jerusalem, whence he ascended to Heaven.

St. Paul adds interesting items to this list of interviews. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." 1 Cor. 15: 3-8. The apostle doubtless here refers to the time when, on the road to Damascus, Christ said, "Saul, Saul, why persecutest thou me?" Acts 9: 4; 22; 7. So far as we know, these present all the recorded instances of Christ's presenting himself to his disciples subsequent to his resurrection, unless we include cases of heavenly vision.

G. I. B.

(To be continued.)

ORTHODOXY AND SPIRITUALISM.

We charge orthodoxy with laying the track over which the car of spiritualism is running with its present fearful momentum. If the teaching instilled for ages into Christendom be true; namely,

that the dead are conscious, and that their disembodied spirits are all about us, cognizant of our actions, knowing vastly more than we know of our surroundings, and able to teach and help us, why should they not communicate with us? Why not make known their presence and give us the benefit of their new experience and their large increase of knowledge? Would we willingly excuse them if they did not?

The following paragraph is the language of Bishop Simpson. If all this be true, who can deny the fundamental claims of spiritualism? Under the heading, "The Spirit World," he says:—

"The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are round us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us—but where are they?—Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away, it may be very near us, in the Heaven of light and love. Is there anything to alarm us in the thought of the invisible?—No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world."

And suppose that just then a few raps were heard upon the head-board, or some contiguous place, and it should be made to appear that some intelligence was at work producing the raps, and that that intelligence should claim to be the "dear one" sitting by his pillow, could Bishop Simpson have denied it? Or could any one holding similar views under like circumstances deny it? But not to deny it would be to expose one's self to any seductive teaching which such intelligence might be disposed to instil into his mind. And then, if the agency be evil, how are we exposed to the wiles of the devil, and how certain we are to be taken captive by him at his will.

Now there is evidence, amounting to a demonstration, that the agency working in modern spiritualism is that described in Rev. 16: 14,— "spirits of devils, working miracles." Their teaching and their fruits, an infallible test according to our Saviour's instruction, plainly show this.

And what safeguard have we against this nefarious work? None, whatever, while we cling to that error which the

religious world has unfortunately so long and so closely cherished, that man has a spirit which survives the death of the body, and which, in a disembodied condition, but yet conscious and intelligent, roams at will through space, and haunts the abodes of the living. We must first of all cast this aside, and take our stand firmly upon the inspired declaration that "the dead know not anything;" that they remain in the grave unconscious till the resurrection; and that till then, they have no part in anything that is done under the sun. We are then prepared to withstand any deceiving denizen of the spirit world which tries to approach us in the garb of our departed friends.

We can never be too thankful that in these latter days the great question of man's nature has been so fully discussed, and the light of the Scriptures has been so clearly presented, showing that man is a unit in his organization, not a duality or a trinity; that the dead are unconscious; that the incorrigibly impenitent will finally cease to be; and that Christ, the Saviour of men, enjoys the high glory of being to a lost world the only source of future bliss and immortality.

U. S.

THE RESURRECTION AND THE SECOND ADVENT.

[The manuscript of this article was found among Elder J. H. Waggoner's papers after his decease, and is probably one of the last articles written by him. We believe that it has never appeared in print. Under the circumstances, the writer's expressions of firm faith in the blessed hope are particularly touching—*Signs of the Times*.]

THE doctrine of the resurrection of the dead, and the doctrine of the second advent of the Lord Jesus Christ, prove each other. They necessarily go together, and depend upon each other. Paul plainly teaches that if there be no resurrection of the dead, our faith is vain; there can be no salvation—no hope for the future. 1 Cor. 15: 12-19. This is a truth lying at the very foundation of the Christian systems, and yet how sadly it is neglected at the present day! On this point Dr. Clarke in his Commentary on 1 Cor. 15, remarks:—

"One remark I cannot help making: The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this?—The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors at the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

Dr. Clarke wrote this comment more than half a century ago, and that which he so plainly saw in his day is yet more

plainly to be seen now. The departure from the teaching of the Scriptures on this subject is widening continually.

The resurrection of the just will take place when the Lord comes. Paul gave comforting words of instruction to his brethren at Thessalonica, and through them to us, concerning them that are asleep, in which he said:—

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thess. 4:15-18.

And thus it appears that if the Lord himself should never return to this earth, the dead in Christ would never arise; and then, according to the words of Jesus in Luke 14:14, the righteous would never receive a recompense. We have already seen that everything concerning man's final salvation is made dependent on the resurrection; and here it is shown that the resurrection itself is made to depend on the second advent of Christ.

And here we may say of the second advent exactly what Dr. Clarke said of the resurrection: No truth of the gospel is dealt upon more constantly, more earnestly, and with more loving desire, than that of the second advent; and at the present time it is not only neglected, but it is treated with contempt, and many professed servants of Christ even manifest hatred towards the doctrine! With them it is the deepest reproach to believe in and to love the appearing of the Lord. But see what the apostle says in 2 Tim. 4:1-8.

Jesus said the reward of the just will be given at the resurrection. He also said, “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22:12. His reward is with him at his coming, because he restores the saints to life at that time. See again: “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Matt. 16:27.

And this coming of the Son of man in the glory of the Father, Paul called the blessed hope. Titus 2:13.

Peter said, “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:4.

And thus again Paul says, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Col. 3:4.

We have learned that when the Lord Jesus comes, the trump of God shall sound, and the dead in Christ shall be raised. Again we read that when the last trump shall sound, then this corruptible shall put on incorruption and this mortal shall put on immortality. It is when Jesus comes to give life to his people, when this mortal puts on immortality, that that saying is fulfilled which is written, “Death is swallowed up in victory.” Death is now continually gaining victories over the saints of God. The grave is daily claiming its prey. But when the Lord, our life, shall come, when his voice calls the sleeping saints from their graves, when angels bear them aloft to meet the Lord in the air, then they can raise the glad shout of triumph: “O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ.” 1 Cor. 15:52-57.

The disciples were sad when the Lord told them that he was going to leave them. But he told them not to let their hearts be troubled; he would come again and receive them unto himself. This, to them, was the blessed hope; earnestly they prayed, “Even so, come, Lord Jesus.” This promise comforts our hearts to-day, and we, too, thank God for this blessed hope.

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 NEW MONKERY.

HITHERTO the steady advance towards Romanism, within a certain section of the Church of England, has been directed by the party which rejoices to call itself Anglican. Undismayed by recent judicial procedure, which has at least tended to fix attention on their progress, they seem resolved to make a new and noteworthy departure. The day is not so very far distant when they were disposed to look with contempt, if not aversion, on the efforts made by one of their brethren to found a new Monastic Order within the Church. Apparently, however, in their judgment, the time is now ripe for the revival of Monasticism, under the guise of a Community or Brotherhood.

Probably they do not think it wise or safe to take the chestnuts out of the fire with their own hands. So at least it appears to onlookers when they behold a Bishop, hitherto classed with Evangelicals, rising in the Upper House of Convocation to make a guarded proposal for the imposition of vows of celibacy and obedience upon the associates of a fra-

ternity to be formed to overtake the growing necessities of thickly populated parishes in our cities and large towns; while a distinguished Archdeacon, belonging to the liberal party, follows suit to the Lower House. Of course at this stage it is suggested the vows may only be temporary; although it is hinted they may afterwards be taken for life. Curiously enough, in this limitation, they are only following the practice already existing in the Church of Rome.

In a Catholic Dictionary of the doctrine, discipline, rites, ceremonies, councils, and religious orders of the Catholic Church, which bears the imprimatur of Dr. Manning, the so-called Cardinal Archbishop of Westminster, we read that the Church of Rome “admits vows, temporal or perpetual, conditional or absolute, simple or solemn. . . . According to the law enacted by Pope Pius IX. in 1857, only simple vows are to be taken after the noviceship in all religious orders, and that for the term of at least three years; after which time, if Superior should sanction it, their subjects are entitled to take solemn vows. In the Society of Jesus, according to its constitutions, the noviceship being ended, simple vows, with the approbation of Superior, are taken by its members, and, after trials of many years, either three public, but simple vows, or four solemn vows, are to be taken by the same member, as their Superior shall decide. In a few convents of the Visitation Order in the United States, nuns, after living duly under simple vows during five years, are admitted to the professing of solemn vows. The members of all other religious communities in the United States take only simple vows.”

At present Christians, whether in the ministry of the gospel or not, are free to order their lives according to the Word of God: but if they place themselves, even for a time, under vows of celibacy or obedience, their freedom is gone. Such a surrender as this implies is neither warranted by Scripture nor by common sense. There is no reason to believe that the bondage of a vow would increase usefulness or make testimony to truth more effective. Indeed, the only apparent purpose in this bold proposal is to undo as far as possible, in a new direction, the work of the Reformation. Protestants, both within and without the church of England, will certainly fail of their duty if they do not withstand this attempt to the utmost.—*Word and Work.*

“COME and Hear the Music,” was the heading of an invitation to a Sunday evening chapel service. The *City Press* observes that the Scriptural instruction to be received was evidently quite secondary, and that in former times the most striking line would have been, “Come and Hear the Gospel.”

The Missionary.

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

THE TWO SEAS.

A PARABLE OF GIVING AND HOARDING.

"It is more blessed to give than to receive."—Acts 20: 35.

"THERE is a sea which day by day,
Receives the rippling rills,
And streams that spring from wells of God,
Or fall from cedared hills;
But what it thus receives it gives
With glad, unsparring hand,
And a stream more wide with a deeper tide
Pours out to a lower land.
But doth it lose by giving? Nay,
Its shores of beauty see—
The life and health and fruitful wealth
Of Galilee!

"There is a sea which, day by day,
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside;
What gains its grasping greed? Behold
Barrenness round its shore.
Its fruit of lust but apples of dust
Rotten from rind to core;
Its Jordan water turned to brine
Lies heavy as molten lead,
And its dreadful name doth e'er proclaim
That sea is—Dead."

—Rev. R. Glover, M.A., in *Clergyman's Magazine*.

THE CANVASSING WORK IN SOUTH AFRICA.

THE Government has kindly granted to our Society and colporteurs the privilege of canvassing without the payment of the licence duty. This is a great help to us as it was difficult for our canvassers to make their way, while carrying the heavy licence duty. We are seeking to show our appreciation of this favour by getting as much of our good literature into the hands and homes of the people as our limited force of workers will enable us to do.

One of our young men who has been canvassing for PRESENT TRUTH at Cape Town, went a short time since to a village a hundred miles away, and in two weeks took seventy-five subscriptions. Another young man who is selling books and taking subscriptions among the farmers, recently went into a village in his district, which was canvassed a little more than a year ago for "Thoughts on Daniel and the Revelation," and in a short time took orders for fifty more copies of the same book.

Two other young men who are working together, and travelling with their own conveyance, have also been doing a good work among the farmers. At their last report they had just finished canvassing a village in their district, where in four days they took orders for eighty "Thoughts on Daniel and the Revelation," besides selling other literature.

These colporteurs take a general supply of our books, pamphlets, tracts, and also Bibles. By the grace of God they are able to leave something that pertains to Christ and his "present truth" at nearly every farm-house. Some of these farms are many miles apart, and but for this means of carrying the truth to them it is difficult to see how they could be reached. But we know that the providence of God is equal to all of his requirements. If he says, "Go ye into all the world," he also raises up somebody who can go. If he says, "Preach the gospel to every creature," he provides some means for the gospel to be preached.

Of course there are some difficulties that these young men have to meet; but it matters little to the soldier as he scales the ramparts, and finds himself in possession of the stronghold of the enemy, that the bullets have whistled past him, and that the shells have

burst into a thousand deadly missiles at his feet. He cares not now that he has slept on a rail while the water was deep beneath and pouring down from above him; that he has endured privations of every kind and seen death stare at him in a thousand forms. No; these things add to the glory of the victor. So with the Christian soldier. The heavier the cross that we are called to bear, the brighter will be the crown that awaits the victorious overcomer. Happy is he who can say when the battle is over, "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."

Cape Town, June 26. CHAS. L. BOYD.

GLEANINGS FROM THE UNITED STATES.

THE following is a very brief summary of reports of the progress of the cause in the States, received since our last issue:—

ILLINOIS.—A tent company beginning a series of meetings at Albion, report the prospect encouraging. A mission house and commodious chapel is just being completed in Springfield, the capital of the State. The work in the city is prosperous, and a strong company of believers is the result of the efforts made.

IOWA.—After the dedication of a new church building in Hartley, three candidates were baptized and added to the church. Four tent companies report a good interest to hear in their respective fields of labour.

NEW YORK.—A report from Brooklyn states that the book canvassers are selling large quantities of publications, and many are becoming deeply interested. On a recent Sunday nine were baptized, and eleven were added to the church.

MASSACHUSETTS.—Two of our ministers, assisted by a corps of Bible-workers and colporteurs, began in June a series of tent-meetings in Springfield, the State capital. The services had continued one week, and with constant increase of interest, the tent being well filled with attentive audiences.

MICHIGAN.—Two brethren report from Chipewewa Lake: "We began meetings at this place June 13, with a congregation of seventy-five. The attendance has been from fifty to 150. One man and his wife who were not living the Christian life, have begun in earnest the work of overcoming, he having put away his tobacco. These, with others to the number of five or six, kept last Sabbath. In all of our experience we have never seen so deep and thorough an interest awakened in so short a time. The Spirit of God has gone out before us, and moved the hearts of the people mightily." Another report from Michigan tells of a series of meetings just closed, with four adults having signed the covenant to keep the commandments of God and the faith of Jesus.

LOUISIANA.—A church of twelve members has just been organized at Galvez. Twenty-four others are observing the Sabbath, who have not as yet joined the church organization. At several places near by, other companies have accepted the faith, and await organization. On one occasion a Baptist minister preached an opposition sermon, taking the ground that the whole moral law was done away at the cross, and that no part was ever re-enacted, thus getting rid of the Sabbath. The brother reporting, notes the difference between such a position, and that of our Saviour in Matt. 5: 17-20. The sermon was reviewed before the same audience, the preacher, however, refusing to remain to hear the review, and stating that he would not answer a question on the subject for any person. It happened that he had the same day organized a little church in the place, and one of the articles of faith voted into the church by a unanimous vote, was that the law of God

was of perpetual and universal obligation. Into such inconsistencies are men driven when engaged in opposing the truth of God.

CAMP-MEETINGS.

MINNESOTA.—The meeting was held at Minneapolis from June 11 to 18. The camp was situated about three miles from the heart of the city in a beautiful wood. Steam trams ran within a short distance of the camp, making it easy of access. There were about ninety tents pitched, and from 800 to 1000 of our own people encamped on the ground. The attendance from the city was large. The work in the Conference was shown by the annual reports to be in a prosperous condition. Book canvassers had sold during the year about £4,000 worth of our books. At the close of the meetings forty-three were baptized, and one brother was ordained to the work of the ministry.

WISCONSIN.—The opening day of the meeting for this State found 600 of our brethren on the camp-ground at Mauston, with 105 tents tastefully arranged in a beautiful wood. The attendance from those not of our faith was good, and a favourable impression in behalf of the truth was made on the community. At this, as at all of the camp-meetings, much time was devoted to giving practical instruction on such points as, the relation of civil government to religion, bearing on the Sunday-law agitation, the Sabbath-school and church organization and discipline, and various phases of the missionary work. The cause in the Conference had advanced during the year. The membership had increased by some over 100. There was a good representation of the German nationality at the meeting, and more will be done in this line the ensuing year. At the close of the meeting thirty-four candidates went forward in baptism, and one brother was ordained to the work of the ministry. The meeting was a great spiritual blessing to the people. A gentleman who came upon the grounds said to one of our brethren: "I have been preaching the gospel of Christ for over fifty years, and have attended very many camp-meetings, and have just come from one of my own denomination (Congregationalist); but I was never at one before like this of yours. I realized last Thursday, before I had been on the grounds five minutes, that the Spirit of God was present." His interest is leading him to an investigation of the truth.

BISMARCK, TASMANIA.

[From the *Bible Echo*.]

THE following facts concerning the work in this place are gathered from private letters. There are now more than thirty Sabbath-keepers in Bismarck. Nearly all the Baptists and Wesleyans have united in accepting present truth, and there is a decided thinning out in their congregations. These new brethren and sisters are growing in the truth. Bro. Foster says, "The deepest interest prevails up there. At the Sabbath meetings, the people are overcome, even to tears, when they meditate on what the Lord has wrought among them." A Sabbath-school of over fifty members has been organized, and others are interested, and just ready to join. Bro. Steed is still there, labouring earnestly to build up and strengthen the work.

NEW ZEALAND.

WE have before reported the tent meeting held in Napier by brethren Daniells and Hare, at which thirty-five signed the church covenant, and a Sabbath-school of one hundred was organized. In the last *Bible Echo* received from Melbourne, Bro. Daniells states that at the close of the meeting Bro. Hare took the tent to Gisborne, eighty miles north, while he remained to follow up the interest in Napier. The hall secured could accommodate

only about three hundred, and had to be exchanged for a theatre, where the attendance on Sunday has been from 400 to 600. Donations have been liberal, and twenty others have signed the covenant. A church of twenty-eight members was fully organized, and the ordinance of baptism administered. Fifteen other candidates for baptism are expected to go forward in the ordinance in a short time. To show their appreciation of the sacrifices made by the brethren in the Auckland and Kaero churches to send the truth to them, they pledged £52 to be returned to the cause in that part of the island. A tract society of forty-five members was also organized, and many are doing faithful work. The cause in New Zealand has made remarkable progress since it was first established there four years ago.

The Sabbath-school.

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

LESSON 83.—GOD SPEAKS FROM MOUNT SINAI.

THEN the voice of God was heard from the cloud, speaking the ten commandments. The first commandment is,—

"Thou shalt have no other gods before me."

This means that we should not worship anything but God; that we should not love anything so much as we love God; not even the things which he gives us.

The second commandment is,—

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

This does not mean that the children will be blamed for what their parents do, but if the fathers do wrong, and injure their health, the health of their children and grandchildren will suffer for it; and, in like manner, other wicked action of parents will be likely to injure their children, causing them to have bad tempers and to love to do evil.

The third commandment is,—

"Thou shalt not take the name of the Lord thy God in vain; for the Lord wilt not hold him guiltless that taketh his name in vain."

This shows how wicked it is to swear; but that is not all. It shows that it is wrong to use the name of God carelessly, or at any time when we have no need to use it.

1. When the people had gathered at the foot of the mountain, what was heard from the cloud? Ex. 19: 19.

2. What did that voice speak? Ex. 20.

3. What is the first commandment?

4. What does this commandment mean?

5. What is the second commandment?

6. Does this mean that the children will be blamed for what their parents do?

7. If parents do wrong in such a way as to injure their health, what effect will it have upon their children and grandchildren?

8. What effect will other wicked actions of parents be likely to have?

9. What is the third commandment?

10. What does this show?

11. What else does it show

12. What was the last plague brought upon the Egyptians?

13. What were the Israelites doing when the first-born were slain?

14. Did the first-born of the children of Israel die?

15. How was the angel prevented from slaying the first-born of the children of Israel?

16. Where did Pharaoh and his army overtake the Israelites?

17. How did they escape from him?

18. What happened at Marah?

19. Where did they next encamp?

20. What happened in the wilderness of Sin?

21. Where did they have a battle with the Amalekites?

22. Where was water brought from the rock?

23. What happened at Sinai?

LESSON 84.—THE COMMANDMENTS.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

We are not only to remember the Sabbath day, but we are to remember to keep it holy. We should not only leave off work and play, but we should try to keep from thinking of such things. We should read the Bible and other good books, learn our Bible lesson, and think of God and Heaven, of the good things he has given us, and of what we ought to do to please him. We may also look at the beautiful things which God has made, and admire them; for this will make us think of the God who made them. A day spent in this way will make us better and happier.

The fifth commandment says,—

"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

This means not only that we should obey them, but that we should do so willingly, and that we should love them, and respect them.

1. What is the fourth commandment? Ex. 20: 8-11.

2. What is the first requirement in this commandment? Verse 8.

3. What does this require more than simply to remember the Sabbath day?

4. If we keep the day holy, what must we leave off besides work and play?

5. What things should we do on the Sabbath day?

6. What should we think about?

7. What else can we do that will make us think of God?

8. What effect will it have upon us to spend the day in this way?

9. What day is the Sabbath? Verse 10.

10. What command have we about working on other days of the week? Verse 9.

11. How was the seventh day made holy? Verse 11.

12. Why did God bless this day and hallow it?

13. What does the fifth commandment say? Verse 12.

14. What does this mean?

15. How must we feel toward our parents in order to keep this commandment?

16. Where can we find an account of the creation of the world?

17. What was made on each of the six days?

18. How did God employ the seventh day?

19. How was the seventh day made holy? Gen. 2: 3.

20. Who was the first man?

21. Name the patriarchs from Adam to Noah.

22. Tell how Enoch lived, and what became of him.

23. Which was the oldest of these patriarchs?

24. How did the Lord destroy everything on the face of the earth, in Noah's time?

25. Who were saved in the ark?

26. Repeat the commandments from the first to the fifth.—*Bible Lessons for Little Ones.*

Bible Readings.

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

INCREASE OF KNOWLEDGE.

1. ACCORDING to the words of the angel to Daniel, when might the world look for an increase of 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. It could not be shut up till the end itself; for then no time would be left in which to develop knowledge. The "time of the end," as spoken of in the text, refers to a period just prior to the end, in which a wonderful increase of knowledge was anticipated.

2. Under the Roman power, how long were the saints to be persecuted?

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Dan. 11: 35. The time of the end, it appears from this text, was then an appointed time, in the mind of God. This is not strange, when we learn that the Judgment and the end itself are both said to be appointed times, in the Scriptures. Acts 17: 31; Dan. 8: 19.

3. How long, according to the prophecy, was the little horn, which represents the Roman power, to persecute the saints?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

NOTES.—From the reading on "A Remarkable Symbol," p. 22, we learn that the "time, times, and the dividing of time" signify 1260 years; and these extend from A.D. 538, the time when the papacy received its power over the church of God, to A.D. 1798, the time when this power was broken. This, then, locates the commencement of the "time of the end" in 1798. Up to that point the book of Daniel, with other books, was to be closed up, or in other words, shut away from the people. But when the power was broken that had placed this embargo on the word of God, and had tried to stamp it out of existence, then light began to shine in every direction. It is a singular coincidence that immediately following the overthrow of the papal power, in 1798, the British and Foreign Bible Society was organized; and the Bible has since been translated into more than two hundred dialects, and sent to every part of the globe. Before that time, a knowledge of the Bible was confined to a few; but now the humblest person has access to its pages, and may have as good a knowledge of its contents as the most exalted one in the land. A little more than one hundred years ago there was not a Sabbath-

school in the world, the first one being organized by Robert Raikes, at Gloucester, England, in 1784. Now every town and almost every neighbourhood has its Sunday-school, where the Bible is taught. There are about 16,500,000 Sunday-school pupils in the world, and nearly 2,000,000 Sunday-school teachers, one half of whom are in the United States.

The *Illustrated Christian Weekly*, March 6, 1886, says: "The London Religious Tract Society was organized in 1799; the British and Foreign Bible Society, in 1804; the American Bible Society, in 1816; and the American Tract Society, in 1825; so that the average age of these four great societies is 75 years. Their cash receipts have been over £23,140,495, or an average of over £208 a day for each, during their entire existence. The issues of the two tract societies would be equal to a two-page tract for every inhabitant of the globe. Since 1880 the issues of the two Bible societies have averaged over 10,000 copies for each business day, while their issues for 1885 were over 17,000 copies a day, 28 per minute, reckoning ten hours per day. From these two sources alone, not including the seventy other Bible societies, over 150,000,000 copies of the word of God have gone forth over the world during this nineteenth century."

4. In the line of scientific inventions, have there been any remarkable developments since 1798?

"More has been done in the course of the fifty years of our lifetime than in all the previous existence of the race."—*London Spectator*.

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century, that it would be affectation of humility not to recognize and speak of them."—*Union Hand-Book*, 1870.

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions."—*Chicago Republican*, March 14, 1872.

"Never was there such activity of invention within the history of mankind as at the present day."—*Phrenological Journal*, April, 1871.

5. When were some of the principal inventions brought out?

The steamboat in 1807; steam printing-press in 1811; railroad cars in 1825; reaper and mower in 1833; telegraph in 1837; sewing-machine in 1846; telephone in 1876. It will be noticed that none of these inventions antedate 1798.

6. What is said of the quality of the work now turned out by some of the improved machinery?

The *Phrenological Journal*, December, 1870, says of the watch manufactories: "There are those [machines] which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye; registers which will measure the ten thousandth part of an inch; screw-cutters which will turn out perfect screws so small that, on white paper, they appear like tiny dots."

NOTES.—"Go back only a little more than half a century, and the world . . . stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The Divine finger lifted the seal from the prophetic books, and brought that predicted period when men should run to and fro, and knowledge should be increased. Men bound the elements to their chariots, and, reaching up, laid hold upon the very lightening, and made it their message-bearer around the world."—*Marvel of Nations*, pp. 148, 150.

The question may arise as to why the mind of man has been suddenly endowed with the inventive faculty, in so much greater degree than in past ages. There must be a design in it. Before the final end, the world is to hear the message of the Lord's coming. Had no more rapid means of conveyance and communication been found than existed a century ago, it would have been impossible to communicate such a message to one generation. Suppose that the message of the Lord's coming should begin to sound in the generation preceding the one which was to see the culminating events, and when it has gone partly over the world, that generation dies, and another comes on the stage. Every one can see that the same territory must be gone over again

before the Lord's coming, in order to have the last generation warned of the event. Then the last generation everywhere must hear the message, and this calls for rapid transit, and lightning couriers to bear the tidings to various parts of the earth.

7. What has the Saviour said should precede the end?

"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." Matt. 24:14.

NOTE.—Luther, the Wesleys, and others could not, in their day, proclaim the Lord's coming to be near, as the full development of these signs had not taken place. But now, the gospel has gone to nearly every tribe in the world; the sun and moon have been darkened, and the stars have fallen, as predicted by our Saviour. (See reading on "Our Lord's Great Prophecy," p. 27.) He then adds, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. That event is now the next in order.—*Bible Readings for the Home Circle*.

Interesting Items.

—New York City has 1,755,610 inhabitants.

—A pure white sparrow has been caught in Fifehire.

—Last year China had a population of 379,383,500.

—A mountain 12,000 feet high has been discovered in New Guinea.

—The Lutheran services are to be suppressed throughout Russia.

A New York aerial association has resolved to build an aerial ship of steel.

—There is a proposal to start a farthing evening newspaper in London.

—The total number of emigrants from Germany since 1871 is 1,769,297.

—During the past year forty millions of postal orders were issued to the public.

—The annual report of the Band of Hope Union says the membership is 1,013,380.

—The production of coal in the world during the year 1888 is estimated at 430,000,000 tons.

—Last year there were 6,000 deaths from snake-bites in the North-west provinces of India.

—The Primitive Methodists have 4,232 Sunday-schools, 62,083 teachers, and 430,614 scholars.

—New York is talking of a World's Fair in 1892, to celebrate the discovery of America by Columbus.

—An attempt is being made in France to train swallows to carry messages for use in time of war.

—Another woman has been murdered in Whitechapel, under the same revolting circumstances as before.

—The Eiffel Tower is said to be five inches taller when the temperature is high, than it is in the cool of the day.

—Lake Forest University, at Chicago, has received endowments amounting to £140,000 within the last three years.

—A full share in the New River Company, which was worth £100 in 1613, was recently sold by auction for £122,800.

—The marriage of the Princess Louise of Wales and the Earl of Fife took place at Buckingham Palace on July 27.

—About four and a quarter millions of children in elementary schools in Great Britain are being taught singing.

—The submarine cable fleet of the world numbers some thirty-six vessels, with an aggregate gross tonnage of 53,802.

—The cost of the County Council elections throughout England and Wales, chargeable on the county rate, was £131,818 16s. 11d. Of this sum, £12,453 13s. 5d. was for the County of London.

—Emin Pasha has accumulated seventy tons of ivory since he has been in Africa, valued at £70,000.

—On an average everyone in this country spends nine shillings per annum on books, periodicals and newspapers.

—A large number of lives have been lost in China by the bursting of the banks of the Yellow River, fifty miles from its mouth.

—Professor Gunning estimates the average amount of water that passes over Niagara Falls at 18,000,000 cubic feet per minute.

—Two Portuguese steamers recently carried from twenty to thirty Jesuit priests and nuns to labour in Africa for the propagation of their faith.

—A young Russian giantess, now in Paris, eleven years of age, stands six feet six inches in height, and measures over a yard round the waist.

—The largest railway mortgage ever made is that recently executed by the Chicago, Milwaukee and St. Paul Railway Company for \$150,000,000.

—It is reported that the Kwantung River, in China, has overflowed its bank, and that 6,000 persons have been drowned, and 10,000 rendered homeless.

—The Victorian Government mean to adopt the Zalinski dynamite gun for the defence of their forts. It is said to be capable of throwing shells which contain 200 lbs., 500 lbs., or 600 lbs. of dynamite, blasting gelatine, or other explosives.

—The Society of Friends at Bradford presented the Shah with a copy of the Bible in Persian. His Majesty, through an interpreter, expressed his thanks, and said he would have pleasure in reading the Book, as he was desirous of informing himself of its contents.

—Dr. T. R. Allinson, L.R.C.P., in endeavouring to establish a new hospital, in which patients will be treated on hygienic principles, has offended some of the members of the medical profession in London, who intend to petition the Medical Council to remove his name from the register. Dr. Allinson recommends his patients to dispense with drugs when possible, but to diet themselves, and to have plenty of exercise and pure air and water.

—During the first half of the last forty years the average annual addition to the streets of London was 42 miles. During the next decade it had increased to 47.8 miles, and between 1878 and 1888 the yearly average was more than 50 miles. In the year 1867 to 1868 no less than 88 miles of new streets were made, an amount which is nearly equalled by the 86 miles laid out in 1881. But after the rapid growth during the sixties the additions rapidly fell off, and in 1872 only 20 miles of streets were built. After this there was a steady increase, but last year we were satisfied with the addition of 19 miles.—*Echo*.

OBITUARY.

WALKER.—Willie Walker, son of Matthew Walker, died at Armagh, Ireland, June 12, from injuries received in the railway disaster at that place, in which seventy-six others lost their lives. Brother Willie was thirteen years and twenty-six days old. He had given his heart to God, and began to observe the Sabbath of the Lord the 11th of May. He was fully trusting in his Saviour. Before his death he told his father and mother that he would meet them again in the resurrection of the just, and that they would all live again in the new earth. Of him it can be truly said that he sleeps in Jesus, from which sleep none ever wake to weep. May the Lord sustain the parents, who, while they mourn his loss here, are comforted by the promise that Christ will bring him again from the land of the enemy.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 6d.

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

LONDON, AUGUST 1, 1889.

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"WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13.

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In this paper is begun a series of eight articles on the Seven Churches of Revelation. We hope our readers will follow the argument from the beginning, as it will be found to present one of the most interesting of the chains of prophecy reaching from the opening of the Christian dispensation to the end.

LAST week the Editor of PRESENT TRUTH, Elder S. N. Haskell, accompanied by Bro. A. Druillard and wife, sailed on the Norham Castle for South Africa. The latter go to take charge of the business connected with our work in that field, and will locate at Cape Town. Elder Haskell, who is a member of the General Conference Committee, designs to visit all of our brethren in that colony, and acquaint himself with the condition and needs of the work, and thus be enabled to give such counsel as will contribute to the advancement of the truth there.

In answer to a question as to observers of the Sabbath in South America, a writer in the *Home Missionary* for July says: "There are a small company and a few isolated believers in the Guianas; also in Argentine Republic there are twenty or thirty earnest, devoted souls, who were led to love and obey the truth by reading our French paper, *Les Signes des Temps.*"

WITHIN sight of the Palace of the Louvre, from which Charles IX. of France gave the signal for the Massacre of St. Bartholomew, a monument has just been erected to the great Admiral Coligny, a victim of that fatal night. On the pedestal are inscribed these words, taken from the Admiral's will: "I will gladly forget all injurious words and deeds that have only touched me personally, provided that all that concerns the glory of God and the public peace may be secured."

TO THOSE who neglect to study the signs which pointed to his first advent, Christ said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous nation." Matt. 16:3, 4. Will it not be just as wicked to neglect to discern the signs of the second advent as it was those of the first? Yet it is a sad fact that a large share of the professed Christians of to-day have no interest in studying the signs of the times as foretold in the Bible. Surely this cannot be pleasing to God.—*Gospel Sickle.*

UNTIL they search for them, many suppose, honestly enough, that there are texts in the Bible plainly showing that the apostles kept the first day of the week. But after quoting the first-day passages and advancing the usual arguments, Dr. William Smith in his Bible Dictionary says:—

"Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."

THE August number of the illustrated magazine *Good Health*, is one of usual excellence. The third paper in the series of "International Health Studies" is a well-written introduction to the hardy peasants of Tyrol and Hungary. The article on "Dress, in Relation to the Muscular Development of Women," by a lady physician, is a sensible and forcible arraignment of the evils of fashionable dress. Some of the other subjects are: Monks of La Trappe; Some Differences Between Ourselves and the Greeks; What Englishmen Eat; The Mind-cure Delusion; Sabbath Dinners. (Good Health Publishing Co., 48, Paternoster Row, E.C.)

THE Bible divides the history of this world into four ages; one, the patriarchal age, from Adam to Moses. God's Sabbath is very distinctly given at the very opening of this first age. Gen. 2:1-3. Second, the Jewish age, from Moses till Christ. The Sabbath again is distinctly brought to view in this age. It was placed in the moral law. Ex. 20:8-11. Third, the Christian age, from Christ's first advent to his second. Here again the Sabbath day is distinctly recognized. Luke 23:56; Rev. 1:10. Fourth, the eternal age, in

the new earth. Here again the Sabbath is directly pointed out as being kept through all eternity. Isa. 66:22, 23. This is a good record for the holy Sabbath,—from Eden to eternity, in every age, God's blessed memorial. Let us keep it.—*Selected.*

MODERN Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. "In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth it shall die." These are the words of the Lord. Satan says, "Ye shall not surely die." And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death, are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and modern Spiritualism, are all built upon this error. The united testimony of Scripture is that "the dead know not anything;" that life depends upon the resurrection, that all rewards and punishments take place at that time.—*Signs of the Times.*

THE following paragraph from a recent editorial article in the *English Churchman*, vigorously puts the present position in the controversy in which Rome is endeavouring to win back what she lost in the Reformation:—

We are moving, but, like a man on drift ice, we appear not to know our locality and destination; and, what is more to be regretted, many of us fear not whither we may drift. At home Romanists within our Church are carrying matters much after their own fashion: and, despite law and the decisions of our Courts, are bitterly complaining as grievously abused men, because we dare even to question the *bona fides* of such wolves in sheep's clothing. To stand up for the truth is old-fashioned, to go with the aristocracy in the demand for mediævalism in religion is considered to be the correct thing; and law-breakers, both religious and secular, are having the best of it all round. Nor is the look-out reassuring in our colonies. In the Antipodes the same power behind the Pope and the Church is securing the front seats everywhere for its own votaries, and every stratagem is held to be right if only the good of the papacy is secured and priestcraft is made successful. In Canada matters are no better. Protestants, recovering from religious lethargy, are at length awakening. They ask, "Is Canada a British colony?" The *Montreal Herald* answers the question promptly, "If not, it is time it was."

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PUBLISHED by S. N. Haskell, J. H. Darland, and D. A. Robinson, at 48, Paternoster Row, London, E.C.