

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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FAITH.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;

I will believe the Hand which never fails,
From seeming evil, worketh good for me.
And though I weep because those sails are
tattered,

Still will I cry, while my best hopes lie
shattered,
“I'll trust in Thee.”

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every
gale;

So strong its courage that it will not quail
To breast the mighty, unknown sea of death.

Oh! may I cry, though body parts with spirit,
“I do not doubt,” so listening worlds may hear
it,

With my last breath.

—Selected.

General Articles.

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

THE TRUE STANDARD OF MANHOOD.

BY MRS. E. G. WHITE.

GOD designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in binding up the broken-hearted. Many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Wherever went these monsters in human form, blood-

shed and destruction marked their pathway. They were lauded while living; but when they were buried, the world rejoiced. In contrast with the lives of these men is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and breasted the world's opposition, to benefit his fellow-men.

Intellect is a mightier force than wealth or physical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. One's claim to a true manhood must be determined by his use of the powers which God has given him.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. “Be ye therefore perfect, even as your Father which is in Heaven is perfect.” It should be our life-work to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood will not only promote the happiness of his fellow-creatures in this life, but will aid them to secure an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the Spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did

not become weary in his efforts to save fallen man. Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armour at his feet. We must wait and watch, submissive to God's will, ready and willing to spring to our duty at every call.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbour as himself. This he cannot possibly do unless he shall deny himself. Said Christ, “If any man will be my disciple, let him deny himself, and take up his cross, and follow me.”

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for the purpose of applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when inclination would lead us to serve and please ourselves. Although our fellow-men may never appreciate our efforts, we are to work on.

Fellow-Christian, search carefully, and see whether the word of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of Scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. “Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.” Ever remember

that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and you are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of greater importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds as of good men who will be a blessing in their homes.

UNPROFITABLE SERVANTS.

A VERY important lesson is conveyed by our Lord's illustration in Luke 17: 7-10. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire,

and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want, he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The truth is that the obligation is all on the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that we are not consumed." Every moment of man's life places him under greater obligation to God than he can ever hope to fulfil. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth "for the remission of sins that are past, through the forbearance of God," the best of men would fail to obtain Heaven.

And so after all that has been done, eternal life must be "the gift of God through Jesus Christ our Lord." A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

E. J. WAGGONER.

WILL EARTH OR HEAVEN BE OUR FINAL HOME?

It was intimated that the next paper would be on the above subject. This subject is such a wide one that we might well take up with it many chapters instead of one; but want of space will

compel us to be very brief even with the one.

It has been shown that the saints of God do not go to Heaven at death; it has been also shown that they will be privileged to stand before the throne of God after resurrection; and now the question is narrowed down to this, Will earth or Heaven be our final home?

In this, as in all other questions referring to the work of God or the salvation of man, we must go for information to the law and to the testimony. When we do so with a spirit of meekness and candour, we grow in the knowledge of divine things; and when we neglect this source of instruction we are liable to fall into all kinds of error and mistakes. Our enquiry then should be, What saith the Scriptures?

But while it is of primary importance to know what the Scriptures say on every subject connected with our faith, it is sometimes suggestive to notice what the Scriptures do not say. Now, do they ever tell us that Heaven will be our home? If they do, where is the testimony? The *kingdom* of Heaven is promised us as our home, and we are taught to seek after it with all earnestness and diligence: but the kingdom of Heaven is not necessarily Heaven itself. Heaven is a place, but the kingdom is a state. Heaven was a place to which Christ went after his resurrection; but the kingdom of God is to be set up after the four great kingdoms of men are destroyed. See Dan. 2:44. The question is, where is the locality of this kingdom? The Lord taught his disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in Heaven." Then the kingdom has to come here on earth if ever this prayer has to be answered; and it is not likely that Jesus would teach us to pray for something which would never be granted, is it? But the question is answered for us directly in the prophecy of Dan. 7:27. "And the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." If, therefore, the kingdom is to be "under the whole heaven" it will not be in Heaven, will it? but it must be on the earth, as the Lord's prayer intimates; for as the law informs us, Heaven is above, and the earth beneath. The prophet Micah says that "the kingdom shall *come* to the daughter of Jerusalem" (4:8); and the prophet Jeremiah declares that "a king [the Righteous Branch] shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5.

When the Lord Jesus Christ would encourage his humble and tried disciples to follow after righteousness and peace, he promised them that they "shall inherit the earth." Matt. 5:5. Surely no one will affirm that the meek inherit the earth now. Generally in proportion

to our meekness here we have less and less of this world's goods; and those who hold possession of the earth now are to be destroyed when the kingdom of God is established. See Rev. 11:15, 18. But the meek "shall inherit the earth." "Shall" does not mean "do." Besides, when those who are to inherit the earth do inherit it the wicked are cut off. Psa. 37:9. The righteous will then enjoy abundance of peace, and be immortal; for it is written, "The righteous shall inherit the land, and dwell therein for ever." Verse 29. According, therefore, to this testimony, the earth, and not Heaven, will be the final and eternal home of the saved! We are assured of this no less than seven times in this one psalm! But where in the whole of the Bible is it distinctly said that the righteous shall inherit Heaven, or that their everlasting home shall be there? The word of God never really contradicts itself; but if such a text could be found there would be flat contradiction. Our testimonies may be contradictory, but God's cannot be. Therefore one plain text saying that we shall inherit the earth for ever, clearly demonstrates where our eternal home shall be. This text has been given.

But suppose a man says, I don't want anything more to do with the earth when I have done with this life: I have had enough of it! Well, friend, will God alter his plan because you do not appreciate it? Never! Besides, I never knew a man yet who had had enough of the earth. We get weary with the trials of life, so that few would care to live this life over again; but these trials are often due to the fact that we have not here our fair share of the earth. Give a man land, good land, even in this world of sin, and, if he is not an idle vagabond, he will soon be a happy man in its cultivation. What then will it be when the world is under a righteous Ruler, when a King reigns and prospers in his execution of judgment and justice in the earth? God says that he will make all things new, new heavens and a new earth wherein dwelleth righteousness. 2 Pet. 3:13. He promises that sin and suffering, sighing and sorrow, pain and death, shall be done away. Rev. 21:4; that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2:14; that a great and a holy city, the New Jerusalem, shall come down from God out of Heaven, to be the metropolis of the renewed earth; and that the nations of them that are saved shall walk in the light of it, and the kings of the earth bring their glory and honour into it. Rev. 21:2, 24. Oh! what a happy abode this earth will then become. Paradise will be restored, peace will reign, plenty will abound, and the whole creation, groaning at present, will rejoice in the glorious liberty of the sons of God. Well might the Saviour say, "Blessed are the meek for they shall inherit the earth." May we, dear

reader, be led to cultivate this grace of meekness more and more, and so gain a place in the kingdom of God and on the earth made new. ALBERT SMITH.

ROCK OF AGES.

"The Lord is my defence, and my God is the Rock of my refuge." Psalm 94:22

Rock of Ages, shelter me
Tempest-tossed I cling to Thee:
Guilty, helpless, wretched poor,
Save me Lord! thy Word is sure,
Thou hast promised peace and rest
To the weary, sin-oppressed.

All my pride away I fling,
To thy wondrous Cross I cling:
Cleanse me with thy precious blood
Which for all on Calvary flowed:
Rock of ages, shelter me,
Leaving all, I cling to thee.

From the noontide's scorching rays,
From each storm that round me plays,
From the darts of hidden foes
Which my heavenward way oppose;
Rock of Ages, shelter me,
Hopeful clinging, close to thee.

Safely sheltered from all foes,
On the Rock I find repose,
Living waters round me spring;
Angels near me sweetly sing;
Rock of Ages, safe on thee
May I rest eternally.

W. S. WRIGHT.

"HER SPIRIT CAME AGAIN."

A CERTAIN ruler named Jairus once called upon Jesus to come and heal his sick daughter. But when the great Healer arrived at the house, the maiden was dead, and a demonstrative scene of mourning was presented. However, as stated in Luke 8:54, 55, Jesus "took her by the hand and called, saying, Maid, arise; and her spirit came again, and she arose straightway."

This text has been cited as positive proof that the spirit of man is an independent entity, which leaves the body at death, and, maintaining conscious existence, goes somewhere else to dwell; and which, in this instance, returned at the call of the Master.

I do not presume to discuss the nature of the spirit of man, in all its varied phases; but in order to show that this expression does not teach what it is popularly supposed to teach, namely, the inherent immortality of the soul, I will merely refer to two other instances mentioned in the Bible.

After Samson had ended his terrible conflict with the Philistines, in which he slew a thousand with the jaw-bone of an ass, he "was sore athirst," and called upon God in his distress. "But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived." Judges 15:19.

The Amalekites had smitten Ziklag and burned it, and David, with four hundred men, was pursuing them. "And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of cake of figs, and two clusters of raisins; and when he had

eaten, his spirit came again to him." 1 Sam. 30:11, 12.

Here are two instances of men's spirits going and coming again, without the intervention of death. To come again, these spirits must have departed in some sense, and yet these men had not died nor lost their reason. Do these instances show that man has within him two conscious entities? or that the popular idea of the spirit is unscriptural?

W. N. GLENN.

SABBATH-KEEPING.

TEXT: "Remember the Sabbath day, to keep it holy." Ex. 20:8.

I propose this morning to offer a few practical thoughts on the proper observance of the Sabbath by Christians.

And my first remark is that the Sabbath is for us a divine institution, or it is not. If it is not, then any kind of Sabbath observance is uncalled for. It is a merely human device, and is of no more consequence than Easter or Christmas, which are human institutions, and, therefore, of very questionable advantage. If the Sabbath was meant for Jews, and not for the church of all ages, then the less we keep the Sabbath the better. Keeping it would be as out of place as keeping the Feast of Tabernacles. Keeping it would only lead us back into the twilight of types. The Sabbath must be a divine institution, not only for the old Jews, but for us, if we are to keep it at all. We cannot bind it on the church or the world, if it be but a human expediency.

Now, if it be a divine institution for us, then we must go to the divine Word for instruction as to its meanings, and as to the proper mode of observing it. The alternative is either no Sabbath at all, or the Sabbath as God made it for us. We cannot strike an average between these alternatives and, taking God's Sabbath, shape it as we will. To divide it, and say we will use the first half as God's Sabbath and the last half as our own play-time, which is largely the theory on the continent of Europe, is illogical and absurd. God certainly did not set apart a half day. If there is any Sabbath, it is a whole day and not a half day. If play is the appropriate exercise of the Sabbath, then it should be play all day and not play only for the last half. If something else than play is the appropriate exercise of the Sabbath, then it should be this something else than play all day, and not only for the first half. The day is evidently to be of the same sort all through. There is not a hint in Scripture of two great principles in the day, one for the forepart and the other for the afterpart.

With these preliminary thoughts, let us now first answer the question, "Does the Sabbath belong to the Christian church?" and then, on finding an answer in the affirmative, see how God would have us spend the day.

The common declaration of superficial

opponents of the Sabbath, is that it is a local, Jewish affair. They class it with the sacrifices and the annual feasts, all of which were done away in Christ. But these objectors fail to see the difference between the ordinance of the Sabbath and the special details of its Jewish observance. The two things are wholly apart from one another. The Sabbath came to the Jews from the ages before, and at Sinai special forms of its observance were given to Israel in its typical capacity. These forms have all expired with the ritual, but the Sabbath remains as it was before the Jews existed. And this fundamental law of the Sabbath is imbedded in the decalogue, which was wholly separated from the ritual or civil law by being written by the finger of God on tables of stone, and placed by itself in the ark in the holy of holies. The Sabbath, as such, is both a divine institution, and a divine institution for all. The Jews regarded it before they reached Sinai, and other nations also maintained its observance.

The week was not a natural division of time. New moon and full moon would naturally mark epochs, but the quarters of the moon are no more natural than the thirds or fifths of the moon. The week's observance is itself a testimony to the divine origin of the Sabbath. The French felt this when they did away with the week, and made a decade of days as the division of time, in order to be rid of the Sabbath. The story of Jacob and Laban shows us that three centuries before the law was given at Sinai, the week's division of time was known and used in Syria. The Babylonian records show the same a thousand years earlier. The fact that the Babylonians counted the week from the first of each month does not alter the testimony that they recognized the week; and their laws expressly ordered rest from labour on the Sabbath, or seventh day. The reason for the seventh day after six being established, is given in the decalogue as found in the periods of creation, and hence the Sabbath dates not from Sinai, but from the beginning of man's occupancy of the earth. That it is not binding upon the Christian church would be of a piece with a declaration that none of the laws of God which had special details of punishment given them at Sinai, are binding on us to-day—such as against murder and stealing. But again, objection is made that laws against murder and stealing are in consonance with our inner consciousness of right and wrong, but Sabbath-keeping has no inner witness at all. It is an extra law, an outside statute, and finds no natural response in the human mind or heart. The answer to this is that God has seen fit to make an outside statute for all mankind, just as, before man fell, he made an outside statute that man should not eat of the tree of knowledge of good and evil. Why should not God give law to man independently of the inner consciousness,

as well as such laws as find their echo in the conscience? Nay, is not one grand external statute like this of the Sabbath a constant witness for God through all generations,—a reminder to every one that we are not under the government of conscience merely, but under the government of God, above and beyond conscience?—*Rev. Howard Crosby, D. D.*

(Concluded in our next.)

WHAT IS SELF-DENIAL?

My mind has been directed to the subject of self-denial, and I am convinced that the common idea of it is entirely wrong. My mind was directed to it in the following manner. I found by the teachings of our blessed Saviour, that self-denial was a condition of discipleship. I found also by comparing my experience with the common idea of it, that I knew nothing about it, and I inevitably came to the conclusion that either the common idea of it was wrong, or I was not a Christian.

As I was travelling from place to place, I asked ministers and Christians what they considered as a correct definition of self-denial. I universally received this idea: When a Christian sees anything after which his heart longs, right it may be in itself, yet under present circumstances forbidden by the spirit of the gospel, a struggle ensues in the mind. If he decides on the side of the gospel, and foregoes the pleasure of the thing thus forbidden, it is self-denial.

Now, if this idea is correct, I know nothing about it, and have known nothing about it for more than four years. For more than four years whenever I have seen duty or the will of God, my whole soul has risen right up to do it; and whenever I have seen anything incompatible with the spirit of the gospel, I have not had a single desire for it any more than if the thing was not in existence.

When God called me to go to Africa, my whole soul rose up to go. A blast and a mildew seemed to be spread over everything here. I saw no beauty in anything unless it was in some way connected with my duty.

I have heard of the peculiar emotions that missionaries have felt as they have looked upon their native land for the last time. I stood upon the deck of the vessel and saw my native hills sink—sink until they were entirely hidden behind the mass of water that lay between us, with no other emotion than that of joy—joy that my heavenly Father had counted me worthy to carry the lamp of life to those who sat in the region and shadow of death.

While labouring in Africa, midst all the trials incident to missionary life, I never had one longing desire after home or the privileges of civilization. If the common acceptance of the term is correct, it is no self-denial for me to return

to that country. It is my pleasure and delight.

You may be ready to ask what I consider self-denial to be. I think self-denial is a state of mind in which the whole heart, under every circumstance and on every occasion, prefers Christ and duty to selfish gratification. It is a state of mind in which every gratification which is seen to conflict with the will of Christ is at once relinquished, without even the heart longing after it.

Faith is a state of mind, and yet there are particular acts of faith. In the same way, self-denial is a state of mind, and yet there are such things as particular acts of self-denial.

If this view of the subject is correct, it seems to me that many professors of religion know very little about it, and what they call self-denial is but a yoke of bondage which is entirely incompatible with the spirit of the gospel.—*William Raymond.*

THE LAST DAY.

THE Scriptures repeatedly speak of the times in which we live as being "the last days." God "hath in these last days spoken unto us by his son." Heb. 2:2. "In the last days, says God, I will pour out my spirit upon all flesh." Acts 2:17. "In the last days perilous times shall come." 2 Tim. 3:1. "There shall come in the last days scoffers." 2 Pet. 3:3.

At the end of this period or dispensation, these last days, or the latter half of the world's course and history, "this last time" in which Christ was manifest to the sons of men (1 Pet. 1:20), and in which many antichrists have entered into the world (1 John 2:18), and "when mockers walk after their own ungodly lusts" (Jude 18); there remains as a conclusion of the whole series, "the last day" of which the Scriptures so often speak; the day of judgment, of retribution, of triumph and of glory. The day all things that the Father hath given to Christ shall be raised up, and restored in the new creation. The day when all believers shall have everlasting life and be raised up from death. John 6:40. The day when those who sleep in Christ shall rise in the resurrection. John 11:24. The day when Christ's words shall judge the men that reject them. John 12:48.

It is this day, the great and terrible day of the Lord (Joel 2:21), the day of judgment and perdition of ungodly men (2 Pet. 3:7), the day which cometh as a thief in the night (1 Thess. 4:2), which hangs as an awful and impending shadow over a world that knows not God. Then the secret sin of the guilty shall be manifest, for "the day shall declare it, for it shall be revealed in fire;" and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It will be a day of victory, of triumph, of gladness, of eternal joy; a day of rest for tried and

earth-worn souls; a day of peace for those who have long struggled in the fight of faith; a day when God shall bruise Satan under our feet, and give his church eternal victory.

It will be a day of mourning to those who know not God; a day of darkness and not of light, a day of sorrow and not of joy; but it will be a day of peace and blessing to the redeemed of the Lord, a day when those who have sown in tears shall reap in joy, a day when those who have gone forth weeping, bearing precious seed, shall come again with rejoicing, bringing their sheaves.

"O long expected day begin,
Dawn on this world of woe and sin;
With joy we tread the sacred road,
That leads to rest, to rest with God."
—*The Armory.*

IN HIM WE LIVE.

WE talk about God's remembering us, as if it were a special effort in laying hold by his great mind of something outside of himself, which he determined to remember. But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our life by him as a true part of his own. When the spring comes, the oak-tree with its thousands of thousands of leaves blossoms all over. The great heart of the oak-tree remembers every remotest tip of every farthest branch, and sends to each the message in the power of new life. And yet we do not think of the heart of the oak-tree as if it were burdened with such multitudinous remembrance, or as if it were any harder work for it to make a million leaves than it would be to make one. It is simply the thrill of the common life translated into these million forms. The great heart beats, and wherever the channels of a common life are standing open the rich blood flows, and out on every tip the green leaf springs. Somewhat in that way it seems to me that we may think of God's remembrance of his million children. They are far-off leaves on the great tree of his life, far-off, and yet as near to the beating of his heart as any leaf on all the tree.—*Phillips Brooks.*

A PROVERB DISPUTED.

THERE is no doubt a wholesome fact covered by the homely old adage that "a lie will travel a league while truth is putting on its boots." But the travelling ability of the lie doesn't hold out. It starts too lively and travels too fast for its bottom. The adage very properly speaks only of a single league. Truth always understands its business better. It knows too much to start in a hurry. It takes time to get ready. It travels in "league boots," a league at a step, and of course soon overtakes the lie, to find that its lively start and its rapid travel early in the race have seriously impaired its wind. Generally it knocks

that lie upon the head at once, and leaves it a shame and a stench by the wayside. When it doesn't, it brands its forehead in big letters, and leaves it to stagger out an unhonoured existence. The moral of this is that we may safely trust Truth to take care of itself after it is fairly put in the field. It will certainly outwear all its antagonists, however lively and witty they may have been at first, and however discouragingly slow it may have appeared in getting on its boots and in starting. Scurrility, and what too often passes for wit, leave only transient impressions.—*Evangelist.*

The truth expressed in the above paragraph is too often lost sight of. We do not always see the truth vindicated at once; but while error may enjoy a brief triumph, the lovers of truth may well possess their souls in patience, knowing that,

"Truth crushed to earth will rise again;
The eternal years of God are hers."
—*Selected.*

SELF-SACRIFICE.

SELF-SACRIFICE is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross.

It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs, and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs, the tears and blood.

The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly saintship, like those of Heaven, are only gained through much tribulation. Everything good costs self-denial.—*J. D. Geikie.*

"GIVE THYSELF WHOLLY TO THEM."

PASSING through the chambers of the factory at Sèvres, we observed an artist drawing a picture upon a vase. We watched him for several minutes, but he appeared to be quite unconscious of our observation. Parties of visitors passed through the room, glanced more or less hurriedly, and made remarks, but he as a deaf man heard not, and as a dead

man regarded not. Why should he? Had he not royal work on hand? What mattered to him the approbation or the criticism of passers-by? They did not get between him and the light, and therefore they were no hindrance, though they certainly were no help.

"Well," thought we, "after this fashion should we devote our heart and soul to the ministry which we have received. This one thing I do." Bowing over our work, scanning earnestly our copy, and laying on each line and tint with careful, prayerful hand, we would *finish the work* which the Lord has given us to do without regard to friend or foe. The Sèvres vase retained no impress of the on-looker's gaze; the result of the worker's skill would have been the same if he had been altogether unseen; human criticism can help us but little, and human approbation may damage our work most seriously. Let us *forget that we are judged of men*, and henceforth live only as in the great Master's eye, absorbed in doing his will.—*C. H. Spurgeon.*

"INNOCENT IN ITSELF."

How often is this remark made whenever the question of doubtful popular amusements is being discussed! Dancing, horse-racing, boat-racing as ordinarily practised, games of billiards and cards,—these, and numerous other amusements, are sometimes justified on such grounds alone. If it be urged that, under the circumstances, these things are inexpedient, and ought to be avoided, the reply is, "Oh, these things are innocent in themselves."

The error lies in assuming that certain actions and words may *stand alone*, and separated from all others, may have nothing to do in moulding character. But can we conceive of such isolation? Every moment, our influence touches other souls. Whatever may be the cause or even the occasion of evil, is to be carefully avoided. There is no law more plainly written than this.

Personal influence, rightly considered, has no place for the doctrine, "This is innocent in itself." Life is profoundly serious, because each part holds a necessary relation to every other part. In all our estimates of the guilt or innocence of human action, this view ought ever to be present with us.—*Baptist Weekly.*

THE nobly born are not the only noble,
There is a line more royal, more majestic
Than is the sceptred line of mighty crowns;
An ancestry so bright with glorious names,
That he who truly feels himself akin
To such may stand before the throne—noble
Amidst the noblest; kingly amidst kings!
He who inherits honour, virtue, truth,
Springs from a lineage direct from the Divine,
—*Charles Swain.*

God's ways seem dark, but soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
—*Tennyson.*

Home and Temperance.

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

THE PRIMROSE AND PRAYER.

UNDERNEATH the budding hawthorn
Hedging in the rustic lane,
Early roses, wild and free-born,
Catch the genial drops of rain;
Which the thorns essay'd to keep,
But relenting, give and weep.
See the pale, the yellow primrose,
With her unassuming air;
Scarcely nodding when the wind blows,
Peeping from her leafy lair!
Scattering bloom along the mound,
Where the coarser weeds abound.
Tho' the rich and proud pass by thee,
Notice not thy spotless hue,
I will come and sit beside thee,
Sip thy golden cup of dew:
Tremble not, my careless feet
Shall not crush a flower so sweet!
Simple flower! I admire thee,
With no idle, vain pretence;
Calm emotions now inspire me,
Gazing on thine innocence:
Purity has pencill'd thee:
Sin, alas! has sullied me!
Oh! thou great benign Creator,
Who canst form a flow'r so fair;
Exercise thy power as Saviour,
And on me bestow thy care:
Let me wash in Mercy's flood,
Sprinkle me with Jesus' blood.
And from nature's soil within me
Let the plant of grace arise;
Bid thy Spirit, working in me,
Make me fit for Paradise!
Beautify me with the dress
Of the Lord our Righteousness!
And upon my heart and conscience
Seal thy righteous law and truth;
So shall I reflect thy glory
Now and in eternal youth:
Like this flower I would be
Clothed with God and purity.

ALBERT SMITH.

MOLLIE'S LIGHT.

MISS WESTON had asked each of her girls to choose a text of Scripture for her motto for the year, and Mollie, after much thought, had chosen: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

"You know," she said to Miss Weston, "I do so want Tom to be a Christian. I'm praying for him all the time, and I want to influence him in some way." "Still," she thought despondently, "I do n't really see how anything that I can do will be a light to him. Of course I must go to church and prayer-meeting, and try to please Christ in all that I do, but that won't affect Tom, or help him any as I see."

Tom was Mollie's twin brother, and dearer than any one else in the world to her. They had always shared everything until now Mollie had sought and found her Saviour, but Tom had held aloof.

He knew perfectly well that he, too, ought to be a Christian; he meant to be sometime, but he was not ready yet, so he fought against it as hard as ever he could, and would not let Mollie or any one

say one word to him for fear he should yield. "Like as not she will get tired of it, and give it up," he pleaded within himself. "She feels a little different now, and thinks she always will; but I do n't believe there is much of anything to it; she will be getting mad or something the same as ever, before long, and that will end it."

So Tom watched Mollie closely, half hoping all the time that he might discover something out of the way, for his own conscience troubled him, and he hoped to quiet it in that way. And every day Mollie prayed more and more earnestly that she might in some way be a light and help to him.

"It seems sometimes almost as if God did n't hear me," she said sorrowfully to Miss Weston one Sabbath. "I have n't had any chance yet to help him,—can't you think of some way that I could?"

"My dear," said her teacher, "perhaps there won't any special chance be given you. We may be lights to those about us by serving God faithfully and truly in everything we do; that is our part; we must leave the result to him in prayer."

Now, there were two things which Mollie disliked to do very much; she hated to get up in the morning, and she found it a great trouble to keep her belongings in their proper places. Mamma often talked very seriously with her about both things.

"I have read somewhere," she said once to Mollie, "that a little girl, being asked what it was to be a Christian, replied that it was for her to do as Christ would do if he were a little girl and lived at her house. Please remember that, Mollie, and try to do every single thing just as you think he would do if in your place."

Monday morning Mollie awoke when the first bell rang, but it was cold, and she dreaded to start, as usual; so instead of jumping up as she ought, she nestled down a little more snugly, and shut her eyes for another nap.

But just then mamma's words flashed into her mind: "Do everything just as you think He would do if in your place," and instantly she was wide awake. She knew that it was very displeasing and annoying to both papa and mamma to have her late to breakfast; it prevented her doing some little duties about the house that she ought to do, and obliged her to hurry to get to school in season.

There was no question about it; if she followed the rule mamma gave her, she must get up directly.

Papa and mamma smiled approvingly when she appeared promptly in her place at breakfast time. Tom lifted his eye-brows a trifle, and his conscience gave a sharp twinge. "She is really in earnest, and it does make a difference, you see it does," pleaded the little monitor earnestly.

"Pshaw, it won't last long; she won't hold out," thought Tom impatiently.

But every morning found Mollie in her place, and every day Tom found it harder to quiet his accusing conscience. "She is in earnest, and she does hold out. You know you ought to be a Christian, why won't you give up?"

But Tom would n't listen, though he was more thoroughly unhappy than ever he had been before in his life. The next day as he was studying in the sitting-room, Mollie came flying in; she tossed her books on the lounge, her hat and saccue in the chair, and leaving her rubbers in the corner ran upstairs. "The most natural thing I've seen her do for an age," thought Tom exultingly. "I knew it would n't last." But alas for Tom! even while he was so thinking, Mollie re-appeared, and quietly put her things away in their proper places.

"How on earth did you happen to come back to do that?" asked Tom, half impatiently, half wonderingly.

"I—thought I ought," she said hesitatingly, "because I am trying to please Christ in everything; and oh, Tom, you do n't know how I want you with me!"

Mollie's eyes were full of tears, but Tom pushed his book aside, and strode out of the room without a word.

"You ought to try to please Him, you know you ought; why won't you? why won't you?" Oh! how that question kept ringing in Tom's ears, though he walked on as fast as ever he could.

"He wants you,—He gave himself for you,—can you keep on refusing Him?"

It was a hard battle that Tom fought with himself that afternoon, but when he went home at night it was over.

"We will try together now, Mollie," he whispered softly, as he bade her good night. "Will you pray for me and help me?"

"Oh, Tom, Tom, I am so glad—I can't half tell you how glad," said Mollie, crying for very joy.

"Well it's you that have done it. I tell you what, Mollie, you've been a regular shining light. I hope I'll be half as bright a one."

"Oh, Tom, no I have n't. I wanted to so, but there was n't any chance, only to try to do good in little things."

"Well, those are what amount to the most, after all; for they prove you're in real, true, earnest, I think. You've been a light to me any how, forty times and more a day, though I've tried hard not to see it."

"I am so glad if I have, so very glad if I have," was all that Mollie could say.—*Kate Gates, in Christian Weekly.*

DRINK AND POVERTY.

MR. ALEXANDER M'DOUGALL, vice-chairman of the Manchester Board of Guardians, calculates that there are in Manchester fifty-five thousand men, women, and children living at a cost for food, clothing, fire, light, and the necessaries of life of not more than from three to four shillings a-head per week,

exclusive of rent. Taking this as the standard of poverty, and allowing for some towns and districts which are better, and others which are notoriously worse off, he comes to the conclusion that we have in the United Kingdom a population of 5½ millions of people who are miserably poor. These dismal figures lead naturally to the question what share has drink in keeping such an enormous number of our fellow countrymen in poverty? According to Mr. M'Dougall's painstaking investigations, in 1883 nearly 51¼ per cent. of the poverty of the township of Manchester was caused directly by drinking habits, while strong reason was found for the belief that in the remaining cases drink was at least indirectly responsible. Mr. M'Dougall's conclusion is that the suppression of the drink traffic in the United Kingdom would end the waste which now alone brings 2½ millions of people among us to poverty, and set the money now consumed in strong liquors, which gives back a comparatively small sum in wages, free for the purchase of food, clothing, and the accessories of home life which pay back a large amount in wages.—*Daily News*.

DON'T BE TOO SENSITIVE.

THERE are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be pre-occupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They blame others for the results of their own irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons who never dreamed of giving offence, are astonished to find some unfortunate word of momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hue in a great measure from the colour of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offence are vastly increased.—*Sel.*

NOVEL-READING.

"It may be safely assumed," says W. D. Howells, in a recent number of *Harper's Magazine*, "that most of the novel-reading which people fancy is an intellectual pastime, is the emptiest dis-

sipation, hardly more related to thought, or the wholesome exercise of the mental faculties, than is opium-eating; in either case the brain is drugged, and left weaker and crazier for the debauch. If this may be called the negative result of the fiction habit, the positive injury that most novels work is by no means so easy to be measured.

"If a novel flatters the passions, and exalts them above the principles, it is poisonous; it may not kill, but it will certainly injure; and this test alone will exclude an entire class of fiction, of which eminent examples will occur to all. The whole spawn of so-called immoral romances, which imagine a world where the sins of sense are unvisited by the penalties following, swift or slow, but inexorably sure in the real world, are deadly poison; these do kill. The novels that merely tickle our prejudices and pall our judgment, or coddle our sensibilities, or pamper our gross appetites for the marvellous, are not so fatal, but they are innutritious, and clog the soul with unwholesome vapours of all kinds."

CIGARETTE-SMOKING.

A JOURNAL misnamed *Health* advocates the principle of cigarette-smoking, when the smoke is not exhaled through the nose.

We would like to inquire of our learned contemporary, what the nose is made for if not to exhale through. If a man elects to use his mouth as a receptacle for tobacco and a place in which to burn the filthy weed, why may he not with equal propriety use his nose as a chimney to carry off the smoke. It is an absurdity to claim that tobacco is good for the mouth and bad for the nose. The nose has better means for defending itself against noxious substances than has the mouth.

We venture the assertion that this defender of tobacco is himself a cigarette-smoker, and is seeking to bolster himself up in the practice of the habit, which is universally condemned as filthy and injurious by unbiased and intelligent persons.—*Good Health*.

SUICIDE OF SCORPIONS.

M. SERGE NOIRKOFF, of Constantinople, writes to *La Nature* as follows: "Having heard that the scorpion puts an end to its life if it finds itself in danger without the prospect of escape, I caught half a dozen of these creatures and tried the experiment. I arranged upon the ground glowing charcoal so as to form a circle to which there was no outlet. The scorpion was placed in the centre of the circle, which was so wide that it would not be incommoded by the heat. Finding itself surrounded by fire, the animal began by searching for a road to escape. Its movements, slow at first, became finally a frantic race along the circumference of the circle. It then

retired to the centre, and put an end to its life by plunging its sting into its back, and in a few seconds expired with convulsive movements. The five other scorpions were then tried successively, each time with the same result." Sin appears to have imported into human nature some of the most ignoble features of the nature of the lower animals.—*Selected*.

A NEW PLEA FOR TOBACCO.

AN English biologist has been experimenting with tobacco smoke, and finds it kills germs, from which he concludes that it is not only a harmless drug for the use of human beings, but exceedingly beneficial as a disinfectant and germicide.

It seems never to have occurred to the learned man that whatever experiments have been made up to the present time have shown that whatever is unhealthful for germs is unhealthful for human beings. As a rule, germs are much harder to kill than men and other beings. Many germs die only at the boiling-point, and may exist in a degree of cold far below zero. A certain class of scientists are bound to find some suitable apology for every vice to which human beings are addicted.—*Good Health*.

THE SCEPTIC AND THE QUAKER.

A SCEPTICAL young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker, "Does thee believe in France?" "Yes, for, though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thou hast any?" The young man was seized with a fit of silent thought.—*Selected*.

THE daughter cannot be all and everything; a Cambridge B. A., a Girton girl, a musician, an artist, a linguist, a woman of fashion, a notable housewife, equally expert at cooking a dinner, making a dress, or nursing a fever. Yet she can be morally good, with useful hands and a well-cultured brain, a woman equal to any position and many of the emergencies of life.—*The Housewife for March*.

LITTLE WITCHES.

GRANDMA says we are little witches,
Make her drop so many stitches;
Laughing till she fairly shakes
At our pranks; but she mistakes,
For when I brought my little basket,
(Just myself, she didn't ask it),
To hunt her stitches on the floor,
(A dozen dropped she said, or more),
There wasn't one that I could find,
Poor Grandma must be getting blind!

THE PRESENT TRUTH.

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

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ANTICHRIST.—NO. 6.

THE REVIVAL OF THE PAPACY.

WHEN speaking of unfulfilled prophecy, we would speak with less certainty as to particulars than when speaking of that which has been fulfilled. But when prophecy is in process of fulfilment before our eyes, we can discern more clearly its nature and future fulfilment than we could were the matter wholly in the future. We have followed the working of the papacy from the days of the apostles to its full development, and to the time when the Judgment sat, and his dominion was taken away to be consumed and destroyed unto the end. But that this last expression is to be taken in a somewhat limited view is shown from another testimony by the same writer: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

The language is very definite. It is evident that Daniel not only saw this power in existence until the time came for the saints to take the kingdom, but also saw it exercising its power, and prevailing against the saints. "Rome never changes" is their own watchword, and it is true. It would be a denial of her infallibility to allow that she could change or do wrong. As in the past, so Rome must ever seek for ascendancy, and when in power will seek to prescribe men's faith and to root out schism by removing those who cannot be corrected according to her ideas.

Concerning those whom the Revelator saw, who were redeemed "from the earth"—from among men—it is said: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," thus connecting tribulation with the time of the deliverance of God's people. Rev. 7: 14. The prophet Daniel, when describing "the time of the end," says: "Many shall be purified, and made white, and tried." "Wicked men and seducers shall wax worse and worse."

As the tares in the field ripen with the grain, so will it be in the end of the world. Antichrist, the beast of Revelation, that has ever been ready to unite with the powers of earth against Christ, is to-day

ready to make war with him who will be seated upon a white horse, followed by the armies which are in Heaven. This is to be the scene at the second coming of Christ in the clouds of heaven: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19: 19-21.

Here are brought to view, as existing and warring with Christ to the last, the beast and the false prophet, or two-horned beast. See Rev. 16: 13, 14, and Rev. 13. The beast comprises the territory of the old Roman kingdom, both pagan and papal, for paganism gave the two-horned beast his power and seat and great authority. Rev. 13: 1, 2. It is evident that these two leading powers in the earth at the second coming of Christ, the beast and the false prophet, are united in one grand scheme to oppose the work of God as it is closing up for the world. The last act of the two-horned beast is thus described: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 15-17.

While this preparation for battle is going on in the earth, the Lord is preparing his people for the final conflict by the most solemn warning that is found in the sacred volume: "And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9-11. The prophet then describes the effect that this message will have upon those who

heed its warnings, by mentioning in verse 12 their prominent characteristics: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

It is thus plain that the last great conflict between truth and error will be in regard to the commandments of God and faith in his Son, opposed to which are the requirements of the beast, enforced by itself and the two-horned beast. The final question, then, comes before us, Is there any indication that this conflict is in progress at the present time? Are these events so graphically portrayed in symbols even now transpiring round us? That the warning has gone forth from nation to nation, and is leading men and women to turn to keep the commandments of God and the faith of Jesus, is true. During the past half century the Sabbath reform has entered every leading nation of the earth, and all who read these lines are witnesses of this fact, whether they acknowledge the application of the prophecy or not.

But are there any indications that Protestantism both in the Old and New World will unite in enforcing dogmas of the papacy? Let the facts answer this question. We have considered in recent articles the growing power of sentiment calling for the enforcement of Sunday observance in the United States. In their efforts to secure the change of the Constitution so as to admit of religious legislation, the movers in the scheme are soliciting the co-operation of the Roman Catholic Church. Protestants are themselves testifying that there is little difference between Romanists and themselves. But has Rome changed?—No; for she never errs. Protestantism, however, has become so imbued with her dogmas as to be blinded to the old spirit of intolerance and persecution. But how is it on the territory of the papal beast, the Continent? The events of the past eighteen months are significant indeed. Nearly all the sovereigns of earth paid their respects to the papal chair. It may be said, and doubtless with truth, that these actions on the part of nations are from motives of policy. But why is it policy to thus pay respect to the head of an apostate church? Does it not indicate that the power which has its seat by the Tiber is rising in influence?

The ecclesiastical tendency shows a veering towards Romanism that is more than national. It is an undisputed fact that hundreds of clergymen in the Church of England, and some assert even more than hundreds, are Romanists at heart, and pledged to lead back the Anglican Church to Rome. Ritualism is boldly bringing in its train of popish ceremonials and doctrines, and in spite of the efforts of the Protestant party in the Church is

gathering strength. Many facts might be presented showing us clearly that there is a hastening toward Romanism. Whither are we drifting? is the important question. The evidences are that the day of the Lord draweth near. Protestantism and Roman Catholicism are about to stretch their hands across the chasm which has so long separated them, and become friends. If the enfeebled Protestantism of the present day will not indorse all of their dogmas, it will do so to such an extent as to unite in war on the truth, and those who are keeping the commandments of God and the faith of Jesus Christ. The message has come to us none too soon. A solemn time is before us. But just beyond the impending dark cloud of the wrath of the dragon there looms up to the commandment-keeping Christian the portals of eternal glory. Reader, will you prepare for that solemn hour?

THE SABBATH ON A ROUND WORLD.

A CORRESPONDENT writes as follows:—
 "Is not the fact that the world is round positive proof that your view of the Sabbath is incorrect and impracticable? for in sailing round the globe westerly we gain a day, while if we go in an easterly direction we lose one. Is it not more consistent to suppose that the fourth commandment requires that we keep a seventh part of time, and not a particular day, as you so zealously advocate?"

The fact that the earth is a globe in no way, we believe, affects the question of a definite day for the Sabbath. In this we supposed we were in harmony with the entire Christian world. The question which demands the attention of those who seriously consider the subject of the Sabbath is not, Can we observe a definite day? but, Which is the day to be regarded? We never hear the question, Can we observe the first day of the week on a round world? but is not the difficulty just as great?

It has been the lot of the writer to labour on both sides of the equator, and in both hemispheres, travelling in nearly every State in the United States and on the Continent, and we have never found a worshipping people who did not regard a particular day of worship, and in every instance the days are reckoned the same as we reckon them in England. We experienced no difficulty in crossing the "day line," theoretically placed at the 180th meridian, nor did we ever meet with any one who did. Neither do we find any one who has remained in one place who has ever experienced any difficulty in observing a definite day of the week. But the difficulty is solely on the part of those who remain at home and imagine a trip round the world.

It is true that when we travel eastward

or westward one thousand miles, our watches have to be regulated according as we have gone with the apparent course of the sun, or against it, in order to have the true meridian time. But the world was made before clocks and watches, and God gave man a time-piece when he made the world, namely, the sun; and we read that it was given to all the nations of the earth. See Deut. 4:19. He made it to rule the day. Gen. 1:16-18. It is this same sun which rules the day all round the earth, for its going forth is from the ends of the heaven, and his circuit unto the ends of it. Psa. 19:6. It will be readily seen that the revolution of the earth causes the same day to come to every portion of the globe, although it does not, of course, come to those living on different portions of the earth at the same time; for it requires twenty-four hours for the revolution to be completed.

Suppose a traveller should go west at the rate of a thousand miles a day. He would find from his watch that the sun sets one hour later each day, simply because he has changed his position; and when he gets round the world he finds he has in the twenty-five days saved one setting of the sun, and consequently must change his reckoning one day, or twenty-four hours. This is necessary because the earth revolves, and he has travelled round it. There is no time really gained or lost, but the individual has changed his position on the earth. He has simply to keep the definite day which the sun brings to every portion of the earth, when it comes to him. But this very fact completely overthrows the idea advanced by our correspondent, that we are simply to keep a seventh part of time. The person going round the earth and keeping a seventh part of the time, rather than the definite day which comes to all, would find himself a day ahead or behind the rest of the world in his reckoning, as the case might be. In these days of travel and international intercourse, the attempt to follow the seventh-part-of-time theory, would throw the world into confusion, which would be a sufficient reason, even if there were no others, to show that this was not the design of the Creator; for God is not the author of confusion.

But God has required the observance of a definite day. Could he require anything else but a definite day? In the first and second chapters of Genesis we read of God's acts on the first day, the second day, etc., to the sixth; and on the seventh day he rested from all his work which he had made. Then because he had rested upon this day, he blessed it, and sanctified it, or set it apart for man. The Saviour said it was made for man—for the race. The Lord well knew that man would people the earth, and he did not give an institution which it would be

impossible to observe on the earth which he had created. The "seventh day" was the numerical designation of the one particular day, and could not be applied to any but that day. That the Creator rested upon this day is a fact that is true of no other day of the week, and because of this rest it became the Sabbath of the Lord. In the wilderness God wrought for forty years a three-fold miracle guarding the particular seventh day, sending a double portion of manna on the sixth day, preserving it over the seventh day, and withholding it from falling on that day. Thus in the wilderness over six thousand miracles were wrought to mark the seventh day—more miracles than all that are recorded elsewhere in the Bible. Then again we read that after the crucifixion, the followers of Christ "rested the Sabbath day according to the commandment;" but on the first day they came to anoint his body, and found he had risen. Did not these women observe a definite day? The difficulty suggested by our correspondent does not exist, being wholly imaginary, and the whole teaching of the Scriptures is in harmony with the commandment which says, "The seventh day is the Sabbath of the Lord thy God."

FALSE REASONING ON THE SCRIPTURES.

IN one respect we have always felt some compassion for Voltaire in his opposition to Christianity. Having no personal knowledge of it, his judgment was formed according to what the church of his day presented to him as Christianity, and the teachings of the Bible. We blame him deeply because he rejected the Bible without sufficient examination,—rejected it because it was abused by its professed friends. But we cannot blame him for rejecting what the church gave him for Christianity. No doubt many infidels of to-day are such because of the false reasoning upon the Scriptures by professed believers in the Scriptures.

It seems almost to have become the rule to reason upon the Scriptures as the same people would not reason upon other matters; and the exceptions are quite rare. The *Christian Commonwealth*, of London, professes the very strongest attachment to the *litera scripta* of the sacred volume, and to its obvious and only meaning, and yet we find frequent lapses in its columns, where it reasons as it would not permit others to do on the subjects which are the objects of its special attention.

In its issue of February 7, is an article concerning the Sunday. In this, at the very outset of its remarks, it declares that the difficulty in settling the Sunday question lies in the "fact that generally its discussion has been on wrong grounds." It then proceeds to condemn the idea of

making "a Jewish Sabbath" of the Sunday, and of trying to enforce it by the authority of the law of the Sabbath. Thus far it seems to keep within the bounds of reason, for it is only false reasoning that would take a law which specifically applies to one day, and that for a specified reason, and apply it to another day, which is observed for another and altogether different reason.

But now comes the difficulty of the *Commonwealth*. Having set aside both the Sabbath and the law for its enforcement, it finds itself without any law for the enforcement of Sunday, and without any specified reason for its observance. In fact, according to its own showing, it lacks every essential of a Bible institution. Every declaration set forth by the *Commonwealth*, and by the entire denomination to which it belongs, concerning the institutions of the gospel, and especially in their arguments on the subject of baptism, cuts off every claim that they can produce in behalf of Sunday as being an institution of the gospel. Any act of instituting is entirely wanting; the law for its observance is wanting; a specification of its subjects is wanting; and the method by which they seek to enforce it shows that they do not allow it a single element of a gospel institution. In every particular they rest it upon inference, and we affirm that the advocates of infant baptism have a stronger inferential argument than can be produced for the Sunday. If the *Commonwealth* doubts this, we are willing to make the comparison on any ground that it will present for the supposed Sunday institution.

But the particular point to which we now call attention is found in the reason offered by the *Commonwealth*, in that same article, for observing a day of rest in this dispensation. The following are its words:—

"The very fact that God hallowed one day in seven ought to be sufficient ground for the continuation of one day of rest."

Has not the *Commonwealth* sufficient discernment to perceive that that is the very ground that it has been condemning? It has said, and said truthfully, that the fact that God commanded the observance of the seventh day, is not sufficient ground for the enforcement of the first day; that is to say, that a commandment requiring the observance of the seventh day cannot, legally or logically, be used to enforce the first day. But if not, why are we to believe that the fact that God hallowed or sanctified that same seventh day, is sufficient ground for observing the first day as a consecrated day? It is a plainly declared fact that the commandment which enforces the observance of the seventh day, is based altogether on the facts that God rested upon and sanctified the seventh day. We have just as good

reason to use the commandment of the seventh day in favour of Sunday, as we have to use the facts or reasons upon which the commandment is founded. It is a legal maxim that, "The reason of the law remaining, the law itself remains." The *Commonwealth* very illogically uses the reason, and chides its contemporaries for using the law.

Now let us present a parallel to this reasoning of the *Commonwealth*, on another subject. Its neighbour contends that it is right, Scripturally right, to baptize infants. The *Commonwealth* denies this, because there is no sufficient reason given in the Scriptures for such an observance. To this its neighbour answers:—

"The very fact that God instituted and commanded an initiatory rite applying to infants, ought to be sufficient ground for the continuation of such a rite under the gospel."

We can discover a very large breach in this argument, and we doubt not that the editor of the *Commonwealth* has often had occasion to turn his attention to that same breach. But how it will now point out the error, and not at the same time point out the error of its professed reasoning in favour of the Sunday, we are not able to discover.

It is our firm belief that the *Commonwealth* occupies the most inconsistent position on this subject. If it will renounce its argument against infant baptism, and renounce all that it has ever claimed as necessary to the foundation of a positive institution, then it may consistently retain its present position on the Sunday question. We do not say that that would make its present position on the Sunday question correct; far from it. But it would make it consistent with itself, just where it is much lacking at present.

There are other points in the article to which we have referred, that are almost if not quite equally faulty. We may notice them hereafter.

Basle, Switzerland.

J. H. W.

THE TRUE ISRAEL.—NO. 3.

WE have taken a brief glance at the rise of the Jewish nation and the reasons which entered into the selection of Abraham and Israel as the heirs of God's promises, and have seen that it was character alone that decided their being chosen; and after glancing at their descendants, we observe many reasons which prove that the same principle continued to have force. It seems to us that God's people stood much on the same ground as now. In this dispensation, multitudes unite themselves to the organized church, and call themselves, and are called by others, Christians, when it is evident God does not own them as his people; while at the same

time through these bodies are scattered souls whom Christ recognizes as his true people. So in the old dispensation, the nation, and those who united with it according to the established laws of that dispensation, were known as Israel; while the great mass of them God did not acknowledge. Yet he had a chosen few who walked in the steps of faithful Abraham, whom he did acknowledge as the "true Israel" of God.

We now come to the special light of the writers of the gospel dispensation. On this and many other subjects all will admit that there is a degree of doubt and uncertainty in the Old Testament writings, and that we need the comments of the New. These writers were inspired by the same Spirit as were the writers of the Old Testament; and as the Spirit was given them in greater measure, we should welcome their expositions with gladness. Let us, then, examine their testimony.

Matt. 3:7-9: "But when he [John the Baptist] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." We observe that the two classes here spoken of were the special religionists of that age, and that they evidently felt much exalted that they were descended from Abraham according to the flesh, thinking, as many do now, that that fact would be of great benefit to them, and that their possessing an evil character would not affect the fact that they were entitled to blessings by virtue of their descent. But John strikes at the very root of their notions, and shows that true repentance is necessary, and that their lives must be right, or their descent would not benefit them; and as far as being children of Abraham, God, who made man originally from dust, could take the stones before them and make children unto Abraham. Had God done this, which John says he could do, these newly created children of Abraham would certainly not be descended from him according to the flesh; so we conclude that lineal descent is not necessary to make a man a child of Abraham in the Bible sense. And observe further, that this was before those special laws were abolished which made them a separate people; and if such was the case then, how much more so would it be when those peculiar barriers were broken down!

John 1:47: "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" Here we see Christ recognizes the dis-

tion we have already noticed. Some are called Israelites in name; while there are some, like Nathanael, who are such "indeed." And this one was without "guile," showing that the character decides the question of the genuine article.

John 8:33, 37-41, 44: "They [the Jews] answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Says the Saviour, "I know that ye are Abraham's seed [i. e., literally descended from him]; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.* But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God." Jesus said unto them, "Ye are of your father the devil."

We call this decisive testimony, and it comes from the Son of God, the light of both dispensations. Here were the literal Jews, proud of their ancestor Abraham, and trusting in that fact. As far as literal descent was concerned, their genealogy was untarnished. They were not born of fornication. Jesus himself says, "I know that ye are Abraham's seed." They had their family records preserved, through which they proved their ancestry. But the Saviour tells them plainly that they were not the children of Abraham in the true sense. The children of Abraham would do as he did. In order, then, to belong to his seed, according to the Saviour, we must possess the same character. Their actions were the test which determined where they belonged. They were children of the devil. Their literal descent did not make them true Israelites at all. And this we observe was before the middle wall of partition was broken down in the Jewish dispensation. Take with this the testimony of John the Baptist, which we have noticed, and we have these two facts: Real children of Abraham could be "raised up" who never had any fleshly descent from him, and those who have the clearest claims to such descent were not reckoned as his children at all, unless possessing the requisite character.

G. I. B.

THE ANTARCTIC SUN.

SOME person in England who is foolishly trying to revive and defend the exploded old pagan notion that the earth is the centre of the universe, flat and stationary, has sent us a copy of a monthly

paper, entitled, "The Earth and Its Evidences," devoted to that object. In this number we find the following article, entitled, "Midnight Suns:"—

"A correspondent recently inquired whether such a well-known and repeatedly observed phenomenon in the arctic regions, had ever been noticed in the antarctic latitudes; and declared his intention to abandon for ever his faith in the globular theory if he could be assured that no such sight had ever been recorded by any of the numerous explorers of the southern oceans. Of course, we had no hesitation in informing him that though the professors never hesitated to make the most reckless and baseless assertions, whenever they *could* do so with impunity, yet they had never hitherto gone to the length of describing such a conclusive proof of the globular theory, as the sight of a midnight sun at 'the antipodes' would most assuredly afford them. Notwithstanding these damaging failures to furnish one tittle of evidence in favour of their senseless craze, yet not one of the Royal craftsmen has had the honour or candour to account for these strange inconsistencies or to throw up the sponge when they know they have not a leg to stand on!

"NOTE.—It is hardly necessary to remind any intelligent person that the view of the midnight sun, even in the arctic regions, is seen under conditions directly conclusive against the globular theory! The sun, when seen at midnight, is visible to the observer looking *due north!* That means over an elevation or section of the 'globe' of many thousand miles in height! And those who have unwillingly or unwittingly recorded such a phenomenon, must have done so under the impression that they were addressing some of Mr. Carlyle's 'fools,' as he truthfully declared most Englishmen to be. The midnight sun in the arctic regions, and the entire absence of such a sight in the antarctic latitudes, is a death blow to the whimsical devices of ten thousand Newtons. Professor Tyndale acknowledges this; hence, this rather unlooked-for retirement from the chair of natural philosophy!"

Before launching out with such confidence upon the supposition that such a phenomenon as a midnight sun in antarctic latitudes had never been seen, the writer would have done well to institute a little inquiry to ascertain if such a thing had ever been observed. And it certainly would not be a difficult question to settle. Of course there have not been so many efforts at discovery in the South as in the North, as there seems to be nothing especial in the South to attract navigators in that direction, while the greater portions of habitable land lie in the northern hemisphere, and extend far up into northern seas. Hence the North has been the theatre of the many exploring expeditions fitted out to discover a nearer northwest passage from Europe to Asia, or find an entrance to a supposed open polar sea. Yet the South has not been left entirely unvisited, as the dis-

covery of a great antarctic continent there located testifies.

We are glad the writer of the article above quoted had the discernment to perceive, and the candour to confess, that the appearance of the midnight sun at the antipodes would "most assuredly afford" "conclusive proof" that the earth is a globe. Now we happen to have in our office an experienced navigator, who has followed the sea for years, and circumnavigated the earth a number of times—Bro. C. Eldridge, who has at the present time charge of the subscription book department of the *Review and Herald* office. He is at this writing away looking after the interests of the canvassing work at different camp-meetings, or we would procure a statement from him on the point. But we have heard him repeatedly testify that the meridians of longitude gradually draw nearer together south of the equator just as they do north. Hence, if followed a sufficient distance, they would inevitably come together in a common centre, which is called the "south pole;" just as the place where they come together at the North, is called the "north pole."

Capt. Eldridge was at one time sailing in southern waters, during the southern summer, or at that season of the year when the sun was on the tropic of Capricorn. Ship captains are usually restricted by the companies for whom they sail, from going into extreme southern latitudes, on account of the danger of rougher seas and more tempestuous winds. But Captain Eldridge, being on an independent voyage, determined to risk the shorter route between the points from and to which he was sailing, though it took him far south of the usual course. He accordingly sailed his vessel ten degrees farther south than the course navigators usually take. And as he drew nearer the pole, the same phenomena exactly were observed which appear when men sail toward the north pole when the sun is on the tropic of Cancer; namely, the sun continued to set later and rise earlier till finally it did not go below the horizon at all during the entire twenty-four hours for three consecutive days.

Then, as his course curved northward from the pole, he went through the same changes only reversed, that is, the sun continued to set earlier and rise later.

Now here are the facts of actual experience, the testimony of an eye-witness. It is useless for any one to try to gainsay it; and, as above admitted, it does most conclusively prove that the earth is a globe.

We are profoundly chagrined to find that this writer, whoever he may be, is a professed Adventist, having much to say about the approaching end of all things and the coming of the Lord. So it ap-

pears that this is another scheme of the enemy to work against the truth by trying to couple and identify it with that which will justly excite the contempt and ridicule of the more intelligent classes everywhere.

U. S.

Battle Creek, Michigan.

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.

EUROPEAN PREPARATIONS FOR THE MILLENNIUM.

THE following is an extract from the *Kansas City Times*. The reader will recognize its bearing on the subject which occupies such a prominent place in the theological utterances of press and pulpit at the present time:—

As this is the age of iron, all the nations of Europe appear to have gone simultaneously into the manufacture of fire-arms, or war materials of every sort, kind, and description. Armour for ships, huge cannon, new models of bayonets, improved field artillery, revolvers, rifled muskets, magazine guns, steel-clad earth-works, torpedoes, steel-clad bullets, mortars throwing dynamite shells big enough to burn up New York after a dozen discharges—no limit anywhere to the invention of new agents for the destruction of human life—no let-up anywhere in the feverish yet ferocious struggle for absolute supremacy in the art of shedding human blood. Can it be that the fateful day of Armageddon is nigh at hand, when all the nations of the earth are to meet in mortal combat, and when, as the prophet so luridly declares: "Egypt shall gather them up, Memphis shall bury them?"

A Berlin dispatch announces that the factories of Spandau, Dantzic, and Erfurt are turning out 50,000 of the new repeating rifles every month. This is the last German invention, intended as an offset to the French *Leben* gun, generally looked upon as the most terrible war weapon ever in existence. Austria, meanwhile, is manufacturing monthly from 35,000 to 40,000 of her *Mannlicher*, a repeating rifle of which little is known, and of which the Austrian military authorities appear to want very little to be known. Italy, not to be outdone, claims the invention of a repeater which is to revolutionize the employment of infantry, and change entirely the whole face of field operations. Too much mystery. The truth, probably, lies between the extremes. For this wonderful gun, a smokeless power is being sought after.

France has been manufacturing her famous *Lebel* rifles for the past two years, crowding every workshop she possesses to its utmost capacity. It is estimated that, already, on hand for any sort of a crisis or emergency, there is a surplus of not less than one million of these dreadful army destroyers. Russia also wants the *Lebel* gun, and wants it badly. France agrees that she shall have it, but have it with the proviso that French artisans shall manufacture in France the number that may be required to arm the Russian forces the first time. Upon this proposition the Czar is now studying, and taking military counsel.

Even England, always slower than her neighbours in changing her infantry guns, and generally behind them also, has at length settled upon the *Lee*, said to be a most formidable breech-loader, and is to manufacture them at Birmingham, Bow, and Enfield, with the greatest diligence. The next great European war, therefore, will be a war of

breech-loaders, a thing heretofore unknown in all of Europe's past bloody struggles. True, in the Crimean War, England had about half of her army supplied with the then almost unknown *Enfield*, a muzzle-loader, but a shooter of extraordinary power and fatality. Its bullets made wounds as huge as grape shot. The Russians had a gun but little superior to the old *Queen Anne* musket, a smooth bore with a buck and ball cartridge.

In the *Austro-Prussian War* of 1866, Prussia's needle gun hopelessly overmatched the Austrian muzzle-loader. In the *Franco-Prussian War* of 1871 it was needle gun against *Chassepot*, both breech-loaders; but then the French were so disastrously outfought by the German artillery that a fair trial could scarcely have been had between the two infantry arms. In the *Tonquin War* the French had a breech-loader called the *Kropatschek*, but it was a failure for several reasons, and was cast aside.

The *Snyder* rifle never answered its purpose, nor ever once fulfilled the promise of its youth. It is now largely in the hands of England's Indian soldiers. . . . In the way of artillery, Russia, France, Germany, and England have entirely changed and remodelled their field armaments. Germany and France have returned to the tactics of the great *Napoleon*—the huge massing of cannon, and the fire of one or two hundred pieces delivered simultaneously upon any given portion of a battle line. Meanwhile, all Europe is bent double under its enormous load of taxation, and the end is not yet.

Yes, the millennium is coming; but as to the nature of that millennium, so far as relates to the inhabitants of this earth, it strikes us that the preparations now so busily under way for its inaugural, constitute more trustworthy evidence than the optimistic utterance of our popular theologians—*Review and Herald*.

THE order of the knighthood of the star was one of great honour in France until *King John* bestowed it upon some of his guard who were of mean birth. Ever after, it is said, the nobility refused to be made the recipients of the order. The story ought to suggest a lesson for some to-day. The gaming-table may at one time have been much under the monopoly of the upper classes but the vice has now such an impress of the gambling-den and the gutter, that it would seem that those in high positions would be ashamed to place themselves on the gambler's level. Yet some are not. The *Dean of Ripon*, writing from *Cannes*, in reference to the *Prince of Wales's* visit to *Monte Carlo*, says:—

"I wish *H.R.H.* and others in high position would make a stand against the terrible influence of the gambling tables at *Monte Carlo* and *Nice*, and I hear we are threatened with one at *Cannes*. One is astonished at the infatuation which prevails about it. A case occurred here lately of an English lady who had some property but who lost every penny of it at *Monte Carlo*. She then attempted suicide by throwing herself in the sea at the *Croisette* here, but she was seen and rescued. People pitied her, and raised a subscription for her to return to England and to enter some institution where she would be provided for. The arrangements were all made, the money was given to her, and she was about to leave *Cannes*, but she disguised herself and went to *Monte Carlo* and presented herself at the table, but the croupiers detected her, and would not allow her to play."

The Missionary.

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

WHO IS MY NEIGHBOUR?

Thy neighbour? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor,
Whose eyes with want are dim,
Whose hunger sends from door to door—
Go thou and succour him.

Thy neighbour? 'Tis that weary man
Whose years are at his brim;
Bent low with sickness, cares, and pain—
Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbour? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.

Whene'er thou meet a human form
Less favoured than thine own,
Remember 'tis thy neighbour worm,
Thy brother or thy son.

Oh pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

—Annie E. Butler.

KEYNSHAM.

THE opening services in connection with the new Seventh-day Adventist place of worship recently erected at *Keynsham* commenced on Friday, Feb. 15, and were continued daily until Monday, Feb. 24, inclusive.

The meetings were conducted by *Bro. John*, of *Hull*, and *Bro. Smith*, of *London*, and will long be remembered by those who were privileged to attend them. The earnest discourses were listened to with great attention, and we trust that, with God's blessing, much good will result from the efforts that have been made.

It is an interesting and encouraging fact that since the year began two buildings have been dedicated to the worship of God (at *Ulceby* and *Keynsham*). The friends of the cause, not only in England, but throughout the world, will rejoice to know that the good work is progressing in this country, and our united prayers will ascend that God may ever guide and bless the labours of his people, and keep them faithful to the end.

J. F. S.

SWEDEN.

A PRIVATE letter recently received from *Stockholm* tells us that the work is progressing in an encouraging manner in the Scandinavian peninsula. We make the following extract:—

"I have been in *Stockholm* a little over a month. The interest here seems to be very good. The meetings are well attended, and some new ones have begun to observe the Sabbath of the Lord. We also have good reports from *Karlskrona*, where we had the tent meetings. We hear that the interest in the truths for our time is good, and some are taking their stand on the Sabbath. We have not yet organized a church, but expect to do so in the spring, when we hope to have a good and growing church in that place. While out visiting the churches last autumn, I spent several days in *Grythylehead*. The people were anxious to hear, and our meeting-house

was crowded. One brother began to keep the Sabbath. We trust that the church there was strengthened. There is much poverty here, and many things that would seem to hinder the work, but God's blessing can overcome these difficulties, and enable the work to go forward."

TASMANIA.

In a copy of the *Tasmanian News*, which has been sent us by a friend, we find the following notice of the results of the efforts which have recently been made in Hobart:—

"The lectures at the tent have closed for the present and the tent has been taken down. It may be interesting to our readers to learn the result of the efforts of the Seventh-Day Adventists in Hobart. The first course of lectures was commenced in the tent at Sandy Bay, Feb. 29, 1888, by Pastor M. C. Israel, and Mr. W. L. H. Baker, and continued at the Federal Hall for a time. After an absence of three months in Melbourne, Pastor M. C. Israel returned and held a few meetings at Good Templars' Hall, New Town. On November 25th lectures were commenced in the tent, corner of Argyle and Burnett streets, and have continued till some time last week. As the result 69 persons have signed a covenant to keep the ten commandments and the faith of the gospel through our Lord Jesus Christ. This involves a keeping of the seventh-day [Saturday] Sabbath, instead of the Sunday, as kept by other evangelical denominations. A church has been organized which has now an enrolled membership of 48 persons; nine of these were baptized yesterday morning at the Ladies' Baths on Queen's Domain. Twelve or fifteen others who have accepted their views expect to unite in church fellowship with them in a short time. Their meetings are held regularly at the Baptist Chapel, Harrington street, every Saturday at 11 A.M., and their Sabbath-school, of which all the members of the church are members, meets at the same place at 2:30 P.M.; also their prayer and conference meeting Wednesday evenings at 7:30. A branch of the International Tract Society has been organized for the dissemination of religious and health and temperance literature. Labourers will remain here to carry forward the work while Pastor Israel will visit some of the places south of Hobart."

MR. MOODY ON ENTHUSIASM.

Mr. Moody tells the following story as an illustration of Christian enthusiasm:—

"There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh and see Dr. Duff of the Assembly. I stayed in Edinburgh a week to get a little of the old man's fire. He was pleading for India, and at the end of an hour and a-half he fainted away. They took him up and carried him to the vestibule. When he revived he said, 'I did n't get quite through; let me go back and finish.' They said, 'If you go back it will cost you your life.' 'Well,' he said, 'I shall die if I don't.' So they carried him back. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them:

"Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die; there is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it come to this, that the Lord calls for recruits for his kingdom, and they will not go! And turning to the moderator he said, 'If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them, if he can't live for them.' My friends, this is what I call enthusiasm."

The Sabbath-school.

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

LESSON 63.—MOSES RETURNS TO EGYPT.

Moses was afraid that the people would not believe that the Lord had sent him; so the Lord gave him three miracles to perform.

1. He threw his rod on the ground, and it became a serpent; but when he took the serpent by the tail, it became a rod again. 2. He put his hand in his bosom, and on taking it out, it was leprous, white as snow; but when he returned his hand to his bosom and drew it out again, it was well, and looked like his other flesh. 3. He poured water on the ground, and it became blood.

Then Moses complained that he was not eloquent, that he was slow of speech; so the Lord promised to be with him, and help him to speak well. Yet Moses was still unwilling to go. This displeased the Lord, and he told him that he should have Aaron his brother to go with him and speak for him.

Then Moses asked Jethro to let him go to Egypt, to see if his brethren were yet alive, and Jethro said, "Go in peace."

"And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went, and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

1. What did Moses fear? Ex. 4: 1.
2. What did the Lord do to help Moses convince the people that the Lord had sent him? Verses 2-9.
3. What was the first of these miracles?
4. What was the second?
5. What was the third?
6. What complaint did Moses then make? Verse 10.
7. What did the Lord promise to do? Verses 11, 12.
8. Was Moses willing to go then? Verse 13.
9. How did the Lord like to have Moses act in this way? Verse 14.
10. What was Aaron appointed to do? Verse 15, 16.
11. What favour did Moses ask of Jethro? Verse 18.
12. Was Jethro willing to let him go?
13. What did the Lord say to Aaron? Verse 27.
14. Where did these brothers meet?
15. Describe their meeting.
16. What did Moses say to Aaron? Verse 28.
17. What did Moses and Aaron do when they had gone into Egypt, and had gathered the elders of Israel together? Verses 29, 30.
18. Did the people believe that the Lord had sent Moses? Verse 31.
19. What did they do when they heard that the Lord had looked upon their affliction, and was about to deliver them?

LESSON 64.—PHARAOH'S CRUELTY.

WHEN Moses and Aaron came before the king of Egypt, they said, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Then Pharaoh was very cruel to the children of Israel. He said they were idle, and must have more work to do. He made them go out into the fields, and gather stubble to mix with clay in making brick, yet compelled them to make just as many brick as they did when the straw was brought to them. This was more than they could possibly do; and when it was found that they had not made the full number of brick, the officers set to oversee the work were beaten.

Then the officers complained to Pharaoh, but he said, "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go, therefore, now and work; for there shall no straw be given you, yet ye shall deliver the tale of bricks." Then the officers cried to Moses and Aaron, and they took the case to the Lord. The Lord told Moses to tell the people that they should surely be brought out of that land, and go into the land which he had promised to Abraham, to Isaac, and to Jacob.

Then the Lord told Moses and Aaron to go to Pharaoh, and ask him again to let the people go. He said Pharaoh would certainly refuse, but that such terrible plagues would be brought upon the land that the king would finally urge the people to leave.

1. What did Moses and Aaron say to the king of Egypt, when they came before him? Ex. 5: 1.
2. What answer did Pharaoh make? Ver. 2.
3. How did Pharaoh treat the children of Israel after this? Verses 6-19.
4. What did he say they must have, to cure them of their idleness?
5. How were they to get straw to mix with the clay in making brick?
6. How many bricks were they to make?
7. Could they gather stubble, and make as many bricks as they did when straw was furnished them?
8. What was done to the officers when it was found that they could not make the full number of bricks?
9. What were these officers set to do?
10. To whom did the officers complain?
11. What did he say to them?
12. To whom did the officers then cry? Verses 19-21.
13. What did Moses and Aaron do? Verses 22, 23.
14. What did the Lord tell Moses to say to the people? Chap. 6: 6-8.
15. To what land were they to be brought?
16. Can you tell when this land was promised to Abraham?
17. Can you tell when it was promised to Isaac?
18. Can you tell when it was promised to Jacob?
19. What did the Lord tell Moses and Aaron to do? Ex. 6: 10, 11.
20. What did he say Pharaoh would certainly do? Ex. 7: 2-4.
21. What would then be brought upon the land?
22. What would Pharaoh finally do? Ex. 6: 1.—*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.

RETURN OF THE JEWS. ✓

1. WHAT TWO COVENANTS were made with the houses of Israel and Judah?

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt." Jer. 31: 31, 32.

2. Of which of these covenants is Christ the mediator?

"And for this cause he is the mediator of the new testament [covenant]." Heb. 9: 15.

3. Is this the new covenant promised through Jeremiah?

"For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. Compare also verses 8-11 with Jer. 31: 31-34.

4. When the new covenant came in force, what became of the old one?

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 13. It is plain that whatever promises are fulfilled, under the new covenant, at least, must be received through Christ, since he is the mediator of that covenant.

5. What did the Lord call the Jewish church?

"The Lord called thy name, A green olive-tree, fair, and of goodly fruit." Jer. 11: 16.

6. And how does the apostle represent those Jews who refused to accept Christ?

"And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree." Rom. 11: 17.

7. Why were they broken off?

"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Verse 20. This sets the matter forth clearly. The Jewish people were represented by a fair olive tree. But when Christ died, and became the mediator of the new covenant, every Jew who did not accept him, was broken off from the tree (the Jewish body). This would certainly destroy all claim they might have had to any national promises to the body. These texts also establish another point; namely, that every one who rejects Christ, forfeits all title to the promises of either the old or the new covenant.

8. How may those Jews who were "broken off" through unbelief, be permitted to rejoin the Jewish tree (body) from whence they were broken, and thus be entitled to the promises to Israel?

"And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." Rom. 11: 23.

9. But because the Jews did reject the Mediator of the new covenant, and hence were denied a name with the true Israel, what does the Lord do to supply the vacancy made by their rejection?

"And if some of the branches be broken off, and thou [the Gentiles], being a wild olive-tree, wert grafted in among them [i. e., those who were true], and with them partakest of the root and fatness of the olive-tree." Verse 17.

10. Then how does the apostle say all Israel shall be saved?

"And so [in this manner] all Israel shall be saved." Verse 26. That is, by putting believing Gentiles in the place of the unbelieving Jews, and letting them become Israel. In that way all Israel shall be saved; for "they are not all Israel which are of Israel" (Rom. 9: 6), but only those are counted for the seed who have

faith in the Lord Jesus, the mediator of the new covenant.

11. What did Christ by his death do for both Jews and Gentiles?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2: 15, 16. The ceremonial law of ordinances was broken down and abolished, and with it fell all national distinction.

12. Then what do the Gentiles become, and on what foundation do they stand?

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Verses 19, 20.

13. Who are counted Jews in the new dispensation?

"For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29; 9: 6, 7. Thus we see that every one who has an inward work done for him, and who has the praise of God instead of man (whether of the Gentile stock or not), is a true Israelite.

14. How do Gentiles become the children of Abraham (true Israelites), and heirs of the promises of God?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

NOTE.—So much for the general promises of God to Israel. It is clearly established that none of them can find a fulfillment, except through the Lord Jesus Christ. More than this, every one who participates in any of these promises, must be counted an Israelite; because all in the new dispensation who are permitted to partake of the promises, must do so by virtue of being grafted into the parent stock, from which the unbelieving Jews were broken off. Let us now briefly notice some of the local promises (so called) to Israel, understood by some to refer to a future restoration and return to Jerusalem.

15. Prior to what date were all the Old Testament prophecies, except Malachi, given?

B. C. 486. See chronological date in margin of Zechariah.

16. At what time did Artaxerxes issue the decree to "restore and build Jerusalem"?

B. C. 457. See margin of Ezra 7: 11-26, where the decree is recorded.

17. By this decree, could all the Jews who wished, return to their own land?

"I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee." Ezra 7: 13. This was sufficient to fulfil any previous promises that Israel should return to their own land.

18. Were not all the tribes represented in Jerusalem at the re-dedication of the temple after the captivity?

"And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." Ezra 6: 16.

19. Were they not also represented in their cities?

"So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." Neh. 7: 73. See also Josephus's Jewish Antiquities, book 12, chap. 2, secs. 4-7.

20. But is there not to be a gathering of Israel "one by one," which means their conversion?

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." Isa. 27: 12.

21. But when is that gathering to take place?

"And it shall come to pass in that day, that the great trumpet shall be blown?" Verse 13.

22. When will the "great trumpet" be blown?

"They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

23. How do we know that this will be the gathering of Israel?

"Then he said unto me, Son of man, these bones are the whole house of Israel. . . . And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Eze. 37: 11-14. See also 1 Thess. 4: 16, 17.

NOTE.—It is therefore established that all the dead in Christ, of every age and clime, are the house of Israel, and that when the trump of God is heard, the angels will gather them "one by one" from their dusty beds, and return them into their own land after it has been purified, for the habitation of the righteous.—From "Bible Readings for the Home Circle."

Interesting Items.

—The United States pension fund amounted last year to \$21,500,000.

—The new palace of the Emperor of Japan is estimated to cost £800,000.

—The United States is to occupy 75,000 feet of space at the Paris Exhibition.

—Women are not allowed to purchase intoxicating liquors in the State of Nevada.

—The late Mr. John Rylands left £162,000 to various religious and philanthropic institutions.

—The Emperor of Germany is expected in London, at the end of August, on a visit to the Queen.

—General Harrison was formally installed President of the United States on the 4th instant.

—The Lord Mayor is raising subscriptions to send representative working men to the Paris Exhibition.

—The Argentine Republic intends to spend £1,000,000 this year to bring immigrants from the North of Europe.

—A copy of the Mazarin or Gutenberg Bible, printed about 1450, was recently sold at auction in London for £2,050.

—The first free steam ferry across the Thames at Woolwich is to be opened shortly. About 600 working men cross the river daily.

—Mr. Whitelaw Reid is to be the American Minister in London, and Sir Julian Pauncefote has been appointed British Minister to Washington.

—King Milan has abdicated the throne of Serbia, but until his son Alexander I., reaches his majority, the affairs of the Kingdom will be administered by a Regency.

—The West of England is suffering from snow-storms and floods. On the 9th instant, the streets of Bristol, Taunton, and Leicester were reported to be submerged four or five feet.

—A company in Philadelphia offers to supply the city with steam heat, conveyed in pipes from mains laid under the streets. Operations will at first be confined to an area containing about 10,000 houses.

—A frightful railway accident occurred near St. George, on the Great Western division of the Grand Trunk Line of Canada, Feb. 27. Three cars of an express train went over a high embankment, killing ten persons instantly, and seriously injuring about thirty others.

—A crane has just been completed at Chatham Dockyard capable of lifting a weight of 250 tons.

—The First Lord of the Admiralty proposes to strengthen the Navy by building seventy ships within the next four years and a-half, at a cost of £21,500,000.

—A wealthy Jew has made his appearance in Sana (Yemen), pretending to be the Messiah, and is endeavouring to lead his co-religionists from Arabia to the land of their ancestors.

—An accident occurred to H.M.S. Sultan, one of the largest ironclads in the Navy, during torpedo practice near Comingo, one of the Maltese islands, on the 8th instant. The other vessels of the Mediterranean squadron are doing their utmost to save the vessel from sinking.

—The Governments of Victoria, New South Wales, and South Australia have each been offered £6,000 per annum for the right of advertising on the backs of the postage stamps issued in these colonies, the advertisements to be printed before the stamps are gummed. A conference of the heads of the postal departments interested will consider the matter.

—The Bible Society is about to bring out a new edition of the Bible in Ararat Armenian, which has been most carefully revised by that distinguished linguist, Mr. Amirkhanianz. It is also passing through the Press the Old Testament in Trans-Caucasian Turki, almost the whole of which was done from the Hebrew by him, and as soon as he has completed his labours in connection with that, he will commence translating the Old Testament into Uzbek Turki or Sart for the Society.—*Echo.*

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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.

"FOR whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15: 4.

"INFIDELITY has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts, they melted away."—Prof. Hitchcock.

THE Jews made the mistake of mis-applying prophecies relating to the second advent of Christ to his first advent, and were disappointed. Many now look to the future for the fulfilment of promises to Israel, which were fulfilled nearly twenty-five hundred years ago, and make the mistake of applying to Israel in the flesh promises which relate to spiritual Israel. Those interested in this question will find it briefly summed up in the Bible-reading in this paper, which we take from the new work, "Bible-readings for the Home Circle."

WHOEVER comes to the word of God for the purpose of ascertaining its teaching upon any given doctrine, is in duty bound to divest himself of all prejudice, otherwise he will fail to obtain the pure, unadulterated teaching of that word. He must needs read and study

from the standpoint of one who has never received any information, pro or con or the ideas he receives will be coloured by preconceived opinions. But this is quite impossible, indeed we may say that it is more than man can do in and of himself. Unless he secures the aid of the Holy Spirit to seal instruction to his heart, he will fail of obtaining the benefits that he should obtain in order to know the mind of God's Spirit. Divine revelation is so given that it requires earnest desire, unprejudiced thought, and close application, coupled with the aid of the Holy Spirit, in order to comprehend it. This is what we should all endeavour to bring into requisition in our investigations of Scripture. Our most earnest inquiry should be, "What is truth?" We should not stop to inquire, "How does this accord with my preconceived opinions?" but, "Is it truth?" If it is, we should, if truly loyal children of our heavenly Father, proceed at once to obey, regardless of consequences.—*Gospel Sickle*.

"NONE absolutely die," says the *Universalist*. "We all pass from one sphere of life to another, and lay off what pertains to the lower, as we pass to the higher; but we still live on, and on, and on, and advance in life attainment, according to our seeking, out of darkness and pain of spirit into light and peace and joy, as we aspire to the good, turn to the light, pursue truth, cast out the evils of our hearts, and form our characters in righteousness."

This no doubt sounds very fine to those who believe it; and moreover the doctrine is absolutely essential to the existence of Universalism. But, unfortunately for those who put their trust in it, the fact is that it is absolutely without foundation in the Scriptures of truth. Satan, the great enemy of all righteousness, is the author of the doctrine that "there is no death." He encouraged Eve to sin, with the assurance, "Ye shall not surely die;" and to-day thousands unwittingly encourage rebellion against God in the same way. To such the Lord says: "Ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13: 22.—*Signs of the Times*.

WHEN men attempt to decide the comparative value of missionary efforts by looking at numerical results simply, they are very certain to be misled. The success of the Jesuits and Roman Catholic missionaries in securing converts among heathen nations is being pointed at as an evidence of the superiority of their methods and doctrines over those of the Protestant societies. But there are other considerations which place the comparison on an altogether different basis. Some of these are stated by a recent writer, who, in speaking of the introduction of Romanism into Japan by Xavier, says:—

"The similarity of the Buddhist and Catholic religions began to be observed. Already the Buddhists had images, pictures, lights, altars, incense, vestments, masses, beads, way-side shrines, monasteries, nunneries, celibacy, fasting, pilgrimages, mendicant vows, shorn heads, uniforms, nuns, convents, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishop, abbots, monks, neophytes, relics, relic-worship, and exclusive burial-ground. The only change necessary was the substitution of the immor-

ality of the soul for the absorption in Nirvana."

And the testimony of a missionary at the great Missionary Conference last summer was that the most difficult people to reach by the gospel in China and Japan were the descendants of these same Buddhists who had merely changed the name of their idolatry.

AS THE weeks roll by, affairs in Europe grow more complicated. The recent suicide of the Crown Prince of Austria leaves the question of Austrian succession a very troublesome one in the event of the death or retirement of the present Emperor. And last week King Milan of Serbia surprised his own country as well as others by abdicating the throne in favour of his son, a lad not yet in his teens. The *Daily News* correspondent says:—

"The Eastern Question, which for some time seemed to have been dormant, is now again showing strong signs of a probable revival. Besides Bulgaria, it is chiefly Serbia in which a spark may easily be ignited which could set all Europe ablaze. . . . The general political situation is such, that King Milan's abdication cannot be regarded merely as a domestic Servian affair, but is one of European importance."

Austria and Russia have for years been struggling for domination in Serbia, and as the sympathies of Milan were with Austria his abdication is considered a triumph of the Russian influence.

The exiled Queen Natalie, who is a strong friend of Russia, is expected to return to Serbia, and altogether it is not surprising that the Austrian press is far from being optimistic. A Vienna correspondent says that no one expects Russia to favour the young King, as she has a candidate of her own for the Servian throne, and "hopes that by the time things are ripe for the final coup which is to settle the Eastern Question" he will be on the throne. Thus Russia is steadily working out her plan for securing the controlling hand in the Balkan States, and pushing her empire south to the Archipelago. How long the present strained condition may continue none can tell, but we fervently pray that God will speed the message of truth to the millions of Europe.

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