

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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ABIDING WITH GOD.

LET everyone, what'er his calling be,
Therein abide with God: so wrote of old
Saint Paul to them at Corinth, and to me,
With loving lips, to-night, that truth was told.
I had grown weary with my strifes and cares,
And murmured o'er the service of the day,
Wherein I had forgotten, unawares,
That thus I still might honour and obey.

Therein abide with God: would I might ne'er
forget

That evermore I might with him abide:
What matters how or where the stamp is set,
Or what the furnace where the gold is tried?
So that the metal has the sterling ring,
So that the likeness of the King is shown;
God's coinage still, that to the soul may bring
Such wealth as merchant princes have not
known.

So let me see and serve, and thus abide:
Not simply patient, or at best content,
Not with eye-service, wherein, love denied,
In rounds of duty solemn days are spent;
Give me, O Lord, a joy that is divine;
Touch thou my lips with constant themes of
praise;
Since, having thee, all things I need are mine,
Whate'er my lot, whate'er my length of days.
—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 TREASURE AND THE HEART.

BY MRS. E. G. WHITE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

MARK these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger

of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your motives, will all have an earthly mould, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, "Lay up for yourselves treasures in Heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of Heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in Heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, and enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centred upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and

every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labour, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. Oh that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and Heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of Heaven. You cannot serve God

and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed Heavenward, the light of Heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in Heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would begin already to work the works of Christ, how much easier would become the path to Heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honouring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and to-day, and for ever." You are sure of the favour of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed.

The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in the fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of Heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

THE SECOND COMING OF CHRIST THE HOPE OF THE PROPHETS.

A FULL understanding of the work of Christ in the plan of salvation, implies more than a belief in his birth, death, and resurrection; his work was not to be completed until he had fulfilled his

mission. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. The works of the devil reach back to his rebellion in Heaven, and includes his work until he loses all power over what Christ came to redeem.

As connected with the earth, and the human family, Satan's work goes back as far as the fall of man. It reaches forward until sin shall be no more. In the fall, man lost: first, his innocency before God, and sold himself to the powers of Satan; secondly, he lost his right to eternal life, and became subject to death; thirdly, he lost his right to the earth, and was driven out from the garden of God, to earn his bread by the sweat of his brow, until he returns to dust. This is the work of Satan which called the Son of God from Heaven, and the society of loyal angels, to suffer death for the human family. In this death is the assurance that he will not cease to work in behalf of them, until he has destroyed all the works of the enemy.

To do this work, Christ must provide a way whereby man can regain his innocency, and secure eternal life, and a home on a sinless earth. Will he do this? "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. He will not only destroy the works of Satan, but he will destroy the devil himself. To accomplish this great work, he first provides a way whereby man, by the confession of his sins, and a turning away from them, can be brought back into a state of innocency with his Creator. "Wherefore in all things it behoves him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. But bringing man back into a state of innocency before God, does not release him from the power of death. Death has passed upon the whole family of Adam, and wicked or righteous, all must die. In the resurrection of Jesus, man is promised a resurrection from the power of Satan in death. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." 1 Cor. 15:22, 23. This part of Christ's work is left until his return from Heaven. Then he will also give man the earth free from sin, and thus fulfil the first gospel message, which says, "And I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed] shall bruise thy head, and thou shalt bruise his heel." In these words, addressed to Satan just after his work commenced on earth, is declared the end

from the beginning, and in them is contained a promise which, to be literally fulfilled, must reach to the second coming of Jesus in the clouds of heaven.

Every sacrifice that was offered by the prophets and people not only showed their faith in a coming crucified Saviour, but also in a resurrected and conquering Saviour. When the prophets were shown in vision future things connected with the plan of salvation, the vision was not complete when they saw "that a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. The Lord carried the servant whom he chose to instruct the people farther than that. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. In the view given the prophet, God directs his mind to a Saviour that should one day rule all nations, and establish his kingdom on the earth. The establishment of the kingdom is made more prominent than the death of Christ for fallen man. Why is this? Because in this act, the work of redemption would be complete.

But we let the same prophet speak again: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Isa. 11:1-3.

If the prophet had stopped with what is just quoted he would have spoken of Jesus and his work here on the earth during his ministry, and might have taken in his death; but that would not suffice. The vision is not complete until he brings in the final work that ushers in his kingdom on the earth. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Verse 4. Then follows a description of the earth when the work of redemption is completed. The prophet Isaiah writes as much upon the coming of Christ as any other prophet, and in nearly every chapter in which he treats on this subject, he does not leave it until he brings in the second advent.

Not only do we find Isaiah teaching that the hope of God's people was in the second coming of Christ, but other

prophets had the same burden in their writings, when speaking of the plan of salvation. In the prophecy of Daniel there are no less than four distinct lines of prophecies that close up with the establishment of the kingdom of Christ. See chapters 2, 7, 8, 9, 11 and 12. With Daniel, as with Isaiah, the burden of his prophecy was to bring the minds of the people to the second coming of Christ. It was their hope. Had the people been faithful to God, they would doubtless have been able to have understood the teachings of the prophets better, and realized the nature of Christ's work more than they did.

If the second coming of Christ was the point to which they should have looked for the consummation of their hope, should not we who live so many hundred years nearer that event, take heed how we treat the prophetic word? Are we not nearer than they to that time? But how many to-day are there who treat the words of the prophets as idle tales? While many of the servants of God of the past died in the faith, not yet receiving the promises, can we not embrace the same faith which they had, and be ready to join with them in ascribing praise to God and his dear Son, at that day when Satan and his works are destroyed? It is the same God, the same Jesus, the same plan of salvation to-day, that it was when Abraham and others, who have died in the faith, were looking for the second coming of our Lord Jesus Christ.

J. H. DURLAND.

BY WHICH YE ARE ALSO SAVED, IF—
I COR. 15:2.

MANY at the present day believe in what they are pleased to call a *present salvation*. This is well enough if salvation is not considered as absolutely completed, and the person does not think himself beyond the reach of danger of being liable to fall, or that no new duties may present themselves which demand obedience. It is not uncommon nowadays to hear people say, "I am a sinner saved by grace," "Christ has saved me," "I am fully saved," etc., meaning far more than any Bible phrase will warrant. Such persons generally have no use for the *if* of the text above.

Do not let it be understood that the use of the terms noticed are wrong in themselves considered, for all sinners are saved by grace, but only absolutely when they have "endured to the end." The assurance of final salvation till that time is in a conscious obedience to the divine will, and a ready mind to yield to new obligations, or step out upon increasing light. Christ has saved sinners as the children of Israel were saved out of Egypt, yet *their* carcasses fell in the wilderness, and the doom of *saved* sinners will be just as fearful *if* they do not continue "rooted and grounded in the faith," and hold fast the beginnings of their confidence firm unto the end.

There is no belief so destructive in its consequences as that which places less value upon the word of God than upon the raptures of the mind; it is a deception that will cause the severest anguish of soul in the day of God. Too many think that because the Lord has once granted them pardon and peace, henceforth they are privileged persons, forgetting that the same course that brought so priceless a boon is the only means by which it can be retained.

A son may merit, and receive, the approbation of his father, yet how inconsiderate would it be for that son, at any future time, to presume upon his father's good will, and transgress his plain commandment. How foolish for him to say that, having once the evidence of his father's love, nothing he could henceforth do would displease him! How much better to say, "I will endeavour now to even anticipate his desires."

When the law of God is presented in some of its claims, a deceived heart will sometimes answer, "The Lord Jesus has saved me. He saved me five or ten years ago; he saved me as I *am*, and I am saved *now*." The word of God has no weight; the simple statement, accredited as fact, although a delusive falsehood, admits of no argument, and the soul that is completely filled with a counterfeit glory cannot be touched by precept.

A flight of feeling is not religion, not even an evidence of it, nor yet a necessary concomitant; for the souls of the best of men have, in all past time, been bowed down with a weight of woe, of care, and of tears. Instead of letting feeling decide whether one has religion, let the word declare *if* the feeling is inspired by the Spirit of God. Thousands upon thousands, to this day, are carried away with an infatuation, the seductive snare of feeling. Then let us say, not that my feelings shall be my guide, but, "Thy word is a lamp unto my feet, and a light unto my path." If it be *so*, now and for ever, the *if* is virtually removed, and then only.

D. H. LAMSON.

"LOVE YOUR ENEMIES."

THE most striking example of the actual working out of this principle, was manifested on the cross, when the Redeemer cried out to his Father in his agony, "Father, forgive them; for they know not what they do." The principle of love, as exercised toward an enemy, is here disclosed to a world populated and governed by rebels against the government of God, in a manner and at a time, and by a person, all so unusual, so out of harmony with worldly motives, maxims, and principles, that the world seemed called to a sudden halt in its downward march to perdition.

Love your enemies! Who but a heavenly Teacher would have proclaimed such a principle? How different from the maxims of wise men and

philosophers! Men conquer by force, or by artifice, or by stratagem, or by diplomacy, or by bribery, or by war, or by sternness of manner, or by worldly wisdom, foresight, and shrewd management. But here we see in our Saviour's example, the key to the human heart,—love to our enemies; prayer for them; suffering for them; patience with them. If there were not power in this principle, Heaven would not have laid such stress upon it. Love is the ruling principle in the human mind. The love that is pure and holy, comes from above. The love that is impure and degrading comes from beneath.

The principle of love in the human heart is, in its origin, a holy principle; but so long has the race of man been under the authority of Satan, that the true principle of love has become distorted, misshapen, deformed. Love to God and to his commands is left out, and consequently, other developments of love are to be seen on every hand. All the way of human life is strewn with blessings,—from infancy to manhood,—and the principle of love is fostered in the heart. Every day brings new blessings,—food, raiment, home, friends, education, wealth, and influence. Every new gift of God becomes only a tie to earth. Blessings are received without a thought of the Giver. Every addition to our earthly store binds us more strongly to things below. Our love to God decreases, and our love to his gifts and blessings increases. God is forgotten and almost ignored. The more selfish our love, the less we love God; and thus it is that we become unnatural, ungrateful, unlovely.

Love my enemy? "Who ever did such a thing?" says the man of the world. "No; I detest and hate him." It is not strange that you should, my friend; for all your life has been spent in selfish love,—from the toys of infancy to the more substantial gifts of riper years, your love of self and earthly goods has been strengthening, until your whole soul is bound up in farms, and stocks and bonds; in houses and lands and friends; in office, honours, etc., until you are just as incapable of loving God as you are of lifting yourself, by main strength, to the planet Jupiter.

The love that would extend itself to an enemy must first exercise itself in love to God. The Lord said through Moses, and Christ reiterated the same principle: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." See Deut. 6:5; Matt. 22:37. You must begin with the alphabet of true love. God is our creator, our best and only friend, who can succour us in all extremities. He demands our love, and deserves it; and we can never get at our normal condition, except by connecting with him (see 2 Pet. 1:4), and becoming partakers of the divine nature. But says the man of the world, "I can never do this." No; you cannot, but God can

do it for you, if you ask it of him, and are willing to come up to his conditions. As to loving God, you cannot help loving him, if you become acquainted with him in his work and ways; and this he asks you to do. Jer. 9:23, 24.

JOSEPH CLARKE.

"I WILL GIVE YOU REST."

Soon will the mists of the valley be lifted,
That hide from our vision the home of the soul;
The clouds that o'ershadow the earth will be
lifted,
That shroud the green pasture where life's
waters roll.

Heaven's sweet flowers blossom beyond our dull
vision,

Unseen are the angels, and pathways of gold;
But faith reaches up to the gardens Elysium,
Where the ransomed shall walk, with a rapture
untold.

We wait, and we wander through shadow lands
dreary,

But, sweet as a smile from the home of the
blest,

Will come a repose to the feet that are weary,
And hearts, heavy burdened, beat calmly at
rest.

When Christ, with his banner of love streaming
o'er us,

Gives welcome and rest to the nations forgiven;
While glory-gilt mansions rise grandly before us,
Reflecting the light and the glory of Heaven.

O that great jasper wall in the azure uprearing,—
That city of God with its freedom from toil,—
That home of the soul, how its beauties are
nearing!

Where sin cannot enter, nor sorrow despoil;
Where shadowless isles in the sunlight shall
glisten,

And flowers that are fadeless, gleam warm on
the sight.

To angelic songs shall the raptured ear listen,
While harps thrill the air with a speechless
delight;

Where friends that we love, clad in heavenly
splendour,

Shall walk in their joy where life's bright river
rolls,

With fond clinging hands, and with sweet faces
tender,

They'll welcome us up to that home of the
soul.

Then all of our sighing, our earnest endeavour,
Our conflicts with evil, our sorrow and tears,
Will all be forgot in the joyous forever,—

The wonderful life amid Heaven's bright years.
L. D. SANTEE.

SABBATH-KEEPING.

(Concluded.)

NOW LET us see how God would have us spend the holy day. "Remember the Sabbath day, to keep it holy." We may remark, in passing, that the use of the word "remember" shows that God was laying down no new law for Israel. He was only telling them to remember an old law, as old as mankind. The Sabbath was to be kept holy, to be hallowed, to be sanctified; for such are the varied renderings of the Hebrew verb *qadash*. There is a superficial interpretation which says that all this hallowing, or sanctifying, refers to an outward ceremony, or exterior rites, and that hence to sanctify the Sabbath meant only to set it apart from other days by a distinct ceremonial. And as a proof of this interpretation, those passages are quoted (like Ex. 20:21) where garments and other material things are sanctified or hallowed. Now, it is not denied that

the word is often used of an outward rite, but this is always significant of an inward holiness. The clean garments of the priesthood, anointed and sprinkled, were emblematic of a pure manhood consecrated to God. The word, therefore, is never to be confined to the outward rite, but always looks to something beyond.

Now, then, if the Sabbath is God's day, appointed by him to foster our holiness, to contribute to our sanctification, we see at once that the mere abstinence from our ordinary avocations does not meet the requirement. The rest from work, by the words of the command, is to be a holy rest, not a secular rest. To stop the meaning of the Sabbath with the mere idea of cessation from labour is both against the letter and the spirit of all God's commands, which seek action in the heart.

The Sabbath day is, therefore, to be kept holy in the full sense of that word. What, then, is our proper observance of the day? First, certainly, to meet in holy convocation to worship God. This was Israel's plan. It was also the plan of the Christian church, from the beginning. The solidarity of the church was to be seen on that day, when all Christians, as brethren in Christ, should assemble before God. A Sabbath without attendance upon the public worship of God, where it is possible, is an abused Sabbath. It lacks the church element which every Christian should sustain. The notion that we can just as well worship God at home is but an excuse for spiritual torpor. No earnest Christian ever entertained such a notion.

The special study of God's word is another necessary mark of a true Sabbath. That word is our one light in this dark world of sin. We should ever be walking in that light. And yet how lamentably ignorant of the Scriptures many Christians are! How few bend over the word as the God-given fountain of refreshing to the soul! And yet that should be the position of every one of us. We need all the helps we can get in this study; and the teachings of the pulpit, if faithful, are among the best helps to this end. But these teachings will be of small value, unless we follow them up in our retirement with careful searching of the Scripture, as did the Bereans, who received the divine commendation for so doing. The Sabbath, as a day of leisure from ordinary work, is the day specially adapted for this careful, private Scripture study. Its hours should be full of this spiritual research, with prayer for the guidance of the Holy Spirit. And this brings up another element of the true Sabbath.

It should be eminently a day of prayer and meditation. We should, with hearts of gratitude, rehearse to ourselves the Lord's gracious dealings, and strengthen our souls by the retrospect, in which exercise prayer and praise will always have a large part. Prayer need not always

have a set form, either in words or attitude. We may lift up our souls to God in prayer or praise as we sit, as we read, as we walk, and so ourselves may be steeped in prayer. Now, it is very evident that a Christian who spends the Sabbath in this way that God designed it to be spent, would no more think of sitting down to read his newspaper on that day than he would think of going to his place of business and conducting it as on other days. The Christian who thus uses the sacred hours, is very far from knowing what the Sabbath is, and very far from prizing his religious opportunities. If indeed a Christian, his love to the Master is very weak, for the Master has said, "If ye love me, keep my commandments."

God does not want us to keep the Sabbath as slaves, whipped to a certain course of conduct; but he wants us to love the Sabbath, and to use it in love and because we love him. Ah! is not the trouble that we do not wish to become holy? We love folly so much that we would postpone the growth in holiness to the next world. O my dear reader, if any of you are in that case, be sure that you are not deceiving yourselves in thinking you are Christians. Be sure that you are not wearing a name that does not belong to you. If you are not seeking holiness here, how can you expect to dwell in God's holy Heaven hereafter? Christ's saved ones are saints; that is, "holy ones." If holiness finds no desire in your heart, how can you be Christ's? If you are Christ's, and love and seek holiness, you will "remember the Sabbath day, to keep it holy."—*Rev. Howard Crosby, D. D.*

THE SPIRIT SHALL RETURN TO GOD.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. This text is confidently quoted by many for the purpose of proving that the essential part of our being, the real man, goes immediately into the presence of God when the body dies. But this is asserting far more than the text declares; for it simply says that at that time "the spirit shall return unto God who gave it." What is the spirit? Those who rest upon this text to prove that men go to Heaven at death, must first show by the Scriptures that the spirit is the real, intelligent, thinking, responsible being residing within the body,—a task which they will find it impossible to accomplish.

The first seven verses refer to the wearing out and breaking down of an old person. The seventh contains the statement of the utter dissolution at death. God made man of the dust of the earth, and to the lifeless man he added the breath of life, and the man lived—"became a living soul." Gen. 2:7. Death reverses this process. God takes away the breath, or spirit, and

men die, and return to dust. It is just the same in the death of all animals. Speaking of the cattle, the birds, the goats, the young lions, all the beasts of the field, and man, the psalmist says, "Thou takest away their breath, they die, and return to their dust." Psa. 104:29. The word rendered *breath* here is rendered *spirit* in Eccl. 12:7. God takes away the spirit of man and of beast alike. Alike, then, the spirit of man and of beast goes at death to God who gave it. That is proper; for, "they have all one breath," or spirit, and "all go unto one place." Eccl. 3:19, 20. The word rendered *breath* in verse 19 is the same that is rendered *spirit* in verse 21, and in our text.

Does this prove that the intelligent part of the dumb beast goes to Heaven at death?—It does, or else it does not prove that man goes there at death. For many reasons we incline to the latter conclusion. "Thou takest away breath, they die, and return to their dust." This text tells where they go; and so do the following: "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job. 34:14, 15. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

These texts declare that man at death shall return to the dust. But men say that Eccl. 12:7 teaches that man at death goes to Heaven. If so, then the Bible contradicts itself. But it is not so. "The spirit shall return unto God who gave it." If it returns to God, then it came from God; for nothing can be said to return where it has not been before. And it is so stated in the words, "who gave it." God gave this spirit, it came from him, it is to go back to him. Whatever it is, it is the same thing that came from him. But it is claimed that the spirit that returns to God at death is the real, thinking man. Then it was the real, thinking man when God "gave it," when it came from him. Therefore every "thinking man" alive to-day, or dwelling in the body, should be able to "think" back to that time when he was with God, before he came from God. I never had the pleasure of meeting a man who could remember quite back to the date of his birth; but if this text proves what some would have it prove, we should all be able to remember just how it used to seem in Heaven before we came from God, and how new and strange were our sensations when we found ourselves encased in the bodies of little infants.

But no. There was a time when we began to think. The thoughts were infantile and weak. We cannot even remember them. The mind growing, at

two or three years some thoughts became so deep as to make a lasting impression, and we remember them. The mind grows with the brain. The thoughts continue while the brain acts. This ceases at death, and the thoughts perish. Psa. 146:4. The breath, the spirit, returns to God who gave it. The breath of life goes forth into the great storehouse whence God took it to give to man. It goes out into the atmosphere, and does not come back,—we "breathe our last," and are dead. "His breath goeth forth; . . . in that very day his thoughts perish." Psa. 146:4.—*C. W. Stone.*

DIVINE PROTECTION.

If God is a wall of fire round about us we do not want any other walls.

"Jerusalem shall dwell as a city without walls, for I will be a wall of fire unto her." God is everything that we need, and we do not find anywhere else; and, having him, we do not want anything else. So another prophet, laying hold of the singular fact that Jerusalem was perhaps the only great city of antiquity which was not planted by a river's brink said: "The glorious Lord shall be unto us for a place of broad rivers and streams." It would have that source of supply and security in him which nature had not given it, and would have no need to envy Nineveh or Babylon their canals, or Memphis its Nile. So if we have the fiery wall round us, plainly enough we need no other, but may build unfortified by stone and lime, on the undefended, and "dwell carelessly, having neither bolts nor bars." When David was an exile upon the uplands of the eastern side of the Jordan he pitched his little camp for the night by the banks of one of the streams. He had but a feeble band of adherents, there was no time to fling up any kind of defence. There they were, in the unsheltered open; and there he touched his harp, and this was the close of the kingly exile's camp-song "I will lay me down in peace and sleep; for in my solitude Thou, Lord, makest me to dwell in safety"—or, as the words might be rendered, "Thou makest me to dwell trustful." Trustfulness is security. The little undefended camp needed no other defence. And the singer laid his grey head down, perhaps on the hard ground, without fear that his slumber might be broken by the shout of surprising foes headed by his rebel but darling son, for he knew God was round about him. That is what we have to do, to realize that we do not need any defence if we have got Him for our defence.—*Rev. Alexander MacLaren.*

It is said of Thales, of Thessala, one of the seven wise men of the East, that as he was walking along one day, looking up into the sky, he fell into a well. It is not good, nor safe, for any man to carry his head too high.

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.

TEMPERANCE THE BETTER WAY.

"THEIR Maker's image," answer'd Michael,
"then
Forsook them, when themselves they vilified
To serve ungovern'd appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defaced;
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves."
"I yield it just," said Adam, "and submit:
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?"
"There is," said Michael; "if thou well observe
The rule of 'Not too much,' by temperance
taught,
In what thou eat'st and drink'st, seeking from
thence
Due nourishment, not gluttonous delight;
Till many years over thy head return,
So may'st thou live, till like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature."
—Milton.

A LESSON FROM SOLOMON.

MRS. WALLACE looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter, you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it does n't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture, nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"Oh, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher, or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.'"

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counselled us sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man enforces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed."

"But think of that shiftless, slatternly

Norah telling Bridget that I was crosser than forty bears, and an angel from Heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you are telling me your opinion of her."

"She is shiftless and slatternly—"

"And you are an admirable house-keeper, but a little inclined—"

Jennie paused, and Mrs. Wallace laughed, but coloured uncomfortably as she said frankly,

"Yes I know I am not amiable. I feel strongly, and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a china cup to measure butter in, and a tea-towel for a holder? Just wait till you are mistress of a house."

"Do you remember Aunt Kate's way, and how many years she managed that crotchety Mary? Her girls used to say she had eyes in the back of her head, but this was the way she used them: She would find occasion to do something about the kitchener, and say, 'Bring me a holder, Mary! I won't spoil your nice towels;' or, 'That was a nice omelette you made this morning, Mary, but don't you think it tasted of silver?' And when Mary fairly started for one of her hurricane days, Aunt Kate just kept out of the way, and pretended not to notice that anything was wrong."

"That may do with servants, perhaps, if any one has the grace; but when it comes to children, you must notice their faults."

"Not always; it seems to me if I were pretty sure my children meant to do right, I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maid's children, but her cousin went on,

"They lived in perfect terror of transgressing some law, or calling down in some way a rebuke; they seemed to be always dodging a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproof and disapproval, or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up exclaiming sharply,

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass."

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but

the music; he is not disobeying, only forgetting. Suppose you don't see him this time."

Mrs. Wallace frowned a little, but sat down; and in a few moments her little boy came in with glowing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm, and Mrs. Wallace only said with a smile,

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regretfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry."

"Never mind now," said his mother. "Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

"Jennie," said Mrs. Wallace, after a moment of silence, "Solomon was right. Do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one of my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impulsive step towards the playmate who was calling him, and then turned quickly and went by the long circuit of the gravel walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses; and if I find her raking out cinders with the carving-fork, I'll hold my peace until some other time. Haven't I just snipped off a whale-bone with my embroidery scissors to save myself going upstairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh, "Wise King Solomon."—*Emily H. Miller, in Christian Weekly.*

THE ALCOHOL HABIT.

DURING twenty years of inquiries and experiments, I have never yet come across an undoubted case of an innate appetite for alcohol. Boy-topers are nearly always seduced children, or have acquired the fatal habit through the influence of the propensities which phrenologists comprise under the name of *imitativeness*. They see their elders barter fame and fortune for the sweets of delirium, and naturally conclude that the boon must be worth obtaining, though perhaps not worth its highest price. The vast majority of young tipplers, however, owe their ruin to direct enticement. Only a few weeks ago a

policeman in charge of a Cincinnati pleasure-resort arrested a two-legged brute, who amused his boon-companions by fuddling a lisping baby with glass after glass of steaming grog; and rum-ruined mothers often resort to similar deviltries for the purpose of silencing a crying child. In the literal sense, the life-blighting habit is thus "imbibed with the mother's milk," at a period often too early for the distinct recollection of the poor victim themselves. But bring up a drunkard's child at a safe distance from such home-influences, and after a while, say at the completion of its seventh year, offer it the choice between a glass of lemonade and a glass of lager-beer, and I would stake my life on the result of a wager that in ninety-nine out of a hundred cases the offspring of beer-swilling parents would prefer the lemonade, even without sugar. To the palate of an unsexed child the "delightful and exhilarating stimulants" of the more concentrated alcoholics,—French high wines and the "bitters" of the quack-market, are so shockingly nauseous that we might as well wail about an innate fondness for sulphate of quinine.

That protest of instinct is one of the tests which mark the alcohol-habit with the unmistakable characteristics of a poison-vice. An equally decisive symptom is the *progressiveness* of the habit. For a time the self-regulating tendency of the human organism rejects the insidious poison, and the inner monitor repeats his appeals again and again; but that protest once silenced, nature surrenders the victim to his self-chosen fate, and from the moment the palate of the incipient toper learns to relish the taste of alcohol, the stimulant-vice begins to "grow upon" the habit, as our language expresses it with a deep significance. Thus the egg of the parasite-wasp breeds a worm, which develops within the body of its victim; and from a mere speck of living tissue gradually grows up into a devouring foe, eating out the blood, the strength, and at last the life, of the doomed creature. Only the smallest varieties of those parasites content themselves with destroying a portion of their prey, and leaving their living house a chance to repair the damage. The larger kinds complete their work of destruction, and it is a pitiful sight to see a caterpillar struggling frantically against the sting pressing down to inoculate it with the seeds of certain death. Thus the human organism instinctively struggles against the incipency of the deadlier stimulant-habits, and it is a curious fact that the eventual persistence of those habits is proportioned to the original vehemence of the protest. In other words, the harder it is to overcome our instinctive repugnance to the taste of any special poison, the harder will eventually prove the attempt to shake its yoke off again. The unnatural excitement of the nervous system is followed by a depressing feel-

ing of exhaustion, akin to the languor experienced after a fit of reckless passion; and before long, that feeling can be relieved only by a repetition of the stimulant dose. And worse: the jaded nerves at last refuse to answer to the wanted spur; the tipples palls, while the feeling of exhaustion remains; and yielding to the fatal temptation, the patient soon resorts to the expedient of *increasing* the dose of the stimulant. . . .

Opium-eaters, after about two years, have to increase the original dose about two thousand per cent; dram-drinkers at least five hundred per cent; the five-fold quantum, with all its dreadful ravages, resembling the progress of a devouring fire, produces barely as much appreciable *relief* in its momentary stimulating effect as a few drops would have afforded in the earlier stages of the insidious habit.

And thus we may realize the full truth of the axiom that "abstinence is easier than temperance;" but also the radical fallacy of the arguments adduced by the advocates of "moderate drinking." We might as well trust a child with a flaming torch and a keg of gunpowder, and then recommend "moderation" in the enjoyment of the explosion.—*F. L. Oswald, M.D., in Good Health Magazine.*

PURPOSE AND MANNER OF STUDY.

THE object of study is not merely to occupy the time in poring over books. The chief purpose is to develop intellectual strength. The athlete does not increase his muscle by playing with light weights; he must apply himself with persistent effort to a laborious course of training. By intense activity and exertion at intervals, he will develop greater muscular power than by feeble and aimless motion, no matter how long continued.

If we wish to strengthen the mind, and secure mental growth, we must tax the intellectual powers. To achieve anything, the attention of the mental faculties must be concentrated on the object to be accomplished. In hydraulic mining, the flow of water used would be ineffectual, if spread out in fine spray over the face of the hill to be washed down; but concentrated in a small stream its power is irresistible, tearing away earth and rock. So with the mind; the student must gain control of his own mental force, and concentrate it upon the task before him. If the gunner desires to make an accurate and effective shot at long range, he does not pour a heap of powder upon the open hillside, place a cannon-ball in the centre of it, and apply a spark to the explosive. Such gunnery as that would win no battles.

In like manner the forces of the mind, when exercised in a desultory and diffuse manner, are ineffective; but controlled and applied in a given channel, may reach a marvellous efficacy.

When studying, no mental pictures

should be allowed to be consciously present in the mind except those which figure the subject under attention. If the student permits picture after picture of everything which takes place within the range of his eyes and ears to be impressed upon his consciousness, he will not only fail of receiving anything into his mind as a result of such study, but, as in pouring water on a slate even that which was there before will be erased.

Control of the mind may be gained by the use of the will. Then, when the student studies, let there be no dilly-dallying, but application, always remembering, moreover, that the mind acts best in a healthy body.—*W. W. Prescott, A.M.*

SWEET LIVES.

"Ah! lovely souls like those we've known,
Whose lives, one sweet endeavour,
All crowned with beauty and with bloom,
The hand of death did sever,—
Their memory, like the new-mown hay,
Will linger round us ever."

IN "Annals of a Quiet Neighbourhood" there is this gem: "'So, for my part,' I said to myself as I walked home, 'if I can put one touch of rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work.*

THE strongest argument for the truth of Christianity is the true Christian,—the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, walking in new life.—*Christlieb.*

THE PRESENT TRUTH.

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

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WAS SAMUEL RAISED FROM THE DEAD?

THE twenty-eighth chapter of 1 Samuel furnishes us with an illustration of the practice of witchcraft. The terms witch, necromancer, diviner, and sorcerer, are closely related to each other in meaning and are applied to those who indulge in the sin of witchcraft. This was a common sin among the ancient nations whom God rejected. The following language shows how God regards those who indulge in it:—

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; for I am the Lord your God." "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Lev. 19:39; 20:7.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9-12.

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

The testimonies of the New-Testament writers are equally conclusive as showing how God regards this sin, and those who in any way give countenance to it. It is classed with the works of the flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, . . . murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21. Simon Magus for a long time bewitched the people by this sin of sorcery (Acts 8:9-11), and because he thought the power of the Holy Spirit was of the same sort Peter informed him that he had no part or lot in the work of God. Verses 18-21. All sorcerers will finally be outside of the

city of God, and will have a part in the lake of fire. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

From these testimonies it is evident that this practice is in direct opposition to the Scriptures, and a sin which God hates. The God of the Bible has nothing whatever to do with those who tamper with it. It comes direct from Satan, the author of all unrighteousness. God never co-operates with Satan in his work, or with his agents. The sin of witchcraft is the holding of direct intercourse with Satan or his evil angels under the appearance of conversing with the spirits of the dead. This is indicated by the words of the prophet: "When they shall say, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead?" Isa. 8:19.

In the chapter first referred to above, we have an account of this sin being practised by those whom God had rejected, showing how witchcraft was conducted in the former dispensation. We do not say there are no people who are deceived in this matter of apparently holding communications with the dead, and who after a time recover from the deception, but as sure as God has ever spoken in his word, it is a sin that will fit its devotees for the great winepress of the wrath of God. It is Satan's great masterpiece of wickedness and deception. But in the case before us let us notice some of the facts presented.

1. Saul had for many years so departed from the Lord that he did not answer him by dreams, or by prophets, or in any other way. He was now in great distress because of the attacks of the Philistines. He therefore sought for one who had a familiar spirit, a class which he had put to death when the Lord was with him.

2. Samuel, the prophet of God, who had faithfully warned Saul of the consequences of his rash course, and who had in his last warning told him that his rebellion was as the sin of witchcraft, had been dead for many years. During this time Saul had been without God, and now that he was in distress he decided to have an interview with Samuel through the practice of witchcraft, against which the prophet had warned him.

3. This woman carried on her work in a secret manner, as the sin was so heinous. She professed to be able to secure the aid of a familiar spirit to carry out that which was desired. This spirit had power to do one of two things, either to bring up from the dead any person that it chose to, or it could so personate the dead person, and give such information, as would lead the inquirer to believe he

was communicating with the person himself.

It will be further noticed that the woman was first anxious to ascertain whether Saul was sincere in his inquiry, or whether he was laying a snare to detect her in the practice of witchcraft and put her to death. When she was satisfied as to this point, she said, "Whom shall I bring up unto thee?" Saul said, "Bring me up Samuel." Then the woman invokes her familiar spirit, and a form appears to her. But it will be noticed that Saul did not see the manifestation at all. From the description which the witch gave him of what she saw, he "perceived that it was Samuel." Whatever it was that appeared, it was in league with the woman, for she was at once informed that it was Saul who had come to her, and she cried out in terror, "Why hast thou deceived me? for thou art Saul." It will be also noticed that in describing the manifestation the woman said she saw gods rising out of the earth, or, as Gesenius gives it, "I see a god-like form ascending out of the earth." Modern spiritualism differs from this in one respect: what purports to be the spirits of the dead are now brought down from the "seventh sphere;" but the work is the same.

This form rose out of the earth; but this was in Endor, over fifty miles from Ramah, where Samuel was buried. Now it must have been a literal resurrection of the prophet, or it was the familiar spirit which came at the woman's bidding and so counterfeited Samuel that the description was recognized by Saul. But the former could not be true, for Satan cannot raise the dead. Had Samuel literally appeared here, it would have been a resurrection by the Lord at the request of the witch, whom the Lord had commanded to be slain, and at the request of a king who had departed from God until the Lord would hold no intercourse with him, thus subjecting the Lord of the whole earth to the incantations and desires of the most abandoned characters. The only conclusion possible is that the manifestation here recorded was nothing else than the work of a familiar spirit, personating the man of God. Saul had sought for light and counsel from the Lord, and had failed. Then in his extremity he goes to Satan, and with the witch of Endor as the "medium" he holds converse with that being who is ever ready to advise and direct those who have departed from God and are walking in rebellion.

The whole transaction bears the impress of Satan, and was one with which the Lord or the holy prophet who had fallen asleep at Ramah could have had nothing to do. It was one of Saul's most heinous acts, and increased the

severity of God's judgments against him. The sacred historian says of his death: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore he slew him." 1 Chron. 10: 13, 14. He inquired not of the Lord, but of a familiar spirit, and his case stands out as a warning to those who trifle with that modern form of the ancient witchcraft and necromancy, which is abroad in the land under the name of Spiritualism.

ANTIQUEITY OF GOD'S LAW.

How OLD is the law of God? When was it enacted? and why? Did it exist before man? Was it applicable to the angels?

These are queries which arise in the minds of many, and over some of which the opponents of the Sabbath attempt to wax facetious. "Think of angels," they say, "killing or stealing? Think of them as having men-servants and maid-servants, to command, and cattle to team about through all the week, except on Sabbath."

It looks to us that all trouble over these questions, is unnecessary, and any levity betrays a view of the subject that is painfully superficial. Think a moment. What is God's law? and how broad is the ground it covers?

1. Expressed in one word, which is applicable to all circumstances, and to all duration, from eternity to eternity, we may say that it is that principle which governs a righteous relationship between all the intelligences of the universe, whenever such relationship exists, wherever it exists, and to whatever extent, and in whatever particulars, it exists. Thus it governs the relation of all created intelligences, including man, to God, the Creator; and the relation of all creatures to each other—as angels with angels, angels with men, and men with men. Such is the law of God—the moral law—and such is the ground it covers, no more, no less. As applied to mankind, it covers our relation to God, and our relation to one another. As applied to any other intelligences, it covers the same ground—their relation to God and to one another.

2. The extent of the relationship governs the extent of the law, and the particulars of the relationship determine its specifications. It stops at the impossible. It expands only as the relation expands. That is to say (by way of illustration), if there were but one created being in the universe besides the Creator, from the very nature of the case there would spring from the relationship between them the

law to govern it; for it would be the duty of the creature to render love supreme to the Creator. And if there were no other object which the creature could possibly have as a god before Jehovah, and nothing which could be bowed down to as an idol, the law could not take the form, under those circumstances, of a prohibition of these sins. But potentially those very prohibitions exist in that supreme law of love; and the moment circumstances so change that it becomes possible for the creature to have other gods and bow to graven images, the law shows itself in an aspect to cover that possibility.

And so when two or three or more creatures exist together, the law governing their relation—that each shall love the other as himself—springs into existence from the very nature of the case. But if it were not possible that they could kill each other, or wrong each other in property, the law could not take the form of a prohibition against murder and stealing. It would take such form just as soon as such sins in their case became possible.

Before sin came into the world, this law of love to God and love to man, held our first parents in its welcome bonds of peace and happiness. How far God had instructed them in regard to the special channels through which this love should manifest itself, we do not know. We do know, however, that God had given special instruction in reference to the Sabbath, and he had probably done so in respect to other matters pertaining to his own worship. If murder, adultery, theft, and other specifications of the second table of the decalogue, they would of course know nothing till, by disobedience, the barrier had been broken down which made these particular forms of transgression possible.

God, as was proper, gave to Adam a test through which he might manifest his disposition to love and obey him,—the prohibition of the tree of knowledge of good and evil,—and this test was so comprehensive that it embraced the principles of nearly every one of the ten precepts of the decalogue. The evil immediately possible was the entrance of sin through disobedience to God in reference to that test; other specific acts were only remotely possible through that; for he would not be liable to fall into any of them as long as he obeyed this. And in so far only were these potentially involved in that law under which Adam stood.

But when man transgressed, and sin came in, then death, adultery, theft, and all other sins, became the immediate possibilities in the prospective development of the race; and through these very circumstances the law immediately adapted itself to cover them. The law against murder was not enacted after Cain slew Abel; but it was there before, and branded

upon him the guilt of murder, when he committed the act.

ILLUSTRATION.

To bring out perhaps more clearly the idea, let us liken the law of God to a river. Its fountain was love, and in one volume of love it began its flow. As soon as God had brought other beings into existence, who were to love each other, as well as himself, the stream took two channels: "Love to God" and "Love to fellow-creatures."

THE LAW OF GOD

	BEFORE SIN	DURING HUMAN PROBATION	IN REDEMPTION
		1	
L	TO	2	LOVE TO
		3	
O		4	
V	TO	5	LOVE TO
		6	
E	FELLOW	7	CREATURES
		8	
		9	
		10	

We at length come to a time when the bed of the river forms itself into ten distinct channels. The water of the river adapts itself to this feature, and immediately flows in and fills them all. But it is the same water and the same river, only flowing now in ten channels instead of two. These correspond to the ten precepts enjoined upon man during the period of his sinful probation. And after probation is ended, and the redeemed enter the kingdom of God, and cannot die, and are beyond the reach of sin, and their circumstances are all changed, the form of the law will change accordingly, and the ten streams will coalesce again into their two great channels, "Love to God," and "Love to fellow-creatures;" for the positive duty of love will ever remain; and the stream will thus flow on through eternity. But in these two channels there will be all that was ever in the ten; for none of the evils prohibited by the ten can ever exist in that element of love, and every positive service of love will be rendered to its fullest extent.

In this state the prophet (Isa. 66: 22, 23) assures us that the Sabbath will be kept while the new heavens and new earth remain; and that Sabbath we can keep, though the circumstances that exist here, of men-servants and maid-servants and cattle and strangers within our gates, may not attend us there. From month to month, according to the prophecy last quoted, as the tree of life yields her fruit (Rev. 22: 2), will the nations of the redeemed gather at the New Jerusalem to eat thereof, and from Sabbath to Sabbath will all flesh come to worship before the Lord of hosts. All Sabbath-keepers there, praise his name!

U. S.

"THE law is holy, and the commandment holy, and just, and good."—Paul.

“THEY SHALL SEE GOD.”

THIS sentence is expressive not only of favour, but of honour. To be a citizen of the best and most glorious kingdom is a matter of pride and pleasure to all; to be received into the royal city as a favoured inhabitant is a mark of respect prized by all who may enjoy it; but to be permitted to stand in the king's presence, and to behold his face, is counted the very highest honour.

But such is the favour and the honour promised in the Bible to a certain class. Not to stand before the kings of this world, who in a day may be dethroned; or who must die and return to the dust, even as the meanest of earth; but to stand before the King of kings, before the Eternal One, the Creator and Upholder of all things. They have, not only an abundant entrance into his everlasting kingdom; not only right to the tree of life, a right to enter into the glorious city, but they shall see God; they shall behold his face, and be permitted to worship before his throne.

Who are they who shall thus be honoured in Heaven? They are “the pure in heart.” And why is this peculiar blessing promised to that class? It is because God is pure. He is infinite in holiness, and nothing impure can possibly stand in his presence.

They must be pure *in heart*; not merely correct in outward deportment; not blameless only in the sight of men. They must be pure in the sight of God; pure in the light of infinite purity and perfection.

Their outward life must also be correct. They must be above reproach before the world. But they must be more than this. The world cannot behold this corruption within. We may throw a cloak over our wrongs, and the world may be deceived in regard to our real character. The world may forget the errors which they have known, and judge favourably on account of their own failures. But God is never deceived. He never forgets. Nothing is hid from his sight; nothing is lost from his remembrance.

If the heart is not pure the life cannot be pure. “For out of the heart proceed evil thoughts.” Many have grieved because they could not banish evil thoughts from their minds. They knew these were wrong, but they lacked the moral power to subdue them. Many have sunk in discouragement over the feebleness of their efforts, over their many failures to overcome, over the weakness of their resolutions or their inability to carry them out. The difficulty in all such cases is in the heart. Conversion without conviction is shallow and deficient. But with many conviction is deeper than conversion. They know and approve the good, but fail to reach it in their lives. When they would do good, evil is present with them.

Evil thoughts are odious in the sight of

God, and are among the “secret things” which God will bring into judgment. They are evidences of a corrupt heart, and if indulged, lead to a corrupt life. In the Saviour's catalogue of evils proceeding from the heart, evil thoughts are followed by “murders, adulteries, fornications, thefts, false witness, blasphemies.” The apostle says that he who hates is a murderer; and the Saviour shows that he who indulges impure desire is guilty of adultery. This will be the scale of judgment in the great day. Hatred and impure desire are murder and adultery in their first stages. So they are regarded of God, and so they will be condemned in the Judgment.

Not among the least of the evils of the heart is its deceitfulness. “The heart is deceitful above all things.” We are almost every day deceived by earthly hopes, earthly prospects, earthly pleasures, and earthly friends. But we are oftener and more terribly deceived by our own hearts. They lead us to feel secure when all around is danger. They cause us to feel self-complacent when all is darkness and corruption within. “Who can know it?” is the question of inspiration. It is impossible for any one to know his heart unless he is enlightened by divine wisdom; by the word and Spirit of God. So great is self-deception that many will not accept reproof, but insist that they are right when their lives are grossly corrupt. And unwillingness to be reproofed is one of the strongest evidences of self-deception and impurity of heart.

By this I do not mean merely an unwillingness to *hear* reproof or to be advised. Self-deception puts on more deceptive forms than that. Some will ask for advice, and court reproof in words, imagining that thereby they give strong proof of humility. But their invariable failure to act upon the advice given, and their neglect to reform the errors or habits reproofed, show too clearly that their blindness is deep laid in their selfish hearts. All efforts to assist such seem unavailing.

To those who have grieved over their weaknesses, who have grown discouraged over their many failures, I would offer words of hope and courage. Our internal foes are our worst enemies, but we may say, in the words of the hymn:—

“Yet let nothing spoil your peace;
Christ will also conquer these.”

“The carnal mind,” the natural or un-renewed heart, “is enmity against God.” But this may be all removed, and we be “justified by faith,” so that we may have peace “with God through our Lord Jesus Christ.” Says the Saviour, “Without me ye can do nothing.” Here is our fault. Our efforts are made in our own strength. We do not make a complete surrender. When we become fully sensible of our own weakness, and are willing

to put away every idol, and can believe that God is willing to receive us to the strong arms of his love; when we so hunger and thirst after righteousness that we truly hate the sins which grieve the Spirit of God, and yield all to the Lord without any reserve, then will he clothe us with the power of his salvation. His grace will be found sufficient for us, and we may *realize* as well as *know* that “perfect love casteth out fear.”

A heart that is pure will have the love of God in it, and this will be manifested by complete submission to his will—cheerful obedience to his commandments. A pure heart will love to commune with God, and will daily gather strength from the “throne of grace.” Strength to do or to bear, to work or to wait, and to hide self behind the cross, and “do all to the glory of God.”

J. H. W.

THE TRUE ISRAEL.—NO. 4.

SAYS the apostle Paul, “In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Gal. 6:15, 16. Whiting renders it “*even* on the Israel of God,” instead of “and upon the Israel of God.” The Greek conjunction *kai*, according to Greenfield, may be rendered “*even*” as well as “and,” and it is very evident that Whiting has given the true idea of the apostle. Circumcision, he tell us, is of no consequence whatever. Heretofore, those who practised it, and were separated from others by it, and known by name as Israel, might be excused for thinking it gave them an apparent right to the title, although we have seen that in that dispensation it did not constitute them the “true Israel;” but now, since it is of no consequence at all, what excuse can there be for those who still tell us it makes a man an Israelite? How plainly the apostle recognizes the great principle we have been noticing: “As many as walk according to this rule, [doubtless referring back to what he says in verse 10: “Let us do good unto all men, especially unto them who are of the household of faith,] peace be on them, *even* on the Israel of God.” It is such as these, then, who walk by this rule, who are the real “Israel of God,” and no others.

In this same epistle, we read again, “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Gal. 3:27-29. We inquire in what sense these different

classes were "one in Christ Jesus?" We know that in the minds of men, national, social, and sexual distinctions have ever been maintained. But we understand that in the mind of God each one of these classes stands upon the same ground. He is no more a respecter of persons or nations. Any one may come to him through Jesus our Lord, and be just as freely accepted as another. And especially is this true in reference to the future promises of God which were given to Abraham's seed; every one who is Christ's will share in these promises. And if to be Christ's entitles a person to be considered of the true seed, evidently not to be his will shut us away from them. So, then, those who have, above all others, hated Christ, putting him to death, persecuting his disciples, and who have instilled into their children the most intense hatred of him,—the Jewish nation,—can certainly have no part in these promises of which Paul tells us Christ's disciples are "heirs." National distinctions, then, are obliterated in the mind of God, and to be a true disciple of Christ gives us a claim to the future promises.

And yet, in plain view of such testimony as this, we find men standing up and telling the people that those distinctions continue in full force, and that the fleshly seed, with eighteen hundred years of concentrated detestation of Christ culminating on them in this generation, are soon to take exclusive possession of these promises made to Abraham.

Eph. 2:12-15, 19; 3:6: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made *both one*, and hath broken down the middle wall of partition between us; 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." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." "That the Gentiles should be fellow-heirs, and of the same body," etc. We here have two classes: 1. "The commonwealth of Israel," explained in the same connection by the apostle to be "saints," and the "household of God;" and 2. Those who are called "aliens," "strangers," and "foreigners." These are said to be separated from each other by a "middle wall of partition," or certain "commandments contained in ordinances." The first class have some very precious things, certain "covenants of promise," a "hope," and a "God," and

a "Christ;" while the second class are shut out of these by this "wall of partition." Christ comes and dies, and as a consequence, what follows? Let us illustrate: There are two flocks of sheep, one in a beautiful pasture of clover where they can thrive, the other in a barren waste, trampled and burned. The fence between them is taken away, and the consequence, of course, is, that those in the poor pasture at once go in where there is food to be obtained. So those who are "made nigh by the blood of Christ," enter into all the blessings "promised" to the "commonwealth of Israel."

The only barrier, then, that ever existed between Israelites and Gentiles has been broken down by the death of Christ. Who is he that shall rise up and declare that this wall is still keeping the two apart, when the great apostle says "*both*" parties are made "*one*"? It is folly. There is not the slightest intimation in the scripture that this "broken wall" is ever to be erected again, and no one attempts to find any. There were never two walls separating these two parties. Then if a person denies that these classes have become one, does he not deny the apostle's declaration? Let us notice what the apostle calls the first class. He calls them "saints," and the "household of God." This is strong evidence that our position is correct, and that in the old dispensation, before the breaking down of this "wall" between the two, the only ones *ever* recognized as the "true Israel" were the children of God. What is the meaning of the word "saint"—"A holy or godly person; one eminent for piety."—*Webster*. This term never could embrace wicked Jews, such as the majority of that nation have always been. Only the righteous portion, then, are recognized by the apostle as the "commonwealth of Israel." With these, those Gentiles who are true Christians become "fellow-heirs," that is, heirs to the same promise.

G. I. B.

RELIGION BY LAW.

BELOW we give a few words from a noted Churchman—Canon Taylor, D.D. They were uttered more than a year since at the Protestant National Convention held at Glasgow:—

"It is, in my judgment the bounden duty of the nation to demand, in tones which may not be disregarded, that the national church be reduced to conformity and consistency with its recognized standards, and that it be in truth what it is in profession, 'The Protestant Reformed Religion established by law.' The present condition is not only one of anarchy, necessarily involving strife and contention between the two parties in the church—the Reformation and counter-Reformation parties, and thus causing perpetual irrita-

tion and friction; but it is little short of public scandal that the great national institution should be so completely perverted from its original design and purpose. But it is more than a scandal, it is fast becoming a grave public danger. Many of the clergy of the Church of England are far more effective propagandists of Romanism than Roman Catholic priests could possibly be."

The above words forcibly present the condition of the "Church of England"—by law. "Anarchy," "strife and contention" are necessary concomitants to a state religion if freedom of worship be allowed. The typical state religion is found in Russia, or more nearly in Rome in her palmy days. The transgressors of religious dogmas, or heretics, were then traitors against the government, and could be punished as such, while those whose convictions did not allow them to accept the dogmas of the state religion, and yet whose conscience could bear adjustment, yielded feigned and hypocritical obedience to the religion manufactured by law. England may legislate on the state church, it is not, nor ever can be, the Church of England in reality though it may be in name. There is no Church of England, or Church of Germany, or Church of Austria, or any other country. God never designed that nations should make churches or uphold or define creeds by law. The condition of the Church of England with its numerous parties and divisions, its semi-infidel writers, its traffic in livings, its Romanizing tendencies, would be nothing short of great public scandal, had not the public looked so long upon these things that its moral perception had become dimmed. Rome reaps the benefits. *Æsthetic* display, outward forms to impress the superstitious, sensuous ceremonies, and rigid state laws to enforce religious dogmas made Rome a success. And this is what Rome is aiming at and where England is drifting. There are honest men, noble, God-fearing men in the Established Church, who have done much for the world, who would gladly see the church established in the hearts of the people, but it may not be. The tide is against them. The world is against God. He has a message due the world, a message of reform to prepare men for his kingdom by bringing them back to the commandments of God and the faith of Jesus. Rev. 14:6-15. Other movements may from their great inceptions, the great names and organs linked to them, seem to promise success; but God's message for our time is the only successful means of meeting the errors of Rome—the worship of the beast. It may not, it will not establish the worship of God in the corrupt governments of earth, but it will establish God's law in the hearts of all humble believers and fit them for his everlasting kingdom.

M. C. W.

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.

THE PASSION FOR GOLD.

AMIDST all its political throes and convulsions, France has been the scene of the breaking of a financial bubble which has resulted in the failure of the Comptoir d'Escompte, a great banking firm of Paris. As soon as ruin was assured, the manager committed suicide, and how many innocent victims might have followed suit had not help from outside been forthcoming to the depositors, no one knows. The political enigmas of France are peculiar to its own soil, and cannot be translated into English, but the disastrous financial venture was simply one of those gigantic gambling combinations which have sprung up in recent years, known as "trusts," "syndicates," etc., and which are a sign of the times as showing the total depravity of modern speculative greed.

Speaking of this French copper syndicate, the *St. James Gazette* says:—

"It was deliberately got up to create a monopoly in a most important industry, solely and exclusively for the benefit of a certain number of enormously rich men, who set about to add to their millions with the perfect knowledge that the particular way they took to do it would cause disturbance and distress to small traders and humble workers in all the four quarters of the globe. Copper has been run up to double, treble, and four times its normal value, because of the famine created in the metal by the Paris forestallers and regraters; mines have been shut down, machinery has rusted away, valuable capital has been thrown into the sea, labourers have starved in South America and Spain and South Africa, small tradesmen have suffered in England and Germany, to suit the elaborate game of the Paris ring."

The Comptoir d'Escompte, the leading member in the syndicate, had not only invested all its own funds in the venture, but those of its depositors to the amount of four millions sterling. Overcome by disaster, they turned to the Government for aid, and to save the country from a great financial collapse arrangements have been made by which depositors get their own, although the great loss must ultimately fall upon those connected with copper interests throughout the world. Speaking of the pressure which these bankrupt concerns can bring to bear upon Governments to be saved from the consequences of their own criminality, the *Gazette* says:—

"They argue with a blunderbuss at the head of their victims. Cover our nakedness, they say, with your credit, or if not we shall produce a general 'crash,' and you know what the result of that would be. The appeal is more successful than it ought to be. Neither Governments nor the great financial community care to risk the social disorganization, the industrial demoralization, and the shock

to legitimate enterprise, involved in the collapse of these widely ramifying schemes."

The direct and indirect influence of these combinations which are now becoming so common, stamp them as marvels of injustice. A few great capitalists get together and add to their overflowing treasures by securing control of some staple product and raising the price, until small dealers are ruined, and the very daily bread is taken from the mouths of the poor. Yet the "trust" system goes on, and threatens to place its grasping hand upon every industry. It has no lack of funds. Capitalists are eager to put their millions into it, and they are willing to pay almost any price for the monopoly of any interest, knowing how surely they can double or quadruple their guineas at the expense of the public.

Truly might we say of them as Isaiah did of some of old, "Ye grind the faces of the poor." The passion for wealth increases as the gold rolls into the pockets of the commercial gambler, and as Habakkuk says, he "enlargeth his desire as hell, and he is as death, and cannot be satisfied." James says of these men: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . Ye have heaped treasure together for the last days." Thus the piling up of ill-gotten wealth was to be a characteristic of the last days. "By fraud," he says, they would acquire it, only to have it a witness against them in the day of God. How strikingly is this prophecy fulfilled in the world about us to-day! In the financial, as well as in the religious, social, political, and physical world, the evidences that we are nearing the end are multiplying. The exhortation of James is, "Be patient therefore, brethren, unto the coming of the Lord," "stablish your hearts: for the coming of the Lord draweth nigh." Reckless socialism cannot right the wrong. It will exist until the Golden Rule is the practice of every heart, which will not be in this present evil world. W. A. S.

A GROWING MENACE.

THE Scottish Reformation Society issued a circular calling for a union for special prayer throughout the Scottish churches during the week from Mar. 10 to 17th. "The urgency for such a season in connection with the position and prospects of Protestant truth," says the circular, "will appear from the following questions":—

"Have not the nations and kings of Europe, and the heads of States in other parts, been recently bowing before the greatest enemy of God and his truth? Are they not at this very time giving of their gold and their treasures, ay, their millions, to the Man of Sin? Is not Popery rapidly gaining power and influence in Great Britain, and in almost all lands? Is she not, by her priests and votaries, wherever she has the power, as of old, persecuting the

saints of God, burning Bibles, and casting ministers and teachers into prison? Is she not working her way to secure the entire control of the worship and teaching in the Church of England? Are not many of the Churches of Christ entering on a downgrade course, denying essential doctrines of the Christian faith, and calling in question the inspiration of the Word of the living God? Have not the Jesuits, expelled from other countries because of their abominable practices and dogmas, scattered themselves over England, Scotland, and Ireland? Surely we do well to humble ourselves before God, and by repentance and reformation seek to avert his judgments from us!"

It is all too true that these questions must be answered in the affirmative, and the danger increases. The most ominous sign in this connection is the fact that the increase in the influence of Romanism is altogether out of proportion with the growth in numbers. This shows that, while its zealous, scheming, ubiquitous, and tireless agents are working for the one object—the elevation of the papacy, those who have every reason to be loyal to Protestant principles are to a great extent inactive, and blinded to the great issue which Rome sees before her. Germany illustrates this. The religious census gives the Protestant population at about twenty-five million, and the Catholic at fifteen million. Majority of numbers might be supposed to rule, but it is not so to-day in this battle-field of the great Reformation. A writer in Basle, speaking of a law which is used to bludgeon Protestants, says:—

"The law forbids the publication or preaching of anything that is calculated to cause disturbance, or to create undue excitement. But this is about the way it operates: The Catholics say and publish whatever they please; and if any body complains, the complainers are prosecuted for raising a disturbance. If the Protestants speak against the Catholics, they are prosecuted as the authors of disturbance. In whatever way it comes, the Catholics are privileged, and the Protestants are the disturbers of the peace. Since the conviction of Pastor Thümmel, the Evangelical Alliance have made a collection of bitter things spoken against Luther and the Reformation, by the Catholics, such things as the Protestants would not dare to utter against the Catholics. But it is of no avail; since Bismarck's understanding with the pope, since he has received a decoration of honour from 'His Holiness,' it is of no use to endeavour to turn the tide. Evangelical papers have declared confidently that no person can obtain or keep in office in Prussia unless they keep in favour with the Catholic authorities."

About a year ago the Protestant Alliance called attention to an attempt to bring into Parliament a bill designed to restrict in a sense the liberty of freely speaking against the corruptions of the Roman Catholic Church of this country. The bill never saw the light of day, but it is not likely that its projectors have forgotten it. The enemy is truly coming in like a flood, but the "Spirit of the Lord shall lift up a standard against him." Well does the Scottish Society say, "Christians should seek to have the sufficiency and integrity of the Divine Word upheld." W. A. S.

The Missionary.

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

LITTLE THINGS.

SCORN not the slightest word or deed,
Nor deem it void of power:
There's fruit in each wind-wafted seed,
Wasting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless; none can tell
How vast its powers may be;
Nor what results infolded dwell
Within it, silently. —Selected.

NEW ZEALAND.

It is almost time for the mail to close; and although I have time to write but a brief report, I feel that we should tell what the Lord is doing for us here. We should be ungrateful, were we to report anything but words of encouragement and good cheer from this part of the great harvest field. Although we are unworthy, and our work is defective, God has blessed us very much thus far this summer.

Our tent-meetings closed in this town the 13th of this month, after continuing ten weeks. The interest remained good to the last, and over 300 were present at the last service. We would not have closed when we did, had it not been decided as best that Bro. Hare should take the tent to Gisborne, eighty miles away, and that I should remain and follow up the work. Considerable opposition was manifested during the meetings, but this did not deter all from accepting the truth. Fifty or more began to keep the Sabbath, and many more are in the balances. Over £70 worth of publications were sold, and £60 were received in donations during the meetings. They gave us £8 the last night.

Since the close of the tent meetings, I have continued services in a large hall, with an excellent attendance. Last night about 700 were present to hear on the subject of spiritualism. The Lord is working with power, and we expect to see others walking in the light soon. Our Sabbath-school numbers 100, and a deep interest is manifested by the teachers and members.

From the first, the daily papers have treated us kindly, inserting daily notices of our subjects, and sometimes giving portions of our sermons. We feel certain it is a great help to tent-work to keep the people well informed through the press. It costs something, it is true, to advertise, but it keeps the tent full, and increases the donations.

But with all these blessings, our trials and temptations have been as strong as we have ever experienced. Satan has besieged us fiercely, but by the grace of God we have been able to stand. I feel in my soul that the time has come for power to attend the work of this message, and that in proportion as we connect with God, and gain this power, Satan will bring his power to bear upon us.

Our hearts are pained as we look over this field and see hundreds waiting to hear the truth, and then see that there are only two or three to proclaim it. Our canvassers are pressing their work, and meeting with fair success. Will those who read this report pray that God will send forth more labourers into the field?

A. G. DANIELLS, in *Review and Herald*.
Napier, Jan. 26.

THE discharge of duty belongs to the worker; results to God.

THE EFFECT OF A WORD.

Who can estimate the value of a chance word, in the sense in which there is such a thing as chance? Upon the silence occasioned by the sudden stopping of a tram-car, there fell these words: "So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world—and no longer." Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps, in the great day, it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.—S. S. Times.

The Sabbath-school.

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

LESSON 65.—REVIEW OF LESSON 62-64.

1. WHERE did the Lord first speak to Moses?
2. How did Moses know that it was God that was speaking? Ex. 3: 6.
3. How did God speak; by his own voice, or by the voice of an angel? Verse 2.
4. What did the Lord want Moses to do?
5. What did he say he had seen, and heard, and known?
6. What objection did Moses first make?
7. How did the Lord answer this objection?
8. Describe the miracles that the Lord gave him to perform.
9. What objection did he next make?
10. How did the Lord answer this?
11. Was Moses then willing to trust the Lord and go on his errand?
12. Whom did the Lord then promise to give him as a spokesman?
13. Tell where and how Moses and Aaron met.
14. What did Moses tell Aaron?
15. Of whom did Moses ask permission to go to Egypt?
16. What did the brothers do when they arrived in Egypt?
17. How were the people convinced that Moses and Aaron had been sent by the Lord to deliver them?
18. What did the people do when they heard how the Lord was going to work for them?
19. What message did the Lord give Moses and Aaron for Pharaoh?
20. What did Pharaoh say when this message was delivered to him?
21. How did he treat the people after this?
22. What trouble had the officers who were set over the work of the people?
23. When they complained to Pharaoh, how did he answer them?
24. How did the Lord encourage them when the matter was taken to him?
25. What demand did he then tell Moses and Aaron to make?
26. What course did he say Pharaoh would pursue?

LESSON 66.—THE FIRST PLAGUE.

"AND Moses and Aaron did as the Lord commanded them. . . . And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh?"

"And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent."

"So Moses and Aaron did as the Lord had commanded, and Aaron's rod became a serpent. Then Pharaoh's magicians did the same with their rods; but Aaron's rod swallowed up their rods, yet Pharaoh would not believe, but hardened his heart.

"And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo; he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews has sent me unto thee, saying, *Let my people go, that they may serve me in the wilderness*; and, behold, hitherto thou wouldst not hear. Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

And Moses and Aaron did so as the Lord had commanded, yet the magicians did the same with their enchantments, and Pharaoh's heart was hardened, so that he would not let the people go.

In Egypt they have no rain, but depend upon the overflowing of the river Nile for the moistening of the land so that crops will grow. For this reason they worship the Nile as one of their gods. What a grief it must have been to them to see their god in such a condition!

1. How old was Moses when he and Aaron went in to speak to Pharaoh? Ex. 7: 7.
2. How old was Aaron?
3. What was Aaron to do when Pharaoh called for a miracle? Verse 9.
4. When Aaron had cast down his rod, what did it become? Verse 10.
5. What did Pharaoh's magicians then do? Verses 11, 12.
6. What became of their rods?
7. Did this convince Pharaoh that he ought to let the people go? Verse 13.
8. What effect did it have upon him?
9. What did the Lord say to Moses about it? Verse 14.
10. When was Moses to go to Pharaoh again? Verse 15.
11. What was Pharaoh in the habit of doing at this time of day?
12. Where was Moses to stand when Pharaoh came out?
13. What was he to take in his hand?
14. What was he to say to Pharaoh? V. 16.
15. What did Moses do with the rod that he held in his hand? Verse 20.
16. What did the waters of the river become?
17. What effect had this upon the fish that were in the river? Verse 21.

18. How did the decaying fish affect the river?

19. Could the magicians turn water into blood by their enchantments? Verse 22.

20. How was Pharaoh affected by this miracle?

21. Would he let the people go?

22. Will crops grow unless the ground is moistened?

23. On what do the people of Egypt depend for the moistening of the soil?

24. Why do they have to depend upon the overflowing of the river?

25. Since in this way the Nile seems to give the people their food, how do they regard it?

—Bible Lessons for Little Ones.

BREADTH AND HEIGHT. ✓

A CERTAIN philosopher was always talking very much to his friends about the garden in which he was in the habit of walking, and where he carried on his studies. At length one of them came to see him; and he found this extraordinary garden was a patch of ground about twice the size of the floor of his own room.

"What!" said he, "is this your garden? It's not very broad."

"No," said the philosopher, "it's not very broad; but it's a wondrous height!"

And so I would say to you, Sabbath-school teachers,—your work in your classes is not a very large one, but "it's a wondrous height." It goes up to Heaven.—S. S. Worker.

A PROFESSOR in one of our theological seminaries once said to his graduating class: "Young gentlemen, you are comparatively few in numbers; but if you will do ble your spirituality, you will double your numbers." Let us here and now say to the teachers of our Sabbath-schools, if you will double your spirituality, you will quadruple your power. We have a deep and abiding conviction that it is the high privilege of all teachers and Christian workers so to increase their spiritual forcefulness as to add many fold to their usefulness, as well as to the joy of their Christian experience. Would God we could persuade all Sabbath-school teachers earnestly to seek and confidently to expect such large manifestations of divine grace and power as our gracious Lord delights to bestow! "Every one that asketh, receiveth; and he that seeketh, findeth."—Sabbath-school Worker.

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.

WHEN JESUS COMES. ✓

1. The heavens will depart and the earth be removed.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6: 14.

2. Sinners will perish from off the earth.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 9.

3. The righteous will rejoice to meet their Lord and Saviour.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

4. The Lord will claim his own.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17.

5. The righteous dead will be raised and the living changed.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

6. Together they will rise to meet the Lord in the air.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 17.

7. They will reign with him a thousand years.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

8. At the end of the thousand years the wicked dead are raised.

"But the rest of the dead lived not again until the thousand years were finished." Verse 5. (See also verses 7-9.)

9. The holy city descends from Heaven.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

10. The wicked are judged according to their works.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in them; and they were judged every man according to their works." Verses 12, 13.

11. The wicked are consumed by fire.

"And whoever was not found written in the book of life was cast into the lake of fire." "And fire came down from God out of Heaven, and devoured them." Verses 15 and 9.

12. The heavens and earth are dissolved.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3: 10.

13. From these purifying fires arise a new heaven and a new earth.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1.

14. Here God dwells with his people.

"And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Verse 3.

15. Sorrow, pain, and death will be no more.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Verse 4.

16. "Sin cannot enter there."

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." V. 27.

17. A universal song of praise arises to God and the Lamb.

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

AUGUSTA W. HEALD.

Interesting Items.

—There were 49,168 emigrants to Canada last year.

—The marriage of cousins has been declared illegal in Illinois.

—Yellow fever is raging at Rio, about 100 deaths occurring daily.

—No married woman can keep a public-house in New Zealand.

—The journey from England to India can now be completed in fifteen days.

—Forest trees are being planted in Windsor Great Park to the number of 200,000.

—A son of the late General Grant has been appointed American Minister at Vienna.

—A riot took place in Chinkiang, and the Chinamen burned the British Consulate.

—The net profits of the Bank of England for the half year ending Feb. 28, were £768,369 12s.

—From 1859 to 1887 the United States exported refined oils to the value of £175,000,000.

—A paper-making syndicate is being formed. The proposed capital is to be about £2,000,000.

—The total number of divorces in the United States from 1867 to 1886 was 328,716.

—The value of the gold-dust recovered from the year's sweepings at the Mint was nearly £2,000.

—Sixteen persons committed suicide, and fifteen duels took place at Monte Carlo during February.

—The Empress of Japan, who is about to visit the United States, will be accompanied by ten fan-bearers.

—Mr. Henry George has returned to England to conduct a campaign on behalf of "Land Nationalization."

—There are now 1,600,000 volumes of books in the British Museum, and any work can be found in a few moments.

—The Methodist Episcopal Church of America has now 2,154,237 communicants, against 2,093,935 last year.

—An explosion occurred in a coal mine at Broughton, North Wales, March 13, and twenty persons were killed.

—According to a report just issued, the Volunteer Corps of Great Britain numbered 257,743 at the close of 1888.

—The United States cavalry have driven a number of squatters from the land reserved for the Indians at Oklahoma.

—During 1888 the Pope's income amounted to £704,000. He also received £480,000 in money presents during his jubilee.

—Mr. Neal Dow, the author of the Maine Liquor Law, expects to visit Europe this year. Mr. Dow is eighty-five years of age.

—It was found impossible to prevent H.M.S. Sultan from sinking near Malta. Her upper works are still showing above the water. No lives were lost.

—Owing to the discovery of gold on the property of the Wesleyan Methodists, in Bechanaland, some speculators have offered £100,000 for it.

—It is stated that there are 6,000 Jewish tailors unemployed in the neighbourhood of Whitechapel, and about as many working only one day a week.

—A torpedo boat belonging to the French navy foundered between Havre and Cherbourg on the 23d instant. The captain and crew of thirteen men perished.

—There is a proposal to form a syndicate and purchase the collieries in the North of England. It is expected that £100,000,000 will be required for this purpose.

—It is said that a dog had one of its paws crushed at Bristol, went to a local infirmary and howled at the door till it was admitted. When its injured foot was dressed by two nurses the animal expressed its gratitude by licking their hands.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

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The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 92 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

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LONDON, MARCH 28, 1889.

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

"THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:12.

EDITOR S. N. HASKELL, who returned a few weeks since from America, left this week for the Continent. He will attend important meetings of the denomination in Norway, Sweden, and Denmark, in company with the President of the General Conference of S. D. Adventists, who is now in Scandinavia. He is expected to return to England in about a month.

THE sixth Article of the Church of England states an important truth in the following words:—

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

This is a truly Protestant statement. We do not need the obscure and contradictory teachings of the Fathers to know what our duty is; but can go to the great source of truth itself. The man who does not build his faith upon this rock, builds upon the sands, and the structure will not stand in the storm which is before us.

THE reign of pleasure and gambling rages at Monte Carlo. A correspondent writes that there "has never been such a season." In one week in this month 12,216 persons tried their luck at the "wheel of fortune," and during February the number of visitors was

22,000 more than during the same month last year. "The number of suicides has been proportionately high"—no less than a dozen having thus ended their lives during the past month, after having lost all at the gaming tables. Thus this "beauty-spot of the Mediterranean" is turned into a veritable inferno by the passion which pervades the world. In view of these facts those take upon themselves a fearful responsibility who resort to games of chance of any sort to raise money for charitable or church purposes.

"BUT I am poor and needy; yet the Lord thinketh upon me." Psa. 40:17. Yes, the Lord of hosts, the high and lofty one that inhabiteth eternity, whose name is holy; the one whose word brought the universe into existence, who measures the heavens with the span, calling all of the numberless worlds by name, thinks upon poor, insignificant man,—man so insignificant that in comparison with God, all the nations of them are less than nothing. How wonderful that God should think of poor man. But what does he think concerning them? Listen: "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. He rides upon the heavens in the help of his creatures, and yet ungrateful man often takes his blessing as a matter of course, and forgets to thank the great Giver. Yes, God thinks upon you; do you think upon God?—*Signs of the Times.*

AMONG the many illustrations of Scripture which Whitefield introduced into his sermons, one is truly worthy of notice. Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isa. 24:15, he said: "When I was some years ago at Shields, I went into a glass-house, and standing very attentively, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'O sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' Oh, thought I, does this man put this glass into one furnace after another that it may be rendered perfect? O my God! put me into one furnace after another, that my soul may be as transparent, that I may see God as he is."

IN the report of a sermon on Agnosticism, suggested by Prof. Huxley's recent article, we find the following:—

"The word agnostic has a great attraction for some because it appears to be a very modest word. It seems to say, 'We really can know so little in this world that we will not profess to know more than we do.' It seems philosophical and reasonable to the last degree. As Cowper says:—

Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more

And the Agnostic seems possessed of wisdom because he is 'humble that he knows no more.' But there is no greater delusion than that Agnosticism means modesty. The man who says, 'I know nothing about a certain subject,' may be modest; but when from that he passes on to say, 'Because I know nothing, therefore nobody does,' instead of modesty it becomes the extreme of arrogance."

Paul shows that those who do not know

God are "without excuse;" for the things by which he may be known are "clearly seen." It is not a modest, but a wilfully ignorant world that says it does not know.

"A GOOD deal of excited agitation in the Vatican" is noticeable, says the *Standard* correspondent, "the object being to prevent, if possible, the renewal of good relations between Italy and France, and to keep the temporal power question to the front." There is every reason why good relations should exist, for the sake of these countries themselves and the peace of Europe. So essential is this to the prosperity of Italy that the new minister of finance recently said he would not have accepted the office had he not believed such conditions could be secured. But the papal intriguers are bent on the humiliation of Italy, and in hopes of gaining their point would evidently not hesitate to embroil Europe in war. Yet we are told that the Roman pontiff is now preparing an encyclical on the necessity of maintaining peace in Europe. If he would put away his encyclicals and call off the Jesuits, who did so much to bring about the Franco-Prussian war, he would be doing a service to humanity. But this is not the policy of the Vatican.

AN obituary notice in a contemporary is headed, "Another Translation." We have recorded in the Bible but two translations. Enoch was not found, "because God had translated him." Elijah was taken up into Heaven in a chariot of fire, not seeing death. Christ ascended into Heaven, but it was after a death and resurrection. Moses appeared on the mount, but Jude alludes to his resurrection. Paul knew that a crown of life was laid up for him, but he looked for it only in the resurrection in the day of Christ's appearing. Thus the hope of the child of God was not a translation, but a resurrection. In 1 Cor. 15, the apostle argues that if there is to be no resurrection of the dead, the good of all ages "which are fallen asleep in Christ are perished." This resurrection is not an event which occurs at death, but the righteous Job said, "All the days of my appointed time will I wait till my change come." Again he tells us where he will wait: "If I wait, the grave is mine house." David, having served his generation, "fell on sleep," and a thousand years later Peter said: "David is not ascended into the heavens." How a religious paper can have the hardihood to speak of a death as a translation, with these and so many similar passages before every reader of the Word, it is difficult to conceive. To do so seems but to echo the old statement, "Ye shall not surely die."

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