

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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NEW YEAR'S WISHES.

A PEARL-STREWN pathway of untold gladness,
Flashed by no gloom, by no weary sadness,—
Such be the year to thee!
A crystal rivulet, sunlight flinging,
Awakening blossoms, and joyously singing
Its own calm melody.

A symphony soft, and sweet, and low,
Like the gentlest music the angels know
In their moments of deepest joy;
And earth's wild clamour thy spirit telling
Beauty and holiness, upward swelling,
And mingling with the sky.

A radiant, faceless Eden flower,
Unfolding in loveliness hour by hour,
Like a wing-veiled seraph's face;—
Such be the opening year to thee,
Shrouded though all its moments be,
Unknown as the bounds of space.

Blessings unspoken this year be thine!
Each year in its rainbow flight entwine
New gems in thy joy-wreathed crown;
May each in the smile of Him be bright,
Who is changeless Love and unfading Light,
Till the glory seem to thy transfixed sight
As Heaven to earth come down!
—F. R. Havergal.

General Articles.

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

PRAISE THE LORD.

BY MRS. E. G. WHITE.

THE lovers of the truth of God should be the happiest people in the earth, because "he that soweth to the Spirit shall of the Spirit reap life everlasting." Holiness is happiness, because holiness is a part of Heaven. How can we be unhappy when we see so many evidences of the love of God to us, expressed in his created works? How many look with indifference upon the tokens of God's regard for their happiness! When I look upon the lofty trees, and contemplate the loving heavenly Father who has planted them for us, my heart

is drawn out in praise and thanksgiving. We should seek to see the relation of natural things to the spiritual truths of God; then, in looking upon the works of nature, the mind will be instinctively drawn to the Giver of every good and perfect gift.

The glorious things of nature seem to have been designed for the very purpose of illustrating Bible truth. It is evident that the Author of nature is the Author of the Bible. God is a lover of the beautiful, and he has given unmistakable evidences of his love for man, in the beauties of the material world. He has garnished the heavens with matchless and wonderful splendour. He has clothed the earth with a carpet of velvet-like green, and given to the flowers their beautiful and varied tints. Everywhere we look we see reasons for praising the God of Heaven.

And what are we doing with the gifts that God has so richly bestowed upon us? Do we not overlook the most precious things in nature? Do we closely investigate these treasures in various ways, that we may take in all the depth of his love in providing them for our comfort and delight? Do the glories of earth, and sea, and sky, kindle in our hearts grateful, happy thoughts of God? Do you read in the lofty trees, in the waving grass, in the flowers of the field, the lesson that is taught there,—that God loves you?

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. But how does our heavenly Father regard the indifference with which men receive the tokens of his love to them? How can he look upon those who never give to him the glory that is due unto his great name? He is described in his created works, and nature teaches you of his character and majesty.

Said Jesus, "Consider the lilies of the field; how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And shall we be inconsiderate of the flowers of God? Shall we regard with indifference these tokens of the wonderful love of God toward fallen man? In contemplating the works of his hand, our imaginations are to be put to the

stretch. We are to look up to the royal gifts that await the faithful and obedient child of Heaven. The apostle declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

Oh, what value we may see every day in the unspeakable gifts of God! Shall we not rid the heart of the base thing that has taken possession of it, which makes us incapable of appreciating the matchless love of our heavenly Father? Shall we not now tune our hearts to praise God from whom all blessings flow? Let us stop every breath of complaint, and shape our words into songs of joy and thankfulness for the gift of his dear Son to save a perishing world. If we would be among those who will praise God in the world to come, we must begin to praise him here, and now. We must tune our hearts to the music of Heaven, which is praise to God and to the Lamb forever and ever.

Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If Christians would manifest the joy that Christ is willing to give them, they would represent the religion of the Bible much better than they now do. We are to be in the world, but we are not to be of it. We are to cultivate gratitude and love and praise in our hearts, that through his promises, richer than precious pearls, we may discern the purposes of God toward us. As the flowers gather for themselves the hidden properties of earth and air, and develop into things of beauty to delight our senses, so Christians are privileged to gather from the garden of God's promises, faith and hope, peace, joy, and support. They are to give out again to others a life fragrant with good works.

In the promises, God withdraws the veil from Heaven, and bids us look into the glory prepared for those who love him. Why do we so constantly take our gaze away from these things of unsurpassed loveliness in the inheritance of the saints in light, and fix our eyes upon the things that are dark and for-

bidding? Why do we gather up the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will bring death to our spirituality? God would have us learn lessons from the water-lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless loveliness, while all around it, on the surface of the water, are unseemly and obnoxious things. The lily strikes its stem deeper and still deeper into the pure waters and sands, far beneath the surface of the lake, and refuses everything that would taint and pollute its purity. It only draws to itself those properties that will aid its development into a spotless lily.

Shall we not learn lessons from this lily? Although we are in a world teeming with moral corruption, we have no need to gather to our souls the disgusting pollutions of earth. We may refuse the evil. We may choose the good. We may gather to our souls the precious, the pure, the heavenly; we may put into our character-building solid timber, that will make a fit temple for the indwelling of the Holy Spirit. On the other hand we may gather to our souls evil suggestions, and doubts and impurities. We may communicate with the prince of darkness, and refuse the Prince of light. We may put unworthy, unsound timbers into our character-building; and our thoughts, our words, our influence, will lead others into darkness. Our words and works will not be a savour of life unto life, but of death unto death. While we claim to be Christians, if we do not gather with Christ we shall be agents of Satan, to beguile souls away into the paths of destruction. God forbid that this should be the case. Let your life be a continual testimony that you belong to Christ. Represent your Lord in kindness, in forbearance, in long-suffering, in patience, in thinking no evil, in cheerfulness, in fulness of joy.

In the work of overcoming sinful habits, special grace will be given to all that sincerely desire it. We may come to the divine Helper, who is able to succour those who are in the midst of temptation and evil. The loving-kindness of God is not all reserved for the future, eternal reward, but it is abundant for the present needs of his people. All the changes of life, all the hard places in the way to Heaven, will be blessed by the grace that is sufficient for every trial. We have assuring promises of protection and help. The everlasting arms will be beneath us to encourage, sustain, and uphold. Poverty or wealth, sickness or health, simplicity or wisdom, all are provided for in the promises of his grace. There is light for the intellect, love for the heart, and vigour for every faculty. If we will not lay hold on the blessings God has provided for us, if we will only grasp hold of the thorns and the thistles, to wound and

bruise ourselves, we have no right to complain of God's dealings with us.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. 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." Praise God, brethren and sisters. Praise him with heart, and soul, and voice, and thus you will be learning to sing the songs of Heaven.

DO SAINTS GO TO HEAVEN AT DEATH?

How various and conflicting are the opinions of mankind! and equally various and conflicting are the opinions of professed Christians. For instance, with respect to the above question, one of my correspondents charges me with teaching that saints do *not* go to Heaven at death; and another writes and says, "I fear you have left the truth because you teach that believers go to Heaven when they die." This, while it shows how the teaching of a man may be misunderstood, also shows what opposite opinions believers themselves may hold with respect to their own future and destiny. How is this? It is not the fault of the word of God which reveals that destiny, for its teachings are clear upon this subject; it must be because we have in times past trusted too much to the opinions of our teachers, instead of searching the Scriptures for ourselves. Let us therefore proceed to examine them, and seek for wisdom from above that we may know what is in store for us.

A true Christian will always take the word of God in preference to human opinion; so we look "to the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. 8:20. Especially is this needful when men are advising us to "seek unto them that have familiar spirits," for these same "seducing spirits" do not hesitate to teach doctrines directly opposed to those of "the law and the testimony." Isa. 8:19; and 1 Tim. 4:1, 2.

We will not pause long to enquire who are the saints. Suffice to draw the attention to such testimonies as the following: Saints are those who turn "from darkness to light," *i. e.* from error to truth; and who are "sanctified by faith" in Christ. See Acts 26:18. They are sanctified, or set apart, separated, by the truth of God's word; by the law of God, which is "the truth;" and by the Spirit of God, which writes that law upon their hearts. John 17:17; Psa. 119:142; and Heb. 10:15, 16.

The saints, then, are those who are separated from the world, its errors, its follies, its sins; and who are brought, through the blood of Christ, into relationship and harmony with the word of

God, the law of God, and the Spirit of God. They are a "peculiar people;" but their chief peculiarity lies in this, that they are "zealous of," or for, "good works." Titus 2:14.

The question therefore is, Do those people who are real Christians, not mere professors, saints, not sinners,—do they go to Heaven at death? The question is not, Will they ever go to Heaven at all?—this may be dealt with afterwards—but are they taken to Heaven when they die? Before proceeding to the direct answer to this question, we might ask another closely related to it, namely, Do we read in God's word of any person or persons who have gone to Heaven? Who were they? and in what condition of being did they go? The correct answer to these preliminary questions will throw great light on the question which heads this paper.

The first man we read of who was taken by God is Enoch. It is written, "Enoch walked with God, and he was not, for God took him." Gen. 5:20. And in the epistle to the Hebrews we read, "By faith Enoch was translated that he should not see death; and he was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. 11:5. This being the first case recorded, it is very suggestive of the answer we are seeking. Now was Enoch taken at death, or was he taken in order that he should not see death? The testimony says, "Enoch was translated that he should not see death." From this instance it would appear, therefore, that a man cannot go to Heaven while he is dead, and it would be very strange indeed if he did; but that if the saints go to Heaven at all it must be while they are alive and in the body. But let us look at the next instance given.

The next recorded case of a man going to Heaven is that of Elijah. 2 Kings 2. It is written there, "And fifty men of the prophets went, and stood to view afar off: and they two [Elijah and Elisha] stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so they two went over on dry ground. . . . And it came to pass as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. . . . And he took the mantle of Elijah that fell from him." Here we find that the ascension of a man to Heaven was an event so unusual that when it became known that it was about to take place, fifty men of the sons of the prophets "went and stood to view afar off." They expected, then, that when a man went up to Heaven it would be by visible manifestations, and not in a secret and invisible manner. The result shows

that their expectations were correct, for Elisha, at least, "saw it," when he cried, "My father, my father." Elijah ascended bodily, while living; and even his mantle was taken with him, though it was afterwards allowed to fall for the benefit of Elisha. Now while we are distinctly told that Elijah was taken up "into heaven," we find that he did not die to go there, but went up alive visibly and bodily. The presumption is, therefore, strengthened that when men go to Heaven they must go up bodily, and not at the death of the body; for in the only two cases recorded in the Old Testament of men ascending there, they did not go up spiritually and at death, but while alive, bodily and visibly. Let us now turn to a New Testament example.

ALBERT SMITH.

(Concluded in our next.)

"THOU ART WITH ME."

IN the psalm from which I have selected these words, David expresses his firm and unshaken confidence in the protecting care of the Lord. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." "Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 1, 2, 4.

And why should we not trust fully in the Lord? "The good shepherd giveth his life for the sheep." And if we confide in him and follow in his footsteps, he will withhold no good thing. "Greater love hath no man than this, that a man lay down his life for his friends."

God has manifested his love to us in the most convincing manner, in giving his Son to die for us. And with the apostle we may ask, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32.

"Thou art with me." Oh, cheering thought! Oh, blessed reflection! This consideration has sustained the people of God in the flood, in the Red Sea, in the fiery furnace, and in the lions' den; and in stripes, in imprisonments, and in deaths oft; and amidst perils of waters, perils of robbers, perils of the heathen, perils in the wilderness, perils in the sea, and perils among false brethren.

It was the divine presence which in all past ages sustained the people of God when called upon to suffer affliction for the truth's sake, and must also be our strength, for a time of trouble is just before us, when we must have it or fall amidst the plagues and lose eternal life.

Says David: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; he shall set me upon a rock." Ps. 27: 4, 5.

And again: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psa. 46: 1-3.

But if we would feel this abiding confidence in God, we must walk in the light of the truth. It is not enough to be numbered with the remnant, we must have a living and deep experience in the work of the Lord, which we may have if we heed the counsel to the Laodiceans. Then may we confidently say of the great Head of the church, in every trial and conflict, "I will fear no evil; for thou art with me."

A. S. HUTCHINS.

THE TRANSFIGURATION.

"T WAS twilight o'er the hills of Galilee,
And woody slope and shady vale sent back
A smile when kissed and fondled by the sun.
Mount Hermon stood among the peaks a king,
Aglow with life and strength and majesty.
The radiant beauty of the earth and sky
Fell softly round four weary men who sought
The solitude of yonder mountain top
For rest and silent prayer; and one had power
To bid the hills depart, and yet he called
On God for help to bear a world of sin
That pressed him sore; and as he prayed, his
soul

Rose far above all earthly pain and fear.
The veiling flesh no longer hid a form
Divine, but kindled with a brighter light
Than glow of noonday sun, and from his face
A glory shone that woke his slumbering friends.
And as they gazed with awe profound, behold,
Two forms, in beauty like the angels fair,
Stood by the side of Him they loved; and one
Was Moses, raised to life as pledge that all
The dead will rise,—the type and antitype
Both there; and one, Elijah, who was spared
The sleep of death, as types of those who'll live
To see their Lord come back to earth as King
Of kings. The three disciples stood amazed,
Confused, and lost in wonder at the sight;
And as they gazed, a cloud of golden light
Descended from the sky, and spread around,
Above and o'er the Master and his guests,
And from the waving glory came a voice
Of sweetest melody: "This is my Son;
Believe on him." The trembling listeners sore
Afraid fell to the ground, and lay until
A gentle touch and voice calmed all their fears,
And they arose to see the silent hills
And twinkling stars, and feel the cool night air,
And look into the pale, sweet face of Christ
Their friend. And oft in future days that scene
Came back with power to comfort and to bless.
And down the ages comes the lesson true
To us. Its glory lights our path, and shines
Along our way. We see the kingdom fair—
A goodly land with verdure dressed, and rich
With corn and wine; a King, beloved and kind,
With subjects gathered from Death's prison-
house,

And changed to immortality in one
Brief space of time. O earth, rejoice! O hills,
Be glad and sing! Once more a light will shine
O'er Galilee—a never-fading glow,
Transfiguring earth and sky, and making all
The land a holy place for evermore.

ELIZA H. MORTON.

"PESSIMISTS."

THE easiest way to get a dog killed is to give him a bad name; and many seem to think that the same method is quite effective in dealing with inconvenient men or unwelcome words. Hence, most controversialists contrive to keep on hand a supply of nicknames, which they fling out from time to time as the most con-

venient means of extinguishing persons whose arguments they find troublesome.

It makes no difference whether these epithets are unjustly or justly applied, they serve the same purpose. For example, if a man is not quite convinced that "this present evil world" is all right in the main, and fit to be praised and glorified, he is called a "pessimist." And if a man is a pessimist, that is enough, he deserves no more attention or consideration than he would if he were a parallelogram or a polygon. The dictionary's definition of a pessimist is "a universal complainer," "one who complains of everything as being for the worst; and it is a term which cannot be properly applied to any man who believes in the justice, goodness, or the Providence of God. Nevertheless it is applied, and applied by men, who profess to preach piety and truth and righteousness, to men as devout and godly as they themselves can profess to be, simply because they believe the Scripture teachings regarding "this present evil world" which "lieth in the wicked one" and do not accept all the rose-water theories of those who talk as if everything was right, when they very well know that many things are wrong.

The advocates of the modern theory of the conversion of the world, a theory never heard of for fifteen hundred years from the days of the apostles, find abundant evidence that "all things continue as they were from the beginning of the creation," or that the world is growing better and better every day. But the facts which they adduce in support of this theory, are not exclusive property of those who quote them; they are known and read of all men. The progress of nations, the advancement of society, the extension of missionary operations, and all the tokens of improvement under the influences of the gospel of Christ, are well known to the well informed and the thoughtful. But with all these facts there are others which are also to be taken into account, such as the ravages of intemperance, the immoralities of Christendom, the destruction of the heathen peoples by the vices which reach them from civilized lands, the hellish traffic in strong drink, the deadly intoxicants and narcotics forced upon unwilling heathen by dwellers in so-called Christian lands, the horrible abuses and crimes through which the name of God is blasphemed among the heathen for their sake,—all these are also to be taken into account when we estimate the world's progress and prospects.

Many of these facts seem to be overlooked and lost sight of in the midst of the mutual admiration which is too prevalent. But theories based upon a partial and one-sided statement of facts will not be likely to stand. We must wait for complete returns; we must look at all sides of the question, we must know all the facts before we can fairly decide the question.

Meanwhile it is perfectly proper to remember that this charge of pessimism is no new thing. God's servants have ever been open to this reproach. Noah was a pessimist to the antediluvian world; Moses was a pessimist to Pharaoh in Egypt, and to the rebellious Israelites; Samuel was a pessimist, and his very first prediction foretold of the downfall of the aged priest Eli and his godless family. Jeremiah was a pessimist, constantly foretelling evil and danger; Jonah was a pessimist who disturbed the peace of the city crying, "Yet forty days and Nineveh shall be destroyed;" Nahum was a pessimist crying, "Woe to the bloody city;" Micaiah was a pessimist when he foretold the overthrow of Ahab, the guilty king who complained that he never prophesied any good of him; the Saviour was a pessimist,—for he foretold the overthrow of Jerusalem, and the calamities that were to come upon the world. The apostles Peter, and James, and John and Jude were all pessimists, for they were constantly foretelling perilous times, departure from the faith, and the coming of judgment upon the godless world; the great preachers and poets of the ages have been pessimists, for they were ever warning men of present evil and coming wrath, of predicted calamities and judgments overthrowing the godless and profane.

In fact from the very nature of things men who are sent of God are liable to be reproached as pessimists. The Almighty has never yet sent men to praise the inhabitants of this world. There has been nothing in the behaviour of humanity which made it necessary for God to send his servants to boast of the progress, the architecture, the science or the morality of mankind. When men have done their best they are but unprofitable servants, and He who is of purer eyes than to behold iniquity, while he accepts their humble though imperfect service, has never yet seen the need of sending any one to praise and glorify the sons of men. They are usually quick to see their own excellencies, and abundantly able to do their own boasting. But where iniquity abounds, and sin comes rampant and all things tend to decay and ruin, then it becomes necessary for God to send his servants, rising up early and sending them, to call to repentance and to warn the wicked of the error of their ways and of the dangers that await the disobedient. Hence: In the very nature of things the servants of God are likely to be counted as pessimists. True prophets warn men of evil, false prophets ever cry "peace, peace, when there is no peace."

Let Christian men learn the lessons of history; let them note how many times nations and cities have fallen because prophets of peace have deceived the people, and despised the warnings of those who knew the dangers which they could not or would not perceive; and as they see the world's history strewn with wreck and ruin though giving heed to

those who prophesied peace when there was no peace, they may hesitate before they set their faces against the men who are called to warn sinners, and awaken the unwary to a sense of their danger.—*H. L. Hastings, in the Armoury.*

ENTHUSIASM VS. FANATICISM.

PUBLIC speakers often imagine that it is impossible to produce enthusiasm except by extravagance. But herein they err. Extravagance always reacts unfavourably, as respects both the speaker and the cause which he advocates. Perception of the situation, and a vivid delineation of it, with all the interest and sympathy which the case admits of, without the loss of rational coherence and accurate statement, will kindle enthusiasm while the speaker is on the floor, and will send the people away with grim determination to work for the cause, and a clear perception of how to do it. It is not the highest function of oratory to make a concourse already gently excited, and of the speakers way of thinking, wild; but its highest achievement is, without destroying the fervour of the hearers, to guide them into right ideas of what is to be done, to convince those of a different opinion, and to send them away prepared to convince others. Speakers who utter what will not bear inspection lose the confidence of those whom they deceive; and those who use language which the case does not demand, especially personal language, excite sympathy for the cause or men traduced, never convince others, and delight only the less influential, the more ignorant and boisterous of their own adherents. There is not a party in the United States lately contending for the suffrages of the people, which has not been injured by the violence and rant of its advocates.

Just prior to the late war, a conversation occurred between two ministers. One said to the other: "You and I agree in our sentiments; and if I am correctly informed, you utter your sentiments unequivocally, and still you keep the peace with your congregation. Even if they don't agree with you, they come to hear you. You preach abolition, don't you?"

"O yes, everybody who hears me knows that I am in favour of the abolition of slavery."

"Well, I can't keep the peace with my people. They are nearly all down upon me now, and they say that as soon as the time comes round to vote, they will vote me out of my place; and I cannot understand it."

"Well," said the minister first addressed, "I will come round sometime and hear you, and if I can see anything which accounts for the general dislike which all parties have, of your preaching, I will frankly tell you."

When a suitable occasion came, the visit was paid, the visiting brother arriving during the first prayer. After

the usual appropriate supplications for a public congregation, the pastor said, "And, now, we commend unto thee the condition of four millions of our fellow-creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people, even in this congregation, so low, base, and mean, that they don't like to hear thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean tyrannical spirits as those which we have to contend with here, can't close thy servant's lips. He will pray for the slave, if he dies on his knees," and much more of the same kind. He was taking advantage of a prayer addressed to the Deity, to use billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward, his friend told him that though he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in this brother was constitutional. Everywhere he went, he broke up congregations, though he had great natural abilities. He denounced all offences, whether against God's law or simple propriety, in the unvarying tone of harsh malediction. It was said to him by a worthy brother that all that preceded the last utterance of the service was *malediction*, but the discourses were invariably closed with the *benediction*. He has long since retired from the ministry, but every generation has representatives of that class. Yet this man could have uttered the same ideas with moderation and candour, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms; fidelity is not bitterness, nor hurling epithets from a pulpit a manifestation of courage. "Enthusiasm *does* it; fanaticism *overdoes* it."—*Religious Intelligencer (New Brunswick).*

THE ONE GREAT HOPE.

CHRIST shall so come in like manner as he went into Heaven. Acts 1:9-11. Again shall the summons ring out. Again shall he come arrayed in flashing brightness, and the visible robes of his imperial Majesty. Again shall he appear mighty in battle, when "in righteousness he shall judge and make war." For a Christian one great memory fills the past—Christ has come; and one great hope brightens the else waste future—Christ shall come. That hope has been far too much left to be cherished only by those who hold a particular opinion as to the chronology of unfulfilled prophecy. But it should be to every Christian heart "the blessed hope," even the appearing of the glory of him who has come in the past. He is with and in us, in the present. He will come in the future "in his glory, and shall sit upon the throne of his glory." All our pardon and hope of God's love depends upon that great fact

in the past, that "the Lord was made flesh and dwelt among us, and we beheld his glory." Our purity which will fit us to dwell with God, our present blessedness, all our power for daily strife, and our companionship in daily loneliness, depend on the present fact that he dwells in our hearts by faith, the seed of all good, and the conquering antagonist of every evil. And the one light that fills the future with hope, peaceful because assured, streams from that most sure promise that he will come again, sweeping from the highest heavens, on his head the many crowns of universal monarchy, in his hand the weapons of all conquering power, and none shall need to ask, "Who is this King of glory?" for every eye shall know him, the Judge upon his throne, to be the Christ of the cross. Open the doors of your hearts to him, as he sues for entrance now in the meekness of his patient love that on you may fall in that day of the coming of the King, the blessing of the servants "who wait for their returning Lord," that when he cometh and knocketh, they may open unto him immediately.—*Rev. Alexander Maclaren, D.D.*

LUTHER BELIEVED IT.

SAID Luther: "The dead count neither days nor years." "All souls lie and sleep till doomsday." "When awakened" they "will seem to themselves to have slept scarcely a moment." In the "Historical View of the Controversy Concerning an Intermediate State," pp. 64, 65, Mr. Blackburne says: "Luther espoused the doctrine of the sleep of the dead upon a scriptural foundation, . . . and continued in that belief to the last moment of his life." "Luther was clearly and undisputably on the side of those who maintain the sleep of the dead." It is also stated that in this "opinion he followed many of the fathers of the ancient church."—*Ibid, p. 348.* In the same work we read: "The doctrine [of the sleep of the dead] was held by the first reformers." Feuudentius called "Lutherans new Sadducees," because they held to the teaching of Luther, "that the dead so sleep as to know and feel nothing."

In his defence, Luther said: "They affirm that I bring forth novelties, but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church. I reject them not, but test their writings by the Bible. The majority are always on the side of falsehood." Luther's great motto was, "The word of God, the whole word of God, and nothing but the word of God."—*Messiah's Advocate.*

RELIGION IN BUSINESS.

THE pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witness-

ing to that truth on which much scepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as "the right use of a man's whole self," as the one thing that gives dignity and nobility to what is in itself sordid and earthly; as the main-spring of earnest and successful strivings after loftier ends and greater purity of life; as the power outside of and within man which, lifting up conduct in the individual, raises the community,—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-day life, appropriate to Sabbath-days and special hours, old age, and death-beds. Every man who is "diligent in business," serving the Lord, is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of the religion of Christ, a preacher of righteousness in scenes where none can preach so effectively or so well.—*North British Review.*

FAITH AND WORKS.

If you have been renewed in the spirit of your mind, and thus made a new creature in Christ Jesus, it has been by living faith. This faith must be followed by, or must produce, obedience. It cannot remain alone. It would die. It will find expression in obedience, and in every known act of obedience. Duties need not be laid upon it as requirements and obligations, things that must be done.

It is driven to obedience by an inward force of its own, not by an outward compulsion. It cannot be severed from obedience any more than the fruit can be matured apart from the tree. But it must be faith in Christ, not faith in theological propositions. Men who believe dogmas may not live them; but men who have true faith in Christ will live in obedience to Christ.—*Church Advocate.*

LIKE ZACHARIAS.

A MAN of the Perfectionist school of thought called to see an old Christian of his neighbourhood, and began enlarging upon that interesting topic.

"Can you point to a single perfect man or woman in the Bible?" inquired the aged saint. "Yes," readily answered the other, "turn to Luke 1: 6, you will there read of two, Elizabeth and Zacharias walked in all the commandments and ordinances of the Lord blameless." "Then you consider yourself a believer like Zacharias?" "Certainly I do," said the visitor. "Ah," replied the old man, "I thought you might be, and we read a few verses further on that he was struck dumb for his unbelief."—*Selected.*

SIGNS OF SPIRITUAL DECLINE.

WHEN you are averse to religious conversation or the company of heavenly-minded Christians. When, from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honouring Christ in performing. When you are more afraid of being counted over-strict than of dishonouring Christ. When you trifle with temptation or think lightly of sin.

When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving toward the faults of others. When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Sabbath than the savour and sanctity of the Sabbath follow you into the week.

When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbours. When you associate with men of the world without solicitude of doing or having your own spiritual life injured.—*Selected.*

THE HUMBLE EXALTED.

GOD chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an armourer; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker; Luther was the child of a poor miner; Fuller was a farmservant; Morrison, who translated the Bible into the Chinese language, was a last-maker; Dr. Milne was a herd-boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Selected.*

SOME one has said that "the saints are sometimes allowed to fall into an affliction, to preserve them from falling in with a temptation." And we read in the Scriptures that "many are the afflictions of the righteous: but the Lord delivereth him out of them all."

"HOLD that fast that thou hast."

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.

THERE IS BLACK IN THE BLUE OF THE SKY.

AN artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple and grey of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your colour a touch of black,
When you paint the blue in the sky?"

"Only because I see it, my child;
I am painting the sky as it is;"
And he softly said to himself, and smiled:
"It is one of earth's mysteries;
Not the lily itself wears a perfect white;
Nor the red rose an unmixed dye;
There is light in shadows, and shadow in light,
And black in the blue of the sky."

There are films over nature everywhere,
To soothe and refresh our sight,
For mortal eyes were not made to bear
The dazzle of shadeless light.
Our consolation and our complaint,
Awaking both smile and sigh,
There are human faults in the holiest saint;
There is black in the blue of the sky.

But we've read from the leaves of an old-fashioned
Book,
Of one in the glory unseen,
Whose gaze the poor seraphim dare not brook,
Before whom the heavens are unclean.
And the hope of the Christian is in the thought
Of a truth and a love so high
That possible evil sullies them not;
No black in the blue of their sky.
—Lucy Larcom.

NOVEL-READING.

"AUNT Deborah!" exclaimed young Amy Greene, in an eager and somewhat triumphant tone, "this writer in the *Review* seems to have quite a different opinion from you on the subject of novel-reading."

"Ah!" said Aunt Deborah, with a quiet kindly smile, "what then does he think?"

"Why, that novel-reading tends directly to cultivate the imagination and the sensibility, the two qualities most lovely and most useful in a woman; and that it is the novel-reading women who are capable of doing most and sacrificing most for others, because they feel most."

Aunt Deborah stopped knitting, pushed back her spectacles, and said, very gravely: "How strange it was that Absalom did not wear a wig!"

"What an idea!" cried Amy, laughing: "I am sure he had hair enough of his own."

"That is the very reason," said Aunt Deborah. "It is because he had so much that he ought to have had more."

"What do you mean, aunt?" asked Amy, looking rather puzzled.

"Why, my dear, I always thought that our sex had by nature more imagination and feeling than most of them knew how to manage, and yet, according to this writer, our chief aim should be to increase the stock as much as possible. Now to me it appears that the

weaker parts, the understanding and judgment, stand most in need of being strengthened."

"Then you won't allow any use in novels, Aunt Deborah?"

"Do you think apples a wholesome article of food, Amy?"

"To be sure."

"Then, of course, you will eat all the hard, unripe, and all the decayed and wormy apples you can find, as well as the good ones. You will neglect your regular meals, exercise, and every duty, for the sake of eating apples. You will even sit up half the night to do it, they are so very wholesome!"

Amy laughed and blushed, for the preceding midnight had found her absorbed in "the last new novel."

"The fact is, my dear, that young girls read novels just as children eat apples, not for the sake of any benefit it may be to them, but simply for the pleasure they take in doing it; and if they can get a strict and sober old body like me to admit any possible use in their favourite authors, why, then it is nothing but novels, morning, noon, and night. One would think they were resolved to offer up soul and body in search of the hidden virtue."

Amy made no reply, and after a little pause Aunt Deborah continued:—

"And not only so, but you make it the excuse for reading novels of bad, or, at best, of doubtful character, such as in your own heart you know are unfit for a pure eye and an unguarded mind. It is not for the use, it is for the entertainment, the excitement, that you read them, and it is not honest to pretend otherwise."

This was said with unusual sharpness of tone, for untruthfulness in any form was in Aunt Deborah's eye a cardinal sin; and she had, moreover, paid the penalty of Amy's vigils by a nervous headache. She recovered herself in a moment, however, and proceeded in a milder voice:—

"Now, Amy, if you ask honestly after the uses of fictitious reading, is it not plain that two things are presupposed? First, that all works of immoral or even doubtful tendency are to be swept at once out of view. No matter what claims they may put forth as works of genius, as pictures of life, of human character, the more attractive they are, the worse they are for the young mind. Bulwer, Sue, and Sand cannot even be put on probation with us."

"And now for the second condition, Aunt Deborah."

"That the very few which stand the test in every respect, shall be read *healthfully*; that is, at proper times and seasons; in the daytime, and not when the body requires sleep; not to the neglect of your regular course of solid reading, or of daily practical duty; with moderation, not like a dram swallowed at a single draught."

"Oh, Aunt Deborah, your second rule

is harder than the first. What! read a novel by piecemeal, interspersed with history, moral essays, mending stockings, etc. It is out of the question for me to stop for any thing short of a matter of life and death, in the midst of a story. The only way is for me to go through it with a rush and done with it."

"Now you touch the kernel of the question," replied Aunt Deborah. "By your own admission, this sort of reading comes into practical life as a disturbing influence. The mind loses for the time its self-control, the feelings are diverted from their proper objects, and of course duty is neglected. Yet the claims upon you remain just the same. The household, of which the eldest daughter is so important a member, cannot accommodate itself to your unseasonable enjoyment. Your mother has, I suppose, no extra supply of strength for the occasion; you can't magnetize your little brothers and sisters, that you may read undisturbed, and nobody suffer by it. Is it not true that the enjoyment is, on this account, almost without exception, an unquiet and feverish one, and followed by a feeling of self-reproach?"

Amy looked very thoughtful a few minutes, and then replied, with a sweet ingenuousness of manner: "I believe you are right, Aunt Deborah. I must own this has been my experience a great many times."

"And how much worse the case must be with hundreds and thousands who are not blessed with the countless influences which surround you. Novel-reading grows with them into an inveterate habit, no less strong, and no less fatal, than that of the drunkard or opium-eater. That disorder of mind which you experience from an occasional indulgence, becomes their habitual state, the only change being to a craving for more frequent and stronger potations. The moral sense is weakened not only by the false sentiments imbibed from vicious novels, but by the daily neglect of common practical duty for the sake of the indulgence. The reasoning powers suffer a paralysis for want of exercise. They live, not in the real world, nor yet in a world of thought, but in a land of dreams—dreams born of unhealthy fancies and emotions. And suppose this habit carried, as it often is, into married life, its victim the wife, mother, guardian of the order and purity of a home."

"On the whole, then, you think much cultivation of the imagination and sensibility undesirable for a woman?"

"I think, my dear, that every faculty of mind and heart which God has given us should be cultivated to the utmost; but no one or two at the expense of the rest. A woman all reason is only half fitted for life, for she cannot be even useful in the highest sense, unless she be *lovable* also. A woman all fancy and feeling will be sure to attract, to interest, to awaken sentiment, but her reign will be short, because her character

offers no solid basis of trust and confidence. In the practical duties of life, in the exercise of the kindly offices and sweet affections of home, the heart and the judgment grow healthfully side by side; that is the best school of character.

"But the imagination, Aunt Deborah; you seem to forget that."

"Ah, my dear, that is a whole chapter by itself. I must go now and visit poor neighbour Crofton. But let me say one thing to you, if you would have your heart right towards either God or your fellow-creatures, have as little to do with novels as possible. Great novel-readers are never great Bible-readers or great cottage-visitors. They are lovers of pleasure (such as is to be got from novel-reading) more than lovers of God, and they substitute a false and simpering sentimentalism, for a genuine and active benevolence. They show but little, either of piety towards God, or of kindness towards their neighbours."—Mrs. H. C. Conant.

DANGER OF MODERATE DRINKING.

THE last sophistry that has been hung up to throw its delusive light at a dangerous gateway, is the following sentence uttered by a ministerial brother, whom I love as a friend, but reject as a safe teacher of ethics. I quote his words exactly. He says: "A third moral error of the total abstinence theory is its assumption that moderate drinking leads to drunkenness. The millions upon millions of our race who have been accustomed to drink wine and who never knew drunkenness, will stand up against this atrocious dogma. And yet this dogma has actually become an axiom with the total-abstinence reformers, and they would disdain to argue it." Yes, I do disdain to argue it, as much as I would disdain to argue that Fulton Street leads to Fulton Ferry. All human observation settles that. I do not say that every one that goes down Fulton Street enters the gate at the ferry, but I do say that those who are in the ferry-house must have gone through that street. If my learned friend simply meant to say that a very moderate drinker is not an enslaved drunkard, and may never become a drunkard, we grant it. We grant that Niagara Rapids are not Niagara Cataract. We grant, too, that some men who have launched their boats far up toward the head of the rapids have pulled out of the stream and have reached the shore. But this we declare, that just so long as Niagara Rapids tend toward the cataract and draw with an increasing suction and momentum toward the cataract, so long by the immutable law of God will every use of alcoholic stimulants tend to drunkenness and draw to destruction. That some have resisted it and have not been drawn over does not alter the character of the tendency. There is not a moderate drinker in this house who is not con-

stantly resisting the tendency while he remains a moderate drinker. I set before you all the clear, straight channel of total abstinence. It is a safe channel, strewn with no wrecks of health, and wrecks of homes, or wrecks of hearts, or eternal hopes. It has guided millions to competence and comfort and cleanliness of life. It has borne thousands to the cross of Christ. God has blessed the honest efforts of pulpit and platform and press to guide men and women into this safe channel, and as long as this pulpit stands, the true light shall shine on the safe channel, and no wife, or mother, or daughter, or sister, shall ever call me to account and charge upon my example, or the utterances from this pulpit, the wreck of a son, or a brother, or a husband, for time or for eternity. All I ask is to be on the safe side, on God's side, for this world and for the life everlasting.—Rev. T. L. Cuyler, D.D.

NOT GREAT.

"SHE never did much. You never saw her name in the society column of the newspaper. She was not a crusader or reformer in any sense, and yet there were many who came to her for comfort. Her soothing words, gentle spirit, and quiet, resting home were a balm to tired, weary hearts." Such were the words of a friend upon the departure of one she loved. She did for humanity what the moss and lichen do for nature. Said an unknown writer: "The mosses and lichens are the first mercy of the earth, veiling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honour the scarred disgrace of ruin; laying quiet fingers on the trembling stones, to teach them rest. They will not be gathered, like the flowers, for chaplet or love token, but of these the wild bird will make its nest and the weary child his pillow. And, as they are the earth's first mercy, so they are its last gift. When all other service is vain from plant and tree, the soft mosses and gray lichens take up their watch by the headstone."—Selected.

BLESSED BE DRUDGERY.

REV. W. C. GAUNETT, in "Faith That Makes Faithful," says: "In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there, are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help.

"What the old monkish legend that it represents is, I do not know. But as the painter puts it to you on his canvass, all are so busy, and working with such a will, and so refining the work as they do it,

that somehow you forget that pans are pans, and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do.

"It is the angel-aim and standard in an act that consecrates. He who aims for perfectness in a trifle is trying to do that trifle holly. The trier wears the halo, and therefore the halo grows as quickly round the brow of peasant as of king. This aspiration to do perfectly—is it not religion practicalized? If we use the name of God, is this not God's presence becoming active in us? No need, then, of being 'great,' to share that aspiration and that presence. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly! This is the royal truth that we need to believe,—you and I who have no 'mission,' and no great sphere to move in: The universe is not quite complete without my work well done."—Selected.

WORK AS A MEDICINE.

THAT famous physician, Boerhaave, declared that more people would be cured by climbing a bitterwood tree than by drinking the decoction of its bitter leaves; and another old-fashioned doctor declared that sawdust pills would be found an invaluable remedy for dyspepsia, if the patient were compelled to make the sawdust. Acting upon this same principle, a Swedish physician has ordered the queen of that country to make her own bed, and to dust and sweep her own room, besides engaging in other manual duties and out-of-door exercise, as a means of cure for a nervous disorder. Commenting on this fact, the *Golden Rule* sagaciously remarks:—

"This has been dubbed 'the chambermaid cure,' and not a bad cure for many a fashionable dame would it prove. Moreover, it has the advantage of suggesting an endless number of invaluable remedies, which have hitherto been overlooked by the medicine-loving public.

"There is the 'office-boy cure' for the dyspeptic millionaire; and the 'stevedore cure' for the nervous merchant; and the 'stable-boy remedy' for Cræsus, with the liver complaint; and the 'penny-postman cure' for Midas, who is suffering from the accumulation of too much adipose tissue; and the 'nurse-girl cure' for fashionable Mrs. Hysterics, who cannot stand the noise of a crying baby; and the 'dressmaker elixir' for Miss Flora McFlimsy, who has palpitation of the heart at sight of a spider or a mouse. But really there is no end to these new and interesting additions to *materia medica*: and we freely give this space, which is worth far more than ordinary advertising rates, to a gratuitous notice of these remedies."—*Good Health*.

THE PRESENT TRUTH.

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

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ANTICHRIST.—NO. 1.

UPON this subject of antichrist much has been written, and many have been the speculative theories advanced. The positions taken have been so numerous, and so much at variance with one another, that it could not be expected that we would agree with all the points in any of them, nor yet disagree with all, but that we would assent to some, and reject others. Leading Protestant writers who have given the subject the most careful study usually agree as to its application to the papacy, although there are various dates given for the rise of that power. But "antichrist" means "opposed to Christ." The great antichrist, therefore, is Satan himself; for he was the first opposer of Christ, and he is the instigator and abettor of everything that has ever come up in opposition to God and Christ. In Rev. 12:7-9 we find the following description of the first opposition to the Son of God, and its results:—

"And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Michael is the archangel (Jude 9), that is, the chief or prince of the angels; and the archangel is Christ; for it is the voice of the archangel that will be heard at the last great day, when the dead shall be raised (1 Thess. 4:16); and Christ declared (John 5:26-29) that his own voice would be the one that should penetrate the graves and call forth the dead. Therefore this war in Heaven was between Christ and his angels on one side, and Satan and his angels on the other side. It was the beginning of the great controversy which has been going on till the present time. When Christ was on earth, he again met the devil in person, and again vanquished him; but still the warfare is kept up; Satan still opposes Christ by seeking to blind the minds of men so that the light of the glorious gospel of Christ may not shine unto them (2 Cor. 4:3, 4); and the contest will cease only with the utter destruction of Satan and all his works.

In our investigation of the manifestation of the spirit of antichrist in the earth, it is not our purpose to discuss the various theories advanced applying the term to this and that movement, but simply to compare a few scriptures and offer a few thoughts, leaving the reader to judge for himself as to the truthfulness of the positions taken.

The word antichrist occurs in the following texts of Scripture: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." 1 John 2:22. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." Chapter 4:3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John 7.

But from the scriptures above referred to we are not justified in taking the position that Satan himself in person is alone the antichrist; for it speaks of the "spirit of antichrist, whereof ye have heard," which should come, and also of many antichrists, which implies an embodiment of the same spirit that is opposed to Christ. To oppose Christ is to oppose the Father. One cannot be denied without denying the other. Said Christ: "I and my Father are one." John 10:30. "I came down from heaven, not to do mine own will, but the will of him that sent me." Chap. 6:38. "I proceeded forth and came from God; neither came I of myself, but he sent me." Chap. 8:42. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chap. 14:10. "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Chap. 5:19. "My doctrine is not mine, but his that sent me." Chap. 7:16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chapter 8:28.

From the above quotations, and many more that might be presented, it will be readily seen that to oppose Christ is to oppose the Father. And to deny Christ and the Father does not imply necessarily a denial of their existence, or the narrative of them, but also to assume positions and perform works with the effect to make void the words of Christ, or to nullify the work he came to the earth to accomplish. There are comparatively few in enlightened lands who would deny that such a person as Jesus Christ ever lived on the earth. Many who will

admit that such a person lived, and that he was a very good man, perhaps the best man that ever lived, will still deny his divinity. They will not admit that he was the Son of God. Such persons do most emphatically deny that Jesus Christ is come in the flesh, and are therefore deceived by the spirit of antichrist. But there is still another way in which the spirit of antichrist may be manifested, and that is by denying some essential part of the work of Christ, although still professing to believe on him. Some of this class are brought to view in Matt. 7:21-23. This working of the spirit of antichrist is the most subtle of all; it is the mystery of iniquity, and is that which will wreck the greater part of those who will be lost.

But let us further examine the testimony of John. From parallel passages it is evident, 1. That the apostle in 1 John 2:18 is speaking prophetically. The time referred to was in the future when he wrote, but the development of antichrist was to be an evidence of the last days of this world's history. 2. It is also evident that the spirit was then in existence which was ultimately to develop into this great opposer of the truth. 3. It is unquestionable that this was to be a religious power; for, says the apostle, "they went out from us, but they were not of us."

It is clear, therefore, that not long after Paul's day a power was to be developed which would possess the spirit of Satan himself toward the cause of Christ as manifested upon the earth, and that he would assume a position and work in direct conflict to the work of the Son of God.

THE FIRST ADVENT OF CHRIST.—NO. 1.

BEFORE the gateway of Eden was barred against Adam on account of transgression, God promised to him a Saviour who should ultimately vanquish the foe, bruise the serpent's head, and thus through the second Adam there would be a restoration of all that was lost through Adam the first. At the news of man's fall every harp in Heaven must have been hushed, and sorrow must have filled the hearts of angels. Apparently not long ago the fallen angels, with Satan at their head, were cast out of Heaven, and now the representative head of a race of beings "made a little lower than the angels" has become involved in sin, and has been deceived and beguiled by the fallen foe. The divine declaration defining the results of sin was made to man before his fall in these incisive words: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

When Adam broke the divine law, himself and all his posterity were thereby

subjected to death. His Creator had threatened man with death in case he should disobey, and when the fall occurred then it was appointed that man must die; for "the wages of sin is death" (Rom. 6: 23); and it was by the Adamic sin that death came into our world. The apostle Paul states this very clearly: "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.

Thus man's case was rendered completely hopeless. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Man had forfeited his life by transgression and the claims of infinite justice must be met, either by for ever depriving the race of life, or by furnishing a voluntary substitute that would be more valuable in God's sight than the life of all mankind. Such a substitute was found in our Lord Jesus Christ. Not only did the Father give his Son to die, but it was a voluntary act on the part of God's dear Son in offering his life as a ransom for man. Paul declares that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

When Adam stepped out of the light and glory of his Eden home, and his way to the tree of life was barred, he stepped into the shadow of Calvary's cross; and by the eye of faith he looked down over the ages and saw the spotless Victim bleed and die. This most marvellous and tragic act of the Son of the Highest was foreshadowed, though but dimly, by the living deeds of faith of the ancient times. When Abel "brought of the firstlings of his flock" (Gen. 4: 4), and with his own hand slew the innocent lamb, he showed his faith in the Lamb of God that taketh away the sin of the world, who was to come and die for the race. The blood that flowed from patriarchal altars evinced the faith of those who offered it, in a Saviour to come. To Abraham, the father of the faithful, the promise comes that through his seed "all the nations of the earth" should be blessed. Nor does the promise end here; for the Lord tells him, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The apostle Paul tells us how much land was embraced in this promise to Abraham and his seed by interpreting the promise to mean that "he should be heir of the world." Rom. 4: 13. The promises to these ancient worthies turned their eyes forward, not only to the coming of the Just One as the great sacrifice for sin, but also to his coming in power and glory

as King of kings and Lord of lords; and they "all died in faith, not having received the promises, but having seen them afar off" they "were persuaded of them, and embraced them." R.

WHAT ARE YOUR PURPOSES?

THE blank pages of another new year have just been turned, and each is beginning to make his personal record for 1889. It is eminently fitting for us to pause at times in our Christian experience and carefully examine our motives, study our purposes, and carefully weigh our lives in the light of eternity. Perhaps there is no time more opportune for such a work than the beginning of a new year. What are our aims in the Christian life for the year to come? Is it our purpose to be more devoted to the service of Him who has called us? Is it to pattern more closely after the divine Copy and imitate more fully in our daily lives the life and character of the Son of God? Or is it to become more and more absorbed in the things of time and sense, giving our chief thoughts to selfish interests and pleasures? An aimless life is a living death, and he who lives without a fixed purpose in his heart, and a definite aim before him, lives to little purpose.

In our meditation and self-examination we shall doubtless see much in ourselves to abhor. By comparing ourselves with the divine Pattern we shall discover defects in the character here, mistakes that we ought to have avoided there. Perchance a spirit of worldliness, of covetousness, of pride, impatience, unbelief, or any other spirit that is not of Heaven, has actuated us in the past. Let us purpose by the grace of God that this shall be so no longer and that in the year to come we will prove ourselves "more than conquerors through him that loved us" (Rom. 8: 37), thus exhibiting to the world that we are abiding in Christ, and that he abides in us.

The apostles exhorted the believers "that with purpose of heart they would cleave unto the Lord." Acts 11: 23. They were conscious of the fact that unless the followers of Christ had a definite object in view and a fixed purpose to follow their Lord, Satan, through his wiles, would ensnare them; but says the apostle, "We are not ignorant of his devices." It was David who said, "I am purposed that my mouth shall not transgress." Psal. 17: 3. And then he tells us how he was kept from the evil path: "Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer." And, as he expresses it in another psalm, "Thy word have I hid in my heart, that I might not sin against thee." Psal. 119: 11. "Daniel purposed in his heart that he

would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The purposes of these men were no sentimental resolutions to be forgotten in a day, but they were the deep convictions of their hearts. Did light shine for God's people in those ancient times? It shines clearer for us; for we have their's, and the added light of the ages since. Did they have the help of God amid their trials? We have the promise of grace equal to our day. Did they come off victorious? So may we. But they had a purpose before them; and to that purpose they devoted their lives. If we have wandered from God, let us purpose to return to him with all our hearts, confessing and forsaking our sins, for such will find mercy. If we have made progress in the divine life during the past year, let us purpose in our hearts that by grace we will make greater progress during the present year. May we each have nobler, higher, holier purposes than ever before, and to these may we devote our service and our lives, and at last, through the merits of that blood which "speaketh better things than that of Abel," may we stand in his presence with joy. R.

"AND NO MAN CAN SHUT IT."

WE read in one place in the Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." To the church which should be living when this took place, Christ says, referring manifestly to the same event, "Behold I have set before thee an open door, and no man can shut it."

What connection the two events here brought to view have with each other will not probably be apparent at first to those by whom the Bible is but little read, or who have not made the plan of man's salvation a particular study. But to those who are acquainted with the teachings of the Scriptures on the subject of the Sanctuary, the ministration therein performed, the nature of its cleansing, and the entrance of our High Priest from the holy into the most holy place, at the appointed time, we need offer no explanation. Another consideration engages our attention: It is that when Christ opens before his church a door which no man can shut, there is seen the ark of his testament. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in Heaven as it is here introduced to us, is equally an object of interest.

Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in Heaven, who may tell us that the ark of the true tabernacle which the Lord

pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament. Ex. 25: 22. It contained the tables of stone on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. 25: 16; 31: 18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text at the head of these remarks, must also contain similar tables, else it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea—the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew the observance of the first day of the week as a day of rest! Neither does it suggest such an idea to our minds, but quite another, according to the reading of the fourth commandment contained in it, which says the *seventh* day is the Sabbath of the Lord thy God, etc.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like the above have been agitating the minds of the people; and as we have seen through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, impressions of the immutability and perpetuity of that royal law have rolled over us, and we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in Heaven. There they exist without liability of changing or perishing. Men may legislate and hold councils, and pass decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law; as high as Heaven from earth it still remains above their reach. What must man do to change it? He must ascend to Heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing, or even proceed further, and speak of its abolition. They might as well talk of abolishing earth and Heaven.

The temple has been opened in Heaven,

and there is seen the ark of his testament. "I have set before thee an open door, and no man can shut it." Men may endeavour with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dirt of earth, and chuckle over the dust they succeed in throwing into their own eyes; but we have only, as it were, to look to Heaven, and behold the ark of his testament.

We have told what man must actually do if he would affect in one jot or tittle the law of God, provided the view we have taken of the passages in Revelation be correct. To prove that we are not correct in our application, it must be shown that the ark of the former dispensation, and consequently that dispensation itself with its attendant ministry, looked forward to no antitype; that there is no temple nor literal city, called the New Jerusalem, in Heaven; that there is no ministration in this dispensation in behalf of mankind, of which the former was a figure; that the expression, "the ark of his testament," does not now mean what it used to mean, or that the scene of Rev. 11: 19 is not laid in this dispensation, or that the language has no intelligible meaning.

But we have no fears for the bulwarks of truth on these points; and we feel safe for the present in resting down upon the evidence that a door which reveals to us the ark of God's testament has been opened in Heaven, with the divine assurance that no man can shut it.

U. S.

MORALITY OF THE TEN COMMANDMENTS.

SOME read the text, "Love is the fulfilling of the law," as if it said, Love is a substitute for the law. But it does not read so. Obedience to God is the sole test and proof of love to God. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit, merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or, more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine Government in the maintenance of the law. This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very

opposite of the carnal mind, which is "enmity against God, for it is not subject to the law of God, neither indeed can be." That which depreciates the law because it is the law—because it is legal—and considers that the law has too great restraining power to suit its ideas of Christian liberty, is nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty. We have found the most remarkable instances of this self-deception among the "Free Methodists" and the "United Brethren;" while the so-called "Holiness Bands" are wholly given over to it, though scarcely any denomination is free from it now, as prejudice against, and opposition to, the law, is everywhere increasing.

It is the prevalence of this superficial religion, this subordination of duty to feeling, this preference of benefit to self to the glory of God, that has caused so large a rejection of the Bible doctrine of the atonement. That which is denominated "the moral view"—an atonement as affecting man only—is much more nearly the immoral view, in that it does not uphold justice, or bring back rebellious man to subjection to the broken law. Self-will and self-glorification are its sum and substance.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13: 8-10): "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." That is, the law requires that instead of doing injury to your neighbour in any of his interests or relations, you shall do him only good. And he that loves his neighbour cannot do him injury, but will do him all the good he can. Therefore, he who loves another only fulfils the requirement of the law. If the other view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbour in all his relations, of life, chastity, property, and reputation, if we only love him! Can anyone accept so great an absurdity as this? By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbour, but we can never fulfil its requirements unless we love our neighbour. And all profession of love without doing that which the law defines to be duty, is a pretence and a deception.

The text specifies in duty as follows :—

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.”

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonour parents, because Paul in re-affirming the commandments to the Gentiles, which forbid wrongs against our social relations, did not mention it! If such a chance were offered in relation to the Sabbath, how eagerly it would be seized upon, and heralded to the ends of the earth as a death-blow to Sabbatarianism! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word: “Thou shalt love thy neighbour as thyself.” No one who truly loves as here required, will dishonour his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties! The truth, evident to the reader, is, that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking *only* of our duty to one another, to our neighbour, not at all referring to the precept, “Thou shalt love the Lord thy God with all thy heart.” On the precept, love thy neighbour, every duty to mankind depends, or is included in it. So on the precept, love God, every duty to God is included. Or, as the Saviour shows, “all the law” is contained in these two. And as the duty to care for the honour of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God, for it is a part of the law; and “all the law” is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable. “God is love.” That holy law which emanated from God is a law of love. It lives only in the atmosphere of love; love to God, and love to our neighbour. In the light of its revelation of duty, “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” It is that word of God which is “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of

soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4:12.

J. H. W.

FORTY-FIVE MILES TO TARTARUS.

It may surprise some to learn that we are so near to those regions of terrible repute into which the angels that kept not their first estate were cast when they were expelled from heaven; nevertheless certain facts within our reach seem to weigh strongly in that direction.

The word tartarus occurs but once in the New Testament Greek, and then in the form of a verb, “to cast down to tartarus,” or, as rendered in our version, “cast down to hell.” 2 Pet. 2:4. “For if God spared not the angels that sinned, but cast [them] down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

Tartarus, then, is the present hell of the fallen angels. Where is this place? Grove’s Greek and English dictionary defines it to be “the infernal regions, hell of the poets, a dark place, prison, dungeon, jail.” Dr. Scott says that its meaning “must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures.” Dr. Bloomfield says that it is “an intensive reduplication of the very old word *tar*, which in the very earliest dialects seems to have signified *dark*.” Parkhurst, in his Greek Lexicon, says: “Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe.”

Just what Dr. Parkhurst means by “condensed, solid, immovable darkness,” it would perhaps be difficult to determine; and when he says that it “surrounds the material universe,” it is uncertain whether he means the space around each of the created bodies which compose the universe, or that space which surrounds them all taken together, the space beyond the limit of God’s creative work, beyond where a star-sun shines, or a planet revolves. But, however this may be, the definition of the word, as given by all the lexicographers, points unmistakably to surrounding regions of darkness. Its use in the Scriptures implies the same. And we think we find evidence to show that all the intervening spaces between the created worlds of the universe are regions of this character, and are therefore the tartarus of the Scriptures.

In a work entitled “*Ecce Cœlum*,” by E. F. Burr, D. D., pp. 40-43, we find the following description of the interplanetary voids:—

“Popularly speaking, this great space which environs us on all sides, and contains the heavenly bodies, is empty. It is substantially a vacuum. The ancients said that nature abhors a vacuum; if so,

she has plenty of abhorring to do. There is no atmosphere pervading space; we could not breathe in its mid-intervals one single moment, there is nothing there that our senses could perceive. As we ascend from the earth, we find the air gradually becomes thinner; and La Place has shown, that, after a few miles, it must cease entirely. Beyond that point, very large solid bodies, though moving with enormous velocity, are found to encounter not the smallest perceptible resistance. Their places, as computed on the supposition that they move in the vacuum, are such as we actually find them. At the same time, there is reason to believe that the vacuum may not be absolutely perfect. Certain facts which have come to light in late years have convinced many astronomers that we must allow the existence of an exceedingly dilute form of matter pervading space. It is nothing that we could detect, in the ordinary, sensible way; we could not weigh it, nor see it, nor receive sounds through it; we could not feel it, should we strike our hands through it with our utmost force. Such a mere nothing is it. It is only when some very light body goes rushing through it, at the rate of thousands of miles an hour, that its presence becomes sensible in resisting, somewhat, the motion.

“If we could visit mid-space, it would seem a perfect void, also dreadfully cold and dark and silent. The higher we go into our atmosphere, the colder it becomes. All mountain summits, above a few thousand feet, are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable. They evidently approach the confines of eternal winter, that, for silence and motionless fierceness, laughs to scorn all that we have of arctic or antarctic.

“According to the calculations of Sir John Herschel, we have only to go fifty miles from the earth’s surface to reach 132 deg. Fahrenheit. Could we suddenly set down any moist thing at this point, it would instantly explode like a pistol, though without sound (for mid-space is soundless as well as matterless), and turn to stone as if touched by a magician’s wand. And if, at this short distance from the earth and sun, space is so cold, what must it be in those remote vacancies where the sun shows as a mere star? In thought, we sail away most comfortably among the constellations, without furs or overcoat; and perhaps our fancies make nothing of stopping whole hours in mid-heaven, leaning against the chair of Cassiopeia, or grasping the horns of Taurus, to admire the glory of the trooping stars; but one real bodily expedition of the sort would forever cure us of such fancies. Perhaps of some others also; for, when our thoughts go yachting it

through space, they are very apt to take with them, not only our genial parlour temperature, but also our pleasant earthly light and colours. But, in point of fact, the starry spaces are awfully dark. Those who visit the higher regions of our atmosphere, by mountains or balloons, tell us that the pleasant blue gradually passes away into an intense black. At last the stars glitter on a background of perfect jet. To an observer out in mid-heaven, the whole sphere would seem muffled in a horrible pall, save just at the points where the heavenly bodies are. He would have the impression of not being able to see an inch before him. He would see sun, moon, and stars, all at the same time; but they would look as if hissing on a sea of ink. The blackness would seem solid enough to be cut with a knife. An Egypt in the sky would seem to him to have completely overrun its Spain, and indeed its whole atlas of celestial empires. And should he try to express his feelings, and to say, 'How awful is this blackness!' 'How glorious are these luminaries!' no sound, nor spectre of a sound, could issue from his shouting lips."

It is estimated that the atmosphere of our earth is about forty-five miles deep. That is, if we could ascend from any point on the earth's surface, forty-five miles, we should pass beyond the atmosphere, and into this space, so graphically described, of empty, icy, blackness; we should, in other words, be in tartarus.

When the fallen angels were cast out into this space, no world or planet was assigned them as a resting-place for the soles of their feet. It was a fearful testimony to them, that they were entitled to no place in all the universe. No wonder that they should have attempted to gain possession of some one of the fair worlds of God's creation. Alas that ours should have been the unfortunate one! But let us not lose heart; for as much lower as we have fallen, so much higher shall we be raised through the glorious redemption of Jesus Christ, now soon to be accomplished.—*Review and Herald.*

WHEN shall we seek God? After all the other duties of the day are done? after the pleasures of life are past, and pall upon the sense? No; but early in the day, early in life, first of all things. *Psa. 63:1*: "O God, thou art my God; early will I seek thee; my soul thirsteth for thee." *Matt. 6:33*: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." But we are nowhere told that the eternal and glorious things of God will be added if we seek first the things of this life. Reason says, seek the most important and valuable first; and can we halt a moment in our decision?

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.*

WOULD THE POPE OUT OF ROME BE POPE?

WE see it stated in the papers that "there is a wide-spread feeling in Italy that the pope, with all his belongings and claims, will, in a few years, be transferred to America," and that a priest returning from Rome "has positive information that the pope would remain in Rome no more than two years more"; but he would send him to Spain. It is not credible that the pope or the priesthood entertain the least idea of such removal, or that intelligent Romanists could for a moment countenance it; for such removal would in theory and in fact, end the papacy.

It is true that the pope has been driven or carried from Rome more than once; but he has never given up his claim to be Bishop of Rome, and hence has returned thither as soon as he could do so. It is not, however, an enforced or temporary exile, but a permanent removal that the rumours contemplate. What would be the result of such permanent withdrawal into Spain or America? The answer is not difficult to find, nor uncertain.

The pope out of Rome would be no longer pope; for the papacy cannot be separated from the See of Rome.

The "Professions of the Tridentine Faith," issued in 1564, by Pius IV., to which all perverts must subscribe, represents each pervert as saying: "And I promise and swear true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ" (Art. X). It is the regularly constituted Bishop of Rome, and no one else, that is the Vicar of Jesus Christ. But the "Dogmatic Decrees of the Vatican Council" (1870) are more explicit: "For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and the foundation of the Catholic Church, received the keys of the Kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges to this day and always, in his successors, the Bishops of the Holy See of Rome, which was founded by him and consecrated by his blood. Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church." ("First Dogmatic Constitutions," chap. 2.)

From these quotations it must be clear: 1. That these words possess the same infallibility that all the official utterances of the Roman Catholic Church possess.

To the true Romanist they are as infallible as the words of God.

2. That the Papacy cannot be separated from the See of Rome, in which the church has infallibly localized it. It is not something which can be removed from Rome, "with all its belongings and claims." A pope in Spain or in America would not be, and could not be, the pope of history and of faith. He would not be the Vicar of Christ and the Head of the Church.

3. The difficulty cannot be removed by a change in the infallible decree making some other See than that of Rome the possessor of the primacy; for the word "always" is used in the decree, and the infallible cannot contradict the infallible by such transference.

4. If then the pope or his cardinals or the priesthood have set these rumours of removal afloat, or have encouraged them, it is for the purpose of preventing expulsion, by arousing the faithful to stand by the pope and to deliver him from "prison" by the restoration of his temporal power, which was, in 1870, expressly taken from him by the king of Italy. Yet such a crusade for the temporal power would probably lead to the perpetual expulsion of the pope from the See of Rome, which would end the papacy, a consummation devoutly to be prayed for by all lovers of truth and liberty!—*A. H. Ross, D. D. in Independent.*

THE PURPORT OF WAR.

"WHAT, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some five hundred souls. From these, by certain 'Natural Enemies' of the French, there are successively selected, during the French war, say thirty able-bodied men; Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted.

"And now to that same spot in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stands fronting thirty, each with a gun in his hand; straightway the word 'fire' is given; and they blow the souls out of one another; and in place of sixty brisk, use-

ful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! They lived far enough apart; were the entrest strangers; nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! their governors had fallen out; and, instead of shooting one another, had the cunning to make these poor block-heads shoot. Alas, so is it in Deutschland, and hitherto in all lands; still, as of old, 'What deviltry soever kings do, the Greeks must pay the piper!'—*Sartor Resartus*.

The Missionary.

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

NOTHING IS LOST.

To TALK with God—no *breath* is lost;
Talk on, talk on!
To walk with God—no *strength* is lost;
Walk on, walk on!
To wait on God—no *time* is lost;
Wait on, wait on!
To grind the ax—no *work* is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on!

Martha stood—but Mary sat;
Martha murmured much at that;
Martha *cared* but Mary *heard*,
Listening to the Master's word,
And the Lord her choice preferred,
Sit on—hear on!
Work without God is labour lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!

Little is much when God is in it:
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labour do not share:
So work *with* God and *nothing's* lost—
Who works with him does *best* and *most*;
Work on, work on!
—*British Evangelist*.

HONG KONG, CHINA.

ENCOURAGING news comes to us from our ship missionary at Hong Kong, China. He says:—

"When I left Honolulu I supposed that I could start here in the ship work alone, but one cannot do it alone as it should be done. The vessels are anchored out in the bay for miles around. We have to hire a Chinese family with their boat, and it takes one to attend to them and show them the right ships to go to, so as not to visit the same one twice. As they are coming and going constantly, the names of all have to be kept in a book. It is hard to keep the record. My fellow-labourer has a gift for this very thing, and so attends to this while I attend to selling books. We are giving our publications a wide circulation. We do up packages containing some of our periodicals and a good assortment of tracts, and put them on board of every vessel we visit.

"The boat hire will amount to about £30 per year; but it cannot be avoided. The Lord opens up the way wonderfully whenever it is needed. This is a glorious work. I love it dearly. I wish that there were more on

this coast. Shanghai, Singapore and Yokohama are the three principal places where missions should be started.

"I am of real good courage. I can look back and see the hand of the Lord in every move I have made since I have been here."

NEW ZEALAND.

[The following report we take from the *Review and Herald*:—]

OUR summer here in the Antipodes is just beginning, and our tent is again pitched for meetings. This is the third summer I have put it up in this country,—the first two summers in Auckland, and this time in Napier, a town of about 7,000 inhabitants, situated 300 miles down the eastern coast.

Brother Robert Hare and myself began services one week ago. We were fearful the people would not turn out well at the first meetings, but on the first evening the tent, which holds 300, was full, and about 100 stood outside. And every evening since, the tent has been well filled. Those who come are certainly interested, for at the close of the four services held during the week, they have purchased over £8 worth of books, pamphlets, and tracts. After the sermon on the second advent, they purchased twenty-one copies of "Matthew 24," and ten shilling's worth of tracts on the signs of the times.

We feel that God alone can stir the minds of the people as they are being stirred here. For his help we feel very grateful, and shall labour here to bring precious souls to a saving knowledge of the truth. This is the second place in which a tent-effort has been made in New Zealand, and it is well received. We believe God is for us; and if so, who can be against us?
A. G. DANIELLS.

At a woman's missionary conference, not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said, reminded her of a story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: "O, its the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him."

The Sabbath-school.

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

LESSON 53.—REVIEW.

1. WHERE do we learn about the creation of the world?
2. What other things may we learn from the Bible?
3. Who wrote this book?
4. How did they know what to write?
5. How long was God in creating the world and all the things in it? Gen. 1; Ex. 20:11.
6. What was made on each day?
7. What did God do on the seventh day? Gen. 2.
8. How was the seventh day made holy?
9. Who was the first man and woman?
10. Describe the home that the Lord prepared for them. Gen. 2:8, etc.
11. How did they lose their homes? Gen. 3.
12. Whose sons were Cain and Abel? Gen. 4.
13. What wicked thing did Cain do?
14. What made Cain angry with Abel?

15. What did Cain say when the Lord asked him about Abel?

16. How did Cain have to suffer for his wickedness?

17. What son was given to Adam and Eve after the death of Abel?

18. How long did Adam live? Gen. 5.

19. Tell what you can about Adam's family

20. Which one of these men lived longest?

21. How old was he when he died?

22. What was his father's name?

23. How long did Enoch remain upon the earth?

24. How was he taken away?

25. How did he live while here?

LESSON 54.—REVIEW.

1. WHOSE son was Noah? Gen. 5.
2. What did the Lord tell Noah to do? Gen. 6:14.
3. Describe the ark.
4. For what purpose was it built?
5. Why did the Lord bring a flood upon the earth? Gen. 6:5, 6, 11.
6. What was taken into the ark? Gen. 7.
7. Tell how the flood came.
8. Where did the ark rest after the flood? Gen. 8:4.
9. How long did Noah and his family remain in the ark? Ans. About a year.
10. How were all the animals kept alive so long?
11. How did Noah find out when to leave the ark? Gen. 8:6, etc.
12. How did he worship God after leaving the ark? Verse 20.
13. What persons were saved in the ark? Gen. 7:7.
14. What sign does the Lord give that he will not drown the earth again? Gen. 9:9, etc.
15. Did the people after the flood continue to do right?
16. How did they show that they trusted in themselves instead of trusting in God? Gen. 11.
17. How did the Lord bring down their pride?
18. What did this cause the people to do?
19. What good man was finally raised up?
20. Where was he born? Gen. 11:28.
21. How did he come to go to this land of Canaan? Gen. 12.
22. Who went into Canaan with him?
23. Where did he first build an altar, and worship the Lord?
24. To what part of the land did he next go?
25. Why was he obliged to go to Egypt?
26. How did the Lord prosper him in Egypt?
27. To what place did Abram and Lot return? Gen. 13.
28. Why did they have to separate, and go to different parts of the land to dwell? Verse 5, etc.
29. What place did Abram make his home? Verse 18.
30. What part of the land did Lot choose?
31. What was the character of the people of Sodom?
32. How did Lot suffer with them in time of war? Gen. 14.
33. How did he escape after he had been carried away with the Sodomites?
34. How were the Sodomites finally punished for their great wickedness? Gen. 19.
35. What became of Lot and his family?—*Bible Lessons for Little Ones*.

Bible Readings.

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

OBEDIENCE.

1. God gives his Spirit to those who have hearts disposed to obey him.

"And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him." Acts 5:32.

2. Obedience to God's commands is more acceptable to him than any service or sacrifice we can offer.

"And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

3. Wilful disobedience is classed with the sins of witchcraft and idolatry.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23.

4. God desires us to understand that he means exactly what he says.

"And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die." Num. 4:15.

5. Uzzah's rash disobedience brought upon him the frown of God.

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6:7.

6. The priests were instructed to take fire for their censers "from off the altar."

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil." Lev. 16:12.

7. A reason is assigned why they were to do precisely as the Lord had said.

"That they die not." Lev. 13:16.

8. Nadab and Abihu evidently did not think that the Lord was very particular, and so they offered "strange fire."

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Lev. 10:1.

9. The judgments of God came upon them because of their disobedience.

"And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:2.

10. Men are emboldened to continue in disobedience because sentence against evil is not executed at once.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

11. When king Saul disobeyed God it was because he feared the people.

"And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words; because I feared the people and obeyed their voice." 1 Sam. 15:24.

12. In the time of our Saviour many believed on him, but they dared not confess it.

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." John 12:42.

13. The Jewish church had threatened

to cast out any who should believe on Christ.

"For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." John 9:22.

14. Those who allowed themselves to be controlled by such influences showed that they loved God less than they did something else.

"For they loved the praise of men more than the praise of God." John 12:43.

15. The Lord is particular to have his commandments observed precisely as he gave them.

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2.

16. The Saviour taught that no part of the moral law, the ten commandments, would ever be abrogated.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

17. He also taught that God's commandments could be made void by human tradition.

"Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6. (See context.)

18. Our love to God is manifested by our obedience.

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

19. The converted man will delight in God's law.

"For I delight in the law of God after the inward man." Rom. 7:22.

20. The people of God in the last days will keep his commandments and the faith of Jesus."

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

R.

Interesting Items.

—Two lines of railway are to be constructed through Siberia.

—There are fifteen Jewish candidates for the London County Council.

—The lepers in India are estimated to number more than a quarter of a million.

—Mr. Spurgeon speaks of the Eiffel Tower, at Paris, as the Eighth Wonder of the World.

—With the hope of saving life at fires in London, light ladders will be kept at each police station.

—It is estimated that the quantity of rice available for export from Burmah this year will be 1,100,000 tons.

—Clemenceau says that French patriotism will never allow the Panama Canal to be finished by a foreign nation.

—A New York lady has left \$500,000 for the purpose of enabling the poor to have a summer vacation free of expense.

—During the year 1888, on the Clyde alone, 302 vessels of 280,000 tons have been built, 95,000 tons more than the previous year.

—A Spaniard claims to have invented a submarine vessel which can be made to travel under water for forty-eight hours at a time.

—Owing to the improvement in trade, the stocks of forty-five Sheffield companies are now worth £800,000 more than they were twelve months ago.

—Southbridge, a town in Massachusetts, manufactured a million and a half pairs of spectacles in the past year.

—Two Bagdad Jews have bought the entire site of Babylon, with the ruins of Nebuchadnezzar's and other palaces upon it.

—The steamer Kate Adams, plying between Memphis and Arkansas City, has been burned near Commerce, Missouri. Twenty-five persons lost their lives.

—There are 32,389 adult members in the Wesleyan Temperance Societies, and in their Bands of Hope in Great Britain they have 329,065 boys and girls.

—Rev. Mark Guy Pearse says that out of 744 prisoners in Salford Gaol, 688 had been to Sunday-school, and every one of them ascribed his or her fall to drink.

—Five tons of gunpowder were deposited in an excavated chamber at a granite quarry on the Duke of Argyle's Scotch estate, and when fired it displaced 75,000 tons of granite.

—General Grenfell and the combined British and Egyptian force attacked the Arab trenches at Snakim, Dec. 20, killing one thousand in about half an hour. The British loss was slight.

—The Imperial British East African Association declare that they have absolutely certain knowledge of the safety of Stanley, although they cannot give full particulars at present.

—The Chinese Government have issued an edict authorizing the directors of the Kaiping Railway Company to extend their line from Tientsin to Yangchow, which is distant only eight miles from Peking.

—It is stated that M. Freycinet will shortly ask for a grant of 210 million francs for the construction of two lines of railway, which are intended to facilitate the mobilization of troops whenever required.

—Next spring the Austrian and Hungarian railways intend to try the experiment of establishing a lending library, from which passengers will be able for a small fee to hire books to read while travelling.

—A cotton steamer was discovered to be in flames on the night of Dec. 24, on the Mississippi, about 100 miles from New Orleans, and owing to the intense heat, and thick mud on the river bank, about twenty persons were suffocated before reaching the shore.

—A destructive fire broke out at Marblehead, Massachusetts, Dec. 27. The fire raged over an extent of nine acres, consuming thirteen dwellings, twelve shoe factories, and twelve business houses. The damage is estimated at \$500,000, and 1,000 hands have been thrown out of work.

—The Newcastle steamer Storm Queen, from Sebastopol to Rotterdam, with a cargo of grain, was lost in the Bay of Biscay, Dec. 22, with the captain and five of the crew. The Norwegian barque Gulnare, by means of ropes, succeeded in rescuing twenty-two persons from the wreck.

—Lady Ashburton has recently opened a mission hall near the entrance to the Victoria Docks that is "intended to be a sort of sacred place in which the poor toilers could find a home." This hall, and the buildings erected in the same neighbourhood about a year ago, to provide refreshment for working people, have cost this lady £17,000.

—Reviewing the principal libraries separately, it appears that the most considerable in Europe is the Bibliothèque Nationale in Paris, with 2,078,000 volumes, while the British Museum, with its 1,000,000 of books, assumes the next place. Then comes the Munich Royal Library, containing 800,000 volumes; the Berlin, Dresden, and Vienna libraries taking rank as follows in the same order: 700,000, 500,000, and 420,000 volumes. The Oxford and Heidelberg Universities each possess about 300,000 books. At the Vatican the manuscripts attain almost as large a total as the printed works. The latter number 30,000, while the manuscripts are returned at 25,000.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

LONDON, JANUARY 3, 1889.

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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.

ELDER S. N. HASKELL, editor of PRESENT TRUTH, who has been spending a few months in America, has recently attended a large convention in Washington, D. C., which met in the interests of the "Blair Bill," described in another column.

OUR readers in South Africa will find it advantageous to subscribe through our authorized agency in that country. All subscriptions there should be sent to the International Tract Society, 5 Scott Street, Cape Town, South Africa, or paid to authorized agents who may solicit subscriptions.

WITH this number of PRESENT TRUTH we enter upon a new volume. We are gratified to know that during the past year our list of interested readers has been increased by several hundreds, and we expect the good work will go on. We trust that those whose subscriptions have expired will kindly remit any past indebtedness, and renew for the coming year. Those of our readers who have been receiving the paper and know not whence it came, may conclude that it is sent by some friend, and of course such readers are not responsible to this office, unless they personally subscribe. The paper is issued fortnightly at 3s. per year, post-paid. All subscriptions should be sent to PRESENT TRUTH, 48, Paternoster Row, London, E. C.

THE *Catholic Times* says:—

"To Mrs. Sherman, whose death we recorded last week, the Catholics of America owe the appointment of priests as chaplains to the Northern Army during the war. Mrs. Sherman was a Miss Ewing, a granddaughter of one of the men of 1798. She had three sons. One, now dead, was destined for his father's career—the army; another is a law student, and will probably play a part later on in American politics; a third is a Jesuit scholastic, now reading theology at Woodstock. The General is not a Catholic, but he allowed his wife to educate all her children in her own religion."

God "calleteth those things which be not as though they were." Rom. 4:17. When God grants forgiveness to the sinner, he thereby pledges himself that the sins for which pardon is granted, shall be *blotted out*, and not appear against the individual in the Judgment day. When God pledges himself to do anything, he can rightfully speak of it as an accomplished fact; hence he could truthfully say to Israel, "I have blotted out, as a thick cloud, thy transgressions." To the sinner, also, forgiveness is equivalent to blotting out, *provided* he holds out faithful in his efforts to obtain salvation. If he gives up, and departs from the Lord's service, we understand that all the sins that he has committed will stand against him in the day of Judgment. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24. From this text it is evident that the actual blotting out, the full eradication, of forgiven sin, is contingent upon faithfulness to the end of one's probation.—*Gospel Sickle*.

THE first course of the Gifford Lectures on Natural Theology has just been completed in Glasgow. It is said that "no course of lectures delivered in Glasgow during recent years has aroused and sustained such universal interest." During the progress of these lectures the *Christian World* remarked:—

"For the sake of those who may be wondering, as many Glasgow ministers are doing, whereunto Professor Max Muller's Gifford lectures will lead, it may be well to state that the Professor firmly believes that there is no religion in the whole world which in simplicity, purity, and charity, equals that which Christ taught his disciples."

The lecturer's estimate of the Christian religion as compared with Buddhism is indicated by the following note from *Word and Work*:—

"According to the *Glasgow Herald*, Professor Max Muller, while in Glasgow delivering the first course of the Gifford Lectures, stated that a distinguished Japanese statesman once called upon him as 'one who knew all religions' to 'give him a religion to take back to Japan.' Here is the Professor's reply: 'Your Excellency, you have a very good religion in Japan. You have Buddhism. Try first of all to be real Buddhists—not sham or esoteric Buddhists. Try to do what Buddha wanted you to do, and if you come again to England and have half an hour to spare, tell me your experience.' A mournful reply, surely, to come from the lips of one professedly a teacher of true religion. 'If a man ask bread, will he give him a stone?'"

THE "BLAIR BILL."

THIS bill, which has already passed two readings before the United States Senate, is creating a wide-spread interest throughout the States. The unparalleled spectacle presents itself in the form of monster petitions praying for the passage of this bill. These petitions already contain the names of over 7,000,000 signers. Practically the Blair Bill, if it becomes a law, will result in a union of Church and State, and will make compulsory upon every citizen the recognition of certain religious observances, chiefly the observance of Sunday as the Sabbath.

Their national Constitution at the present time forbids such a measure, but this bill proposes to so change the Constitution that it shall be supported by the national law. As expressed by one writer, the object of the founders of the American Republic was to "form a Church without a pope, and a State without a king." The Constitution guarantees liberty of conscience to all, and in an early amendment to that document it is expressly declared that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." In that country there are at present about fifty thousand Christian observers of the seventh day. If the proposed amendment is made, and the bill referred to becomes a law, and the law is enforced, the observers of the seventh day of the week will be deprived of their rights of conscience. They maintain that there is no divine warrant for observing the first day, but that God has directly commanded the keeping holy of the seventh day, and that this commandment, to say the least, permits labour on six days. These coercive steps to them appear unjust.

Seventh-Day Adventists have, however, for forty years maintained that the time would come when the United States would so far depart from its original bill of rights as to attempt to coerce the consciences of some of its citizens, and so become a persecuting power. This they believe is clearly outlined in prophecy, consequently they regard the present movement as the initial step toward such persecution. It is a significant fact that Cardinal Gibbons, of Baltimore, has guaranteed to the supporters of the bill the hearty support of the ten millions of American Catholics to the measure.

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