

THE Present Truth

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

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THE PRESENT TRUTH.

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THE PURIFIER.

Mal. 3: 2, 3.

HE that from dross would win the precious ore,
Bends over the crucible with an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried;
Thrice happy they who to the end endure;
But who the fiery trial may abide?
Who from the crucible come forth so pure
That he whose eyes of flame look through the whole,
May see his perfect image in the soul?

Not with an evanescent glimpse alone,
As in that mirror the refiner's face;
But stamped with Heaven's broad signet there be shown

Immanuel's features full of truth and grace;
And round that seal of love this motto be:
"Not for a moment, but for eternity."

—Selected.

General Articles.

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

THE JUDGMENT OF THE GREAT DAY.

BY MRS. E. G. WHITE.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

HERE is presented before us the great and solemn day when the Judgment is to sit and the books are to be opened, and the dead are to be judged according to the things written in the books. We must all meet the unerring record of our lives written in the books on high. We are probationers, on trial. God is testing us to see what kind of characters we will develop in this life. Angels of God are weighing moral worth. Our heavenly

Father has sent us a message warning us of the fast-hastening Judgment, that we may prepare for that day of final reckoning.

I have questioned in my mind as I have seen men and women hurrying to and fro on matters of business or pleasure, whether or not they ever thought of the day of God, that is about to break upon us. We need not be in darkness as to what is coming on the earth. We cannot afford to meet that day without a preparation, and light has been given us from heaven, that we may understand the requirements of God. "Search the Scriptures" is the command of Christ. "Watch and pray, lest ye enter into temptation." There is a witness that follows us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to his inspection. As the features are produced upon the polished plate of the artist, so are our characters delineated upon the books of record in heaven. Are you fitting up in the graces of Christ? Will your robe of character be white and spotless in the day of his appearing? Every interest should be shaped, and every action directed toward this all-important event. We should live daily in great humility before God, seeking divine strength lest we fail of his grace and prove ourselves unworthy of eternal life. We should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

You cannot afford to be found a transgressor of God's great moral law. You are to be judged by its precepts. If God had no law, there could be no Judgment, and the cases of men and women would not be called into the solemn tribunal, before the righteous Judge. If we have not been found in harmony with God's requirements in this life, we will be no more in harmony with his requirements in the future life. What excuse can we plead for disobedience to the law of God's Government? And what excuse can we render in the day when the motives of the heart will be tried? You may say now, "The whole world is out of harmony with God's precepts, and I cannot be singular," but in that day you will not

venture to present this before the God of heaven and earth. When the books are opened, the character will be revealed, and every mouth will be stopped. You will be convicted of guilt before the revelation of your own life. Every one unsaved will see where he departed from right, and will realize the influence his life of disobedience exerted to turn others from the way of truth. "Every one of us shall give account of himself to God," and the quick and the dead shall stand before the Judgment-seat of Christ. The secret things will be made known. There was an eye that saw and a hand that registered the hidden deeds.

When Belshazzar had his great sacrilegious feast, there was present in the splendid halls a witness which he did not discern. The revellers were drinking their wine, and partaking of their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, magnifying their deeds, and dishonouring God, but right over against the wall, facing the king, a bloodless hand was tracing the terrible characters testifying of his true condition: "Thou art weighed in the balances, and art found wanting."

The Lord is weighing character in the sanctuary to-day, and those who are careless and indifferent, rushing on in paths of iniquity, will not stand the test. God has endowed us with reasoning powers, and he requires us to use them to his glory. He has given us this body, which he wishes us to preserve in perfect health, that we may render the best service to his cause. He has paid an infinite price for our redemption, and yet men and women dependent from day to day upon his mercies, for life, for health, for food, for all the blessings they enjoy, refuse to obey his laws, refuse to accept his Son as their Example and Saviour.

It may seem to you that obedience to God's law requires too much self-denial and sacrifice. Does it require more sacrifice than Jesus has made to save you? He has led the way, and will you follow? He says, "I have kept my Father's commandments." He left the royal throne of glory. He changed the kingly crown for a crown of thorns. He placed his feet in the blood-stained path which led the way to Calvary, and he has stated to us that those who are partakers with him

of his sufferings shall be partakers also with him of his glory. We shall never have to endure the shame, the insult, the mockery, the agony of the crucifixion, and the depth of woe and temptation that the Author of our salvation has endured for our sake; but we should ever keep before us the scenes of his humiliation, and never exalt ourselves in pride and self-sufficiency.

Christ was despised and rejected of men. Those he came to save could not see in him anything desirable. Should he come unto our world to-day without earthly honour or princely power, who would receive him as the King of glory? How many proud church members would be so ashamed of Jesus and the reproach that would be likely to be attached to them should they accept him, that they would refuse to follow him? but his matchless love led him to endure infinite sorrow and reproach that he might bring many sons and daughters to glory. Who is willing to-day to be on the Lord's side?

We cannot wait until the Judgment before we consent to deny self and to lift the cross. It will be too late then to form characters for heaven. It is now that we must take sides with the humble, self-denying Redeemer. It is here we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ and learn the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of heaven, by obeying all his commandments.

Our only safety is in constant communion with God. Our petitions should ascend in faith that he will keep us unspotted from the corruptions of the world. Did not Jesus tell us that iniquity would abound in the last days? But his grace will be granted to us according to our day. Those who are open to the influence of the Spirit of God will receive strength to withstand the evils of this degenerate age.

Enoch walked with God three hundred years previous to his translation, and the state of the world was not more favourable for the perfection of Christian character than it is to-day. How did Enoch walk with God? He educated his mind and heart to ever feel the presence of God, and when in perplexity, his prayers would ascend to God to keep him, to teach him his will. "What shall I do to honour thee, my God?" was his prayer. His will was merged in the will of God, and his feet were constantly directed in the path of God's commandments. Enoch was a representative of those who shall be on the earth when Christ shall come, who will be translated to heaven and never taste of death. It is fitting that we pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Many close their eyes, lest they shall see the truth. They do not want to see the defects in their life and character, and

it disturbs them if you mention to them anything about God's law. They have discarded God's standard and have chosen a standard of their own. Their hearts are not inclined to keep the way of the Lord, for it runs in an opposite direction from the path they had marked out. But we want to warn you: Be not deceived by the first great adversary of God's law. When the Judgment is set and the books are opened, your life and mine will be measured by the law of the Most High. Those who have washed their robes of character and made them white in the blood of the Lamb, will be found keeping the commandments of God; and when every man is judged according to the things written in the books, they will receive the commendation of Heaven and an eternal inheritance.

HOW GOD LEADS HIS PEOPLE. NO. 23.

WHEN next we came together to consider the question of the observance of the seventh-day Sabbath, there was a growing interest manifested both by friends and foes, friends and foes of the Sabbath, I mean. The way some of the latter talked about it outside the court was at least remarkable. Their indignation was roused, and they tried to make it appear like a righteous indignation, as though some great crime was being committed, or at least in contemplation! It was instructive to see how excited they got, while the friends of the law were calm. I took note of these things as they influenced me.

Before proceedings were formally opened, I heard two or three men haranguing a group and trying to prove that the Sabbath had been anciently changed from the seventh day of the week to the first day of the week, or *vice versa*; for one could hardly tell sometimes what they intended to teach. I think that their names were Akers, Fuller, and Jennings; but their theories were so involved and contradictory that I did not take much notice of them. They not only contradicted the Scriptures, and the testimony which had already been adduced, but they flatly denied each other's position, being agreed only in this, that they were all alike against the keeping of the seventh-day Sabbath. One said that Sunday (the first day of the week) was the seventh day of time; another said, No! that Saturday was the old true Sabbath day, but it had been changed at the time of the exodus; and the third denied this and said it was changed when the manna fell, and not at the time of the going out of the Israelites from Egypt! One of the bystanders seemed to admire all this confusion, and asked me if their evidence could not be gone into formally before the court? I promised to hear it if they would present it formally, and all three agree on some common line of argument; and I advised him to try to bring them to this, but as I heard no

more about it I concluded he was not able to get them to agree.

One thought however occurred to me, and as it impressed my mind much at the time, I think it is worth recording. I was surprised to find so many different and contradictory arguments advanced against keeping the seventh day holy; while those who advocated keeping the Sabbath day, were all agreed and wonderfully unanimous. These last all agreed with the reasons given by a witness who, as proceedings now commenced, was here called. This was Mr. Andrews again. After his remarks the following questions were put to him: "I understand you are trying to lead men to honour Saturday as the Sabbath, are you not?" "I am trying to show them that Saturday is the Sabbath of the Lord whether they honour it or not. I do not ask men to make it a Sabbath, but I am showing them that it is the Sabbath, and that God made it so." "What proof have you of this?" "God's own word spoken with his own voice, and written with his own finger, 'The seventh day is the Sabbath of the Lord thy God.' You will find the record in Ex. 20:10; and 31:18. Dare any one directly deny these statements?" There was silence in the assembly for a moment, but no one challenged the truth of what was quoted. "Do you yourself keep the seventh day, Mr. Andrews?" "I do." "Why do you?" "Why! Because God has commanded it; this is my reason. God himself has commanded it; and we ought to keep God's commandments, as Christ has taught us. Matt. 5:17-20; 7:21; and 19:17; etc." "But do you, Mr. A., keep the Sabbath simply because you feel bound to do so?" "I am bound to keep God's commandments, or to break them; if I break any one of them I am a transgressor of the law, for sin is the transgression of the law, and the wages of sin is death. But while I fear God, and fear the penalty of wilful transgression, I delight in the law of God, like Paul, after the inward man. I love God because he has shewn his love to me as a sinner, in sending his dear Son to save me from my sins, and from sinning; and so, because I love God, I desire to keep his commandments, for, as St. John saith, 'This is the love of God that we keep his commandments; and his commandments are not grievous.' See 1 John 5:3."

The assembly seemed much impressed with this gentleman's testimony, and the quiet earnest manner in which it was delivered; but another witness rose up excitedly and interrupted it, saying he could not sit still and listen to such language without protesting against it. I called this man to order, and counselled calmness. I reminded him that I, and at least some others, for whose benefit the meeting had been called,* wanted to hear both sides of this ques-

* Such meetings were really held by us.

tion; and that, as no interruption had been offered to those who had spoken against the Sabbath, I certainly should condemn any interruption of those who calmly and reasonably appealed to us for its observance. Let us fairly hear both sides; and only truth will finally prevail. Order being restored, and Mr. A. waiving his right to resume, his opponent was allowed to speak; but as it was evident to all that he was not in a right spirit, the reporter only took notes of his principal remarks. The following questions based on these remarks were afterwards put to him. His name was Lawless: "Now, Mr. Lawless, you say that the ten commandments are a yoke of bondage; and that we Christians ought to stand fast in the liberty wherewith Christ has made us free. Do you feel it to be a burdensome yoke not to be allowed to lie and steal, and to take God's name in vain?" "I cannot say that I feel these to be so." "Then where is the bondage of which you complain?" "It is in the fourth commandment." "Is it a mark of slavery or of liberty when a man can enjoy a peaceful rest?" "I cannot say." "You now affirm that it is only the fourth precept of the law that is a yoke of bondage: does not Paul speak of the whole of that law to which he refers? See Gal. 5:1, 3." "Perhaps he does." "When a law forbids stealing, to whom is it a yoke, to an honest man or to a thief?" "If a man cannot keep the law it must be a yoke to him." "Then would you abolish the law against theft?" "I do not think I would." "Then why do you say Christ abolished it?" No answer. "Who are likely to oppose the law of God according to Romans 8:7?" "I have not read the verse." "Was it not the ceremonial law only that Christ abolished? and was it not the whole of this law, connected as it was with circumcision, which Paul calls a yoke of bondage? See Gal. 5:3; and 2:3, 4." "I maintain it was the whole of the law which the Jews had, both moral and ceremonial." "But you said just now it was only the fourth commandment that was a yoke! Do you mean to teach that Christ has made us free from the obligation to obey the ten commandments?" "Yes, of course, they were a part of the law of Moses, and all that has been done away." "Will you tell us *when* the ten commandments were abolished?" "Yes, at the death of Christ; he nailed them to the cross." "Were they in force after they were abolished?" "Of course not." "Then, when they were abolished, would it have been wrong to violate any of them?" "I suppose not." "Would it have been wrong to commit adultery after the cross had abolished the seventh precept of the law?" As there was no answer, the question was repeated, when something was muttered about this commandment being reinstated by Christ. "When did Christ reinstate this command?" "Before his death sometime." "Could Christ restore a commandment

before it had been displaced or abolished?" "Well, if he did not, Paul did." "Was Paul a preacher or a law-giver?" "Both." "How many law-givers does James say there are? James 4:12." "I cannot say." "Was it wrong to steal after Christ abolished the eighth commandment?" "That command was also reaffirmed by Paul when he said, 'Let him that stole steal no more.' See Eph. 4:28." "Can you tell us at what period Paul reaffirmed this?" "I do not know; but the marginal reading gives the year A.D. 64." "Very well, my friend, you know that the crucifixion took place some thirty years before this; if then the commandment against stealing was abolished at the cross and not reaffirmed by Paul until A.D. 64, will you tell us whether it was wrong to steal during the thirty years interval?" "Paul might have reaffirmed it before he wrote his letter." "Did he do so?" "I cannot say; but he did reaffirm that commandment as well as the other eight. They were all reaffirmed except the Sabbath commandment." "By Paul?" "I think so." "Can you tell us when the second commandment was reaffirmed?" "No!" "Can you tell us when Paul was converted?" "Not exactly; but I suppose it was three or four years after Christ ascended into heaven." "Did Paul reaffirm, or reinstate, these commandments before his conversion, or after?" "After, of course; what a ridiculous question; I protest against these questions!" "Never mind, my friend, about the ridiculousness of the questions, it may not be so foolish as you think; just answer with meekness and fear, as the apostle Peter says we should answer. 1 Pet. 3:15. Now, if Paul reaffirmed these commandments some time after his conversion, there would be at least some three or four years after the cross during which they were suspended, or not in force, would there not?" "I suppose there would." "Very well then, will you now tell us whether during this interval it was wrong to steal, to lie, to commit adultery, or to swear?"

The witness here got confused and mumbled something in an undertone; but when pressed again for an answer he said that he *did not know*. He was about to go to his seat, but he was stopped by the officer in charge as another question was being put to him. "My friend, you said that Christ abolished the law of God's ten words, but that the apostles afterwards re-established nine of them: will you tell this court by what authority they acted so contrary to their Master, as to re-establish nine-tenths of what he had just previously abolished?" Again the witness said that he did not know; so the question was put in another form: "Friend, if the ten commandments were a yoke of bondage deserving to be abolished by Christ, why should the apostles be led to re-impose nine-tenths of this yoke? How much lighter is nine-tenths than the whole?" But the

witness was so confused, he said he could not understand the question; he was therefore allowed to resume his seat, which he did with evident feelings of relief.

As a suitable conclusion to our meeting, I asked if some person could write a few texts on the black-board to show whether there is a distinction made in the Bible between the ten commandments, commonly called the moral law, and the precepts known as ceremonial. A gentleman rose up and said, "I can write them." "'Can write, can write,' do you say, friend, or are you giving us your name?" "No, I am not giving my name; but I say I *can write* them." "Thank you; what is your name, sir?" "Mr. Ficklebow, D. M. Ficklebow." "Well, Mr. Ficklebow, you *can* write them; it does not matter who writes them, the word of God is the word of God, whoever writes it, or whoever denies it. This gentleman, therefore, with the help of another friend, wrote down the following very suggestive points, which some of us copied for further consideration:—

THE MORAL LAW.	THE CEREMONIAL LAW.
1. Was spoken by God. Deut. 4:12.	1. Was spoken by Moses. Deut. 1:1-6
2. Was written by God's own finger on tables of stone. Ex. 24:12.	2. Was written by Moses in a book. Deut. 31:24.
3. Was "right," "true," "good," "holy," and "spiritual." Neh. 9:13; Rom. 7:12, 14.	3. Was not in itself good, but carnal. Eze. 20:25; Heb. 7:16.
4. Was a "perfect" law. Psa. 19:7.	4. "Made nothing perfect." Heb. 7:19.
5. Tended to life if obeyed. Eze. 20:11, 13, 21.	5. Was not intended for life. Eze. 20:25.
6. Was to stand for ever. Psa. 111:7, 8; Luke 16:17; and Rom. 3:31.	6. Needed changing, and was abolished. Heb. 7:12; Eph. 2:15.
7. Was a "law of liberty" in which Paul and good men delighted. Rom. 7:22.	7. Was a yoke of bondage which no one could bear. Gal. 5:1; Acts 15:10.
8. The breach of any one of the ten commandments is sin, and will be so reckoned in the judgment. A reform would be made on the basis of the moral law, so that it would be kept by good Christians in the last days, and would give them a right to the tree of life. 1 John 3:4; Rev. 12:17; 14:12; and 22:12, 14.	8. Mere forms and ceremonies would be exalted by the papal power; while those who keep the commandments of God would be opposed by the Roman beast, or power, and those who prefer the traditions of men to the commandments of God. Rev. 12:17; 14:9; Matt. 15:1-9; and 2 Tim. 3:5.

After hearing the respective passages deliberately read out, the meeting adjourned. A. SMITH.

THE DEEP THINGS OF GOD.

WHEN a man has gazed into the starry heavens through a telescope, he has an idea of depth that he never had before. Let him, for instance, point his telescope toward some portion of the Milky Way, where to the naked eye only a faint haze is visible, and he will see not only countless multitudes of stars, but will be impressed with the fact that there is an infinite depth beyond, which the strongest telescope cannot fathom.

Suppose now that as the enthusiastic astronomer is dilating upon the wonders of the heavens, some one should say to him, "Oh! you see more in them than is really there; those little shining specks are not so important as you think they are, but you have been

gazing at them so intently for so long a time that everything is magnified to your vision." Almost any intelligent person would tell such an one that it is impossible to overestimate the extent and wonders of the heavens; that the telescope magnifies nothing, but simply helps us to get an approximate idea of the actual size of the heavenly bodies; and that it is just as impossible for any man to comprehend the vastness of the universe as it is for him to comprehend God.

This train of thought was suggested by one who, after a conversation upon the law of God, said: "You have been studying the subject so long that, to you, everything is magnified. It is always the case that when one thinks on a certain subject a great deal, little things assume an importance which they do not actually possess." Is this true? Can a man look into the perfect law of liberty so intently that some portions of it will assume undue proportions? Many who would agree with us in our statement concerning the heavens, will agree with our friend in his statement concerning the law; but it can be shown that the human mind can no more fathom the depths of the divine law, than it can compass the bounds of the universe.

If the law were of human origin it could be fathomed, for what one finite mind has evolved, another finite mind can comprehend. But who can know the Almighty to perfection? And the law of God is the righteous will of God. It is a transcript of his own character. This fact alone should convince any one that there is no danger of overestimating any portion of it.

Things of human origin may often be comprehended at a glance, and then if one spends time poring over them, minor points assume undue importance. But the Scriptures, which are a commentary on the law, must be searched in order to be understood. One may imagine that his casual glance has enabled him to grasp all that is contained in a passage, and it may seem to him that there is little in it; but Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. And he says: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Verse 10.

These deep things of God are revealed only to those who have Christ, for in him "are hid all the treasures of wisdom and knowledge." Col. 2:3. The psalmist David did not think there was any danger of thinking upon the law so much as to unduly exalt any portion of it, for he said: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But

his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:1, 2. And of himself he said: "O how love I thy law! it is my meditation all the day."

"God is love;" all men who profess to know God, make much of this fact. His love is infinite, because he *is love*, and he is infinite. But no man can understand any more of the love of God than he does of the law of God, for the love of God runs parallel with his law. The love of God is just as extensive as his law, and no more so. Just consider: His law is a law of love, and we read that it was in love that he gave it to men. Deut. 33:2, 3. He desires that all men should have life; but they cannot have life unless they are like him; for only those who are like God can dwell in his presence, and soon the glory of the Lord is to cover the earth as the waters cover the sea. Then those who are not like God will be destroyed. But no man can see God, so as to know what it is to be like him, and so God has given us his law,—the transcript of his character,—that we by conforming to it, may be like him, and so have life. Thus the law was ordained to life. The angels who have never sinned, but who "do his commandments, hearkening unto the voice of his word," have life for that reason.

But as for men, "all have sinned, and come short of the glory of God;" and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Why did Christ die? He himself answers: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "Sin is the transgression of the law," and "the wages of sin is death." Hence we know that all men were doomed to death, because they had trampled upon the law of life, and God in his great love for them gave his only begotten Son, in order that they might, through faith in him, escape that awful fate. We say that this was infinite love; that in that one gift God gave all that heaven had to bestow; and that the infinite power of God himself could do no more for guilty man than he has done. But would God take steps that were unnecessary? To give up his own Son was a sacrifice that a finite mind can never understand; would he have made that sacrifice if man could have been redeemed by any easier way? No, indeed; the love of God was no greater than was necessary to satisfy the righteous demands of his broken law. But that love was infinite; therefore the law itself is infinite. The love of God in Christ helps us to understand the law; the law of God, carefully studied, helps us to understand the love of God. Both work together.

The danger with men is that they will take too narrow and too shallow views of the law, and not that they will get too exalted ideas of its breadth and depth.

Christ came to earth to "magnify the law, and make it honourable." He did not make it larger than it was before, but exhibited it in his life, so that its hidden beauties might stand out prominent. He was the living embodiment of the law. He who studies the character of Christ, with a longing desire and an earnest purpose to emulate it, is studying the deep things of God,—the treasures of wisdom and knowledge,—that are hidden in him. As we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, we learn that the greatest things in the law are those things which to the natural mind appear trivial, or which do not appear at all; and with the psalmist we cry to the Lord, "Open thou mine eyes, that I may behold wondrous things out of thy law."

E. J. WAGGONER.

THE DEVIL.

MEN don't believe in a Devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through;
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the earth of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint and digs the pit for his feet?
Who sows the tares in the field of Time wherever God sows his wheat?
The Devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the Devil alone should do?

We are told he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church, in state, to the earth's remotest bound,
If the Devil, by an unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and crimes of the day spring up?
For surely we want to know,
The Devil was fairly voted out, and of course the Devil is gone;
But simple people would like to know who carries his business on. —Selected.

WHAT HE HAS DONE.

How successful has the great deceiver been for six thousand years in turning men from ways of righteousness into paths that lead to misery and eternal death! He committed the first sin in heaven, that of pride, and has inspired the hearts of kings and rulers with the same spirit, having filled their souls with the love of power and dominion, until battle fields have been strewn with the dead and the earth has echoed with the groans of the suffering and the dying.

He has succeeded in deceiving the greater portion of every generation to the present time. He caused the Sodomites

to think Lot's message a false warning,—an intended scare,—until the threatened wrath burst upon them in a shower of fire and brimstone. He deluded the generation that listened to Noah, while for one hundred and twenty years he faithfully warned them of a coming flood. Only eight out of the entire population of the world escaped his delusive grasp. Stubbornly they rejected the message, and willingly gave themselves over to the workings of Satan, until the floods buried them in oblivion.

And now in these last days, we find the words of the prophet fulfilling: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." How desperate his effort to deceive! He knows that the coming of Christ ends his work of deluding mankind, and that after the judgment of the wicked, his existence also ends in the lake of fire. How hard he will work to lead us to grasp after the world and its pleasures, and to say in our hearts, "My Lord delayeth his coming," until in a day when we are not looking for him, and in an hour when we are not aware, the parting heavens will reveal to us the scenes of the last great day. Then will we drop our peace and safety cry, "My Lord delayeth his coming," and call for the mountains and rocks to "fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Reader, with which class shall we be found? the one that is ensnared by Satan's greatest and last of all delusions, or among that class that shall give heed to the Saviour's words, "What I say unto you I say unto all, Watch"?

E. HILLIARD.

THE ANCIENT HOPE.

IN the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. This, and not death, was the hope of the church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the church; but this, alas! for centuries has not been the case.

In confession of faith, the truth that the Lord Jesus will come again may still have had a place; but practically, to by far the greater number of his disciples, it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired that it should be otherwise.

He intended that his church should look for him, that she should watch and wait for his return. Again and again,

during his personal ministry, the Lord Jesus foretold this great event; and after his ascension the apostles referred continually to it. . . . Blessed therefore it will be to enter upon that glory which awaits us only at our Lord's return. . . . The whole church will at once be introduced to full eternal happiness and glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed.

Oh! how should the solemnity and certainty of these events come home to every one of us, and with what earnestness should each person who reads these lines seek upon scriptural grounds to settle for himself that he is really Christ's; because by nature we are lost, ruined, and undone, and deserve nothing but punishment; but we have, at the same time, to accept God's only remedy, namely, salvation through faith in the blood and righteousness of the Lord Jesus Christ, by whom alone eternal life, pardon, and justification can be obtained. See Eph. 2:1-9; Gal. 3:26; Acts 10:43; Rom. 5:1; John 3:16; Rom. 8:16, 17.—*George Müller.*

HOW HE FOUND GOD.

MORE than a hundred years have passed since a young lad in England, who belonged to a pious family, but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his mother and others, he answered by inwardly resolving not to become a Christian.

In the good providence of God, however, he happened with his good mother to be on a visit to Ireland, and one day they went to a place where a good man was to preach. This good man was that day very earnest in his sermon; he put the question to the unsaved present, whether they would give themselves to Christ or remain rebels. Every time the preacher repeated the question the young man said in his heart, "No, I will not yield." His heart was hardened against God. At the close of the sermon it seemed to be harder than ever it had been. But when the sermon was finished the minister gave out a hymn. It begins,—

"Come ye, sinners, poor and needy,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sang the hymn with their whole heart. And what the sermon could not do the singing of the hymn did. It broke the hard, unyielding heart. It forced a way into the very centre of the heart. It was the voice of God calling him through the hundreds of voices that day praising God. His pride, his hardness of heart, everything that stood in his way to God, gave way. And that day the son who was in a far land found God, and gave himself to be a loyal sol-

dier for God evermore. And he lived himself to be an honoured preacher of the gospel, and the writer of a hymn that has opened a way to God in thousands of hearts. He was Augustus Toplady, the author of the great hymn,—

"Rock of ages, cleft for me,
Let me hide myself in thee."

THE WILL OF GOD.

"NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

In an eminent sense, the will of God to fallen man is expressed in the ten commandments. Those precepts emphatically tell him what he may do and what he may not do, as thus is the will of God expressed. In harmony with this sentiment are the golden texts: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" "If thou wilt enter into life, keep the commandments."

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in his commandments. They profess great love for the Saviour, and talk fervently of Christ, the gospel, and the cross; but they consign the will of God to the dust of the ground, and love the Saviour a great way off. The Father and the Son are one. A sanctified Scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and in the heart.—*James White.*

THE DESPAIR OF ATHEISM.

We cry aloud, and the only answer is the echo of our wailing cry.—*Ingersoll.*

WAS ever language more pathetic? Was ever despair uttered in words so sorrowful? Standing in a "narrow vale between the cold and barren peaks of two eternities," without one single lingering hope of immortality and eternal life! "A narrow vale"—mountains on either side—thick darkness beyond! Was ever a soul in deeper, darker, more hopeless despair? Did ever words fall from living lips such as these, where not one single flickering star of hope peers out from behind the dark clouds of unbelief? No comfort, no expectation beyond the grave! "We cry aloud, and echo answers our wailing cry"—no God, no heaven, no hope!

Contrast the words with those other words of the blessed Master, "Let not your heart be troubled; ye believe in God, believe also in me." Faith looks over the "cold and barren peaks," and catches the echo of the Saviour's love, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Presbyterian.*

FOLDED hands never win conquests.

Home and Temperance.

"Whatever 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.

TRIED AS GOLD.

DEAR tried ones in Christ's fold
Whom he would test as gold,
The Saviour looks on thee
With yearning sympathy,
And tender, pitying love.
A little while be strong,
The strife will not be long,
A little while, and He
For whom we wait will be
Seen in the clouds above.

Your trials have been sore
But victory lies before;
Perhaps your heart has quailed
And courage almost failed
When you were sorely tried;
But Jesus suffered too,
And bore the cross for you,
And those who bravely bear,
And with him suffering share,
Shall then be glorified.

Take courage, he is near,
And never, never fear.
When fiery trials roll
Around your sad, tired soul
Look to the Son of man;
For he who tries the gold
Knows, best of all I hold,
How much of fire it needs.
And so the furnace feeds,
Wisely, as none else can.

And when the gold at last
The fiery test has passed
And cleansed from dross and earth
All pure in beauteous worth
It lies, and nought doth lack,
The Master bends to see
If it from dross is free,
And gladly smiles to know
That it is pure, for lo!
It gives his image back.

JENNIE OWEN.

FORGIVENESS.

AMONG the many pictures in memory's gallery is one upon which I often look with sadness. It is the face of Nettie Harbor, one of my playmates in early childhood, and a friend in after years. Her uniform good temper and genuine kindness of heart won for her many friends; and as we grew from childhood to young womanhood, no social gathering was considered complete without her.

Our childish friendship grew with our years, and ripened into the closest intimacy. Girl-like, we opened wide our hearts toward each other, and each was made the confidant of the plans, hopes, joys, and longings of the other. We often talked of the Christian life, and many times Nettie said: "I wish I could be a good Christian, but with my surroundings I know I could never be what a Christian ought to be; and as for being a hypocrite or a half-hearted professor, I never will." At the age of seventeen years she was still unconverted.

I well remember one visit we had that summer. She had been several weeks from home, and soon after her return she came to spend the night with me. We chatted of many things till the time

for retiring. When we were alone I told her how anxious I had been for her conversion, and spoke particularly of one day while she was gone, how I had been in such earnest prayer for her nearly all day. A long, deep silence followed, broken at last by a heavy sigh, and as nearly as I can recall the words, she spoke as follows:—

"I well remember the day of which you speak. I awoke that morning with the feeling that I must that day settle the question whether I would be a Christian or not. I tried to throw it off, but it only grew the stronger, till I began to look at it squarely and see what a sinner I had been. Then I began to pray for forgiveness. I had a long, hard struggle, but toward night I just accepted Christ, I can hardly tell you how, but there came such a joy into my heart. I seemed to walk on air. Oh! I was happy!"

She paused, and after a little went on:—

"I know I was converted then; I loved every one and was just as happy as I could be. I never felt anything like that before. It lasted till I began to pack my trunk to come home."

Another long pause, broken by a deep-drawn sigh; but presently she went on:—

"You know Beth Snyder lied about me last spring, I was so angry—it makes my blood boil now to think of it—so uncalled for, and I had never injured her or done anything to offend her. Well, I said then I would never forgive her or speak to her again. It is strange, but I did not think of her that day, nor all the happy two weeks that followed."

"When I was packing my trunk to come home, the thought came, 'What about Beth? If you go home you'll be sure to meet her; are you going to forgive her?'"

"Somehow, Mollie, I grew angry at once, and just stopped and thought it all over, what a mean thing she had said, and every word untrue, and I said aloud, 'I can't and won't forgive her.' Something seemed to whisper to me, 'If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses;' and, Mollie, I stood and looked it squarely in the face, and said, 'I'll never forgive her!' All my joy was gone, and though I know that ended it all, I don't care. I have not had the least desire to be a Christian since, and I don't expect I ever shall."

"But Nettie," I remonstrated, "you would not rather be eternally lost, than forgive Beth, would you?" She replied in a determined manner, "I'll never forgive her; now, don't talk about it any more; you can't change it."

We talked no more that night, but retired in silence, though I heard her sigh as I knelt in prayer. Next morning she seemed like her own self, and neither of us referred to our conversation of the previous evening.

The following spring she was married.

I could never see that she seemed different from her usual cheery self. In time she became the mother of three bright little children. I often visited her, and several times attempted to talk with her about her soul's welfare. She invariably replied, "I'll never forgive her, so say no more about it."

The last time I visited her, not long after she had buried one of her children, a beautiful little girl three or four years of age, she was not quite so reticent on that topic, but talked of that memorable day and said: "Mollie, it is strange, but I have never felt a desire to be a Christian since that day; never felt that I am a sinner, though I know I am; and though I know I shall never go to heaven, I do not feel anxious about it."

I asked her if she still felt the same toward Beth. She replied:—

"I shall never forgive her; but I have to speak to her, for, you know, Sister Clarrie is married to her brother; so, for Clarrie's sake, I speak to her, but that is all."

I was away from home several months, and during that time she was suddenly taken ill. I was told by one who helped to care for her that she was perfectly conscious to the last, and knew that she was dying. In response to inquiries of weeping friends, if she was willing to die, she replied wearily, "Yes, I'm willing to die;" which they construed into an assurance that she was at peace with God, though she had not during her illness in any way referred to the future life, or spoken of the Saviour, or anything that pertains to Christianity, or as if she realized the solemn change awaiting her, though she gave directions about the children.

This is no fancy sketch, but an awfully real one, and my informant said for her part she could see no foundation for hope in her death.

There is a time, we know not when;
A point, we know not where;
Which marks the destiny of men,
To glory or despair.
There is a line by us unseen,
That crosses every path—
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.
The conscience may be still at ease,
The spirit light and gay;
That which was pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind, and in the dark.
Oh! where is that mysterious bourn,
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?
An answer from the skies is sent—
"Ye who from God depart,
While it is called to-day, repent,
And harden not your heart."

—M. S., in *Michigan Christian Advocate*.

TOBACCO BLINDNESS.

THAT the use of tobacco in some form is one of the most common causes of *amaurosis*, a form of blindness in which the nerve of sight is affected, is now generally recognized by medical authors, and by those who make a specialty of the treatment of disorders of the eye. Several cases of this form of blindness have come under the authors observation, and medical literature abounds in reports of these cases.

The following list of symptoms of tobacco blindness every smoker would do well to commit to memory and think of every time he lights a pipe or cigar:—

Sudden or gradual impairment of vision; a blurring of objects; ability to see better in twilight than in full daylight; difficulty in distinguishing colours, especially red and green; after a time, partial, or complete and permanent loss of vision. In cases in which the disease has existed for a short time, and has not advanced to its worst stages, recovery takes place with great rapidity when the use of tobacco in all forms is wholly discontinued. In other cases, however, the impairment of vision which follows the long-continued poisoning of the nervous system with nicotine is permanent, not yielding to any known method of treatment. Probably the most frequent of all causes of this form of blindness are tobacco and alcohol, the effects of which are so nearly identical in these cases as to defy distinction.

The symptoms named as indicative of the approach or presence of tobacco blindness, are all significant of the universal mischief in the vital economy of which the poison of tobacco is productive. The blurring of sight, dilated pupil, and ability to see better after twilight than in full daylight, are all evidences of paralysis. The little muscle which contracts the pupil is paralyzed by the nicotine, and allows the pupil to dilate. This lets in too much light, and confuses the images formed on the retina. This is why the person sees better after twilight.

The little muscles of the heart are in the same condition as those of the eye. The same is true of the muscles of the stomach. It is this paralyzing influence upon the muscles that does much of the mischief attributable to tobacco.

Another symptom connected with the eye, which the confirmed smoker may often notice, is the long retention of bright images in the eye. If a person looks at a bright object, as a window when the sun is shining out of doors, and then closes the eyes, or looks at a blank wall or a sheet of white paper, he will still see the form of the window, the sash bars, the glass, etc., for a few seconds. If the eyes are in a healthy condition, the image disappears very quickly, but when the nerves of the eye have been partially paralyzed by the use of tobacco, these images will sometimes remain for several minutes. Old smokers

sometimes use this as a means of determining when they have smoked long enough. When they notice that images are long retained, they know that the degree of poisoning of the nervous system is reaching the danger point, and lay the pipe away for a few hours.

Ear Disease from Tobacco-Using.—Tobacco-users are sometimes afflicted by a peculiar form of ear disease, the chief symptom of which is sudden loud or shrill sounds in the ear. These sounds are sometimes due to an enormous exaggeration of slight sounds, as a chirping of a cricket, the ringing of a bell, or some similar source of sound, but generally the sound is wholly subjective, that is, originates entirely in the ear, and is due to the diseased condition of the auditory nerves resulting from the use of tobacco.

These facts have been widely known for years, and yet they seem to have little influence with the users of the weed. So great is the fascination of this most unclean and injurious habit, most persons who have been long addicted to its use continue to indulge notwithstanding the clearest evidence that they are being seriously injured thereby.

The effects of the long-continued use of the narcotic is to paralyze the will and to weaken the judgment, so that considerations which would influence a man in the full, healthy command of his intellectual powers have but little weight with an old devotee of the pipe or the quid. Knowing full well the consequences, he will deliberately sit down to smoke or chew his favourite brand of the poisonous stuff as complacently as he would seat himself to partake of a meal of wholesome food. Each of these poor tobacco slaves would undoubtedly endorse the sentiment of the tobacco-loving poet who wrote,

"For thy sake, tobacco I
Would do anything but die."

Thousands go farther, and for the sake of the gratification of a depraved appetite knowingly and willingly sacrifice half a score or more of the best years of their lives.—*J. H. Kellogg, M.D., in Health Science Leaflets.*

DON'T.

DON'T go to bed with cold feet. Don't sleep in the same undergarments that are worn during the day. Don't sleep in a room that is not well ventilated. Don't sit or sleep in a draught. Don't lie on the left side too much. Don't lie on the back, to keep from snoring. Don't try to get along with less than seven or eight hours' sleep out of twenty-four. Don't jump out of bed immediately on awaking in the morning. Don't forget to rub yourself well all over with crash towel or hands before dressing. Don't forget to take a good drink of pure water before breakfast. Don't take long walks when the stomach is entirely empty. Don't start to do a day's work without eating a

good breakfast. Don't eat anything but well-cooked and nutritious foods. Don't eat what you don't want just to save it. Don't eat between meals, nor enough to cause uneasiness at meal-time. Don't eat the smallest morsel unless hungry, if well. Don't try to keep up on coffee or alcoholic stimulants, when nature is calling you to sleep. Don't stand over hot-air registers. Don't inhale hot air or fumes of any acids. Don't fill the gash with soot, sugar, or anything else to arrest the hemorrhage when you cut yourself, but bring the parts together with strips of adhesive plaster. Don't wear thin hose or light-soled shoes in cold or wet weather. Don't strain your eyes by reading on an empty stomach or when ill. Don't ruin your eyes by reading or sowing at dusk, by a dim or flickering candle, or when very tired. Don't sing or holloa when your throat is sore or you are hoarse. Don't drink ice-water when you are very warm, and never a glassful at a time, but simply sip it slowly. Don't take some other person's medicine because you are similarly afflicted. Don't bathe in less than two hours after eating. Don't eat in less than two hours after bathing. Don't call so frequently on your sick friend as to make your company and conversation a bore. Don't make a practice of relating scandal, or stories calculated to depress the spirits of the sick. Don't forget to cheer and gently amuse invalids when visiting them. Don't call on your sick friend and advise him to take some other medicine, get another doctor, eat more, eat less, sit up longer, go out more frequently; stay a week, or talk him to death, before you think of leaving.—*Selected.*

HYGIENE.

THE blessed word "health" once literally meant "holiness," and that means wholeness; for disease and sin alike are fractional conditions—one of the body, the other, largely through the body, of the soul. Equipose, as of the compass in the binnacle, is the only normal relation of our being toward God and his laws; adjustedness, harmony,—these are the high, pure, happiness-giving rewards of conformity to the will of him who in nature and grace formulates that will in laws as changeless as his own being.

"My will, not thine, be done," whether uttered by violating a law of health or spiritual holiness, helps to turn Eden into a desert; but, "Thy will, not mine, be done," in matters of diet, as well as discipline, helps to turn the desert into Eden, and makes Gethsemane the gate of heaven.

"Who sweeps a room, as for God's laws, makes that and the action fine," sang George Herbert. Oh, may these "deeds of week-day holiness,"—this reverent study of those habits in life which relate to the diet, dress, cleanliness, ventilation, and exercise, that will make the physical estate of humanity more normal, attract our thought, as the sun draws the tides of the sea.—*Frances E. Willard.*

THE PRESENT TRUTH.

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

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FOUNDATION OF GOD'S THRONE.

"THE Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." We have seen that God sits upon the throne of his dominion in heaven, ruling and influencing the minds of his subjects, the creatures of his power, and from him all good emanates. It is not our purpose in this article to present any view as to the nature of God's person, but simply to point out the fact that the Creator dwells in person in his temple on high ordering the affairs of his universal Government. There are many Scriptures which indicate clearly that God has a person. The apostle to the Gentiles says, in speaking of Christ: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3. But the Scriptures tell us that no man hath seen God, and the nature of his person is not revealed to us.

If man is a subject of God's Government, he must be amenable to law; and this implies that God has given to his created intelligences some rule of action by which they may be guided in rendering allegiance to him. This rule must embrace the principles of God's character, and by partaking of these principles and incorporating them into his life, man becomes more and more like his Creator. And while God offers pardon to the transgressor of this law, and has provided a way of salvation for the repentant sinner through the merits of a crucified Redeemer, in this he must also be just. And so in the divine plan we find that "mercy and truth are met together: righteousness and peace have kissed each other." Psa. 85:10.

Whatever form God's law may have had before the creation of man does not concern us, but that he does have a law that is a revelation of his character, and which he calls his righteousness, we can read from many passages of scripture in the Sacred Volume. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and com-

mandments which I have written: that thou mayest teach them." Ex. 24:12. That which God proclaimed from Sinai was his law, the ten commandments, concerning which we read: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud and of the thick darkness, with a great voice: and he added no more." Deut. 5:22. This law is holy, just, and good, and it is "our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." The individual who has this law in his heart is said to know righteousness. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. David says, "All his commandments are righteousness." Psa. 119:172.

This is the law as it was revealed to man, but can it be possible that this law as traced by God's finger, on tables of stone, a transcript of his mind and character, has no existence outside of this earth? On the Isle of Patmos John had a view of the heavenly sanctuary, the habitation of God's throne, and he describes what he there saw. Among other things he says, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." We will turn for a moment to the sanctuary built by Moses, which was an earthly representation of this temple in heaven. The sanctuary was divided into two apartments, and in the most holy place appeared the shekinah, the visible manifestation of the glory of God. This was above the mercy seat, which was upon the ark of the testament. On either end of the mercy seat were cherubim of beaten gold. Of these we read: "And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." Ex. 25:20-22. In Lev. 16, the Lord said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

As the sanctuary built by Moses was a representation of the temple in heaven, a pattern of "things in the heavens," the above quotations throw much light upon the position of the throne of God. Around his throne are the angels of God. Isaiah saw it surrounded by the seraphim, and

David says: "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." Below the presence of God was the mercy-seat, and beneath the mercy-seat was the ark of God, which contained the tables of the testimony of God. Thus at the very foundation of God's throne and Government is his law. And in behalf of man who has transgressed this law, Christ, our High Priest, ministers in the heavenly sanctuary above.

THE SIN OF INGRATITUDE.

THIS is one of the worst sins men can commit. What have we that we did not receive? If all that we have has been received from some source outside of our own efforts or merits, we should always carry a thankful heart. But it is a trial to do for ungrateful people. The more you do for them the more you may do. What you do is not valued. They rather think that you ought to have done more, and in a different way. They are not appreciated as they should be. They are ever full of complaints, and their hearts of dissatisfaction. Could such people always be flattered, they would appreciate it; but to be reprov'd, or to have done that which is not in the fullest harmony with their ideas of themselves, is, they feel, entirely wrong. These people are in the world, and we all meet many of them.

Now, does kindness to these people do any good? There are two ways we are benefitted by helping those of this class. 1. There is nothing that can so perfectly instruct us as to the baseness of ingratitude as to have it manifested in those we try to help. We have an opportunity of seeing how wicked such a spirit is, and learn to despise it in ourselves. If we are disgusted at this spirit in others when we try to help them, it should place us on our guard, lest at any time we should manifest it, or even harbour it in the heart for a moment. 2. It cultivates in us the Spirit of Christ. In this lies the saving power of the gospel. Though I give all my goods to feed the poor, and have not charity, or love, I am as sounding brass or as a tinkling cymbal. Charity, or love, suffers long and is kind. Charity never faileth. It is a connecting link with eternity. It is a principle that never dies, having its origin in heaven, in the bosom of the Father and the Son. He came to die for a lost race. For a righteous man one would scarcely dare to die, but while we were without God in this world, without hope or desire to do his will, Christ died for us. He came to his own and his own received him not.

How often do we exhibit this ingratitude? Perhaps we do not always show it to our fellow-men. But how much worse is ingratitude to God than to our fellow-men! When we murmur at things

which do not go according to our minds, it is of the same spirit, only far worse, for it is to God. Were we grateful to God for his infinite mercy to us, it would not be thus manifested. Like the ungrateful people we try to help, we lose sight of all the past mercies, and speak very complainingly of God's providences, only we do not call them by that name. It is a basely wicked thing to repay favours with ingratitude, yet we cannot and should not entirely desist from helping others, even in those cases. When we reach the point where we never manifest the same spirit toward the Lord, it will be more becoming for us to find fault. Till then we need the lesson of the baseness of ingratitude to teach us to shun this heaven-provoking sin. Relieve the present distress of ungrateful people, thus following the example of God in sending his rain upon the just and the unjust.

THE RESURRECTION.

NO TRUTH in God's word is stated more clearly, nor emphasized more strongly than that there will be a resurrection of the dead. Prophets and apostles present it as a doctrine of immense importance. They give us to understand that the fruition of the Christian's hope can never be realized if there is to be no resurrection of the dead. And Paul, in his masterly argument on the resurrection, goes so far as to declare, that, if there be no resurrection, "then they also which are fallen asleep in Christ are perished." Every truth of revelation has its importance, and we should give each truth that consideration which it demands. The re-living again of dead men is a question upon which science and philosophy are alike silent. It rests solely and entirely upon the mighty power of God. When the Saviour met the Sadducean theory that there could not be a resurrection, he declared to them that they did "err not knowing the Scriptures nor the power of God" (Matt. 22:29), evincing that omnipotent power would be manifested in bringing forth the dead from the grave.

Probably the earliest testimony in support of this grand doctrine is the one given by the Lord to Moses at the bush when he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6. These men were all dead, and when our Saviour quoted this testimony to show the Sadducees that the dead would rise again, he declared that God was "not the God of the dead, but the God of the living." Mark 12:27. Therefore, although Abraham, Isaac, and Jacob, were dead, God counted them as being alive, not because they were then alive, but because the time would come in the divine plan when they would have a resurrection. The apostle Paul bears testimony upon this point in

reference to Abraham in the following forcible words: "As it is written, I have made thee [Abraham] a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17.

The eloquent sceptic across the seas has said that "life is a dark valley lying between the cold peaks of two silent eternities, and death ends all." From a rationalistic point of view what more could he say? But the patriarch Job, as he glanced down over the ages, beheld with the eye of faith in the dim and distant future the grand and majestic splendours of resurrection power and glory. His faith pierced the dark shadows of the tomb, and he expressed his assurance that, though "worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job. 19:26, 27. And Isaiah in language unique and equally eloquent, exclaims, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. These are vivid pictures of the re-living again of those who have fallen in death. Who can grasp the sublimity of that scene when the graves will be opened and the hades chambers of death will be emptied of their treasures! All glorious will the event be to the believing child of God. Be it our prayer with the apostle Paul that we "may know him [Christ] and the power of his resurrection and the fellowship of his sufferings." The prophet Hosea, looking at the ruin that death had wrought, with a few touches of the divine pencil records the soul-inspiring truth that God "will ransom them from the power of the grave" and will "redeem them from death." Hosea 13:14.

The New Testament is no less explicit upon this grand theme than is the Old. As the Son of God with his great heart of love stood and shed tears of tenderest sympathy over the fresh-made grave at Bethany, and endeavoured to comfort the bereaved sisters with the assurance that Lazarus would live again, Martha said in her anguish, "I know that he shall rise again in the resurrection at the last day," thus declaring her faith in the grand truth that the dead will rise again. She does more than this, she tells us when this event occurs, "at the last day." In terse and expressive language the apostle Paul speaks of the time when the saints of God will arise, in these forcible words: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incor-

ruptible, and we shall be changed." 1 Cor. 15:51, 52. And our divine Lord himself uttered the solemn truth that all—the good and bad, the righteous and the wicked,—will come forth from death and the grave. "Marvel not at this," said he, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The voice of Michael, the Son of God, will penetrate the lowest tomb, and every accountable intelligence whom death has claimed as its prey will come forth from the grave. The words of our Saviour already quoted suggest that there will be two resurrections, one of the righteous, the other of the unrighteous. Paul affirms the same thing in his defence before Felix as follows: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. These two resurrections do not occur at the same time. One is spoken of as "the first resurrection" (Rev. 20:6), and it is declared of those who have "part in the first resurrection" that "on such the second death hath no power." The first resurrection, in which the righteous come forth, will take place at the second coming of Christ, when the trump of God sounds. 1 Thess. 4:16. But the second resurrection when the wicked are raised does not occur till one thousand years later. Rev. 20:4, 5. The saints are raised from death and reign with Christ a thousand years; and at the end of that time the wicked come forth in the second resurrection to meet the reward of their lives, and to share the punishment threatened upon the violaters of God's law, and the despisers of his grace.

This hope of an immortal life through Jesus Christ by the resurrection, has inspired prophets and apostles and the church of God. Paul, in the face of death, could say, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." 2 Cor. 1:9. His hope centred in the sublime events of the coming of Christ and the resurrection, at which time he expected to receive his crown of life (1 Tim. 4:8); for he knew that at that time would the righteous be recompensed, as Christ had himself declared. Luke 14:14. In that glad morning will the loved of earth that have fallen asleep in Christ, come forth clothed upon with immortality and everlasting life. Then will those whom death has so long separated, meet to part no more. Then will Abraham, Isaac, and Jacob, and all the saints of God from every age and every clime, "eat bread in the kingdom of God." Their sorrows

and tears will then be ended, and all their cherished hopes will be realized. O, joyful day to the child of God! With what rapturous joy will the saved meet beyond death and the tomb! Let us each, then, by faith lay hold upon the hope that is set before us in the gospel, and comply with the conditions upon which the priceless boon of everlasting life is based, and "when he who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

R.

IN CHRIST.

THE apostle Paul declares that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." It becomes therefore an interesting question to know what is meant by being in Christ, how this union is secured, and what are the evidences by which the individual may know that it exists. Paul in writing to the Ephesians and calling attention to their condition when they were Gentiles in the flesh, says, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. This deplorable picture represents not merely the condition of those Ephesian Gentiles, but it is the condition of every unconverted individual.

He who would be united to Christ must die to sin, and as Christ died on the cross for sin, so must the old man of sin be crucified, and the new man Christ Jesus be put on. "If Christ be in you," says the apostle, "the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:10.

And, again, he declares that "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. This crucifixion or dying to sin he explains to be the putting "off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." The agent which reveals to the sinner his deplorable condition is the law of God, "for by the law is the knowledge of sin" (Rom. 3:20), and it is this same agent that slays the sinner. "For," says Paul, "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me and by it slew me."

After he had thus died to sin, put off the old man, been buried with Christ (Rom. 6:3, 4), and had put on the new

man, then he could exclaim: "Wherefore the law is holy, and the commandment holy, and just, and good." "For I delight in the law of God after the inward man." Rom. 7:12, 21. The same Spirit that actuated Christ will actuate him who is in Christ. The fruit of this Spirit will be manifested in the daily life, and this fruit is of such a character that it will be readily seen; for "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," etc. Gal. 5:22, 23. But he who possesses not this Spirit does not belong to Christ, the union has not been formed, he is "without Christ;" for "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. The Spirit of Christ in the heart will enable the individual to follow in the steps of him "who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him who judgeth righteously." 1 Pet. 2:23. Christ has promised to abide with the individual who will love him and keep his word. "If a man love me, he will keep my words; and my Father will love him, and we will come and make our abode with him." John 14:23. What a union is this! The Father and the Son taking up their abode with poor fallen man! In his epistle, John says, "He that dwelleth in love, dwelleth in God, and God in him," and he also affirms that "he that saith he abideth in him ought himself also to walk even as he walked."

But is it possible for us to know that we are thus acquainted with God, and that we love him? The words of the apostle answer the question directly: "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. And again: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3. The love of God manifests itself in us by our willing and cheerful obedience to his righteous requirements. May it be our daily prayer that we "may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," and having thus known him, followed him, and suffered with him, may we also "reign with him." 2 Tim. 2:12.

R.

PREDESTINATION.

THAT the Bible teaches predestination, is true; that it teaches what modern theology defines the term to mean, we think is not true. As set forth in the Scriptures, it is a doctrine full of comfort and consolation; as taught in the creeds, it is full of spiritual paralysis and despair.

In the Scriptures it is the assurance of salvation so long as we maintain a certain relation to God; in theology it is a relation determined for us independently of our own will, and a fixed destiny to a life which we cannot lose, or a death which we cannot avert. Webster defines the word "predestination" in its theological acceptance to mean, "The purpose of God from eternity respecting all events; often the pre-assignment or allotment of men to everlasting happiness or misery."

The tendency of this latter doctrine must be at once apparent. It leads the individual to throw off all responsibility and intermit all efforts for himself. He says, "If my destiny has been fixed from all eternity by an irreversible decree, I might as well resign myself to my fate, and let the current take me where it has been predetermined that it shall take me: if I am to be saved, I shall be saved, and no one can prevent it; if I am to be lost, I cannot avoid it."

It is impossible to arouse such a soul to repentance. The answer comes, "If I am to repent, God will make me repent when the time comes; and I need not concern myself about it. Such an one cannot be induced to heed the divine injunction to flee from the wrath to come; for he says, 'If I am appointed to that wrath, flee as I will I cannot avoid it; and if not, then for me there is no wrath to come.'"

We once heard of a Presbyterian minister who, by some strange infatuation, conceived the idea that a certain one of his two sons was elected to be saved, and so taught him; but he considered that the other was foreordained to be lost, and taught him accordingly. Result: the elect son has entered the ministry; the reprobate is on the high road to that damnation which his father has held up before him as his inevitable portion. If that son is lost, what responsibility will rest upon that father! Give a man the natural inclinations of the heart to contend with, and then teach him that heaven is to him an impossibility, and it need not take long to divine what the result will be.

Four times the word "predestinate" is used in the Scriptures—twice in Romans 8, and twice in Ephesians 1. Once we have the word "foreordain." 1 Peter 1:20. The word "ordain" is also used four times with a future signification. Six times we have the word "election," and twenty times the word "elect."

The meaning of the word "election," is a "choosing out, selecting;" and the elect are simply those who are "chosen out" by God, as the recipients of special privileges, because they are "choice" and "precious" in his sight. The question is, whether this "choosing out" is

an act absolutely arbitrary on the part of God with reference to individuals, or whether it pertains to a certain plane of life or to a people as a class, and reaches the individual only on conditions which he is himself to supply.

Let appeal be made to the leading texts upon this question. And as a direction to thought, let them be considered with reference to these propositions: 1. God "hath appointed" (Luke 22 : 29) or fore-ordained Jesus Christ to the kingship of this world. This he did "before the foundation of the world" (1 Peter 1 : 10); that is, this foreordination was coeval with his purpose to create the world. It was not ordained on what ground he should finally hold this position. Had man never sinned, it would have been on the ground of Creator alone; but since man fell, and the original purpose could then be carried out only by his redemption, Christ will hold his position by virtue of being both Creator and Redeemer. 2. God has ordained that all who will conform to the image of his Son shall be saved. Such are the elect.

3. But he has not ordained that such and such individuals shall believe on Christ and be saved, whether they will or no; and such and such other individuals cannot believe on Christ however willingly they would do so, and hence must be lost at last. On the question of accepting or rejecting Christ our own free moral agency operates. On the plane of belief in Christ or connection with him, God's foreordination or election operates. Reaching that plane we are it subjects, and become the elect. Falling from it we lose our title to life, and cease to be the elect. Hence we are exhorted to make our "calling and election sure." 2 Peter 1 : 10. We may accept or reject Christ as we will. All else is beyond our control. Believing in him, we are elected and foreordained to be saved, as surely as God's throne is to stand; rejecting him, we are as sure to be lost as sin is to be punished.

In Eph. 1 : 4, 5, the "choosing" and "predestination" are "in him," that is, in Christ. We are adopted as children to himself "by Jesus Christ." But if we reject Christ, we frustrate all these good purposes and promises, so far as our own cases are concerned.

Romans 8 : 29, 30 doubtless refers to the company raised at the resurrection of Christ, among whom he was the "first-born," who were "justified," that is, were accepted in anticipation of the general Judgment, and also "glorified," when he led them up with him on high (Eph. 4 : 8, margin), to be his assistants in his mediatorial work. Rev. 5 : 8-10. If this application is correct, the testimony refers to a particular case, not to the destiny of men in general.

In 2 Thess. 2 : 13 it is said that "God hath from the beginning chosen you to salvation;" but the apostle immediately limits the statement by adding "through sanctification of the Spirit and belief of the truth." But suppose the Thessalonians had rejected the Spirit and refused to believe the truth, as they certainly were free to do, where then would have been their salvation?

Another expression, found in 2 Tim. 1 : 9, is supposed to prove election before the world was: "Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." As to the time, the Greek reads, *pro chronōn aionōn* "before the ages of time." But *aion* may mean simply a dispensation; and the passage may refer to the time when the plan of salvation with its different dispensations was laid. That which was given us at this time was the "grace" or favour of God; but this was "in Christ Jesus." Now if any man rejects Christ, what grace does he receive?—None.

1 Peter 1 : 1, 2. The English version of this passage makes the strangers of Pontus, Galatia, etc., "elect according to the foreknowledge of God." In the original, however, they are addressed simply as "the elect sojourners." So the revised version reads: "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion in Pontus, Galatia," etc. Now all that is asserted respecting God's foreknowledge is this: Either Peter was an apostle according to the foreknowledge of God, or the elect whom he addresses (elect according to the principle stated above) were sojourners according to the foreknowledge of God. But in either cases it has no bearing on the question of election as here under discussion. U. S.

CAMP-MEETING IN TRAMELAN, SWITZERLAND.

CAMP-MEETINGS have been held in America from the time of its early settlement. When the inhabitants were few and scattering, and facilities for public meetings not great, such meetings would call out large gatherings from all the surrounding country, and thus the pioneer minister would have opportunity to speak to many people at once. They were also made occasions of mutual benefit and encouragement, as seasons of prayer and exhortation, and thereby the religious interest of the people was kept alive, where otherwise it would have languished.

As the country grew older, the methods of holding such meetings were improved, and it was found that they might be made as profitable to the spiritual interests of the church as in earlier times; and there-

fore camp-meetings are kept up to this day, even in the oldest settled parts of that country.

Out-door meetings were frequently held in England, in the early days of Methodism; and at the present time, out-door meetings, and the use of tents for religious services, are looked upon with favour in England—not with one denomination alone, but with different ones.

But regular camp-meetings have been introduced in Europe by the Seventh-day Adventists. From the time of their rise, they have manifested the spirit of the early Reformers, by their earnest efforts to spread the truth everywhere by every possible means. In 1887, they held a camp-meeting in Norway, a short distance from the city of Christiania. It proved a great blessing to the church, and to the cause at large. This year one has been held at Upper Tramelan, Switzerland, which was still more successful, being more largely attended, both by the Adventists, and by the people in general.

To those who are unacquainted with camp-meetings, a description of the encampment will be interesting. There were two large tents, one used exclusively for public meetings, and one used partly for a boarding and lodging house for the colporteurs and missionary workers. The part used as a dining hall was turned into a room for German meetings, when separate meetings were held. There were six family tents, from six to eight persons occupying each tent. They were fitted up with beds and stoves, and curtained into separate rooms. They were both convenient and comfortable, and the campers found it conducive to their health to thus enjoy the mountain air for a season. Entire quiet being enforced during the night, all on the ground secured good rest, and in the morning were refreshed for the duties of the day. Consequently they were not worn and exhausted at the close of the meeting.

Three times the number of tents that were there would have found ready use, if they could have been obtained. Another year the brethren will know what will be required, and better provision will be made. But the citizens of Tramelan showed no little kindness. They furnished rooms free to a large number who could not be accommodated on the ground. How many of our people lodged in the city we do not know; but the attendance may be judged somewhat from the number in the Sabbath-school, which was over two hundred. It was the largest Sabbath-school that has been held in Europe by the Seventh-day Adventists.

The meetings in the large tent were well attended throughout. Even when the weather looked so forbidding that a large congregation was not expected, there would still be more present at the

time of meeting than the large tent would hold. Seats sufficient for a fair-sized congregation were put up outside of the tent, and all were called into use.

Many had predicted that the meetings would be disturbed; that camp-meetings could not be held in this country. But never were prophets more at fault. When the seats inside and outside the tent were filled, and many were standing around, not the least disturbance was made in any meeting. Quietness and strict attention characterized every congregation. Not a disorderly person was seen in the camp at any time. Nothing was disturbed in the tents. The writer of this attended the first camp-meeting held by Seventh-day Adventists, twenty years ago, and since that time has attended them from the Atlantic Ocean to the Pacific, in the United States; and our camp-meetings have been noted for quietness and good order; yet he never attended one where there was better order or a better hearing given, than in this one in Tramelan. The people of that city, and the surrounding country, certainly did themselves great credit as a law-abiding people.

The preaching was earnest; it is well known that the Adventists accept the Bible literally, and cling to it strictly. They make large use of the Scriptures in their preaching, rejecting all traditions, and all dogmas and practices resting on traditions. The meeting on Sabbath, Aug. 25, was a very solemn one, the Spirit of God deeply impressing the truth on the hearts of the hearers. On Sunday, 13 were baptised (immersed) in the valley stream below the city. In every respect the meeting was successful, and it is a means of great encouragement to the people who conducted it.

At the closing public service, a large congregation being present, a resolution was passed by the members of our churches, by a unanimous rising vote, thanking the people of Tramelan for granting them the privilege of holding the meeting there, for the uniform kindness shown to those who attended it, and for the good order maintained in the meeting.

Members of the churches from various parts of Switzerland, Germany, and France were present, and it was a happy union of the believers in this faith.

At the closing meeting on Monday morning it was voted unanimously, that a camp-meeting be held in Central Europe next year. It is the intention of the friends in Norway to hold another in that country, also, next year. And the Seventh-day Adventists of Sweden expect to hold one in 1889. If the cause is prospered according to present prospects, we trust one may be held in England, also, next year.

Many favourable reports have been published in various papers, of the meeting in Tramelan, and thus our work comes to the notice of a great many people. We regard this as no small benefit to our cause.

J. H. W.

Basle, Switzerland.

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.

WHAT WILL THE HARVEST BE?

WHEN a daily paper expresses alarm at what is popular in society, it is time that all, who have any desire for the welfare of the present as well as the rising generation, should pause and consider.

A sage has said, "As a man thinketh, so is he." And in an age when reading is so generally indulged in by all who have any time to spare, it would not be difficult to prove that our literary tastes and indulgencies are largely responsible for our *thoughts* and *actions* through life, whether for good or evil.

This fact admitted, it is our duty to cultivate, if necessary, a relish for that literature which will inspire the broadest, noblest, and purest thoughts—such as can be woven with safety into the fabric of life, which duty may invite us to wear in our daily vocations.

The Hull Express, Sept. 8, contains the following:—

"The new book, 'Madame Midas,' is selling at an enormous rate. In London literary circles it is the one topic of conversation. Wherever society people penetrate they are certain to hear something about 'Madame Midas.' It is reported one of the largest printing firms in London have been engaged on this work night and day for something like five weeks now, and yet the demand cannot be satisfied. This enormous sale of the 'Mystery of a Hansom Cab' and 'Madame Midas' is a striking commentary on the literary tastes of the age. One is compelled to wonder where it will all end, and whether our literary and artistic tastes are likely to improve, or retrograde. Be this as it may, there can be no question of the enormous demand there is for realism and sensationalism in fiction, and these desiderata Mr. Hume furnishes in abundance."

Life is real, and what we need is literature and education which will develop thought-power to enable us to cope with the realities of life.

The literary tastes of the age are otherwise; and already in the ever multiplying lists of business failures, lunacy, suicides, etc., etc., we are having brought to our notice the legitimate *first-fruits* of that inevitable harvest of iniquity and misery which is fast ripening from the seeds of "fiction" and "sensationalism" which much of the literature of to-day is sowing. "And yet the demand cannot be satisfied"!!

"First fill the bushel with the wheat,
With wisdom food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and pass away."

What shall the harvest be?

A. A. JOHN.

ETERNAL vigilance is the price of liberty.

HOW A JESUIT PRIEST WAS CONVERTED.

Two interesting lectures by Professor de Launay, on "The Catacombs of Rome," were lately delivered in St. Aldate's Rectory Room, Oxford. The Rector, Canon Christopher, presided.

Canon Christopher introduced the lecturer, stating some of the facts of Professor de Launay's life. God's providence and grace were manifested in the history of this his venerable servant. In early life, after graduating at the University of Angers, he was placed by his relatives under the care of the Vicar-General of the Jesuits, at Rome, as his spiritual adviser. He studied under Cardinal Mezzofanti, the most reputed linguist of his day. He was joined to the company of Jesus, and was sent to Fribourg. Here, while preparing to enter as a novice, an attack of typhoid fever brought him to the verge of death. With eternity opened before him, he found he was "poor, and blind, and naked." In his anguish of soul he sent for a priest to bring him the viaticum, or last communion. The priest, whilst lifting up the host, exclaimed in Latin, "Blessed are they who hunger and thirst after righteousness, for they shall be filled;" "Come unto me all ye who are weary and heavy laden, and I will give you rest." These words were a light in the darkness to his agonized soul, but the clear bright sun of simple trust in Christ was not yet apparent. After recovering he returned to Rome. He attended lectures given by Padre Marchi, on the Roman Cemeteries. With the lecturer he frequently visited the Catacombs. Among these tombs of the martyrs his troubled spirit found peace, joy, light, and repose, in beholding, reading, and sketching the pictorial records and inscriptions on these tombs. Here he learned how far popery had wandered away from the truth and teachings of Christ. In the first three centuries of bloody persecution he found nowhere a prayer for the dead, nor to the dead; nowhere a crucifix, but the signs and symbols of the resurrection; nowhere among the miles and miles of graves a prayer to the blessed mother of our Lord; she is not even named. Here there was no grovelling devotion to sculptured images of wood and stone. M. de Launay perceived that the religion of the early Christians and martyrs buried in the Catacombs was what the new Testament taught, but not what the Church of Rome taught. He felt that he could not conscientiously remain a Roman Catholic. He went to America, and was elected a Professor of Ancient and Modern Languages in the State College of Louisiana. Some years ago he was appointed a missionary in Paris, his native city. God has blessed his work there. He seeks support for this work when lecturing on the Catacombs in this country.—*Bulwark*.

The Missionary.

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

THE GOSPEL CALL.

CHRISTIANS, up! the day is breaking,
Gird your trusty armour on;
Slumbering hosts around are waking,
Rouse ye! in the Lord be strong.

While ye sleep or idly linger,
Thousands perish, none to save;
Hasten! Time's unerring finger
Points to many an open grave.

Hark! unnumbered voices crying,
"Save us, or we faint and die!"
Succor bear the weak and dying;
On the wings of mercy fly.

Lead them to the crystal fountain,
Gushing with the stream of life;
Guide them to the sheltering mountain,
For the gale with death is rife.

—Selected.

WORK CHEERFULLY.

"Whatsoever ye do, do it heartily, as to the Lord."—Col. iii. 23.

Do you ask if it matters if a thing is done, how it is done? We reply: Yes; it may not matter much to man, who cannot read the heart, but it matters a great deal to God, for he looks more to the heart than to the outward action. He complained of the children of Israel because they drew near to him with their mouth, and honoured him with their lips, while their hearts were far from him. He wanted the homage of the heart more than the confession of their mouths. The same thing is true respecting cheerfulness in doing his work. He does not wish the formalism of a slave, but the cheerful activity of a son. Hence the doctrine of our text: "Whatsoever ye do, do it heartily, as to the Lord." We have often admired the remarks of Thomas Watson on this subject: "Cheerfulness honours religion; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report of the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps upon the willows and walk so dejectedly." Yes, Christians ought to cultivate cheerfulness in their work.

1. Because God commands it. "Rejoice evermore," is a scriptural precept; nor is it an unreasonable one, for whatever we may say in reference to those doing the works of the devil, and looking forward to the wages which he gives, viz., death, eternal death, surely the Christian who has before him at the end of his work rest and a crown—a crown of glory that fadeth not away, can rejoice. So it has been in the history of the church in all ages. Even when suffering was the work to which they were called, "They rejoiced that they were counted worthy to suffer shame for his name." Moses counted the reproach of Christ greater riches than the treasures of Egypt.

2. We ought to cherish cheerfulness that we may succeed in our work. A sad, sorrowful countenance not only unfits us for doing the work of the Lord, but it is itself a bad report of the Master we serve. It is virtually saying, like the man in the parable, that he is a hard and austere being, reaping where he has not sown and gathering where he has not strewn. Instead of following such an example, our text requires us to do as David did, viz., with joyful heart declare, "Every day will I bless thee, and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable;" or in the words, "Oh, let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth."

3. We ought to cultivate cheerfulness that we may show our faith in the promises of the gospel.

Here we are strangers and pilgrims, professedly seeking a better country, even a heavenly. Aye, more, professing our faith in the promise of eternal life and glory, professing our faith in the words of the Saviour when he said: "In my Father's house are many mansions: if it were not so I would have told you." And surely, such a hope ought to produce joy and gladness; but if sadness is seen in our daily work, it virtually says: "I do not believe the hopes of the gospel will be realised." For all these reasons, then, let us determine to do cheerfully the work required at our hands, until we reach the reward at our journey's end.—*Christian Globe*.

NO MAN has any business to enter the ministry who is not willing to crucify himself. Depend upon it that the devil is at the bottom of every suggestion which prompts you to shirk disagreeable duties, or to dodge close encounters with souls. In the long run, the only work that does "pay" is the work that keeps self under and presents Christ more directly before dying souls.—*T. L. Cuyler, D.D.*

The Sabbath-school.

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

LESSON 39.—JOSEPH IN PRISON.

AFTER Joseph was put in prison, the Lord was still with him, and gave him favour in the sight of the keeper of the prison. The keeper soon came to think so much of Joseph that he let him go all about the prison, and take care of the other prisoners.

After a time, two of the officers of the king were sent to prison. One day when Joseph went into their cell, they seemed very sad. Joseph asked them why they were so sad, and they said that they had had strange dreams, which they did not understand. These officers were the chief butler and the chief baker. Joseph told them what their dreams meant. He told the chief butler that he would be set free; but to the chief baker he said, "Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee." And it all came to pass just as Joseph had said.

When the chief butler was taken from prison, Joseph said to him, "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." Yet the chief butler did not remember Joseph, but forgot him.

QUESTIONS.

1. Who gave Joseph favour with the keeper of the prison? Gen. 39:21.
2. What work did the keeper of the prison give Joseph to do?
3. What two men were finally put into this prison? Gen. 40.
4. What made them feel very sad one day? Verses 6-8.
5. Who told them the meaning of their dreams?
6. What did he say would become of the chief butler? Verse 13.
7. What did he say would become of the chief baker? Verse 19.
8. Did all these things come to pass as Joseph had said?

9. When the chief butler was taken from prison, what did Joseph ask him to do? Verses 14, 15.

10. What did Joseph want the chief butler to ask Pharaoh to do?

11. Did the chief butler do as Joseph asked him to do?

12. What did he do? Verse 23.

LESSON 40—PHARAOH'S DREAM.

ABOUT two years after this time, Pharaoh, the king of Egypt, had a strange dream. He could not find any one in all his kingdom that could tell the meaning of the dream. At last the chief butler remembered Joseph, and how he had told the meaning of his dream. Then the chief butler told the king about Joseph, and Pharaoh sent to the prison, and had Joseph brought to him. Then Pharaoh told his dream to Joseph. He said that he saw, as he was standing by the river side, seven kine come up out of the river. They were good looking and fat. After this he saw seven more kine come up; but these were lean and ill looking, the worst looking kine that he had ever seen. Then the lean kine ate up the fat ones, but still they were lean as ever.

After this Pharaoh saw seven good, full ears of corn come up on one stalk; then there came up seven thin ears, withered, and blasted with the east wind. And the thin ears ate up the good ears.

Joseph said that both these dreams meant the same thing; that there would first be seven years of plenty in the land, and afterward seven years of famine; and that the famine would be greater than had ever been known.

QUESTIONS.

1. How long did Joseph have to stay in prison after the chief butler and the chief baker were taken out? Gen. 41:1.
2. Who took him out then? Verse 14.
3. How did Pharaoh come to know anything about Joseph? Gen. 41:1-13.
4. What brought Joseph to the chief butler's mind at this time?
5. Could not Pharaoh find any one else that could tell the meaning of his dream? Verse 8.
6. What did Pharaoh do when Joseph was brought to him?
7. In the dream, where did Pharaoh think he was standing?
8. What did he see come up out of the river?
9. How did these cows look?
10. What came up afterward?
11. What did the lean cows do?
12. How did they look after that?
13. What did he see come up on one stalk?
14. How did these first ears look?
15. What came up afterward?
16. What did the thin ears do?
17. What did Joseph say the dream meant?
18. How great did he say the famine was to be?—*Bible Lessons for Little Ones*.

A DESIRE for knowledge is by no means the same as a desire for truth. One often studies industriously in order to acquire facts, without being interested in the use to which those facts shall be put. Another seeks to know the truth in a given line of research; and in his seeking he gathers facts industriously as a means of arriving at the truth. A truth-seeker is pretty sure to find the truth. A knowledge-seeker is often kept from perception of the truth by the very knowledge which he has gathered aimlessly. It is greatly to the young man's credit that he is a truth-seeker. It is not always to his credit that he is a knowledge-seeker.

Bible Readings.

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

CHRIST OUR LIFE.

1. DEATH is the penalty for sin.
"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.
2. Death came into this world through the transgression of Adam.
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.
3. The author of death is Satan who led man to sin, and so he is called a murderer.
"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." John 8:44.
4. Satan had the power of death.
"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." Heb. 2:14.
5. Consequently we find the Scriptures representing death as an enemy.
"The last enemy that shall be destroyed is death." 1 Cor. 15:26.
6. It is the common lot of man.
"And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27.
7. Christ will break the reign of the Adamic death, and will rescue all men, both good and bad, from its power.
"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.
8. Because he thus brings all men out from death, he is spoken of as the Saviour of all men.
"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4:10.
9. He is the special Saviour of the believer because he secures to him what he does not secure to the unbeliever.
"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.
10. Of the believer it is said that he "hath everlasting life," but the unbeliever has it not.
"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.
11. Our possession of eternal life is contingent upon our union with Christ.
"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.
12. Our union with Christ is maintained by our love for him and by our obedience to his words.
"If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.
13. Love is an active principle and manifests itself in our actions.
"For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3.
14. The eternal life of the believer is held in trust by the Son of God.
"And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

15. The believer has eternal life as a matter of promise.

"And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

16. In the harvest time the believers will reap everlasting life.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

17. The harvest time is the end of the world.

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

18. Christ by his death and resurrection brought eternal life to light.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

19. If there were to be no resurrection of the dead, there could be no future life, and the dead in Christ would all perish.

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

20. At the resurrection Christ will recompense his people.

"And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

21. At the time of Christ's appearing he will give crowns of life.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

22. And at that same time shall his saints appear with him in glory.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

Interesting Items.

—A Japanese author has published a novel of ninety volumes.

—The wheat harvest in France is said to be ruined by the recent rains.

—It is estimated that 30 per cent. of this year's wheat crop in Egypt will be lost.

—A temperance society, with eighteen members, was lately organized at Kinkiang, China.

—It is estimated that there are about 70,000 coloured Roman Catholics in the United States.

—Dr. Parker estimates that in England alone there are 20,000 variously ordained preachers.

—The Baptists are increasing their numbers in the island of Cuba. Last year they immersed 800 persons.

—The Italian Government has asked permission to recruit Egyptian blacks for service at Massowah.

—A day is to be set apart during the autumn session for the discussion of the English Sunday Closing Bill.

—There are in Africa 223 Presbyterian congregations, numbering 54,320 communicants and controlling five colleges.

—A party of ninety girls, ranging from six to twenty-two years, left Dr. Barnardo's Village Homes at Ilford, Sept. 20, for Canada.

—Japan's aggregate trade with the United States and Great Britain is about £9,000,000; with other countries, about £3,000,000.

The Admiralty have ordered another fast cruiser, to be named the Blenheim. She will be 375 feet long, and will have sufficient engines to give her a speed of twenty-two knots an hour.

—A new steamboat has been launched at Hull for the Primitive Methodists, to be used in connection with their foreign missions.

—It is expected that the eldest daughter of the Prince and Princess of Wales will be united in marriage with the Crown Prince of Russia.

—Mr. Richard Proctor, the well known astronomer, died in New York, Sept. 12, of yellow fever contracted a short time before in Florida.

—A fire occurred at Kandacho, Japan, a short time since, destroying 599 houses. Twelve persons were killed, and seventy-two injured.

—The International Women's Christian Temperance Union have set apart October 14 as a day of prayer for the spread of temperance principles.

—An expedition in search of Stanley is being organized in America, under the leadership of Lieutenant M. A. Shufeldt, of the United States Navy.

—By an eruption of an old volcano in the Philippine Islands, several hundreds of houses were destroyed by the lava and ashes, and a number of natives lost their lives.

—The spread of yellow fever is causing a panic to prevail in many places in the Southern States of America; 131 new cases were reported in Jacksonville on Sept. 20.

—The Vicar at Barrow-on-Sur declined to marry a couple who were twenty-five minutes behind the appointed time, but as they were punctual next morning he performed the ceremony.

—Shipbuilders in Germany are so overwhelmed with orders that they have had to transfer some to English firms. At the present time thirty large steamers are being built in German and English dockyards for Hamburg firms alone.

—Mr. Charles Turner, of Liverpool, has placed at the disposal of the Archbishop of York the sum of £20,000 towards the erection of a fund for assisting with pensions the clergy of the diocese who may have become unfit for the discharge of their duties through infirmity.

—Messrs. Armstrong received an offer from an official at Messrs. Krupp's Essen works, offering to place at their disposal tracings of the whole of the guns and projectiles recently manufactured by Messrs. Krupp. The letter was sent to Messrs. Krupp, and the official dismissed.

—A terrible collision took place Sept. 13, in the harbour of Luz, in the Canary Islands. The La France, a French steamer from Marseilles, ran down the Italian steamer Sud America, which had anchored in that port on the previous day. Twenty bodies have been recovered, but it is feared that many others have been drowned.

—The Charity Commissioners have intimated their willingness to assist in the promotion of technical institutes for the north of the metropolis to the extent of £200,000, provided a similar sum is raised by the locality, or if that amount be not reached, pro rata in proportion to the amount raised. The Commissioners have made the same offers to other parts of London.

—The smallest watch in America has just been received by an importer from Switzerland. It cost 280f. The face of the watch is 19-32nds of an inch in diameter, while the diameter of the case is about equal to that of a sixpence. The movement is the full-jewelled gilt cylinder. Small as the watch is, the figures upon its dial are very clear and distinct, so that the time can be told without difficulty. It is intended to introduce this style of watch for the use of ladies.—Daily Telegraph.

—Major Barttelot, second son of Sir Walter Barttelot, M.P., was murdered by his Manyema carriers, in Central Africa, July 19, nearly six weeks after the expedition left Yambunga, the camp on the Aruwimi, in search for Mr. Stanley. Mr. Jameson took charge of the expedition, but died at Bangala from fever.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

LONDON, SEPTEMBER 27, 1888.

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SPECIAL NOTICE.—Any one receiving this Periodical by post, not having subscribed for it, will not be called upon by us to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read it and give it to your friends to read.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15.

BRO. ARNOLD, who has been spending a few months in England, devoting his energies to the Master's cause, sailed last week on the Celtic, of the White Star Line, for New York. Accompanying him was the son of our dear Bro. Wessels of South Africa, who is on his way to America, for the purpose of attending Battle Creek College. We trust that the hopes of his parents in sending their dear son over ten thousand miles to secure the advantages of our College may be more than realized.

PRECEDING the annual Conference of the Seventh-Day Adventists, to be held Oct. 14th in Minnesota, U. S. A., an Institute will be held for the benefit of labourers in the cause. Instruction will be given in matters of church organization and government, and a profitable season may be expected. As the work extends, these annual gatherings of the workers from various lands for counsel, instruction, and prayer, increase in interest and importance.

THE *Good Health* for October comes to our table filled with choice articles on the questions of hygiene, health, disease, proper clothing, etc., etc. The chapter on "Causes of Catarrh," by the Editor, is worthy of careful perusal, and the sensible hints it contains, if heeded, will prove a blessing to

not a few. Dr. Norman Kerr, F. L. S., in his chapter on "The Relation of Diet to Health" says so many good and sensible things that the most we can say of it to the reader is, Read it, and heed the doctor's wise counsel. Its words to parents respecting the morals of their children will commend the journal to Christian fathers and mothers everywhere.

We are more than glad to know that *Good Health*, which has now reached its twenty-third year, enjoys a wide circulation, and makes its monthly visits to many thousands of families. It may be secured from the Good Health Pub. Co., 48, Paternoster Row, or of news agents throughout the kingdom. Price 6d. per copy, or 5s. yearly subscription.

NOTHING must be taken from the word of God, nothing added to it. There is scarcely a greater crime than false preaching and teaching. Let the leaders of God's host plainly point out the path. The need of our age is not speculation, but declaration of things revealed by those who have been on the mount of God, have beheld his glory, and have received a message for dying men. The people would know what God has said, not what men imagine or guess. How about our Father in heaven? What are his purposes of grace? What are the conditions of blessing? These are the burning questions of our age, and of all ages.—*Christian Globe*.

THE Committee of the Sunday-School Union announce a prize essay competition open to members of all Sunday-schools affiliated with the Union. Prizes amounting to £250 are offered for the best essays on the Sabbath, the essays to embrace the following:—

"Original Sabbath Command. Gen. 2: 2, 3; Ex. 20: 8-11; Ezek. 20: 12, 20.

"Our Lord Identified with the Creation of the World, and therefore necessarily with the Sanctification of the Sabbath. John 1: 3, 10; Col. 1: 16; Heb. 1: 2; Eph. 3: 9.

"The Sabbath Claimed by Jehovah, and also by Our Lord while on Earth. Ex. 20: 10; Isa. 58: 13; Mark 2: 27, 28; Matt. 12: 8; Luke 6: 5.

"Sabbath: How to be Observed. Ex. 20: 8-11; Isa. 58: 13, 14; Isa. 56: 2; Matt. 24: 3-20."

This is an excellent arrangement of the Sabbath question, and, if followed carefully and logically, should produce some strong essays showing the origin, nature, and perpetuity of the institution. It places the origin in Eden before man fell, shows that Christ kept it, and the last reference given establishes it unchanged nearly forty years this side of the resurrection, or at the destruction of Jerusalem, in A. D. 70. But what has this to do with Sunday, the first day of the week?

THERE are more than one hundred and twenty-five texts of Scripture which positively declare in reference to the final disposition of the enemies of the Lord, the wicked, that they shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, be rooted out, cut off, be as though they had not been, go to nothing and perish, be burned up, etc., etc. Now, in order to sustain the doctrine of eternal torment and everlasting misery for the finally impenitent, it must be shown, substantiated, and clearly proved, that each one of these one hundred and twenty-five texts is not used in a literal sense when speaking on this awful subject. We know that all words do have a

literal meaning, and any one with a slight sprinkling of common sense readily knows what the literal meaning of the above words, phrases, and terms would be when used in reference to future punishment. But in order to sustain the pogo-papal dogma of everlasting misery, a doctrine which slanders the character of the Diety, negatives God's word, and confuses the human conscience, it is assumed that each one of the above-mentioned one hundred and twenty-five passages is figurative! Reader, is this consistent? is it right? Verily an enemy hath done this.—*Gospel Sickle*.

THE *Daily Telegraph* bears the following candid and impartial testimony:—

"For the day of rest as a useful institution we have every respect. It cannot be considered a divine ordinance, unless by the small sect of English Christians who observe Saturday. They and the Jews are the only people who obey the fourth commandment; all others deliberately violate it when they work on Saturday. The resolve of the early Christians to discontinue the observance of the Sabbath—if the phrase is not tautonomous—and to institute the next day as a new holiday in honour of our Lord's resurrection has the prestige of antiquity about it, but it has no divine or scriptural authority whatever."

While the Christian observers of the seventh day are few in comparison to the membership of the popular churches, their numbers are by no means insignificant, neither are they confined to the British Isles; but scattered throughout the world in almost every land and every clime, are increasing thousands, who by life and teaching are presenting the claims of God's law and Sabbath. Of the prosperity of the work of Sabbath reform we feel no desire to boast, as in it is seen, not the strength of man, but the power of God. There is nothing in it to attract the multitude, but it calls upon all who value truth above all else to choose, in the light of a coming Judgment, whom they will serve.

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