

# THE Present Truth

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

VOL. 7.

LONDON, THURSDAY, DECEMBER 3, 1891.

No. 25.

## THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

The International Tract Society,  
48, Paternoster Row, London, E.C.

### LOOKING FOR THAT BLESSED HOPE.

We wait for Thee, all glorious One,  
We look for Thy appearing;  
We bear Thy name, and on the throne  
We see Thy presence cheering.  
Faith even now uplifts her brow,  
And sees the Lord descending;  
He comes to take His people home,  
And give them bliss unending.

We wait for Thee through days forlorn,  
In patient self-denial;  
We know that Thou our guilt hast borne,  
Upon Thy cross of trial.  
And well may we submit to Thee,  
And bear Thy cross and love it,  
And patiently endure its pain,  
Until Thy hand remove it.

We wait for Thee; already Thou  
Hast all our heart's submission;  
And though the spirit sees Thee now,  
We long for open vision:  
Then ours shall be sweet rest with Thee,  
And pure, unending pleasure,  
And we shall taste celestial grace,  
And life in endless measure.

We wait for Thee with certain hope;  
The time will soon be over;  
With child-like longing we look up  
Thy glory to discover:  
With bliss to share Thy triumph there,  
When home with joy and singing,  
From scenes of conflict and of care,  
The Lord His saints is bringing.

—Frederic Conrade.

## General Articles.

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

### NOAH'S DAY AND OURS.

THE world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then "the fountains of the great deep were broken up, and the windows of heaven were opened."

As the violence of the storm increased,

trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. Above the roar of the tempest was heard the wailing of a people that had despised the authority of God.

From the highest peaks, men looked abroad upon a shoreless ocean. The solemn warnings of God's servant no longer seemed a subject for ridicule and scorning. How those doomed sinners longed for the opportunities which they had slighted! How they pleaded for one hour's probation, one more privilege of mercy, one call from the lips of Noah! But the sweet voice of mercy was no more to be heard by them. Love, no less than justice, demanded that God's judgments should put a check on sin. The avenging waters swept over the last retreat, and the despisers of God perished in the black depths.

"By the word of God . . . the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:5-7. Another storm is coming. The earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed.

The sins that called for vengeance upon the antediluvian world, exist to-day. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equalled by that of the generation now living. Said Christ, "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24:38, 39. God did not condemn the antediluvians for their eating and drinking; He had given them the fruits of the earth in abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions

which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion.

A similar condition of things exist now. That which is lawful in itself is carried to excess. Appetite is indulged without restraint. Professed followers of Christ are to-day eating and drinking with the drunken, while their names stand in honoured church records. Intemperance benumbs the moral and spiritual powers, and prepares the way for the indulgence of the lower passions. Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice, and oppress the poor; and "slaves and souls of men" are still bought and sold. Fraud and bribery and theft stalk unrebuked in high places and in low. The issues of the press teem with records of murder,—crime so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which Inspiration has given us of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in this nineteenth century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed.

Before the flood, God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that



great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ, are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings, and deny the authority of His law.

Of the vast population of the earth before the flood, only eight souls believed and obeyed God's Word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction; but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but with the majority these warnings will be in vain. Says the apostle Peter, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning." 2 Pet. 3:3, 4. Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists." But this doctrine of the millennium does not harmonize with the teachings of Christ and His apostles. Jesus asked the significant question, "When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8. And, as we have seen, He declares that the state of the world will be as in the days of Noah. Paul warns us that we may look for wickedness to increase as the end draws near: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. The apostle says that "in the last days perilous times shall come." 2 Tim. 3:1. And he gives a startling list of sins that will be found among those who have a form of godliness.

As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure-seeking. There is a constant round of excite-

ment that causes indifference to God, and prevents the people from being impressed by the truths which alone can save them from the coming destruction.

In Noah's day, philosophers declared that it was impossible for the world to be destroyed by water; so now there are men of science who endeavour to show that the world cannot be destroyed by fire,—that this would be inconsistent with the laws of nature. But the God of nature, the maker and controller of her laws, can use the works of His hands to serve His own purpose.

When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic,—then it was that God's time had come. "The fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11), and the scoffers were overwhelmed in the waters of the flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes. "As it was in the days of Noah," "even thus shall it be in the day when the Son of Man is revealed." Luke 17:26, 30. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10. When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thess. 5:3. MRS. E. G. WHITE.

#### LEARN TO TALK TO JESUS.

MANY make grievous failures in their efforts to live a Christian life, simply because they have not learned to talk to Jesus. Who is there of us that does not know how to talk to our best earthly friend? And if we need anything, how quickly, how gladly, we go to that friend to tell our need, knowing that if it lies in his power to supply that need, we shall not want long.

But how slow we are to learn to talk to Jesus. He is our best friend, far better than it is possible for any earthly friend to be, and yet we are so slow to go to Him and tell Him of our sorrows and our needs. Sometimes I fear we get the idea that because Jesus knows all about us and our needs, we have only to go quietly along and He will supply them

all. But He has said, "Ask, and ye shall receive." If there was no reason *why* we should ask, He would never have given us this assurance.

Now there is a reason why, and that reason is an important one. It is not because He does not know our needs without our telling Him, but it is the simple fact that the telling of our wants to a friend, especially to a sympathetic friend, will invariably bind us closer to that friend. It is for this reason that Jesus would have us come to Him. The very act of coming and talking to Him will bind us more firmly to Him. It will not open up to Him our needs, for God knows them all, and He is watching us with more than a parent's tenderest love; but it will open up an avenue of strength and light from Him to our souls.

The going to Him and telling Him of our joys and sorrows is simply accepting the help He waits to give. I can think of only one illustration that makes this clear to my mind; it is this, the sunlight may pour in floods of enlivening radiance all around our homes, but if we close the shutters and draw the curtains, it can give us no warmth. But just open the shutters, draw back the curtains, and how quickly the warmth is ours.

Oh, let us learn to talk to Jesus, to open up our hearts to the glowing light of His sweet love. It will quickly radiate to every corner of the heart, and we shall sing because we cannot help singing.

Now when I say talk to Jesus I mean just what I say. We can *pray* without talking. We can pray in our hearts. But let us as often as possible find some place where we can really talk to Jesus. Our words may be whispered words, but let the *thoughts* of the heart be developed in words. There is strength to the soul in the expression of the lips.

Then if our enemy is lurking near, and he finds us talking, really talking, to Jesus, he will leave the ground much quicker than he otherwise would. This being true, whatever may occupy our minds let the lips often breathe a few words, though they be only whispered words to Jesus. Let us learn to talk to Jesus. Talking to Him much, we shall learn to trust Him more, and "they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever." Ps. 125:1. J. F. BAHLER.

#### "EXCELLENT IN WORKING."

THE Lord is "wonderful in counsel, and excellent in working." Isa. 28:29. His plans are laid in infinite wisdom, and His promises are sure; because He has ability to carry out His plans and fulfil His promises. He "worketh all things after the counsel of His own will." "Our God is in the heavens; He hath done whatsoever He hath pleased." The Lord does not undertake a work, and fail to perform it. And His work always moves straight forward, and in every particular is consistent with itself. He never is under the necessity of dropping



what He has done, and beginning anew. He never throws aside His chosen agencies, so as to subvert or revolutionize His work in its course by a counter-administration. Usurpers never succeed in controlling His work, giving it a new turn. They fail every time.

To make my meaning plain, I will take an ancient case for illustration. The apostle says, "Whatsoever things were written aforetime, were written for our learning." Rom. 15:4. God had promised Abraham that in the fourth generation his children should be delivered from their oppressors in Egypt, and come into the land of Canaan. When the time of the promise came, He chose Moses and Aaron to lead His people to the promised land. But during the journey there were murmurers in the camp. And there were those who revolted against the leaders God had chosen, determined to control things in their own way. Like Diotrephes they loved the pre-eminence. But did they succeed in bringing in a new administration? By no means! God preserved the unity and continuity of His work. It is true that Moses and Aaron both died before the end of the journey was reached; but did the revoltors finish the work?—No! Before Aaron died, his priestly garments were put upon his son as his successor; and before the death of Moses, he laid his hands upon Joshua, who was to succeed him, lead the people over Jordan, and establish them in their inheritance. Thus the work was one continued plan. It was evident that the God who began the work completed it.

Now suppose it to have been otherwise: suppose that the revoltors against God's chosen servants had succeeded in changing the administration, and Korah, Dathan, and Abiram, and their company had led the people into Canaan or back into Egypt; would that have looked like the work of God? Would God have been honoured, even if they had reached the promised land in that way? Would it not have appeared that God began the work, and another finished it? Would it have borne the stamp of Him who is wonderful in counsel and excellent in working?

Now let us apply the principle to a work which is transpiring in our own day. Some 1800 years ago, God promised, through His servant John, messages of warning and of truth to be proclaimed to the world, evidently for the purpose of bringing His people into unity of faith and practice preparatory to the coming of Christ to reap the harvest of the earth. Rev. 14:6-15. These three messages have been announced in the given order; and if the sum total of the Adventism of the present day is not a delusion, the third of these three messages has been in course of proclamation for more than thirty-five years. God chose a few to begin this work in a very feeble and humble manner. But, as it moved forward and increased, there have been those who have professed to receive

the work, and at the same time oppose the workers. They would accept the light in part, and reject the instruments through whom it was sent. Such have failed, and will fail every time. But the message from God has moved straight onward in unity and harmony, and will thus move on until the day of grace shall close.

If the Advent movement of our time is not a true fulfilment of the promised messages of Rev. 14:6-12, it is all a hoax; for that is what it has professed to be all the way from 1840 to the present time. If this preaching is but a swindle on human credulity, the sooner we denounce the whole thing, the better. But if it is indeed the work of God, which is now encompassing the globe as the message of the "third angel," it needs but a small share of intellect to discern that every off-shoot from it bears a similar relation to the present work of God, as did that of Korah, Dathan, and Abiram to the work of God in their day. This work has proceeded in unity too far, and has grown from its small beginning to too great an extent and magnitude, for a reasonable doubt to be entertained concerning it by any believer in the Bible as the Word of God.

The Spirit of God is in this movement, if it has a just claim to be the fulfilment of the prophecy; and that the claim is just cannot be refuted. In the infancy of the cause of the third message I ventured on board; and I do not regret it. I believed then, and I do now, that this ship will land her passengers safely on the immortal shore. All are invited to embark; and let all who are on board "abide in the ship."

R. F. COTTRELL.

#### TO HIM THAT HATH SHALL BE GIVEN.

In the world of business, he who has capital can make more rapid acquisitions of wealth than he who has merely the power to put forth physical or intellectual labour. In the world of mind, he who possesses some degree of knowledge has facilities for acquiring additional knowledge,—facilities which the ignorant do not possess. Every truth is related to other truths, to the attainment of which it leads the way. He who is possessed of some degree of intellectual strength, is in a condition for acquiring additional strength. To him that hath shall be given. The same law holds in respect to benevolent feeling. He who has any benevolence, may have a greater amount of it. In that which he possesses he has the pledge of more, if he desires it. The existence of benevolent feeling is the condition of benevolent action. Benevolent action increases the power of benevolent feeling. We all need a warmer glow of benevolence in our hearts. We should then do more for the happiness of men, and the glory of God. With a greater degree of benevolent feeling, the teacher could bear longer with the waywardness, and ingratitude, and stu-

pidity of his pupil, and could the more earnestly ply the means for his improvement. Instead of complaining of a want of feeling, he should remember that to him that hath shall be given, and should employ the means on which the realization of that truth is conditioned. That condition is action prompted by the feeling already possessed. He who feels some interest in the welfare of others, the teacher who feels some interest in the welfare of his pupils, can put forth some efforts in their behalf. The more he exerts himself to do them good, the deeper the interest he will feel in their welfare. This benevolence towards them will increase, just in proportion to the amount and earnestness of his efforts to do them good. Let no one, through fear of practising hypocrisy, hesitate to perform acts of kindness though the feeling of benevolence be not as strong as is desired. Such action is not making a pretence of benevolence which does not exist. It is doing from a sense of duty that which shall increase the feeling of benevolence; it is doing that which shall verify the declaration that, to him that hath shall be given. The teacher complains of a want of skill in instruction. He would fain get a stronger hold upon the minds and hearts of his class. He would fain know how to interest the listless, to guide the inquiring aright. The fact that he has these desires, shows that he has some of the qualifications of a teacher, and some degree of skill. Let him remember that, to him that hath shall be given—*given through action on his part*. Every effort he makes to engage the attention of his pupil and waken him to mental activity—to communicate truth clearly, and to arouse feeling in view of truths adapted to produce it, will give him increased power as a teacher. He may thus, by effort, go on from strength to strength. One thing should not be forgotten. To all his painstaking, he should add prayer.—*Selected.*

#### WHAT JOE KNEW.

HE whose faith in God is the governing and actuating power of his whole being, knowing nothing of the learning of the schools, may talk but stammeringly one language, yet standing on the verge of eternity can say, "I know whom I have believed. I shall be satisfied when I awake in Thy likeness." How incomparably rich is he!

Poor Joe could neither read nor write; he understood no doctrine but the one simple truth of the gospel. Lying on his hard bed, he could say, "Joe only knows one thing: Jesus Christ came to save sinners. Joe is a sinner. Jesus Christ came to save him. Joe believe it. That's enough. Joe love Jesus Christ."

Some years ago, in Allen Street Church, New York, I related the little history of Joe, as I heard my mother tell it; and a man, rather shabby, and with the evident signs of dissipation, stood up



in the audience and cried out: "I am Joe, and I am a sinner; and if Jesus Christ came to save sinners, I want him to save me."

Many Christian people that evening took him by the hand, and encouraged him. A long time after that, a man and his wife came to me. They were well dressed, and respectable. The man said, "Have you forgotten me? I am Joe. Don't you remember, at Allen Street, Joe stood up, and said he was a sinner? Well, I am Joe, and this is my wife, and we are trying to serve Jesus Christ. I was a swearer and a drunkard, but now I am sober, and I love Jesus Christ; and I and my wife wanted to speak to you, and let you know that Joe meant what he said that night in Allen Street Church."

I occasionally hear of Joe and his wife as a couple united in one purpose to serve the Lord Christ, and who have persuaded others to walk in the same path.

Then give me faith, the ground of a settled hope, rather than all the learning of earth without faith; so that when the shadows of death fall on my eyelids, I may compose myself to sleep with the certainty of a coming morning, and a glory above the clouds, as undoubtedly as I close my weary eyes to sleep to-night with the assurance of a sunrise to-morrow.

Then let me say, especially to the young, in the words of the wise man, "With all thy getting, get understanding. Wisdom is the principal thing; therefore, get wisdom; exalt her, and she shall promote thee; she shall bring thee to honour; she shall give to thine head an ornament of grace; a crown of glory shall she be to thee." Job tells us in his parable: "It cannot be gotten with gold; the topaz of Ethiopia shall not equal it; the price of it is above rubies; it shall not be valued with the gold of Ophir, with the precious onyx, or the sapphire. Whence, then, is wisdom? God understandeth the way thereof. He knoweth the place thereof. When He made a decree for the rain, and a way for the lightning of the thunder, then did He see it, and declare it. He prepared it, and stretched it out." "And unto man He said: Behold the fear of the Lord, that is wisdom; and to depart from evil, is understanding."—*John B. Gough.*

#### A MANIFESTATION OF LOVE.

LOVE for a people is not always manifested in yielding compliance to their wishes. This is shown in the conduct of Moses and Aaron. Aaron's love for the people—if it could be called love—led him to yield to them without reproving them; but, when he was reproved, he endeavoured to excuse himself by censuring the people, although his own sin was so great that if it had not been for the intercession of Moses, he would have been destroyed. Deut. 9:20. But Moses, "meek above all men," sternly reproves the people, "Ye have sinned a great sin." But is this

because of his anger?—No; but his love. He continues, "And now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Ex. 32:30.

And then the "man of God" goes up to meet with the Lord, to plead with Him for poor, rebellious, foolish Israel. He is persistent; for forty days and nights he pleads with God. He says: "I did neither eat bread, nor drink water, because of all your sins which ye sinned." Deut. 9:18. The desire of his soul swallowed up all else. He pleads God's mercy and goodness, His love and promises. The Spirit of his great Antitype breathes through the prayer; he will give his very life for the people. Ex. 32:32. His prayer is heard. Aaron was moved by motives wholly selfish; Moses by motives wholly unselfish. Aaron's seeming kindness was destruction to the people. Moses' reproof was their salvation. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." Ps. 141:5, Revised Version.—*Sel.*

#### PRAYER.

IF, while in prayer, the heart be roving after one object while the lips are employed in asking for another, we are insincere and unacceptable worshippers. Such conduct is an insult to our Creator, a game of deception on ourselves! Such were the petitions at which God, in old times, declared himself indignant, when His professing people drew nigh unto Him with their mouth and honoured him with their lips, while their hearts were far from Him. Such was the religion of the scribes and Pharisees—fair and beautiful without, but within all rottenness and corruption.

Reflect a moment, ere you bend the knee at the throne of grace; I am not now about to approach an earthly monarch who, though surrounded with the pomp and circumstance of royalty, is but a worm of the dust, like myself, but I am to have audience with the King of kings, the Lord of the whole earth. I am about to come into the presence of and utter the name of Him at whose fiat all creation sprang into existence. Were I in the presence of a finite being I might, perhaps, conceal my feelings under a form of words. I might utter one thing and mean another, but can I thus practice deception with God? Are not all things naked and opened unto the eyes of Him with whom we have to do? Does not He search the hearts of the children of men? Will He be satisfied with anything but truth in the inward parts? "If I regard iniquity in my heart," says the sweet singer, "the Lord will not hear me." "He that planted the eye shall He not see? He that formed the ear shall He not hear?"

Let such be your meditations when you are about to kneel at the throne of

grace. Not that I would array the character of God in terrors to your mind, or send you trembling, like a slave, at His feet. No, He is a God of love, of compassion, of long forbearance, more beneficent and tender than the kindest earthly parent. You may go to Him and you must so go in the confiding simplicity of a child and a favourite. When you take to Him the name of Christ, your Mediator, you take, so to speak, a passport into His very bosom. You may unburden your whole heart, tell Him things which you could confide to no mortal ear, make confession of sins which you dare only whisper in your closet. In the ingenuous frankness of faith and repentance, humbly cast yourself upon His all-supporting arm.

He is your God, and when alone with Him you may pour out your whole soul unto Him, and reflect on your own character as well as on that of the Being whom you address. The thought of both will humble you in the dust and prepare you in your approach to the mercy-seat, to appreciate the all-glorious Divine and compassionate Mediator.—*Selected.*

#### TIGERS AND CONVERTS.

MEN see what they are looking after, what they are familiar with, what they are trained to see. The hunter sees game, the farmer sees farms, the gold digger sees ore, the builder sees timber, the miller sees water power—every man sees what is in his line, and what he is trained to see. Some can see no Christians and no converts, and no good in churches and missions, and they write through the newspapers and tell how little they know on these subjects.

"I've been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Some days afterwards the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary, explanatorily, "I thought perhaps you meant three." "No, sir, thirty!" "Well, now, that's strange," said the missionary, "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel, "but that's because you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection, "but was not that the reason you never saw a native convert, as you affirmed the other evening at this table?"

There are many men who would be much more interested in finding a tiger than in finding a Christian. They know where tigers roam, but they have never thought to look for Christians. And yet there are many Christians to be found—and they are a blessing to those who seek them and know them.—*Selected.*



## The Home.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

### BLEST.

BLEST be the tongue that speaks no ill,  
Whose words are always true,  
That keeps the "law of kindness" still,  
Whatever others do.

Blest be the ears that will not hear  
Detraction's envious tale;  
'Tis only through the listening ear  
That falsehood can prevail.

Blest be the heart that knows no guile,  
That feels no wish unkind,  
Forgetting provocation while  
Good deeds are kept in mind.

Blest be the hands that toil to aid  
The great world's ceaseless need;  
The hands that never are afraid  
To do a kindly deed.

Blest be the thoughtful brain that schemes  
A beautiful ideal;  
Mankind grows great through noble dreams,  
And time will make them real.

Do good in thought. Some future day  
'Twill ripen into speech;  
And words are seeds that grow to deeds,  
None know how far they reach.

Like thistle-down upon the breeze,  
Swift scattered here and there,  
So words will travel far, and these  
A fruitful harvest bear.

Where goodness dwells in heart and mind  
Both words and deeds will be  
Like chords that closer draw mankind  
In peace and charity. —Sel.

### A MOTHER'S PROPHECY.

THERE is a touching and instructive story told of the man whose name still stands foremost on the roll of American honour. Full of a bounding ambition, a youth of promise had won leave to go to sea. The word was given with pain and regret that were kept in sharp check for a season. A midshipman's appointment was obtained, the day of departure came, the vessel awaited its crew, a boat was at the harbour landing to take the lad away. The boy saw to his luggage, and, still with eager anticipation, made final arrangements to sever the home tie. He went indoors to say goodbye to his mother, and her sad face was a revelation. The shadow had refused this time to lift in obedience to an effort of will. The youth looked, and understood, and was strong to resolve. It might wear the appearance of fickleness, or, still worse, of timidity. But he was decided. He would encounter the discredit. He spoke to a servant—"Go and tell them to fetch my trunk back—I will not go away to break my mother's heart." In that mother's soul there was a swift upleaping of joy—less for the changed purpose than for the disclosure of her son's character. "George," she said, "God has promised to bless the children that honour their parents, and I believe He will bless you." On the day when George Washington,

the victorious leader of a new nation, went forth from Mount Vernon to take up the Presidency of his people, did he think of the fulfilled forecast of his widowed mother? In hundreds of homes to-day young dreamers map out the future. The surest way to blessing is to put filial piety into their reckoning. —*The Quiver*.

### THRIFT.

ALL the world is made up of small matters. Trifles make the sum of human life. Reckoned at time, the unheeded seconds make up the whole life of every individual, and what a weary life it is for the unthrifty, who long for death, but are afraid to die. Shakespeare says:—

"Thrift is blessing if men steal it not."

Thrift is the sheet-anchor of a wise woman, but at all times thrift without being mean. When soap is seen wasting in water, a bottle or tin of paraffin left uncorked, sticks and coals wastefully burned, and many other matters, in auctioneer's phrase, "too numerous to mention," the waste should be stopped at once. Badly cooked meat and vegetables are examples of "unthrift" that often summon a doctor to remedy and to charge for. Puddings manipulated into fruitful sources of indigestion are wasteful. Alcoholic drinks of whatever nature belong not to thrift, whether drunk by men or women. Too often children are crying for bread while the parents are spending bread-money in the debasing consumption of beer and spirits either at home or abroad, and thus wretched poverty and crime are created. It seems singular to express the opinion that the ignorance of domestic arts in a mistress makes a servant extravagant in the use of cookery ingredients and materials, and she therefore becomes wasteful in her demands, and "thrift" can in no way be cared for. Servants are vain enough to think they know a great deal more of cookery than the mistress does, and forthwith unnecessary quantities or numbers of articles are demanded, and are wasted, because much less would give better results.—*Mrs. Warren, in The Ladies' Treasury*.

### THE ENGLISH LANGUAGE.

IN a conversation with Döllinger shortly before his last illness, Professor True, of Rochester University, New England, reports that the venerable doctor spoke with much anxiety about the tone of modern English literature. He explained his anxiety by expressing his belief that at no distant time the English tongue would be pre-eminently the language of all civilized nations. The greatest works of English literature were worthy of being ever popular. From a German, this opinion about the spread of the English tongue was full of interest. It is computed that at the opening of the present century there were about 21,000,000 people who spoke

the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese about three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American Continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India, also, the language is vastly extending.—*Leisure Hour*.

### A BOY'S ESTIMATE OF HIS MOTHER'S WORK.

"MY mother gets me up, builds the fire, and gets my breakfast, and sends me off," said a bright youth.

"Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$2 a week, and father gets \$2 a day."

"How much does your mother get?" With a bewildered look the boy said: "Mother! why, she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there ain't no money in it."—*Sel.*

THE proverb has it, "A straw best shows how the wind blows," and the most ordinary and unimportant actions of a man's life will often show more of his natural character and his habits than more important actions, which are done deliberately, and sometimes against his natural inclinations.—*Archbishop Whately*.



**DON'T SCOLD.**

It is both foolish and cruel to scold a child who seems to be "all thumbs," to use an expressive phrase. He is clumsy and awkward in whatever he undertakes to do. At the table he spills the water and knocks over the dishes. He is always tumbling down or running against people. If he touches tools he is sure to cut himself, and he wonders how his brothers and sisters handle them so deftly and escape the accidents which seem to be his peculiar portion in life. Most parents look upon these mishaps as the fruit of pure heedlessness and reprimand accordingly. But in nine cases out of ten the underlying cause is a lack of *co-ordination*, for which the poor child is no more responsible than for lack of sight or hearing. The brain and other parts of the body do not work together. This defect can be remedied by practising the physical exercises which are taught in kindergartens. If attendance at these excellent schools is impracticable, let the parents purchase their manuals, and the materials used by kindergarten teachers, and set himself to the task of bringing the brain into harmony with little feet and fingers, and securing an even development of the muscular system.—*Sel.*

**A WORD TO PARENTS.**

THE main duty of those who care for the young is to secure their wholesome, their entire growth; for health is just the development of the whole nature in its due sequences and proportions; first the blade, then the ear, then, and not till then, the full corn in the ear; and thus, as Dr. Temple wisely says, "not to forget wisdom in teaching knowledge." If the blade be forced and usurp the capital it inherits, if it be robbed by you, its guardian, of its birthright, or squandered like a spendthrift, then there is not any ear, much less any corn; if the blade be blasted or dwarfed in our haste and greed for the full shock and its price, we spoil all three. It is not easy to keep this always before one's mind—that the young "idea" is in a young body, and that healthy growth and harmless passing of the time are more to be cared for than what is vainly called accomplishment.—*Dr. John Brown.*

**CONVERSATION.**

ALL who really desire to receive and confer the benefit of superior conversation must endeavour gently to lead it to worthy topics. Much that is frivolous, gossipy, and even worse, now spoils our social intercourse. If those who lament this would only try in their own sphere, not by any stately or formal introduction of unwelcome themes, but by natural and easy suggestions, to lead the conversation a little higher, and to interest those engaged in it in subjects more

worthy of attention, much would be done towards improving the influence of this potent factor in society. Certainly no one who honestly desires the elevation of social and domestic life can afford to neglect this important means, and whoever will earnestly endeavour to purify the tone and raise the character of the conversation in which he takes a part, and infuse into it respect, sympathy and good-will, cannot fail to become a real benefactor to his race.—*Sel.*

**"A BILLION DOLLARS."**

THE liquor traffic costs the people of this country over a billion dollars a year, which largely comes out of the pockets of the workingmen. This billion dollars is worse than wasted, for it brings nothing but woe, crime, misery, pauperism, and death. Every dollar of the billion goes to support the most gigantic monopoly which ever cursed a nation. This billion of dollars, if spent for food and clothing and other necessities of life, would do away with three-fourths of the poverty, crime, and misery which now desolate the land. Here is a chance for the political papers of the country who think a billion dollars of some account to rally to the temperance reform, which, if triumphant, would bring untold blessings to the toiling millions of America.—*National Temperance Advocate.*

**CURIOUS ITEMS.**

"If a tallow candle be placed in a gun and shot at a door, it will go through without sustaining injury; and if a musket ball be fired into the water, it will not only rebound, but be flattened; if fired through a pane of glass, it will make a hole the size of the ball without cracking the glass; if suspended by a thread it will make no difference, and the thread will not even vibrate. Cork, if sunk 200 feet in the ocean, will not rise, on account of the pressure of water. In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Dr. Jamison asserts that he heard every word of a sermon at the distance of two miles. One may write upon paper manufactured from iron, and see a book with leaves and binding of the same material."

**MY WISH.**

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee;  
Make my mortal dreams come true,  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace, that dearer is than joy;  
Out of self to love be lead,  
And to heaven be acclimated,  
Until all things sweet and good  
Seem my natural habitude.

—*Whittier.***NATIONAL EMBLEMS.**

THE Scotch are said by tradition to have adopted the thistle for their emblem from the fact that warning was given them of a night attack in progress by the Danes, by one of the enemy setting his foot on a thistle, which made him cry out. The shamrock is the symbol of Ireland, because St. Patrick selected it to prove to the Irish the doctrine of the Trinity. The English red rose was the cognizance of the House of Richmond, and the white rose of the House of York. Tradition says that St. David caused the Britains under Cing Cadwallader to distinguish themselves by wearing a leek in their caps. They conquered the Saxons, and wear the leek in commemoration on every anniversary, March 1st, "St. David's Day."—*Sel.*

**HOW TO ACQUIRE A GOOD MEMORY.**

WE read too much and think about what we read too little. The consequence is that most of the people we meet know something, in a superficial way, about almost everything. Not a tenth part of what is read is remembered for a month after the book or newspaper is laid aside. Daniel Webster, who had a rich store of information on almost every subject of general interest, said that it had been his habit for years to reflect for a short time on whatever he read, and so fix the thought and ideas worth remembering in his mind. Any one who does this will be surprised to find how retentive his memory will become, or how long his memory will become, or how long after reading an interesting article the best portions of it will remain with him.—*Selected.*

**RAILWAY SLEEPERS.**

BETWEEN three hundred and ninety and four hundred thousand cubic yards of wood are used for sleepers on the 20,000 miles of railways in this country. As a tree of average dimensions only yields ten sleepers, the railways of this country require yearly the wood of 350,000 trees to keep them. The annual consumption of sleepers by the railways of the world is estimated at 40,000,000. The six principal railway companies of France use more than 10,000 sleepers per day, or 3,650,000 per annum—equal to a thousand trees per day for sleepers alone. In the United States the consumption is much greater, amounting to about 15,000,000 sleepers a year, which is equivalent to the destruction of about 170,000 acres of forest.

**LIVING UNTO ONESELF.**

If a man is constantly learning and never using his knowledge or communicating it, of what value is it? It does not enrich his own life or that of others, and he cannot even leave it behind him when he dies, as the miser does his gold. The affections that are never expressed



wither up; the powers that are not exercised decline. The very qualities which are admirable in themselves exist only by being constantly employed for the benefit or pleasure of others. So no man can live unto himself. Whatever he would get and keep, that he must give and use most freely.—*Sel.*

I HAVE learned that a ship's sails or rigging wear out more in a calm than in a gale. So the mind wears out faster in indolence or inglorious rest than in well-braced nervous activity and productiveness.—*Rev. Henry T. Cheever.*

## Health and Temperance.

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

### COUNTING THE COST.

CROUCHED on the dingy, old stone pier,  
Watching the water dark and deep,  
Sits poor, old, blear-eyed Carl Le Mere,  
Mut'ring as one in troubled sleep;  
"O artful fiend, with cursed bowl,  
You've robbed me of all that man counts dear;  
Drowned all my hopes, my life, my soul—  
Now mock in delight at my pain and fear.

"Friends, home, happiness, heaven and rest,  
Relentless you've taken. What have I now?"  
The voice rose higher; the hands were pressed  
In anguish against the fevered brow;  
"For all of this, O fiend accurst,  
What have you given? You answer well—  
It sweeps o'er my soul in burning thirst,  
An earnest, in truth, of the drunkard's hell."

Backward he sank to the pier again  
Mut'ring, and gazed in the water deep;  
"Oh for an end of the gnawing pain,  
Oh for the old-time restful sleep!  
Water, you ever have been a friend,  
Cover and hide my wretched face;  
Let me come to the bitter end,  
Cradled at last in thy cool embrace."

The veil of twilight sank over day,  
Along the headlands the beacons shone;  
But never a cheering, hopeful ray,  
Came to that soul as it watched alone.  
The night wind echoed the sailor's song,  
The waves moaned sadly against the pier;  
They had not meant to do a wrong  
In answering poor old Carl Le Mere.

Sadly they sobbed along the shore,  
And laid their burden upon the sands;  
Then rolled away, with muffled roar,  
To beat the "death march" in other lands;  
And passers look on the wreck, shore driven,  
And looking, linger to count the cost—  
Home, happiness, life, and hope of heaven,  
All staked with a demon, and lost, all lost.  
—*Jenny L. Eno.*

### "ALCOHOL."

HAVE heard of the Philosopher's Stone, no doubt; a wonderful stone which folks in years gone by were always trying to discover. They thought it would turn into gold everything that touched it. How very silly, wasn't it? Another silly idea some had—thought there was a certain liquid which if they drank would make them live for ever—they called it "The Elixir of Life." Some men spent their whole life trying to find it out—of course they did not succeed. Why? Because it was all rubbish—no such thing. One day an Arabian philosopher who was trying to discover "The Elixir

of Life," distilled a liquid which made those who drank it do some very silly things, so said that it was an evil spirit—or, in his own language, Al Ghoul, which means evil spirit. Know what it really was? Yes—alcohol. Alcohol being a corruption of the words Al Ghoul. He was quite right, alcohol is an evil spirit. Let us see—

#### I. WHAT IT IS.

(1) *It is a mocker.*—That is, it professes to be something which it is not. It tells you it is good; but in reality it is bad.

*Illustration.*—It professes to be a food; but in reality is only a narcotic. Food strengthens, narcotics weaken.

(2) *It is a deceiver.*—Many use strong drinks because they think them good and beneficial. These become slaves to drink, but it works their ruin and their death.

#### II. WHAT IT DOES.

Solomon says that it bites like a serpent and stings like an adder.

(1) *It fascinates.*—A serpent lies hiding in the grass or in a hole. There is nothing bold or heroic about it. Then, when it has got its victims near enough, it fascinates them, so that they cannot escape. Thus it is with drink—it hides under a pleasant form or taste, and then fascinates its victims so that they cannot escape.

(2) *It destroys.*—A serpent bites and an adder stings when they have got their victims in their power, so destroying them. So with alcohol, it strikes a man, poisoning his blood, destroying his intellect, often destroying him altogether.

#### III. WHAT ARE WE TO DO?

We must take Solomon's advice when he tells us not to look on the wine when it is red, which means the juice of the grape when fermented. If we do not wish to be fools we must not be deceived by alcohol, which is certainly an evil spirit, and "he who is deceived thereby is not wise."—*Arthur Walker.*

### WHAT THE PASTOR FOUND.

THE pastor went to call at a house. He rang the front door-bell. It was not answered. He tried the knob on the front door, but the door did not open. Presently a child came from the back entrance. "We cannot open the front door, to-day," she said. "Mamma would like you to come around to the back door." He obeyed. He found "mamma" over a wash-tub, washing with her right hand, holding her baby in her left hand. The hand that she was using in washing had one finger done up. "What is the matter with your finger, Mrs. Sorrowful?" At first she hesitated to answer, but by degrees the pastor learned that her husband in his drunken rage had bitten the finger savagely. "Where is your husband to-day?" also the pastor asked. The little child answered, "He is lying on the

floor in the front hall up against the door. Papa is sick to-day." Oh, what a curse is this curse!—*Sel.*

### PROHIBITION AND COURT EXPENSES.

THE *State Register*, published at Des Moines, Iowa, in a recent editorial answering some of the objections to prohibition, says:—

The argument is often made that prohibition increases court expenses. This may be true in counties where Democratic constables have been entrusted with the enforcement of the law. But it is not true in other counties. The *Indianola Herald* has recently published a statement of criminal expenses in Warren County during the ten years ending October 1, 1891. A better showing was never made for any law upon the statute-books. Taking the five years under license and the five years under prohibition, and the following facts appear:—

Oct. 1, 1880, to Oct. 1, 1881.....	\$6,500.00
Oct. 1, 1881, to Oct. 1, 1882.....	8,520.38
Oct. 1, 1882, to Oct. 1, 1883.....	7,931.20
Oct. 1, 1883, to Oct. 1, 1884.....	4,797.66
Oct. 1, 1884, to Oct. 1, 1885.....	6,565.90

Total for the five years preceding the taking effect of the prohibitory law.....\$34,315.14

For the five years after the taking effect of the law, we find the following:—

Oct. 1, 1885, to Oct. 1, 1886.....	\$3,988.72
Oct. 1, 1886, to Oct. 1, 1887.....	3,935.29
Oct. 1, 1887, to Oct. 1, 1888.....	1,890.27
Oct. 1, 1888, to Oct. 1, 1889.....	750.00
Oct. 1, 1889, to Oct. 1, 1890.....	
Original package year.....	2,021.02

Total cost for five years.....\$12,585.30

Here is a showing of \$21,729.84 in favour of the five years under prohibition.—*National Temperance Advocate.*

MRS. HARRISON, it is announced, will give three or four luncheons at the White House during the season, to from twenty-four to forty ladies, which will be served in courses as dinners, but without wine.

DES MOINES, Iowa, a city of 60,000 people without an open saloon, has no vacant house or store, and its manufactured products for 1890 exceeded those of 1888 by more than \$5,000,000.

THE wife of United States Senator Spooner, of Wisconsin, is credited with saying in a recent interview, "The woman or girl who offers one of my sons a glass of wine will personally affront me."

DR. NORMAN KERR says: "Total abstinence is the surest way, all other things being equal, of attaining the highest physical, mental, moral, and every other kind of health."

"MEN may lose their health without losing their senses, and be intemperate every day without being drunk perhaps once in their lives."—*Sir Wm. Temple.*



## THE PRESENT TRUTH.

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

LONDON, DECEMBER 3, 1891.

HOLDING THE TRUTH IN UNRIGHT-  
EOUSNESS.

ROMANS 1:18.

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

God is love; yet "He reserveth wrath for His enemies." The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will be "punished with everlasting destruction." 2 Thess. 1:8. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. The wrath of God, which is revealed against unrighteousness, is not a light thing. "In His favour is life;" consequently in His wrath there must be death. So we read that those upon whom the wrath of God abides, "shall not see life." John 3:36.

God is "of purer eyes than to behold iniquity." Sin is foreign to His nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: "One sinner destroyeth much good." Eccl. 9:18.

An erroneous opinion generally prevails in regard to the expression, "who hold the truth in unrighteousness." It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered "hold" means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate has *detineo*, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth.

A good illustration of this is seen in the case of Jesus of Nazareth. When He first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed con-

trol, and drove out the good impressions that had been made. Then they began to say, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" Their thought was, "What can this man tell us? we knew him when he was a boy." And then the record says: "And He did not many mighty works there because of their unbelief." Matt. 13:58. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness.

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus.

The Word of God unhampered will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out.

"Therefore we ought to pay the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. The margin has it, "run out as leaking vessels." This shows that it is a wrong view of Rom. 1:18 which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn't give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man.

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once

knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For "no man liveth to himself."

E. J. W.

## THE MESSAGE, AND ITS ADVANCEMENT.

THE third angel's message of Rev. 14:9-12, is the great special characteristic doctrine of Seventh-day Adventists. It has stood out as the most prominent feature of their work ever since they had an existence as a denomination. The close proximity of the coming of our Lord in His glory; the terrible events connected with it to an impenitent world; the precious and most comforting hope of eternal salvation to those who have believed in it, and prepared for it; the work of preparation in accepting God's commandments in their entirety as His standard of everlasting righteousness, with humble obedience to them all, with all the noble, elevating, purifying, and saving truths of the gospel as Christ and the apostles taught it,—these are most important features of this broad and all-embracing message. It is just such a message as the world needs at such a time, and *must have*, suitably to prepare it for that grandest of all events the world has ever seen or will see. If Christ's first advent was important, His second coming must be still more so. The former was a preliminary preparation for the latter.

There was seen the Man of Sorrows, acquainted with grief; the humiliation, temptation, faithful obedience; the noble life of suffering, infinite mercy, goodness, love, and tenderness, and the bitter cup of sorrow drained to its dregs, dying apparently forsaken of God and man. O, the infinite love of this great sacrifice! But the second coming exhibits the glorious results growing out of it,—the grandeur, majesty, and omnipotence of Him so despised; the hosts of the trophies of His salvation gathered from all lands and every clime, never to pine, sorrow, suffer, nor die, but dwell in endless bliss; the redemption of this one lost world, cursed and blackened by sin, made bright and beautiful for evermore; the just punishment of Satan and his followers who have rebelled without cause and defiled God's fair works and destroying myriads of His creatures; and the final restitution to purity, beauty, and perfection of every part of God's universe, and the complete oblivion of all evil. The first exhibits the humiliation, sorrow, shame, and anguish, paying the price; the second, the exaltation, the joy, the endless bliss and glory, the reward for which it was paid.

In the third angel's message we stand



contemplating the final crisis, just before the glorious reward is to be bestowed. The closing scene is to be grand, soul-testing, brief, but terrible, ending in glorious deliverance. We see the forces gathering on every hand for the final conflict. Multitudes of good people, not yet blessed with the proper knowledge of this message, realize that that wonderful crisis is just before us. Many have some dim, indistinct perception that the Saviour may be near, but have not the clear light. They are groping for it, and God may be using them, in a measure, to break down the miserable prejudice with which Satan has sought to envelop this most important truth. But they need to know the whole truth as God has revealed it in the message. All over the earth there is a dread of something startling. Nations and mighty hosts of armed warriors are looking with dread to a terrible conflict liable to burst forth at any moment. They may well tremble in view of the great battle of God Almighty, when the "winepress" "without the city" shall be "trodden," and blood to the horse bridles, for a thousand and six hundred furlongs, shall be shed. Rev. 14:20. Every implement of terrific destruction seemingly possible for man or devils to invent, is being now forged and brought upon the scene of action.

The religious forces are rapidly arraying themselves for persecution, seeking to enlist the government to consent to blend Church and State, and put under the ban those who will keep God's commandments. To those of us who are old in the work and remember its small beginnings, the changes which have taken place are simply marvellous. The predictions then made concerning the spread of the message and our conceptions of the same, are more than realized. While we looked for the conflict between the true and spurious Sabbath, we could not then conceive in what shape these things would come about. Now we can see, rapidly advancing, not only in our nation [the United States], but all over the world, the very form of the conflict. The believers in a temporal millennium evidently think Sunday laws an important step in bringing it about, so all over the world they seem to be working for them. Public sentiment is changing, as Sunday advocates wax bold and vigorous. And it is not to be wondered at that this should be so, when we stop to realize the belief of the people concerning Sunday sacredness, and their incorrect views of Divine truth, human rights, and the proper sphere of civil government. They need the clear light of truth to take the fog out of their vision.

The third angel's message is the cen-

tral citadel of our work. It embraces in its grand design all moral duty, all gospel truth. It is that *perfect reformation* to which many of the Reformers looked with hope, realizing their lack of reaching it, and believing surely it must come before the Lord could be revealed in His glory. It is the last great moral, religious reform preparatory to Christ's coming. We must not let anything obscure it in our minds. Christ's coming and the work of preparation for it, and making the knowledge of it known to the ends of the earth, are the objects to be consummated—the hopes we should cherish.

And how many encouragements we have, as the work advances! How the way is opening up for the truth to go to all lands and peoples! How the rays of light are spreading to the dark corners of the earth! And what a contrast we now see in this respect to what could be discerned twenty, ten, yes, five years ago! Those of us who have been long in the work, can realize this as no others can. It seems but a little while since Elders Matteson, Andrews, and Bourdeau went to Europe first. We well remember it. How little we knew of the condition of things then, the difficulties to be met, the best moves to be made, the agencies to be used, the training needed for the work! With no books, papers, tracts, or anything for that immense field, it was like groping the way in the dark. But what a contrast! The light now is rapidly advancing in some of those nations, and in nearly all, something is being done. Now there are organized Conferences, missions, canvassers, large printing-offices, and thousands of believers, interested in the propagation of the truth. The Old World is being enlightened with the glory of the message. How short the time seems since Elder Haskell and his pioneer party started for the great southern continent of Australia, the antipodes of our world! It seemed a long way to go, and a strange world to enlighten; but now the work has become a marked success there. Not only has it been established in Australia, but New Zealand, Tasmania, and the hosts of islands in the broad Pacific are now being visited, and hundreds are rejoicing in the truth. "The Dark Continent" has the light shining on it on the north, west, and south, and precious souls are blessing God in the same words that we ourselves use for the precious truths of His Word. And South America in its dark Catholicism begins to call for help. The West Indies are being visited. China and Japan are not forgotten. Indeed, openings are found everywhere for the great last-day message, and honest souls are receiving it.

G. I. B.

"LIGHT is sown for the righteous."

#### SHALL WE BELIEVE THE BIBLE?

THERE is no portion of the Scriptures upon which there is more scepticism than the five books of Moses, and there are no books in the Bible that can be substantiated by clearer evidence than these five books. Certain it is that Moses still lives; for twelve hundred years after the record of his death, he was seen alive on the holy mount by three witnesses whose testimony cannot be invalidated. Matt. 17:1-4. At various times since the introduction of the gospel era, infidels have endeavoured to bury the great lawgiver and his work without a hope of a resurrection. Celsus first tried his hand at destroying the Scriptures. The tyrant Diocletian ordered the sacred writings throughout the Roman Empire to be gathered together in heaps and burned, which was done. Voltaire made his boast that with his own right hand he would destroy the labour of the twelve apostles which they had wrought with both hands. And thus there have been scores of individuals at different epochs in the Christian age who have made their attacks upon the Sacred Volume; but like a cube when overthrown, it always appears right side up. The ancient and irrepressible lawgiver has survived all the attacks of scepticism for more than thirty centuries, and he still lives and his writings show no signs of age or decay. It is true that professors and presidents of institutions of learning in many instances are imbuing the minds of our youth with the principles of false philosophy. They have brought their crude speculations to the altars of learning and have christened them science. There seems to be a determined effort made through many of our public journals and reviews to do despite to the simple teachings of the Scriptures, and a desire to spread atheistic notions is manifested. But notwithstanding all these and the philosophy of Darwin, Huxley, and Spencer, and many who profess to be friends of Christianity, but are its enemies at heart, Moses still lives, and the knowledge of the Bible still spreads, and permeates other lands. It is quite evident that there has been no one period in the world's history when so many Bibles were published and circulated as at the present time. From the British Bible Society alone, at their London depot, 6,000 volumes are issued daily. The entire Scriptures, or portions of them, have been translated into nearly three hundred different languages, and they are issued from the principal cities of the world. There never was a time, except it were in the days of the apostles, when Christianity made greater headway among the darkest portions of the earth than now in the nineteenth century. False philosophy, brought in through the professed friends of Christianity, is the worst enemy of the gospel of Jesus Christ. It is our purpose



in a few articles to answer some of these sceptical questions which have been raised against the Sacred Writings and those who vindicate the Law Book.

Atheism comes either from ignorance, or from pride of intellect; but the original cause is from a depraved heart manipulated by Satanic influences. There seems to be in many an almost total removal of the Divine image, if, indeed, it ever impressed their natures. The apostle describes a certain class of these wise philosophers as "professing themselves to be wise, they became fools, and worshipped and served the creature more than the Creator, who is blessed for ever." It was nothing but the deifying of sinful nature in the last century that precipitated the philosophers of France into the abyss of atheism, and brought into that country the terrible revolution of 1793. One sceptical writer says: "All things continue as they were, and all things remain as they are, because the works of nature are uniform, and her laws never change." The same sentiment is echoed by Prof. Huxley and others. The following are his words: "The order of nature which now obtains has always obtained, or, in other words, the present course of nature, the present order of things, has existed from all eternity." Thus they do away with the record in the first chapter of Genesis that the world was made in six days. We are often reminded, when people reason like this, of the story of the little girl who once asked a philosophizing Frenchman, "Sir, can you tell me where the hen's egg came from?" "Well, it was laid by the hen," he replied. "But where did the hen come from?" the little girl continued. "Well, she was hatched from the egg." "Then, said the little philosopher, "which was first, the hen or the egg?" They reason that because a thing exists, it must always have existed. Thus far philosophy is like the mystery of iniquity. "He as God sitteth in the temple of God, showing himself that he is God." The simple story of the cross of Christ and belief of the Bible reveals the Creator and God of the universe. It shows the infinite love manifested in the human race. There is no midway stopping place between disbelieving in God and the receiving of the Bible as true and authentic; and when we do believe, it arraigns human philosophy at an unerring tribunal. God is holy; He cannot change His law nor relax its claims because men change. He must send His judgments on the rebellious ones, simply because He is holy and His throne is established in righteousness and judgment. In Him and His Word is an anchorage for every troubled soul. In Him is rest for every weary heart. He, by His Word, becomes an overshadowing rock in the weary desert. He is a strong tower, into which the righteous run and are safe. Then

we will cast all our care upon Him; "for He careth for us," trust His Word and by faith receive His grace.

S. N. H.

#### FALSE ISSUES.

THE pathway of life from childhood to old age is continually overshadowed by many delusive visions, which tempt the unwary traveller into byways of error and folly. False issues, which from their more showy appearance or greater proximity often obscure the true, continually present themselves, and lead to many a choice which terminates in disaster. Matters of secondary and even of trivial importance become magnified into things of the greatest moment, eclipsing those which are of real value, until many a golden opportunity in the direction of life's highest success, has passed beyond our reach.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune." But few men realize fortune, because the great majority fail to perceive when the golden hour arrives for them to launch their barque upon the prospering wave. The opportunity passes, and they are left to continue their voyage, "bound in shoals and miseries." So, also, there lie within every man's reach the means of making his life a success, in a higher and truer sense than that of the realization of fortune; but the same lack of discernment deprives men of their benefit. "Wisdom crieth without, she uttereth her voice in the streets;" but few heed her voice or understand her words; until at length, when time has swept away the chaff of vain ambition and unwise effort, and the real purpose of life stands out clearly before them, they do so with a sense of irreparable loss.

Ask the youth, just entering upon his life's career, what is foremost in his view as the objects or ends toward which he should direct his efforts. He will be wise above the many if his aims are just those which will contribute most to his success,—if there is not some object, purpose, or pursuit upon which he is lavishing time and effort, which will sooner or later appear to be of no real value,—a false issue, which hid from his view some other that deeply concerned his interests. Visions of wealth, or power, or worldly honour, ever fill the horizon of the future, and exert a fascinating power upon the mind of youth, of manhood, and even of old age; and not until much that was valuable to him has been lost in the effort to realize these, does he finally awake to the fact that there was something better than these,—something more needful to the success which he has so earnestly sought. Time is valuable; but its value depends largely, to us, upon a correct understanding of the pursuits in which it should be spent.

Christ lamenting over Jerusalem is an object lesson upon the results of not discerning the true issue. "If thou hadst known," he said, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." How truly does this apply to the lives of many in the world to-day!

A correct view of the real object of life is a safeguard against being thus turned aside from the path of peace and prosperity. And this object must be kept constantly in view, and all the aims and pursuits of life chosen with reference to it. Each period of existence becomes a stepping-stone or an impediment to success in the next period. In this lies the real issue which is before the individual at any stage of his journey. Whatever is necessary and will contribute most to that success, becomes such an issue to him, and is that which he should be most vigilant to discern and follow up.

In youth, for example, the all-important question is whether correct habits of life shall be formed, right principles established in the heart, and not as to how the time can be passed in the most pleasant and enjoyable manner. At a later period of life the question is whether honour and integrity shall be preserved, and the energies of body and soul expended for the world's best good, and not whether one shall acquire wealth, power, or worldly honour.

"Wisdom crieth without," and fortunate is he who discerns her voice amidst the babel of earth, and hearkens to her instructions. To him who seeks for knowledge, she says, "The fear of the Lord is the beginning of wisdom,"—the foundation upon which all wisdom rests. To him who would seek for wealth, she says, "A good name is rather to be chosen than great riches;" and to him who desires honour, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted;" and to all who seek for the things of this world, "Seek ye first the kingdom of God and His righteousness." Her words reveal to us what are the true objects to be followed in this life, and what the delusive visions which will vanish in the darkness of eternal loss.

L. A. S.

#### THE "CASTING OFF" OF THE JEWS.

A CORRESPONDENT without name asks for an explanation of verses 1, 2, 7, 8, 11, 12, 15, 25, 26, 28, 32 of Rom 11. No editor has much heart in answering anonymous letters, and to give a commentary upon each of these verses would be quite a price to pay for a genuine letter with name, address, and all. The *Bible Echo* likes to be accommodating, however, so we will just say that these verses will be understood all right, when we have a proper understanding of the apostle's



argument. They nearly all refer to the "casting away" of Israel by the Lord, or their rejection as His special people, after they had repeatedly rejected the offers of Divine favour under the new covenant. They were broken off because of unbelief; we stand by faith. In their condition they were but dead branches. But God had not cast them away as individuals (verse 1), for Paul himself was one of them; he had been brought into covenant relation with God, and he trusted there was still a remnant as in Elias' (Elijah's) time. Verse 5. While they stood as a body the recognized people of God, it was a snare to them. They trusted in their past experiences, but refused to receive the truth for their own times. Their rejection would have the effect to arouse the honest, thoughtful ones to a sense of their lost condition; while if they retained their old place as God's favoured people, they would continue blinded, and be lost. Casting them out of their high standing would be likely to awaken some of them; at the same time it would open the door of hope wider to the Gentiles; thus the honest-hearted in both classes would be led to seek salvation upon the same terms, viz., faith in Christ. The Israel of God still exists. It is not by national distinction, however, "but he is a Jew who is one inwardly." Paul hoped thus to see some of his "own flesh" saved. Verses 14, 15. For "if they abide not still in unbelief, they shall be grafted in" again. Verse 23. But if they do abide in unbelief, they will ever stand outside with other unbelievers. An acceptable faith in God is not a characteristic of any people as a body; it must be a personal, individual work, and in Christ Jesus there is "neither Jew nor Gentile."

G. C. T.

#### FROM THE GRAVE TO IMMORTALITY.

WAS Moses raised from the dead? This is a question which has occasioned some discussion, and on which there exists, even now, among different classes of religionists, a difference of opinion. Those who object to the view that he was raised, rest their objection on the ground that Christ was to be the first who should be raised from the dead. And when the cases of those are called to mind who were raised from the dead before the resurrection of Christ, of which we have at least six different examples, the distinction at once suggests itself, naturally enough, perhaps, at first thought, that Christ was the first to be raised to immortality, the others being raised only to mortal life; whereas if Moses was raised, and appeared literally on the mount of transfiguration, he was raised to immortality. With the argument thus put, the whole question turns upon the bestowal of immortality; for we can conceive of no

other difference between a person raised simply, and one raised to immortality, except the gift of immortality bestowed upon the latter. But so far as immortality is concerned, would there be any difference between bestowing it upon a person raised from the dead, and upon one living in this mortal state? If not, the objector, to make good his objection, should be able to show that no individual of our race was ever made immortal previous to the resurrection of Christ. But we have in the cases of Enoch and Elijah two notable instances of persons receiving immortality previous to the resurrection of Christ.

Put these cases with those of the persons who were raised from the dead, and what do we have?—A plain path, it seems to us in the old dispensation, from the grave to immortality. Thus we have persons raised from the grave to this mortal life; and second, persons raised from this mortal life to immortality. From the grave to this life; from this life to immortality. And though these results were accomplished in different individuals, where would have been the difference had they all been accomplished in one? That is, would there be any difference between raising a person from the grave to this life, and then the same person to immortality, or raising one to this life, and another from this life to immortality? Then again, where would be the difference between raising a person to this mortal state and then to immortality, and raising him from the grave to immortality at one change? In short, would the resurrection of Moses to immortality be really anything more than those cases of which we have an explicit record in the Old Testament? If not, the objection to the resurrection of Moses, based on the ground that Christ should be the first to rise to immortality, cannot stand; for though we have no direct statement that Moses was raised, yet we have the experience of individuals, in which everything was accomplished that would need to have been accomplished in the resurrection of Moses.

These thoughts are offered merely as supplementary to the main arguments on this question, which show that the dispute between Michael and the Devil, as mentioned in Jude 9, being solely about the *body* of Moses, could have reference to nothing else but his resurrection; and that consequently he must have been raised, unless we concede that Michael has not power to carry out His purposes over the opposition of the Devil; and second, that such expressions as that Christ should be the first to rise from the dead, the first begotten, first born, &c., have reference, not to priority in time, but to pre-eminence in importance and position.

U. S.

#### "CHRIST FULFILLED THE LAW."

WHEN the law of God is presented, the first thought that comes to the mind of many Christian persons is the above theological bye-word. They use it in a sort of indistinct way, and, if asked to explain, cannot tell what they really mean. They by no means wish to say with the antinomian that Christ *abolished* the law, but they have some vague impression that Christ "fulfilled" the law, so as to relieve them in some way from its claims and excuse them from its obedience. Yet if the commandments are taken up and examined one by one it is seen that they do not really mean this. Of course they cannot think that Christ has relieved them from the commands respecting idolatry, blasphemy, murder, adultery, theft, &c., or He will excuse such things in His followers. But still when further pressed they take refuge in the ambiguous word "fulfilled," and satisfy their conscience by repeating "Christ fulfilled the law for me."

Let us examine this scripture and see what it does mean. The words of Christ are, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (*genetai*—accomplished, see R. V.)." Matt. 5:17, 18. It is very evident from this that Christ does not mean to do away with the law, for He says that not even the smallest letter (jot) or part of a letter (tittle) shall pass from it. And it is just as evident that He does not mean to free people from obedience to it, for He immediately adds, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19.

As to the word "fulfil," in the original a very different word is used from the one that means finished or accomplished. It is *plerosai*. If we turn and look up this verb in Parkhurst's lexicon we find it thus defined: "To fill or make full," "To accomplish or perform," and also "To teach, explain fully." And he gives this very passage as an illustration, giving it this meaning: "To perform perfect obedience to the law of God in His own person, and fully to enforce and explain it by His doctrine." Schleusner, the Greek critic, understands it thus: "To explain fully and confirm the authority of the law."

In Col. 1:25, we have the very same word, *plerosai*, used by Paul: "I am made a minister . . . to fulfil the word of God." Certainly "fulfil" does not here mean to "abolish" or "to re-



lieve people from the claims of "the word of God. It evidently means, as the marginal reading has it, "fully to preach the word of God." The same verb is also used in Rom. 15:19, where Paul says, "I have *fully preached* the gospel." What a perversion of Paul's meaning would it be to make it read, "I have *abolished* the gospel." Is it not also as great a perversion to give the word such meaning when referring to the law of Jehovah?

The words of Christ evidently mean that He came not to destroy the law or the prophets, but fully to teach and explain them; or as the *Emphatic Diaglott* translates this passage, "Think not, that I have come to subvert the law, or the prophets: I have not come to subvert, but to establish." This is in harmony both with the context, with the prophetic predictions (Ps. 40:7, 8; Isa. 42:21), with the subsequent words of Christ (John 15:10), and with the teaching of the New Testament (Rom. 3:31).

Hull.

FRANCIS HOPE.

#### EXHORT ONE ANOTHER.

"Not forsaking the assembling of ourselves together," says the apostle (Heb. 10:25,) "as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

We think the assembly has reference to public worship either on the Sabbath or at any other time. The language has its application at a time when some notable day is approaching. What day is this? Verse 27 speaks of a time of judgment and fiery indignation which shall devour the adversaries; and verse 37, looking forward to the same time, says: "For yet a little while, and He that shall come will come, and will not tarry." The "day" referred to, then, is the day when Christ shall come and recompense indignation to his adversaries. And when this day is approaching or is near to come, we are counselled to especial diligence in reference to our religious assemblies and our exhortations one to another.

From verse 19, onward, the burden of the apostle seems to be an exhortation to steadfastness in the truth. At the time when the day of the Lord is approaching, the apostle intimates that there would be great danger of letting go the profession of our faith; hence he says, "Let us hold fast the profession of our faith." And his language in verse 25, "not forsaking the assembling of ourselves together, as the manner of some is," amounts to a direct declaration that some would forsake the truth; some who were accustomed to meet with the true people of God, becoming weary in looking for the day of His coming, and tired of the exhortations of the brethren and sisters, would cease

meeting with them; and this would perhaps be the first open step to their apostasy. We understand this passage to teach the same as 1 Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." By the expression "the faith," here, we can only understand the *true* faith; and inasmuch as the error they turn to is "doctrines of devils," or as Wakefield has it, "doctrines about dead men," we may understand that some who have once received all the truth in regard to the unconscious state of the dead, will turn away from it. In view of these scriptures, it should not surprise, much less discourage, us if some, in these last days of temptation and peril, should give up the truth, and make shipwreck of their faith. Rather let us meet often together to comfort and encourage each other to continue in the good way, till the Lord shall appear for the salvation of His people.

Having learned what day is referred to as the day that is approaching, we may judge of the nature of the exhortations mentioned; for they are given in view of that day; and the nearer its approach, and the more vivid its signs, the more we are to exhort one another. The exhortations, then, are in reference to the approaching day of the Lord. The persons whom Paul addresses, are watching for the great day that is approaching; and they speak often to each other, exhorting to endurance, faithfulness, watchfulness, prayer, and the whole work of preparation for that momentous hour.

And mark the positiveness of the apostle's language. He does not say, Exhort one another, &c., when ye *believe* the day approaching, but when ye *see* it. When we see anything approaching us, as a train of cars upon the track, or a tempest in the heavens, that sight makes our knowledge perfect, and there is scarcely room for faith. So the apostle would represent the coming of the day of God. Its signs are so numerous, and the evidences of its approach so plain, that there is hardly room for faith; knowledge has taken its place. Paul will not permit us to say that we believe the great day is near and approaching, but we know it, we see it; so evident, indeed, is it that the great day of the Lord is at hand. Deep will be the guilt of those who shut their eyes to so great a light, and infinite their loss if they fail to prepare.—*Review and Herald*.

UNBELIEF is departure from the living God. How simple is this! As long as you trust God, you are near Him. The moment you doubt Him, your soul has departed into a strange country. Faith is the link between God's fulness and strength and our emptiness and weakness.—*Dr. Saphir*,

## 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.

#### FAMINES IN DIVERS PLACES.

As we read the following chilling account of the situation in large portions of Russia, from the New York *Herald* of Oct. 2, it is impossible not to think of the troubles predicted in the prophetic Word to occur in the last days, prominent among which are "famines, pestilences, and earthquakes in divers places." Some would fain persuade themselves, and ask others also to believe, that the earth is now just in its infancy, and that the great era of peace and prosperity is yet before us. Whereas evidences are everywhere appearing that the earth is becoming old and decrepit; it is wearing out, and its vitality and fertility are ebbing away. Some localities, it is true, have long been subject to occasional drouths and floods, with accompanying pestilences and famines; but these calamities, as in the present instance, are spreading to new and unusual fields, and the power of the earth to respond to the wants of its inhabitants, is becoming more and more uncertain. It sighs for the renewing touch of the hand of its Maker, when His promise shall be fulfilled, "Behold I make all things new." And we all have reason to pray for the coming of that day. Of the famine in Russia the *Herald* says:—

It is difficult for us to appreciate the awful sufferings of our contemporaries in Russia. The reports we have received present a picture so lurid and repulsive that the imagination shrinks from its contemplation. Indeed, we are half inclined to regard the statements made by cable as utterly incredible, or at least to assure ourselves that they must be terribly exaggerated. The failure of the rye crop was the first of a series of disasters. No one knows by a more bitter experience than the subjects of the Czar in thirteen districts of that great empire, that a rain of misfortune is apt to develop into a pour. The rye crop furnished their staple food. It was not only used for the daily sustenance of the family, but for barter at the village store in the purchase of other necessities of life. When this capital in trade failed them, they could not purchase clothing, bread, or anything else. Even the shop-keeper was ruined by the want of customers, and his closed shutters announced his bankruptcy. Nobody could buy; for nobody had either money or farm produce. The great fair, therefore, which is annually held at Nijni Novgorod, and which offers a gala season to the Russian peasantry and small holders of land, presented a most lugubrious spectacle. It amounted to nothing; for the people were so hungry and disheartened that they could not attend. Then came heavy and prolonged rains, as though nature had determined to complete the misery of the populace. The roads were impassable, and the yield of potatoes was so soaked that they rotted and became useless for food. After that a cattle plague made its appearance. So long as his cows could find pasturage, the peasant might keep soul and body together in spite of rain and in spite of the loss of his rye. He need not quite starve to death; for at the last pinch he



could kill his stock and wait for another harvest, impoverished, but still alive. When, however, the plague got into his barn-yard, and his cattle fell before the pestilence, his last stay broke under him and the gnawings of hunger were increased by despair. His house caught fire, and we are told that in some instances whole villages were burned. But he hadn't strength to resist the flames, and sat weak and helpless by the roadside as the shelter of his family crumbled to ashes. But men must eat, and when desperate, they will eat anything. The stories which are told of what is called "hunger food," and which is eagerly consumed, are enough to chill one's marrow. There is no lower depth conceivable than when men are so reduced that they will eat a mixture of weeds and dried dung; and yet so great has been the extremity in certain portions of Russia that this has been their sole supply of food.

#### THE NEXT POPE.

THE following, clipped from the *Catholic Times* is rather suggestive. Daniel describes a power that was to speak great words against God, wear out His saints, and attempt to change His laws; and, at the last, he tells us that the power was destroyed and given to the "burning flame," "*Igens ardens*."

A Norman priest has been studying the prophecy of that remarkable Irishman, St. Malachy, whose devices *Crux de Cruce* and *Lumen in Caelo* have been so entirely realized in the lives of Pius IX. and Leo XIII., and he informs us that the motto for the next Pope is *Igens ardens*—"a burning fire." After having examined the names and arms of the different Cardinals, he says the only members of the Sacred College who can, in his opinion, justify the prophecy are Cardinal Zigliara, a Dominican from Corsica, in whose arms figures a dog carrying a lighted torch; Cardinal Paracciani, a Roman, whose arms are represented with a shining sun; and Cardinal Hohenlohe, a German, whose name literally means a *high flame*. But may not *igens ardens*, by a metaphorical interpretation, signify *burning zeal*? If such should be the case, we may be sanguine in the hope that after the next Conclave the See of Peter will be filled by an English-speaking Cardinal."

#### RELIGIOUS TYRANNY.

THE Christian religion, in the primitive times, was bred up under the tyranny in the world, and was propagated by being oppressed and persecuted; but in after times, when it was delivered from that slavery, it inclined to be tyrannical itself; for when the Popes had reduced their cruellest enemies, the Roman emperors, they assumed a greater and more extravagant power than the others ever pretended to; as if religion, having served out an apprenticeship to tyranny, as soon as it was out of its time, had set up for itself.—Clergymen expose the kingdom of heaven to sale that with the money they can purchase as much as they can in this world; and therefore they extol and magnify the one, as all chapmen do a commodity they wish to part with, and cry down the others, as all buyers are wont to do that which they have the greatest longing to purchase, only to bring down the price and gain the better bargain by it.

And yet, in the general, the world goes on still as it used to do; and men will never utterly give over the other world for this, nor this for the other.—*Butler*.

#### METHODISM AND THE SCHOOL BOARD ELECTION.

THERE is no Church in this land which needs the protection of the School Board system so much as we do. All Methodists everywhere should vigorously support those candidates who have no axe of their own to grind, and who are prepared to carry out the School Board policy honestly and vigorously. Every Methodist has the deepest interest in the maintenance and extension of the School Board system. The enemies of that system are persons who hate it mainly because they hate us, and they are enraged beyond measure because this truly national system stands between them and our innocent children, whom they long to bully or bribe out of the Church of their fathers. Let Methodists everywhere, in town and village alike, support the unsectarian School Board candidates. So doing, they will effectually safeguard the best interests of Scriptural and evangelical Christianity.—*Methodist Times*.

### Progress of the Cause.

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

#### WITHIN THE STONE.

A MARBLE fragment lay for years  
By roadside dust defiled;  
The low clouds dropped on it their tears,  
The sunshine on it smiled;  
And but a worthless stone it seemed,  
Wherein no trace of beauty gleamed.

But one who wrought with wondrous art—  
And not with art alone;  
For love Divine dwelt in his heart—  
Took home the piece of stone,  
And broke the rough, stained part away,  
And lo! a face within it lay.

A thorn-crowned face, so sad that when  
One looked on it he wept;  
So loving that through hearts of men  
A new devotion crept;  
And many a wandering soul that sweet  
Face guided to the Master's feet.

Who knows what beauty hides within  
These stones that round us lie?  
Beneath the stain of shame and sin,  
That love can purify,  
Are powers to work for good, if we  
Their fetters break, and set them free.  
—Virginia B. Harrison.

#### FROM OUR MISSIONARY SHIP.

(Concluded.)

NOTWITHSTANDING that a majority of the white people were sceptical concerning Christianity, they bought our books and read them with interest. One man had by some means secured a copy of the "Great Controversy," which he had read through many times. He bought a copy of nearly every book we had

aboard. Wherever our books are scattered they are highly prized. We felt that no better work could be done for these islands than to leave a good supply of publications, and then visit them again in the future. We knew that if the people could see Christ's life in us, it would do more than anything else to bring the truth to them; but at the same time, by conversation and by means of a good supply of tracts and papers covering all points of the truth, we endeavoured faithfully to set before the people the special features of our faith. Considering the large amount of reading-matter sold to the islanders in the Tonga Group, we believe none can plead ignorance of the truths for the present time. Our health books sold readily, nearly every family buying more or less of them.

July 12, we left for Tongatabu, which is ninety miles south. Wishing to go the direct route, which would take us among dangerous reefs and small islands, thus saving many miles of travel, we took a native pilot, and the next morning landed at Nukualofa, the capital of the Tongan Group. This town is a neat little place, presenting quite a European appearance. King George, who rules over the whole Tongan Group, has his royal residence here, which is really quite an imposing structure, being built after European style. Close to it stands his church, which is used but two or three times a year. This is as fine a structure as is usually seen outside of the large city churches. The king is now about ninety-five years old, but nearly as active as ever. He has been king since 1845, and before that, was leading chief of the Haabai Group. Sometime between 1830 and 1840 he accepted the gospel, and used his influence to extend it, not only in the Tongan Group, but in Samoa and Fiji. It is largely through his influence that the Friendly Islands are more advanced in civilization than many others. He has been a skilful warrior, and in earlier days, came near conquering Fiji. When war was made upon the first Christians in the group, by the heathen party, it was the skill and valour of King George that brought victory to the believers.

A few days after our arrival, we called on him, and had a very pleasant visit. As he cannot speak English, we had to use an interpreter. He seemed glad to accept some of our books that we gave him, and had no objections to our work, though he knew what we believed. The chief of police told us that we were at liberty to go where we pleased on the island, and establish ourselves as we saw fit. We availed ourselves of the opportunity, and visited nearly every white family on the island, selling books to the value of \$225. Here we sold the last of our "Home Hand-Books," and sent to New Zealand for a new supply for Fiji. Our other health books are also running low.

The Tongan Parliament was in session on our arrival, and the members greeted us very warmly. Here, for the first time, we saw the kava ring formed. At the close of the afternoon session of parliament, we saw a large number of Tongan ladies, fantastically dressed in their native mats, and decked with other native trappings, marching in single file, each one carrying a basket of fish, yam, taro, clam-sucking pig, or some other food, which they deposited in a pile before the parliament house. Some of the women were really good looking, and carried themselves very grace, fully, as they brought forward the kava bowls, and prepared to serve out the delectable (?) beverage. In earlier days, it was the custom to have the kava root chewed by young girls, after which it was placed in bowls, water poured in, and the juice expressed by the hands of the women. This has been discontinued, and instead, the root is bruised with stones. One who did not know what was being done, might have supposed, from the appearance, that the women were washing out some fibrous article in dirty soap-suds. When the root had been sufficiently manipulated, the kava cups, made of cocoa-nut shells, and highly coloured from long use, were brought forward,



and the kava passed around to the members of parliament.

One day we walked out to the village of Bea, and saw the place where three of the first missionaries who ever came to the island, were cruelly murdered in 1799. Among the interesting sights of the island are the burial-places of the ancient Tui-Tongas, or sacred kings of Tonga. There are several of them, the largest being about 135x95 feet, on the ground, and rising like a pyramid, several feet high, in three terraces. Others are much higher. They are built of coral rocks, one stone that we saw measuring twenty-two feet long, six feet wide, and four feet thick. No one knows how long they have been built, but evidently they are very ancient. Another structure resembling a huge gateway, called the Haamoga, is quite remarkable. It has large side pillars, fourteen feet and a-half high, ten feet wide, and three or four feet thick, with a slab seventeen feet long, reaching from the top of one to the other, and mortised into them. No one knows when or for what purpose it was built.

The ministers of the place were very friendly, exchanging visits with us. One of them, who is the minister to King George, bought eighteen dollars' worth of our books, and manifested a deep interest in them. The hand of the Lord was very plainly seen in our experience at this island. We held a few meetings on board our vessel, which were attended by a good-sized company from the shore. Our Scandinavian sailors held some meetings on a Norwegian barque that was lying in the harbour, and sold twenty-five dollars' worth of books to the crew. The captain's wife had some of our books that had been put on board the vessel at New York some time ago. Just before we left, another Scandinavian ship came into the harbour, which we had seen at Samoa, and to whom our sailors had sold some books. The carpenter told our men that he had been reading our books, and had decided to obey the truth. In this way the truth is being carried to the different parts of the earth. Our book sales for seven months ending July 31, amounted to \$1,038.50, besides many thousands of pages that have been given away. We devoutly thank God for the measure of success that has been realized in this direction, and pray that faithfulness may characterize our efforts in the future. Leaving Tonga, July 30, we had a pleasant passage to this place (Fiji), where we are now at anchor.

We send this letter *via* Australia. Mail may be sent to us at Auckland, New Zealand, though we shall not reach there for some weeks yet.

E. H. GATES.

## Interesting Items.

—The way to cure drunkenness is to quit drinking.

—Twenty-three English lady doctors are now practising in India.

—The provinces contain twenty-one properly-qualified lady doctors.

—Thieves broke into the Parliament House, Victoria, and carried off the mace, which cost £300.

—The new Lord Mayor is said to have laid down 600 dozen of wine in the Mansion House cellars.

—Boston exported 818,737 gallons of New England rum to Africa during the last fiscal year, valued at \$964,694.

—In 1890 the number of passengers carried on the Indian railways was 114,082,246, as against 110,402,338 in the previous year.

—Mozart was devoted to gardening. He spent most of his summer evenings in his garden attending to his shrubs and flowers.

—The British horses were famous when Julius Caesar invaded this country, and some of them were carried by him as trophies to Rome.

—A cyclone in the gulf of Siam caused 300 deaths.

—An Anchor liner dashed into a whale which rose just in front of the steamer.

—During the recent fogs hundreds of sea-birds settled on a Newcastle steamer while at sea.

—A miser reputed to be worth from £30,000 to £40,000, has died from starvation at Work-sop. He lived alone in a house, doing his own domestic work.

—A man who was sentenced in London to three years' imprisonment for stealing a shirt, was said to have passed nearly the whole of his life-time in gaol.

—The German Emperor's silver wedding present to the Czar was a Russian sword, with sheath and handle of richly-chased silver, mounted with turquoises.

—The nobility of Kherson have subscribed to present the Czarina with a new ermine mantle as a silver wedding gift, the value of which is said to be £10,000.

—The New Under-Secretary for India once dubbed the House of Lords, "a mere siding on which to shunt the worn-out and superfluous trucks of the Parliamentary train."

—A waterspout and cyclone did much damage in Washington. Buildings were set on fire by lightning, and part of the roof of the White House was blown off.

—A man has been sent to gaol for picking pockets at the City-road Chapel. The thief carried a Bible in one hand to prevent suspicion. He had appropriated several purses.

—Powers are to be sought for the construction of an underground railway from Hampstead to Charing-cross, the line of route following as near as possible the main thoroughfares.

—Bread is 50 per cent. dearer in Germany than it was five years ago, and potatoes, another great article of consumption among the poor, are 80 per cent. higher than in 1890.

—It is almost unprecedented in the history of the Scotch Universities for the Chancellor of Edinburgh to be Lord Rector of Glasgow. These positions are, however, held by Mr. Balfour.

—It is now computed that the United States will be able to export 225,000,000 bushels of wheat, 175,000,000 bushels of corn, and 10,000,000 bushels of rye, if needed by the hungry European buyers.

—While a Michigan church choir were singing, a lot of wasps made a descent upon them and put them to flight. The local paper was unkind enough to say the "wasps had put up with their poor singing long enough."

—More than 120 women had, before Oct. 1, 1891, taken medical diplomas, entitling them to enter their names on the British Register of duly-qualified medical practitioners. Of these, thirty-seven are practising in London.

—Hon. W. H. Howland, of Toronto, states that the consumption of intoxicating liquors amounts to thirty gallons a head in England, twelve to fifteen in the United States, and only four and a-half gallons in the Dominion of Canada.

—A sect known as "Israelites" are said to be preparing to migrate to England from Ontario, being possessed with the idea that the world will shortly come to an end, and that England is the proper place to be in when that event happens.

—During the years 1889-90, 869 miles of railway were opened for traffic in India, and in 1890-91, 674 more miles were added, making the total mileage up to the end of March last 16,996, while 1,095 miles of new lines have been sanctioned, which will raise the total to 18,879.

—The remarkable growth in the imported meat trade is shown by the increased accommodation which has to be provided for the reception and storage of frozen meat from Australia and New Zealand. Refrigerating stores are now in course of construction at Blackfriars, capable of storing 235,000 sheep.

—The drink bill of Glasgow is stated to exceed £2,000,000 a year.

—Mr. Edison is patenting a new electric railway which can run two hundred miles an hour.

—Some American ladies are raising a fund in aid of the movement for the release of Mrs. Maybrick.

—A coastguardsman on the Mediterranean coast was engulfed in a quicksand. He went down so rapidly that he was unable to seize a stick held out to him by a companion.

—During a spiritualistic service in a chapel at Armley, near Leeds, the floor suddenly collapsed, carrying with it many of the congregation, five of whom had to be conveyed to the infirmary.

—The mail van attached to a German passenger train exploded from some unknown cause. The carriage caught fire, the letters, some containing valuable remittances, and 900 postcards being consumed.

—New York is threatened with a water-famine, a break having occurred in the conduit. The supply had been very low for weeks, and people were not allowed to use water for such purposes as window-cleaning.

—The Rev. John McNeill says he does not favour church decorations, frescoed walls, fretted ceilings, and stained glass windows. But if he should favour anything of the kind, it would be a picture of the Pharisee and the publican on each side of the pulpit, for the contemplation of the congregation, and an extra large one in the rear of the room for the benefit of the preacher himself.

—An Englishman was picked up in mid-Atlantic by a passing vessel. He proved to be the captain of an English vessel which was disabled. Thinking it was about to sink, the crew took to boats and were drowned. The captain stuck to his post, and when the ship went to pieces seized a piece of timber, to which he held on for twelve hours battling with the violence of the waves.

—Among the birthday gifts which the Prince of Wales received was (according to the London Correspondent of the *Glasgow Herald*) a present of 1,000 cigars, specially manufactured and prepared for him in Bavaria at a sum which, when all claims for freight and other charges have been defrayed, will bring the cost of each cigar by the time it has reached the lips of His Royal Highness to about half-a-sovereign.

—Pitman's shorthand will receive another addition to the number of its periodicals next year, by the issue on 2nd January of a new penny weekly magazine entirely written in Phonography, entitled *Pitman's Shorthand Weekly*. The contents of this new journal will be of an interesting, amusing and entertaining character, and illustrations will be freely introduced. A Yost Typewriter (value £22) will be offered for competition in the first issue.

—A singular action was decided in the Blackburn County Court. The plaintiff, in consequence of a remark made by the curate, resolved never to attend his ministrations again, and was never present when the curate was to preach. On Sunday the curate unexpectedly entered the pulpit, and the plaintiff made for the door to leave the church. The door was locked, and he was kept in during the sermon. He sued the churchwardens for this detention, claiming £5 damages, and the Judge gave a verdict for the amount claimed.

—The Bishop of Manchester was making a very good speech at a meeting of the Church of England Temperance Society the other day when he most innocently turned the laugh against himself and his argument. He made very much of the "double basis" of that society which enables those who do not abstain, but who wish to do what they can on behalf of Temperance and against drunkenness, to work along with teetotallers. "What should we have if they abolished this double basis?" he asked. "Total abstinence," shouted a hearer, and the laughter completely spoiled the bishop's point.



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LONDON, DECEMBER 3, 1891.

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"THE human mind is endowed with power to discriminate between right and wrong."

"HE who waits for entire knowledge before he can exercise faith, will never be blessed of God."

"HE who simply takes God at His word, and reaches out to connect himself with the Saviour, will receive His blessing in return."

"HUMANITY, alienated from God, can only be reconciled to Him by partaking spiritually of the flesh and blood of His dear Son."

"It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept."

"MANY in these days would accept the truth if there was no self-denial connected with it. If they could have the world with Christ, they would enlist in His army."

"ALL who come to Christ receive His love in their hearts, which is the water that springs up into everlasting life. Those who receive it impart it in turn to others, in good works, in right examples, and in Christian counsel."

SUCCESS in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that

wrought with delicate skill the lilies of the field. And as God is perfect in His sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the least as well as in the greatest of its details. Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish."

THE Roman Catholic News, of September 9, ridicules the idea that any Roman Catholic official would be subservient to the Pope in the discharge of his official duties. It ridicules the idea that such a thing could be, and says:—

"Now, if Rome undertook to direct Catholic officials in all these countries, the correspondence during the last three hundred years would be enormous. Some of it, in the changes and revolutions, would certainly come to light. But there is no trace of any such thing, and such control in itself is virtually impossible, and would be utterly impossible without correspondence. We have autograph collectors, many of whom can show letters of popes and high Roman officials, but no letters attempting to control Catholic officials in the discharge of their duties have ever been heard of."

All this sounds very nicely, but history proves the very contrary. The last thirteen centuries of European history show one constant record of papal intrigue and meddling. It is well also to remember that the Roman Church considers it the highest "duty" of officials to further the interests of the papal see.—Selected.

OF the twelve hundred clergymen of the Church of England who hear confessions in private, the Catholic Times speaks thus exultingly:—

"Fortunately for these Ritualistic parsons, no Church Association can interfere with them in the matter of hearing confessions, so we may expect that the practice will become more prevalent until every devout person in the Church of England goes regularly to unburden his conscience. By that means the old detestation of the confessional will be killed out, or confined to a few fanatics, and thus in a most important particular the Church of England, without knowing or intending it, will be "doing our work."

THE Sunday Closing Reporter wants to know "what greater boon could be conferred on them ['the slaves behind the bar'] than to release them on Sundays, thus giving them one day's rest in seven, and an opportunity of coming under influences which would counteract the demoralizing influences of the bar-room?" We see not the slightest difficulty in answering the question which the Reporter raises. We should say release them not only on the Sundays, but on every other day of the week as well, from the accursed work of dealing out that which produces physical, mental, and moral ruin and death to humanity, and persuade them to engage in an occupation that is honourable, and will contribute to the good of society.

BUT, after all, it strikes us that the Sunday Closing advocates are practically saying to "the slaves behind the bar" that their degrading business is not so bad as many suppose; for they are told that if they stop their business on the Sunday, and come "under the influence which would counteract the demoralizing

influences of the bar-room" the result will be a "boon" than which there is none greater that "could be conferred on them than to release them on Sundays." Now we want to ask in all candour if such closing of liquor shops is not far more in the interests of Sunday than of the "slaves behind the bar?" We should be glad to see this drink traffic, this business which is a menace to society, this evil which is the great producer of four-fifths of all our crimes, we should rejoice to see it suppressed, proscribed and prohibited not simply on the Sunday, but on three hundred and sixty-five days in every year.

OUR friends in South Africa will be pleased to learn that Elder A. T. Robinson and wife, and Bro. J. M. Craig, are on their way to that field. They reached Liverpool on the 25th ult., and after tarrying a few days in this country, they will proceed on their journey. They purpose sailing for Cape Town from Southampton on the steamship Tartar, of the Union Line, on the 12th inst. Elder J. S. Washburn and family accompanied these friends from New York to Liverpool, and proceeded thence to Bath, where they will labour for a time, as the providence of God may indicate.

RUSSIA still persists in her relentless persecutions of dissenters. From letters just received we learn that five of our brethren have been banished beyond the Caucasus to the borders of Persia where life and property are not valued very highly. Their fate is to travel five hundred miles in chains. All this detestable work Russia carries on in the name of religion.

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PRESENT TRUTH is printed by the Pacific Press Publishing Company, 48, Paternoster-row, London, E.C.