

THE Present Truth

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

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THE PRESENT TRUTH.

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THE FASHIONING HAND.

The marble was pure and white,
Though only a block at best;
But the sculptor with inward sight
Looked further than all the rest,
And saw in the hard, rough stone
The loveliest statue the sun shone on.

So he set to work with care
And chiselled a form of grace,
A figure divinely fair,
With a tender, beautiful face.
But the blows were hard and fast
That brought from the marble that work at last.

So I think that human lives
Must yield to God's chisel keen,
If the spirit yearns and strives
For the better life unseen.
For men are only blocks at best,
Till the chiselling brings out all the rest.

—Selected.

General Articles.

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

CAST NOT AWAY YOUR CONFIDENCE.

BY MRS. E. G. WHITE.

WE have been looking with joyful expectation for the soon-coming of our Lord in the clouds of Heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired Word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have

spoken against him." The doctrine of Christ's coming was made known, at this early date, to the man who walked with God in continual communion. The godly character of this prophet represents the state of holiness to which the people of God must attain, who expect to be translated to Heaven.

The doctrine of the coming of Christ was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers who set one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to his own translation to Heaven. This great event,—the advent of our Lord in all the glory of Heaven,—must be brought to the attention of men, and all should live with reference to this,—the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy.

In the days of the apostle Paul, the Thessalonian brethren were labouring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the event could take place. He declared: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away first. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time.

From the beginning, it has been the special doctrine of the adversary of God and man that the law of God is faulty and objectionable. He has ever represented the royal law of liberty as oppressive and unendurable. He has declared that it is impossible for man to keep the

precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do it will be our ruin. Shall we make void the law of God, because Satan tells us that we should have more freedom and happiness if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one?

Shall we say that we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talk of his appearing has been in vain? Shall we say that all our work to make ready a people prepared for his coming, has been for naught?—Never. We are not to become impatient and fretful. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"—unto doubts and unbelief, and apostasy?—No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets and by Christ and the apostles; that we may not be ignorant, but be able to see that the day is approaching, so that with increased zeal and effort we may exhort one another to faithfulness, piety, and holiness. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and

women off this ground. "Cast not away therefore your confidence, which hath great recompense of reward. For yet a little while, and he that shall come will come, and will not tarry."

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons; but we have not lost faith because the predicted hour has not yet arrived. We work on, trusting, believing, waiting, not taking one step backward, but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward."

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of Life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labour and are heavy-laden, and I will give you rest,"—the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." To them, that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities.

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?—No; God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?—We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the

rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

THE HARVEST FIELD.

DEAR to the English heart is the busy scene in the harvest field. The standing corn presents a golden phalanx to the sturdy reapers, who steadily make headway with the sickle, while the women bind the sheaves, and the children gambol amongst the shocks of corn already cut. An abundant harvest waits to be gathered; full and heavy ears of golden wheat, ripe stalks of "bearded barley," oats with their feathery heads, and beans with sturdy black stems, all ready to pour their treasures into the granary.

The farmer *reaps* wheat, because he *sowed* wheat; he *reaps* barley, and oats, and beans, because at the sowing time he *planted* those kinds of grain. But suppose, instead of good oats, he had sown a crop of those wild oats which we see growing in the hedgerow; he then must have reaped a harvest of wild oats.

Oh, what a fatal mistake is made by those who think that when a young man has "sown his wild oats" he will reap a harvest of godliness! Holy Scripture is very emphatic on this point: "They that plough iniquity, and sow wickedness, reap the same" (Job. 4:8). "He that soweth iniquity shall reap vanity" (Prov. 22:8). "They have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

Beware of the seeds of sin in *any* form; for the process of development is as real and as certain as with natural corn—"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). Just the experience of the husbandman: "First the blade, then the ear, then the full corn in the ear."

But let us not forget that *good* seed may be sown in the life. The little seed of faith in Jesus *always* develops into a golden harvest of hope and love. "He that soweth to the Spirit, shall of the Spirit reap life everlasting."—*Rev. P. O. Hill.*

THE BOOK OF JOB.

IS IT inspired of God? Is it entirely inspired of God? or is it simply a novel, a finely arranged imagery, based wholly upon imagination, written by some learned man of Job's time or later, as a moral dialogue? Was it by the design and direction of God that it became a part of the Old-Testament Scriptures? or is it an unfortunate intrusion, permitted by God, but not directed by him? And this involves the still greater question whether the Bible as a whole is entirely from God; or whether we (men of all nations, good or bad, ignorant and

learned) unto whom the Bible comes, are left to be judges of its inspiration, and to judge for ourselves which books are inspired, and which are not.

In other words has God appointed each individual man on earth a committee of one to compile a Bible to suit his judgment, out of all these books, said by some to be entirely inspired, by others, partially so? Is this the character of the book to which Christ refers all men, and of which he commands them to "search the Scriptures; for in them ye think ye have eternal life, and they are *they which testify of me*"? and was he not aware of the fact that the books of Job and Ecclesiastes and the Songs of Solomon were parts of what the Jews held as the Scriptures, the sacred writings, and which Paul designates as the oracles of God? Rom. 3:2.

Were these Scriptures the oracles of God? or were they only in part the oracles of God, containing erroneous books, teaching erroneous doctrines—oracles of men? If the latter view be the correct one why did Jesus not except those books when referring to the Scriptures and urging upon us their careful searching study? Did he not rather forbid such a view, when he quoted to the tempter the words of Moses, "It is written, Men shall not live by bread alone, but by every word of God"? Luke 4:14; Deut. 8:3. And again, "Is it not written in your law, I said, Ye are gods?" "and the Scriptures cannot be broken." John 10:34, 35; Psa. 82:6.

The book of Job was a part (doubtless one of the oldest parts) of those writings called "your law" and "the Scriptures," and Jesus knew it. In the face of this statement can any part of the book of Job be broken? or the book as a whole be broken off from, or taken out of, the Scriptures?

But more directly to the book of Job itself. If any people upon the earth, or in any age of the world, ought to give more careful and considerate thought to this book than others, that people certainly are those who are waiting for the second advent of Christ. For in their time of waiting, amidst the apparent triumph of the wicked, they are directed to this book especially. James 5:7-11. And here after exhorting them to patience and giving them the example of the husbandman patiently waiting for the fruit of his labour, and cautioning them not to grudge against those who are more prosperous apparently, he exhorts them to take "my brethren the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job."

Where had those latter-day Christians heard of the patience of Job unless that book was recognized as coming down to them to the very last days, among the prophets to whom he refers? And how would we see the end, design, object,

and pitiful tender mercy of God in Job's case, unless God was really and truly connected with his experience and history? Does not this endorse this book and that experience as among the things written aforetime for our learning, that we through comfort of the Scriptures might have hope? Rom. 15:4.

Job as a real person, a righteous man and servant of God, is also recognized by God himself, outside and independent of the book of Job itself. In view of impending judgments, the Lord says by the mouth of the prophet Ezekiel, "Though these three men, Noah, Daniel, and Job were in it, they could deliver but their own souls by their righteousness, saith the Lord God." Ezek. 14:14. Shall we not then as Christians who are looking for the coming of the Lord follow the advice of James, and learn from the books of Jeremiah, Job, and others, of the sufferings and patience and final victory of these men of God, and endeavour in a similar situation by the grace of God to follow their example?

We think a most critical and careful study of Job, verse by verse, chapter by chapter, and as a whole, will abundantly reward any one, and present views of the matchless power and sovereignty of God, hardly to be found in other parts of the Bible. For there God speaks for himself upon these points and reveals himself to Job, not through the reason simply, but through views of his unapproachable creative power and wisdom.

GEO. B. STARR.

WHAT LAW?

"TILL heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. What law did our Lord mean? It was a written law, for a law not written has no jots or tittles. All Christians are agreed and know that circumcision, and the sacrifices and ceremonial ordinances of the former ages, have entirely passed away, being abolished, blotted out, nailed to the cross. The law of which Jesus spoke can be no other than the moral or primary law, briefly comprehended in the ten commandments, written by the finger of God upon tables of stone, and also in the books of Moses.

Does he mean some new law which was to take the place of the old,—a "law of Christ," or a New Testament law? Not a word of the New Testament was written for years after the Lord made the emphatic annunciation, "Think not that I am come to destroy the law or the prophets." Any one would know, without being told, that he did not come to destroy that which did not exist. He spoke of the law and the prophets then existing, and in the possession of the people. This law was not to be destroyed, nor even a jot or tittle—a letter or a mark—to pass from it, till heaven and earth pass, or till all the prophecies, promises, and purposes of God should be fulfilled.

The law of which the Lord spoke was law before he came, and was still to be law; for from the fact that he did not come to destroy the law, or to change it so much as a jot or tittle, he draws this conclusion: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." This language applies to all future time, unlimited duration. Who, then, can be so hardened as to teach the people in this enlightened age and land of Bibles, that the primary law of God, the moral law, has passed away, wholly or in part? Who dares to do so?—*Gospel Sickle.*

BIBLE ANSWERS TO BIBLE QUESTIONS CONCERNING MAN.—NO. 2.

ANOTHER important question concerning man, one which has, no doubt, been asked by every person that ever lived long enough to think at all upon the subject is, When a man dies, where does he go? What is his condition? etc., etc. This question the Bible asks: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:10.

Of course there have been many answers given to this question; and there are yet many, even in this land where Bibles are scattered everywhere. Some say if he die wicked he is in hell; if he die righteous he is in Heaven. Others say that he is in neither hell nor Heaven, but in purgatory; and yet others that he is in none of these but has passed to the "spheres," and still associates and communicates with those who still live. Of course all these answers cannot be the right ones; and as a matter of fact not one of them is the right one. The Bible alone is that which gives the right answer to this, its own question. And as it is alone the Bible answers to Bible questions that we are now studying, that alone shall be what we shall seek on this question of where is man when he has died.

"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Answer: "The heart of the sons of men is full of evil, and madness is in their heart, while they live, and after that *they go to the dead.*" Eccl. 9:3. To good king Josiah God said, "Thou shalt be gathered into thy grave in peace." 2 Kings 22:20. Of the wicked he also says, "Yet shall he be brought to the grave, and shall remain in the tomb." Job 21:32. Jacob said, "I will go down into the grave unto my son mourning." Gen. 37:35. We shall not multiply texts on this point, but simply show that this is confirmed by the word of Christ. When he comes to give reward to his people, and when he calls for them, they, all that are dead, are found in the grave: "The hour is coming, in the which all that are in the

graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Therefore the Bible answer to this question is plainly that he is in the grave.

But what is his condition there? Let us read a verse from Job again: "Man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep.*" Job 14:10-12. This shows that man, when he dieth, is asleep. Again Job says that if he had died when he was an infant, "now should I have lain still and been quiet, I should have *slept*; then had I been at rest, with kings and counsellors of the earth . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:13-19.

In the history of the kings of Israel and Judah, *twenty-five* times is the record made of their deaths, "He *slept* with his fathers."

Not to multiply texts we turn at once, again, to the word of Christ. Lazarus was sick. Jesus and his disciples were some distance away, and Lazarus died. Jesus said, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep. Then said the disciples, Lord, if he sleep, he shall do well. Howbeit *Jesus spake of his death*; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead.*" John 11:11-14. Here are the words of Christ: "Lazarus *sleepeth*;" "Lazarus is dead." Therefore the plain word of Christ is that when a man is dead he is asleep.

Paul says that, "David, after he had served his generation by the will of God, fell on *sleep*, and was laid unto his fathers, and saw corruption." Acts 13:36. And Peter says of him, "David is not ascended into the heavens." Acts 2:34. And the reason is, that "David *slept* with his fathers and was *buried.*" 1 Kings 2:10.

Of Stephen it is recorded, "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, *he fell asleep.*" Acts 7:60. It is certain, therefore, that the Bible plainly teaches that when man dies he falls asleep. The word of God plainly teaches the sleep of the dead.

And it is wholly an unconscious sleep, as, in the very nature of the case, it must be when the place of sleep is the grave. But here is the proof; "The living know that they shall die; but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished;

neither have they any more a portion forever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, *whither thou goest.*" Eccl. 9:5, 6, 10. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. When men's love, and hatred, and envy, and their very *thoughts* have perished, and their memory is gone, there can be nothing else but unconsciousness. But that is precisely what death is, and that is the condition into which men go when they die—a long, silent, dreamless sleep.

But the Bible story on this subject does not stop here. For "now is Christ *risen from the dead*, and become the first-fruits of them that *slept.*" 1 Cor. 15:20. "And many bodies of the saints which *slept* arose, and came out of the graves after his resurrection." Matt. 27:52, 53. And as God "brought again from the dead our Lord Jesus," so also "them which *sleep* in Jesus will God bring with him;" "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; 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. 4:15-17. "We shall not all *sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Then it is that, "many of them that *sleep* in the dust of the earth shall *awake.*" Dan. 12:2. Then is the time to which David looked when he fell asleep, and was laid unto his fathers: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I *awake*, with thy likeness." Ps. 17:15. This is the time to which Job looked when he said, "*Till the heavens be no more*, they shall not awake, nor be raised out of their sleep." For it is at the coming of Christ and the resurrection of the dead that the heavens roll away. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places," and men cried "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14, 16, 17.

The Bible answer to the Bible question, When man giveth up the ghost where is he? is this, therefore: He is asleep in the grave until the trump of God awakes the dead, and the voice of

the glorious Son of God calls and all that are in the graves hear his voice. For it is God who gives victory over death, through our Lord Jesus Christ. Reader, this is profitable teaching, for it is the teaching of the word of God, and "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17. This is the way that the Lord Jesus leads us, Will you follow? A. T. JONES.

AS THE WINGS OF A DOVE.

THOUGH the dove seeks its food
Mid soot and rust,
And its beauty is soiled
With dirt and dust,
Yet by rising in air
With plumage stained,
Its bright feathers of gold
Are soon regained.

Precious thought to my soul!
O symbol grand!
Though defiled with the sin
Of Judah's land,
As the wings of a dove,
The heart shall be
That turns from its guilt,
O God, to thee.

Then arise, ye that dwell
In shades of night,
Cast aside that vile robe,
Be clean and white.
Like the feathers of snow,
With silver wrought,
Are the ransomed and saved,
The loved and sought.

ELIZA H. MORTON.

ARE THE WICKED MORTAL?

IS IT natural to infer the immortality of the wicked from the figures by which they are represented in the Scriptures? They are not spoken of as gold, silver, or precious stones; but as hay, wood, and stubble. They are compared to the most perishable, combustible, and destructible substances, as chaff, stubble, dry branches, tares, etc. In reference to the wicked it is said, "He will burn up the chaff with unquenchable fire." Matt. 3:12. Set fire to a heap of chaff, and if the fire is not quenched, it will speedily be consumed—wholly burned up. If the fire were quenchable, some of it might be preserved; but as it is unquenchable, it represents entire destruction.

Stubble, also is quickly consumed, like chaff. We read, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Thus the whole tree of evil is to be consumed like stubble, from the lowest roots to the highest branches.

Animal fat is another substance which is consumed by fire. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. Comment is not necessary. Utter destruction can-

not be more plainly declared.

Again: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

It is not necessary to quote other scriptures to this point. These are sufficient. There is nothing in the Scriptures indicative of endless existence for the wicked. On the contrary, it is plainly declared that the time is coming that they shall not be: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ps. 37:10, 11. Again he says of the wicked, "Yet he passed away, and, lo, he was not; yea, I sought him, but *he could not be found.*" R. F. COTTRELL.

OBEDIENCE BEFORE SACRIFICE.

KING SAUL was appointed to execute a righteous judgment upon the Amalekites. But instead of carrying out his explicit directions, he substituted his own plans. He thought to offer a sacrifice which God had not required and which cost him nothing; and in order to do so, set aside a plain command of God. For doing this, he received a severe rebuke, was rejected of God, and lost his throne. He made the mistake of transposing the relative importance of the two considerations of obedience and sacrifice. He placed sacrifice before obedience.

Now, this is "written for our admonition;" and it is as true to-day as ever it was that "to obey is better than sacrifice." And yet it appears that in the observance of the first day of the week instead of the Sabbath, people are doing just what Saul did, offering a sacrifice which God has never required, and which costs them nothing, and in so doing set aside an explicit command which says, "*The seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work." Saul pleaded in excuse that it was for the purpose of making a grand offering to God in Gilgal, that he had spared the best of the cattle. In like manner people now tell us that redemption is greater than creation; and they prefer to transfer their honour from creation and its author, to Christ and his offering. To such the rebuke rendered by Samuel through the Spirit, is entirely applicable. There are divinely-appointed memorials of redemption's work, which do not involve disobedience to the decalogue. These are found in baptism and the sacrament of the Lord's supper. Let us remember the words of the Lord Jesus, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

G. C. TENNEY.

DOES BAPTISM SAVE US?

Yes; for the Bible plainly says so in 1 Pet. 3:21: "The like figure whereunto even *baptism doth also now save us.*" It is not, however, the *only* thing that saves us. We are saved by faith or belief in Christ (Acts 16:31), by works (James 2:14), by grace (Eph. 2:5), by hope (Rom. 8:24), and by repentance. Luke 13:1-5.

How does baptism save us?—By the "figure" of the eight souls "saved by water" in the days of Noah. How was this?—By believing the testimony the Lord sent to them through Noah: *they were saved by obedience*, being borne safely by the waters of the flood. They went into the ark and found safety. The souls saved thus showed faith in God by going into it.

Even so by like "figure," we are saved by believing the testimony he sends us through his Son. The death, resurrection, and intercession of Jesus are the items vital in the scheme of redemption. These events and this work make our salvation possible. We show faith in all these essentials to salvation, by being baptized in water as expressive of faith in the Father's testimony through his Son. We are saved by the testimony through obedience. The Father through the Son commands baptism. Matt. 28:19, 20. The Father through Noah commanded the people to be saved. Peter says Noah and his family were "saved by water." All the Father's commands are saving. He commands baptism, as just seen. Therefore, if baptized, we shall be *saved by water.* "Water salvation," now, as in Noah's day, comes by obedience. N. J. BOWERS.

YOUNG ATHEISTS.

A SUGGESTIVE scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks for the first time, said to his companion,

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his moustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind, therefore I believe that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth, with a conceited giggle.

"With your intellect and soul; but—I beg your pardon—" here he paused; "some men haven't breadth and depth enough of intellect and soul to do this. That is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question which cannot be laughed or joked away. Every thinking man in his youth must face for himself that terrible problem of life: "What is God?" and "What is he to me?" As a young man decides that question, his future life takes shape.—*Youth's Companion.*

LETTING THE LIGHT SHINE.

THE light which shines from a Christian man is to be from his works, and not from his word mainly or only, "that men may see your good works, and glorify your Father."

On the other hand, the same great sermon says, in distinct reference to, and paradoxical verbal contradiction of, these words, "Do not your works before men to be seen by them." On the one hand, "that they may see your good works;" on the other, do *not* do it that they may see them. The explanation of the antithesis is plain enough. A man that lets his light shine, and does his work for the sake of showing whose he is, has no personal end to serve, and he himself, like a sunbeam, may become as it were invisible, and be only the means of showing the Sun from which he streams. Ostentation and honesty are two very different things; and it is quite possible to hide myself, and yet in all that I do to manifest God.

The harp-string only gives music when it moves so swiftly as to be invisible, and the sweetest praise comes from lives which so vibrate under Christ's finger that the onlooker does not so much see as hear them, and recognize the Hand that has made the silent string sweet and vocal.—*Rev. Alexander MacLaren.*

THE AGED.

THE aged are a very small remnant of earth's vast population, and, as a class, are retired from its activities, with most of their life-long co-labourers and life-long friends gone to their rest, and yet they are a favoured class. As Cicero says, the young *wish* to live long; the aged *have* lived long. Life to them is not a fragment. A broken shaft will not be their fitting monument. Theirs is life in its rounded fulness.

Aged saints are favoured in that they can look back and survey their own life as a whole, and see it as shaped by God

from beginning to the end. They can now see the bright side and divine interpretation of dark and enigmatic providences. They can see, with the eye of sense how bitter Marahs were made to yield sweet waters; how rough places had toughened their feet for their long journey; how the thorns in the flesh had helped to keep the soul to its proper level of humility. It is they who can sing with special emphasis:

In each event of life how clear
Thy ruling hand I see!

Three points given suffice for tracing the whole circumference of a circle. The many manifestations of God's guiding and supporting hand in the long past are full assurance that that hand will not fail them in the few steps remaining.—*Selected.*

SELF-RESPECT VERSUS SELF-ESTEEM.

SELF-RESPECT ought to be counted precious by every person. No man ought to forfeit his self-respect out of regard to any human being. But let a man beware lest he confound self-respect with self-esteem. A man may refuse to do right at the request of another simply because by changing his course he would practically admit that his opinions had been wrong on the subject up to this time. Many a man makes a mistake at this point. It is better to mortify one's self-esteem than to maintain it at the cost of continuing in a wrong course. True self-respect would prompt us to avoid being controlled by our self-esteem; and it is often the case that another man's self-respect as to the dictates of our self-respect is better than our own.—*S. S. Times.*

JESUS.

OH, He is a sweet Master! One smile from Jesus sustains my soul amid all the storms and frowns of this world. Pray to know Jesus better. Have no other righteousness, no other strength, but only Jesus. Oh, for fulness out of him! Why do we not take all out of Jesus? Keep looking, then, to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus; be joined to him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.—*M'Cheyne.*

THE Sabbath is and always has been God's memorial of creation. Man needed, as soon as he was made, to remember God and his creative work. The Sabbath is for this purpose,—to keep God and his work in mind. Ex. 31:13, 17. Therefore man *had* the Sabbath as soon as he was made. The reasons for man's need of the Sabbath have never changed, and exist to-day just the same as they did at creation. Therefore the Sabbath exists to-day, not having undergone any change whatever as regards its nature, obligation, or day for its observance.

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.

VACATION DAYS.

It isn't enough that flowers bloom,
That grasses wave;
That ten whole weeks of happy time,
Our own, we have.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

It isn't enough that glad birds sing,
That brooklets run;
That lessons are thrown to the careless winds,
Every one.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

It isn't enough that sea-shells gleam,
On sandy shore;
That tossing waves on the ocean's breast,
Tumble and roar.
Something else the summer must hold,
Sweeter than honey, and brighter than gold.

But it is enough that a loving heart,
In work and play,
Should make all others surrounding them,
Happy alway.
This is the charm that summer must hold,
Sweeter than honey, and brighter than gold.
—Margaret Sidney.

LESSONS FROM SUNDIALS.

FROM the most ancient times instruments have been used to mark the time of day by means of a shadow thrown by sunshine. The multiplicity of clocks and watches in use at the present time renders this method of calculating the hour of the day needless. In days that are past sundials were placed in churchyards and other public positions, and were found very servicable. They were made of various forms, and ornamented in different ways. They were frequently engraved with some motto which held a wise thought, and the lessons they gave could not but have been of value.

"'Tis an old dial, dark with many a stain,
In summer crowned with drifting orchard bloom,
Trick'd in the autumn with the yellow rain,
And white in winter like a marble tomb;
And round about its grey time-eaten brow,
Lean letters speak—a worn and shattered row—
'I am a shade; a shadow, too, art thou:
I mark the time: say, Gossip, dost thou see?'"

In Lancashire there is a sundial with the following legend:—

"Abuse me not, I do no ill;
I stand to serve thee with good will;
As careful then be sure thou be
To serve thy God as I serve thee."

Yes, it would be well for us if we who are the handiwork of God would but serve him as we expect our handiwork to serve us and as we find it does. Much of the instruction of sundials may well be attended to. One in Devonshire says: "Let this slight shadow teach thee wisdom." We may learn from the meanest things even a transient shadow. Well may we remember the wise words of the great poet Herbert:—

"For us the winds do blow,
The earth doth rest, Heaven moves,
And fountains flow.
Nothing we see but means our good,

As our delight or as our treasure,
The whole is either our cupboard of food
Or cabinet of pleasure.

"More servants wait on man
Than he'll take heed of;
In every path
He treads down that which doth befriend him.
When sickness makes him pale and wan
O mighty love!
Man is one world and hath
Another to attend him."

Yes, both light and shade, sound and silence can teach. As an Italian motto translated by Dean Alford says:—

"I speak not, yet all understand me well.
I make no sound, and yet the hours I tell."

Dean Alford has also noted and translated two others which are memorable:—

"I come and go, and go and come, each day;
But thou without return shalt pass away."

"One of these hours shall open thee the gate
Of blissful life, or of relentless fate."

Our attention is here attracted to a solemn fact. That hour must come. It is a favourite message by sundial:—

"Life's but a shadow,
Man's but dust,
This dyall sayes
Dy all we must."

We should ever keep this in mind.

"Ere many days some other one
Will in my place be found.
Another's eye, instead of mine,
God's glory view around;
Another's ear will listen
To human wail and song;
Another's heart will joy in right,
And hate abounding wrong;
Another's feet will walk that path,
Which specially is mine;
Another's lips will guide men's thought,
Their future course define;
Another's hands will do the work
I have to do to-day;
O may I fill my station well,
Ere God shall call me away!"

This is taken from a dial at Hesketh, in Lancashire;—

"Ah, what is human life!
How like the dial's moving shade;
Day after day glides by us unperceived;
Yet soon man's life is up, and we are gone."

Here is the translation of one Murano:—

"The hour which my faithful shadow points
out to thee,
Remember, has been taken from thy life."

This is a pretty verse, which appears on a dial at Wadsley, near Sheffield:—

"Of shade and sunshine for each hour
See here a measure made;
Then wonder not if life consist
Of sunshine and of shade."

One on a porch of Seaham Church, Durham, runs thus:—

"The natural clock work by the Mighty One,
Wound up at first, and ever since has gone.
No pin drops out, its wheels and springs are good.
It speaks its Maker's praise, though once it stood;
But that was by the order of the workman's power,
And when it stands again it goes no more."

One of our contemporaries recently gave the following translation of a Latin inscription on a dial:—

"None from Time's hurrying wain
Winneth delay:
Ne'er to come back again
Speedeth each day:
While its few hours remain
Labour alway,
Lest thou shouldst live in vain,
Watch thou and pray."

There are two Latin mottoes which are found on several dials which, in a wise and witty fashion, shadow out truth

worth remembering. One says: "I count the sunny hours only." This may be the way of the world; but the Christian knows that often the hours of gloom are the hours most profitable, and that the way to the kingdom of eternal light, where no sundial will ever be needed, may be through darkness. For God's faithfulness extends to the clouds. They are often the dust of his feet.

There is another lesson which is found in varied forms; the purport is, "I only direct as I am directed." It would be well if all Christians lived in this spirit, only to direct as they are directed by the rays of the Sun of Righteousness. When the sun shines not the sundial has nothing to say. A grand thought for the true Christian service, with which we conclude. Thomas à Kempis says: "No man ruleth safely, but he that is willing to be ruled."—*The Freeman*.

EDUCATION IN THE HOME.

THERE is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as *with* them about objects—to take note of and encourage any advance they make, and to direct the flow not of a part of, but of the *whole* of their lives—physical, mental, moral, without apparent interference or violence; this happy art—to be sought, prayed for, laboured for—under God's blessing, goes far to make a happy home.

The tastes of children are naturally simple. Your child's wooden toy cut with your own hand, perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when you are dead, than a costly gift that you ordered at the shop. And when you, living a loving, natural life before your children, and with them, bend the knee in their midst, and speak to God of them and of yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of Heaven where the whole family that is named after Jesus shall be gathered together.—*Dr. John Hall*.

EDISON'S WORK-SHOP.

THERE is so much said just now about that wonderful little talking-machine called the phonograph, that our young folks would like to know something of its inventor. Thomas A. Edison, when about fourteen years of age, was a train-boy on the Grand Trunk Railroad of Canada. He also edited, printed, and published a little paper of his own (called the *Grand Trunk Herald*), which shows

that he must have been a lad of ability and energy.

Edison lives in Llewellyn Park, Orange, N. J., where a few years ago he bought a handsome house, situated on a side-hill commanding a fine view of the country between Orange and New York. Not far from his home is his work-shop. The main part is two hundred feet in length, fifty wide, and perhaps fifty feet high. There are four one-storey wings, and in the rear may be seen the tall brick chimney, at the base of which are the engine-buildings.

One room in the main building is a library, elegantly furnished, and the books are scientific works intended for the use of those employed in the establishment. Lectures are also given once a week, for the benefit of the employes, in the lecture-room, which is over the library.

The room next to the library would perhaps be the most interesting to us; for here in closets, drawers, and bottles are to be found samples of almost "everything imaginable." All kinds of feathers and furs, snake-skins, bones, and teeth of such creatures as narwhals, rhinoceri, and sharks; gums and spices, etc. The reason for having such a collection is that Mr. Edison has to try a great many things in his experiments before he finds the right one; and he does not wish to wait to send to Africa for an ostrich feather, or to Labrador for a seal's tooth, when he happens to need one.

There are rooms where machinery is made, a chemist's room, testing-rooms, and many others which we have not the space even to mention; but we must speak, in closing, of the photographer's studio. Here may be seen pictures of the phonograph as it was fifteen years ago, by the side of the perfected machine of to-day, and many other interesting things. But the most wonderful thing is that the patented inventions, the pictures of which hang on these walls, though numbered by hundreds, are all the work of one man.—*Selected.*

THE EVIL EFFECTS OF STRONG DRINK IN OTHER COUNTRIES.

IT is an open secret that strong drink is literally destroying many nations wherever it has recently been introduced. A United States Senator recently declared that the traffic has practically reduced the natives of the Sandwich Islands from 300,000 to 40,000 in the last century, while it is well known that British rum has not reduced, but actually obliterated the Hottentot.

India has 250,000,000 of people, nearly all of whom are forbidden by the commands of Mahomed, Buddha, and their other great religious teachers from using intoxicating beverages. But recently these people who have been for centuries temperate in their habits have been learning from the English to drink strong liquors, and the results are easily seen.

Keshub Chunder Sen saw whole families being swept away, and cried out to a missionary: "My countrymen have not the same constitution as yours, and therefore die sooner when they take to drink." Mr. Gregson, who is well known as an authority on a question of this kind, quotes a native doctor to the effect that 90 per cent. of the men among the educated classes of India now drink.

If we go to China the case is little better. Only a few years ago it was difficult to meet a drunken man in Shanghai, but now the degrading spectacle is seen on every hand. Nor is Japan free from the curse of drink, for the last statistics show that about thirteen millions of pounds sterling are spent annually on strong drink. Africa is still worse; wherever European civilization has touched the African coast there the curse of drink has speedily followed. Indeed, the whole Orient is being practically decimated by this infernal traffic, and yet many people of this country are ready to defend a habit which is slaying more than all the armies of the world.—*Christian Commonwealth.*

TAKING THE CHILDREN.

A LITTLE boy had been deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all men and women to him. One day, while his grandma was busy with her needlework, he took his slate and pencil and seated himself by her side; and thinking of what he had been reading, he said:

"Grandma, which of all the people in the 'Pilgrim's Progress' do you like the best?"

"I like Christian," was the reply, giving the little boy her reasons. "Which do you like the best?"

Slowly but thoughtfully the little fellow replied, "I like Christiania."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma!"—*Sel.*

A QUESTION OF PRIVILEGE.

THE natives of Zanzibar (says the *Pall Mall Gazette*) have much still to learn about the rights and privileges of cigarette-smokers. An unhappy Englishman, who merely accidentally threw the lighted end of his cigarette on the thatched roof of a hut in the native quarter the other day, was attacked with knives and sticks. His assailants added insult to injury by assigning incendiarism as the motive of the act. They are now in prison awaiting punishment. Evidence should be given at the trial, of the number of women whose dresses have been set on fire in England by lighted ends of cigarettes, deposited by persons who have undergone no punishment. To know how to treat the careless cigarette-smoker properly is an evidence of advanced civilization.

LEPROSY.

LEPROSY in England and Europe arose gradually after the destruction of the Roman Empire, as fast as barbarism spread with its uncleanness of personal habits, and its resort to animal food and beer as nearly exclusive articles of daily diet. In all ancient towns it was early found necessary to erect hospitals, and retreats, and churches, for those afflicted with leprosy. We have in England now, hospitals built for lepers, so ancient that their origin is unknown—such as the St. Bartholomew Hospital, at Gloucester. It is known that there were at least 9000 hospitals in Europe for leprosy alone. Louis VII., of France, left legacies to over 2000 hospitals for lepers in his country. The steward of William the Conqueror built, or rebuilt, and endowed a St. Mary Magdalen Hospital for lepers at Colchester. The hospital for lepers, dedicated to the same saint, in the City of Exeter, is of unknown antiquity. At the city of Bath, a bath, with physicians, was endowed—exclusively for lepers—and the endowments are still paid. That the bath was occasionally efficacious, in connection with improved diet, we have sure evidence; for one leper in late days had fixed to the bath a mural tablet to say that "William Berry, of Garthorpe, near Melton Mowbray, in the county of Leicester, was cured of a dry leprosy, by the help of God, and the bath, 1737." It may, however, very well have been that what are now known as *eczema*, ordinary forms of skin disease, were, in early times, classified under the general term *leprosy*.—*S. S. Chronicle.*

INTEMPERANCE AND CRIME.

WHEREVER the consumption of alcoholic liquors is on the increase, there statistics will show that crime is increasing. Recent French statistics preach a powerful temperance sermon. A note says:—

It is a painful fact that the number of suicides in France has, during the last fifteen years, increased over fifteen per cent. The last record for twelve months records 8202 as the number for the period. The largest cause is stated to have been insanity, but it must not be overlooked that intemperance was at the root of the larger proportion of these cases. The consumption of alcohol has increased threefold in France during the last fifty years, and insanity fourfold, and a statistician has affirmed that when a man or woman takes to absinthe drinking, he or she is "sure to commit either a crime, or to destroy himself or herself."

THE natives of Damascus are said to call drunken men victims of "the English disease."

NOTHING is so infectious as example.

THE PRESENT TRUTH.

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

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EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

THE HOPE OF THE CHURCH.

THE second coming of Christ is the hope of the church. The people of God in every age have looked forward to it with the fondest anticipations. Enoch the seventh from Adam prophesied of it. Jude, 14. Job would have the words expressive of his hope in this respect, "printed in a book." Then as though he was not satisfied with that imperishable manner of preserving them adds: "That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job. 19: 21-27. The sweet Psalmist of Israel, the poetic Isaiah, the prophet Jeremiah, and all the other prophets spoke of the event with the greatest interest and joy, as the time when the righteous dead would be raised and enter upon their reward.

At his first advent, Christ came in humility, clothed with humanity, and it required much faith to believe he was the Son of God. His works were the evidences of his divinity. His appearance was then like other men, and his visage was marred more than the sons of men. But it will not be so at his second advent. He will then come as King of kings and Lord of lords. The Saviour warns his people not to receive any testimony that says, Lo here, or lo there, or that his coming is in the secret chamber. That they may not be deceived he tells them how he will appear. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. As visible to all as the lightning's flash will Christ appear. The thirteenth of Mark is a parallel to this chapter in Matthew. In that he warns the disciples that some will arise saying, Lo here and lo there. These he says are "False christs and false prophets," who will "show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things." Then after speaking of the signs, he takes up the other class, the wicked, and refers to them by the pronoun "they." These are his words:

"And then shall *they* see the Son of man coming in the clouds with great power and glory." He next refers to his disciples again by the expression "ye" in the twenty-eighth and twenty-ninth verses. Thus when he comes in the clouds to raise the righteous dead, he will be seen by the wicked as well as the righteous. The word of Christ as recorded by Matthew on this particular point is, "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

But the *day* of the Lord—the time in which Christ appears—is to come as a thief. It will also be a day of wrath, "A day of trouble and distress, a day of wasteness and desolation, a day of darkness, and of gloominess, a day of clouds and thick darkness," etc. Zeph. 1: 14-18. The cases of all will at that time be fixed for eternity. The Revelator says that then he that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still. He then adds: "And, behold, I come quickly; and my reward is with me to give every man according as his work shall be." From this it is evident that there is a short space of time intervening between the ending of probation and the coming of Christ to reward his people. Rev. 22: 11, 12.

The Saviour forcibly illustrates the days just prior to his coming by the days of Noah. Before the ark was entered by Noah, business of all kinds, marrying and giving in marriage, went on as for hundreds of years before. There was nothing to indicate the coming of the flood before Noah went into the ark. But upon his stepping into the ark, God shut him in, and that very act shut the rest of the world out. After that there was a brief period of time before the flood actually came. There must have been the gathering of the rain-clouds, sure indications of the predicted flood. Such manifestations had never before been seen, as we are told that the ground was wet by the dew which went up from the earth. Gen. 7.

The Saviour alludes to the days of the antediluvians in the following words: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." He does not say that they were marrying and giving in marriage till the flood came, but until Noe entered into the ark. Then he adds that they "knew not till the flood came and took them all away; so shall also the coming of the Son of man

be." He then proceeds to explain how it will be: Then shall two be in the field the one shall be taken and the other left. Who will be taken? Many respond, the righteous; but who were taken at the time of the flood? The wicked who *knew not*, but were marrying, and were giving in marriage. Then the wicked, the same class as was taken at that time, will be first overtaken by the seven last plagues. And while they are thus being destroyed, the righteous are here and behold a thousand fall at their side, and ten thousand at their right hand, but no plague comes nigh them. Thus they behold the reward of the wicked. Psa. 91: 10. Then when Christ actually appears it is with a sound of a trumpet and a voice of the archangel, and the dead in Christ are raised first. 1 Thess. 4: 16, 17. The whole world who are then alive will behold him coming in the clouds in power and great glory. To prepare for the end of probation is the work for this time. The shield of God's truth is what is needed now. The righteous do not know when the end of probation will take place, but if they are watching unto prayer they will be found ready.

THE SEVEN CHURCHES. NO 3.

SMYRNA, THE SECOND.

"AND unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death." Rev. 2: 8-11.

"Smyrna," is the name of the second church, which is taken as the symbol of the second stage of the church of Christ during the Christian dispensation. The name signifies "myrrh," a sweet-smelling aromatic perfume. It was used in the manufacture of the holy anointing oil of the priests, and is used as a symbol of that which is peculiarly valuable and pleasing. Ex. 30: 23; Psa. 45: 8. It is a symbol in this prophecy of the grateful perfume of the sacrifice and devotion of the church of this age.

The Ephesian, or "desirable" state of the church departed when they left their first love, and refused to return. The desirable light no longer shone forth. The candlestick was removed. But God does not leave his people. Do they refuse instruction? Then he chastises them.

This he did to that persecuted age of Smyrna, and developed that perfume of sacrifice manifested in their name. With this he sent his message.

It comes from the First and the Last, who was dead and is alive. How much is implied in this description of the Sender of this letter! He was not of yesterday. He knows the deeds of his people from the beginning, and the best ways to correct their faults. He is the Last; he will surely condemn the unfaithful. But they seem rather to be words of comfort to a suffering people. The First and Last can succour them. He is able, because he "ever liveth." If they are called to die, he died; but he lives again, a mighty helper and redeemer.

The message is wholly one of assurance and comfort. The distinction between the true and the false was easily drawn in an age when the true were persecuted for righteousness' sake. "I know thy works, and tribulation, and poverty (but thou art rich)." God knows all. He takes not account only of the sins, but of the heart-felt contrition, the sacrificing, the enduring. The word from which *tribulation* comes is *thlipsis*, which signifies "burden, pressure;" the verb is *thlibo*, denoting to "press, squeeze, afflict." And as the squeezing, bruising, crushing of the plant or substance brings out the perfume, so the chastisement brings out the perfume of suffering, even the myrrh of grace. "Tribulation" represents a similar separating process. It comes from *tribulum*, a threshing sledge, used to pound out the grain from the straw and chaff. Thus it always affects the people of God. It is the separating process, which beats the chaff from the wheat; it is the pressure which forces out the oil and the wine and the myrrh. Through such tribulation the second period of the Christian church passed.

The first state of the church suffered more from the persecutions instigated by the Jews. But it was not long before pagan rulers became stirred as their idols began to fall before the mighty weapons which were "not carnal." They began under Nero, about 64 A. D., and continued to 312 A. D.; under Domitian in the years 95 and 96; Trajan, 97-116; Adrian, 118-126, 129; Antoninus Pius, 136-156; Marcus Aurelius, 161-174; Severus, 199-211; Maximinus, 235; Decius, 249-251; Valerian, 257-260; Aurelian, 273-275; Diocletian, 302-312.

It was under Domitian that John was cast on the Isle of Patmos. From 302-312, under Diocletian, was the last of the so-called "ten persecutions," lasting ten years. This is symbolized in the prophecy by, "Ye shall have tribulation ten days." Some of them were terrible in the extreme. In the last one it is stated that 17,000 were slain in one month. Build-

ings were filled with Christians and set on fire. Whole companies were lashed together and thrown into the sea; 144,000 died in Egypt alone, besides 700,000 through fatigue and exposure and hard toil on the public works. In this persecution no doubt many ancient and valuable manuscripts and books were destroyed.

Yet Christ knew it all—knew the tribulation of every form of persecution and suffering; knew the necessarily attendant poverty; for was not he made "perfect through sufferings"? and did he not "become poor" so that he had "not where to lay his head"? Truly he could sympathize with Smyrna. But "a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. Smyrna was yet rich,—rich in faith and faithfulness to their Divine Lord. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Smyrna was rich in the graces of the Spirit.

Smyrna not only suffered from pagans, but from the professed people of God. "I know the blasphemy [reviling, Revised Version, margin] of them which say they are Jews, and are not, but are the synagogue of Satan." This does not have reference to literal Jews according to the flesh, but professed Christians. Jew comes from Judah. Unto the tribe of Judah, through Christ, was the gathering of the people to be. Gen. 49:10. Hence a true Jew is a true follower of Christ. "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29. See also Rom. 9:6, and others. Then the professed Jews who reviled the people of God, were probably professed Christians. They were of the great apostasy, actuated by the spirit of antichrist. They reviled the true worshippers and blasphemed God through his people.

But Smyrna, *fear not*. Suffering will come; it came to thy Master. If thou suffer with him, thou shalt reign with him. Satan is wroth with thee, but thy Redeemer has overcome him. Thou mayest die by the sword, by torture, by flame, by famine, by peril; it is thy *probable* fate; but fear not, be faithful unto death, and the crown of life is thine. And to every one of thy number who overcomes through self-denial, submission, and faith in the blessed Christ, will be given eternal life, he "shall not be hurt of the second death."

Reader, tribulation, affliction, pressing, threshing, reviling, may be thy portion for obeying God's truth and following the Divine example. But fear not. "He that hath an ear, let him hear what the Spirit saith unto the churches." If af-

fictions are thine, so are the promises. If thou art faithful and an overcomer, the reward is thine, a crown of life which the chief Shepherd will bestow at his coming. 1 Pet. 5:4. M. C. W.

THE RETURN OF THE JEWS.

PERHAPS no one subject has been so much talked of which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views.

We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here which we apply to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 607; Haggai and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of the prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 7:13, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfilment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform, all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. 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. Then shall ye call upon me, and you shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age-to-Come theorists who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose

of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*. Thus the twelve tribes were represented. See Josephus' "Antiquities" B. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. And when the seventh month was come and the children of Israel were in the cities, the people gathered themselves as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs: and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice in verse 11, the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come, and set them on fire; for it is a people of no understanding; therefore he that made them will have no mercy upon them, and he that formed them will show them no favour. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by

reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are THE WHOLE HOUSE OF ISRAEL; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM on every side, and bring them into their own land." Verses 11, 12, 21. Compare verses 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and by our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfil the prophecies.—J. H. Waggoner.

TRUE CHRISTIAN LOVE.

How LITTLE of this precious grace is found among professed Christians of today, though how much we hear said about it! There is more outward friendliness, perhaps, among Christian sects, but many times this seeming friendliness springs not so much from real love and true union, as it does from want of real devotion and lack of strong conviction of the truthfulness of what men profess to believe. They find it much easier to agree by ignoring what they believe, or having no positive belief, than they do to follow the plain truth or their convictions of duty. The first will bring an agreeable union to the carnal heart, the latter course often separates very friends. But love counts not the cost. To know God's will is to do it; to hear his voice is to believe it. While those who possess that love will be forbearing toward others, they will not compromise the truth of God to please others. "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who has true love for the sinner has true love for God; for love for man springs from love to God. And that soul

who will compromise right and truth, or slight God's revealed will, in order to make peace with his fellow-men, has no true love toward them; for the compromise is to gain a selfish peace. He will break the patched-up union with his friends as quickly as he would compromise God's truth, if inducements are sufficient. True Christian love is love first to God, and such love to man as will lead him from sin to righteousness, from evil to good. "By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:2.

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.

PRESENT-DAY METHODS.

[In an earnest letter to the *Freeman*, Mr. W. P. Lockhart, of Liverpool, makes some well-deserved criticisms on present tendencies in evangelistic effort. His letter was called out by the announcement that London Baptists proposed to secure the services of "a good band" as a part of the programme in contemplated special mission services. He writes as follows:—]

Now, at the risk of being thought "narrow"—the one unpardonable sin in this age—I venture to assert that the use of such means is contrary to the principles of the New Testament, and must in the long run be fatal to the progress of the gospel of Christ.

This is no question of mere accessories to worship, such as that of organ or no organ to help lead the praise. The avowed object of bands is "to attract the people who would not otherwise attend." But where in the New Testament do we read of anything being used to attract people to hear the gospel? Is it in the Acts of the Apostles? Surely, if ever extraneous means were needed, it was in the period covered by that book, and in such places as Rome and Corinth, with their "masses" enveloped in darkness and soaked in sin. But no, I read in that book fifty-two times about the Holy Spirit, not once about the "good band." Why did not the apostles and their coadjutors first fiddle to the people and then preach to them? Because they acted on an altogether different principle. "Not with the wisdom of words [still less with the allurements of music] lest the cross of Christ should be made of none effect." 1 Cor. 1:17. "Not with enticing words of man's wisdom [and certainly not with the blare of trumpets], but in demonstration of the Spirit." 1 Cor. 2:4.

The principle of New Testament evan-

gelization is preaching "the gospel with the Holy Spirit sent down from Heaven." 1 Pet. 1:12. Here we have the one great attraction for poor fallen man, and the one power by which he is to be turned to God. We, as Baptists, have been wont to claim that we stand or fall by the teaching of the Book, and with all respect I say to the London Baptist Association, let them see that they have the teaching of the Book at their back before they begin to blow their cornets and beat their drums, as if to make up for the unattractiveness of the gospel and the lack of power of the Holy Spirit.

Whom are we imitating? The Salvation Army? No, brethren. Some, more astute than even General Booth, were playing this game before he was born. One great principle of the Church of Rome is to appeal to the senses; hence her gorgeous ceremonies and spectacular displays. And are we, in this day of growing sacerdotalism and sacramentarianism, going to compete with the harlot church by making sensuous appeals to the masses? Let us consider well to what this will lead before we tread one step of the way.

The present is a testing time. The deadness of professing Christians is, in many respects, appalling. The fewness of conversions causes most of us great searchings of heart. The estrangement of the people from gospel services is, I fear, increasing. God is trying us. If we humble ourselves and cry mightily to him, while continuing to preach Christ and his salvation in simple dependence on the power of the Holy Spirit, great blessing will come in God's own time. But if we are *panic-stricken*, and use meretricious attractions, we shall miserably fail. I cannot forget that a well-known infidel has used words to this effect: "These Christians have lost faith in their own gospel, for they now give the people concerts to attract them."

"THE PAPACY: A REVELATION AND A PROPHECY."

THE wise man has said, "There is a time to keep silence, and a time to speak." Apparently, in the judgment of popish diplomatists, who rarely lack worldly wisdom, the time of speech is come, and the time of silence is swiftly passing away. Few can have failed to notice the unusual journalistic activity of Roman Catholic writers during recent years. In the spheres of science, philosophy, history, and politics, their pens have been equally busy. Evidently, in their judgment, the time is eminently fit for the full and forcible statement of their opinions and arguments. For some reason or other the antipathy of Protestants to Popery, in whatever guise it comes, has been either lessened or lulled to sleep. A

wide-spread and stolid indifferentism to all forms of religious belief has produced a readiness to listen with an easy tolerance to all that can be urged in support of the barest Rationalism or the most rigid Ritualism. Many who, a few years ago, would contemptuously throw aside any volume containing a serious defence of popish superstitions are now willing to read such books with attention, if not with interest; in some cases even with a secret prepossession in their favour. This change is a portentous one, indicating as it does the feebleness of their faith in the Evangelical doctrines in which they were once instructed.

Unless we are greatly mistaken, an article on "The Papacy: a Revelation, and a Prophecy," which occupies the first place in the *Contemporary Review* this month, indicates a wider departure still. It is anonymous, but, if we are to judge from its tone, it is written by an outsider who is well disposed to the present Pope, and who even condescends to advise him how he may best extend and strengthen his influence. The writer professes to be better acquainted with the relations of the Roman See to Ireland than others are, and he assures us the Rescript condemning Irish crime was written independently of Persico's report, and contrary to its recommendations. He represents the Pope as oscillating between two ideals. The one is the temporal monarchy of an Italian State, with Rome for its capital; the other is the spiritual sovereignty of the world.

"That which distinguishes Leo XIII. is that before his mind there has passed a vision of a higher and nobler idea than that of being the mere temporal master of the Eternal City. He has seen, as it were in a dream, a vision of a wider sovereignty than any which the greatest of his predecessors had ever realized, and before his eyes there has been unfolded a magnificent conception of a really universal Church, as 'lofty as the love of God, and wide as are the wants of men.' But no sooner has he gazed with holy ecstasy on the worldwide dominion which lies almost within his grasp than he turns with a sigh to the older and smaller ideal of the temporal sovereignty of Rome, which has bounded the horizon of so many of his predecessors, and which presses up on him like the atmosphere of the whole of his waking life. These are the two dreams, the two ideals, hopelessly antagonistic one to the other; but Leo helplessly clings to both."

As the writer from whom we quote observes, "the choice is all Lombard Street to a china orange in favour of the worldwide ideal." Yet, as he forcibly puts it, there is some danger of Leo's sacrificing the greater to the less. And the substance of the revelation is that he has been coquetting with the Government of this country by making concessions in their favour on the Irish question, in the hope of securing some assistance from them in regaining possessions lost to the Vatican. We are told that faithful Catholics in England have been imploring him to accept overtures made by the present

Government assuring him that the opportunity thus presented for producing a good understanding between the Holy See and the British Empire was unprecedented.

"The Holy Father was somewhat shy, but the bait was tempting. There was no question at first of securing the appointment of a Nuncio at the Court of St. James's, where none had been received for three hundred years, but much less than that would bring him perceptibly nearer to the goal of the temporal power."

Mr. Gladstone's pamphlet on "Vaticanism," this writer argues, shut him out from any diplomatic intercourse with the papacy; and as the Pope had no expectations from the great Liberal leader, he was the more disposed to look with favour on the approach of the other party. We have no means of knowing whether these representations are well-founded or the reverse. We fear, however, politicians of all shades are willing to act on the "Do ut Des" principle with the Pope, or even with a worse personage. Certainly the study of the action of political parties in past times does not incline us to put our trust in them now or in the future.

Be that as it may, the so-called revelation concerns this alleged intrigue between the British Government and the Pope. The prophecy we may give in the writer's own words, and, for the present, leave without comment.

"If there be any real substance of truth in the Pope's belief that the Catholic Church is the chosen instrument whereby Infinite Wisdom inspired by Eternal Love works out the salvation of the world, then as certainly as it was necessary for a persecution to arise to scatter the first Christians from Jerusalem, so that they might carry the seed of the faith over the Roman world, not less certainly shall we see in a few years, or even it may be a few months, the breaking of a storm which will compel the Pope to fly from the Eternal City, never to return. And in that hour, when those who hate the Church fill the air with insult and exultation, and when those who love her more in her accidents than in her essence, are abased to the dust with humiliation and shame, then to the eye of faith the enforced hegira of the Pope from the Latin to the English world will be regarded as the supreme affirmation of the providential mission of the Church—a new divine commission for her to undertake on a wider basis, the great task of rebuilding the City of God."

—*Word and Work.*

SAYS the *Congregationalist*: "It seems to be a growing practice in our Congregational Churches to recognize Holy Week." And what is this but a growing tendency to ape Roman Catholicism? The only time which, according to the Scriptures, is indeed holy, namely, the Sabbath of the Lord, is utterly disregarded by the so-called Protestant churches, for no better reason than that "the church" does it; but the festivals of that same church are honoured because it is fashionable. Where are the Protestants?—*Signs of the Times.*

The Missionary.

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

FISHING-NETS.

LAUNCH out into the deep,
The awful depths of a world's despair,
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn
strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!
—*Sunday Magazine.*

PITCAIRN ISLAND.

ALL our readers will be interested in the reports which come to hand from time to time, and through various sources, of the Sabbath-observing inhabitants of Pitcairn Island. They are evidently rejoicing in the truths they have recently accepted, and are letting their light shine. The following note we clip from an account furnished to the newspapers by a ship-captain who recently visited the island:—

"There are twenty-two families on the island—117 souls in all—forty-five males and seventy-two females. There are at present thirty-two children attending school, which is kept by Simon Young, assisted by his daughter, Miss Young. Mr. Young also officiates in the church, and Miss Young is organist. The organ was presented to the islanders by Queen Victoria. Judge of my astonishment when Mr. McCoy informed me that this was their Sabbath, and as they had missed the morning service through coming off to the ship, if I had no objections he would hold divine service on board, which he did in a very able manner. The reason he gave for keeping the seventh instead of the first day of the week, was that as God had given the ten commandments to Moses written on two tables of stone on Mount Sinai, and we acknowledged nine of them, we should not discard the fourth, as it distinctly says the seventh day, and not the first, which argument carries some weight with it."

ALGERIA, AFRICA.

A REPORT from Basle states that a Seventh-day Adventist church has just been organized in the French colony of Algeria. Some time ago, a Spaniard residing in the colony embraced the Sabbath through reading our French contemporary, *Les Signes des Temps*, and through his earnest efforts in circulating our French literature, a deep interest was awakened, and sixty or seventy embraced our faith as far as they understood it. This summer, Bro. J. D. Comte, a French minister, was sent to visit this company. The following we quote from a letter recently received in Basle from him:—

"I have news to give about the work here. Last week was a blessed one. We felt the presence of the Lord; he worked upon hearts, and turned all the friends in favour of the truth. Sabbath, June 15, I spoke on temperance, the church, the duties of members, etc., and continued with these instructions during the week. As the friends desired to be bap-

tized, I presented to them all the conditions, their responsibility, and especially the necessity of a Christian life. They still manifested a desire to be baptized, and it was decided that the request should be granted on Sabbath, June 22.

"That day, at half-past six in the morning, we went to the farm of one of the brethren where the meetings were held, and where there was a reservoir which could serve as a baptistery. From half-past seven to half-past eight, we could see on all sides people coming with bundles under their arms. They were coming to be baptized. At half-past eight the examination of the candidates began. Having before spoken according to the condition of each, I did not take them separately. But to be sure they all accepted the conditions, I had them say 'Yes,' and raise the hand. We then sung a hymn (composed for the occasion) and prayed. Then came the baptisms, by families.

"Everything passed off well. In the afternoon, I spoke on the duties of members, and the organization of the church. The church was then organized. We appointed an elder, two deacons, a treasurer, and a clerk. . . . The sisters abandoned their ear-rings and ornaments, and the brethren their tobacco and other wrong habits. They keep the Sabbath well. We shall partake the Lord's supper next Sabbath."

GLEANINGS FROM THE UNITED STATES.

THE following is a very brief summary of reports of the progress of the work in the States, received since our last issue:—

MINNESOTA.—As the result of meetings held at Rose Lake, ten willing souls were led forward in baptism, and those already in the faith have been much encouraged and strengthened. Three meetings in progress in various parts of the State report a good interest to hear. One of these meetings is being conducted principally for the benefit of the German-speaking population.

ILLINOIS.—Meetings in progress in Albion continue to be well attended. Seven have begun the observance of the Lord's Sabbath.

MICHIGAN.—A five-weeks' course of lectures in Kent City has resulted in the formation of a Bible class of twenty-two members. Eleven have followed the Lord in baptism, and it is hoped soon to have a church and tract society organized.

NEBRASKA.—During meetings at Alma, three took their stand on the principles of present truth. At the close, baptism was administered to twelve believers, some having previously accepted the truth.

PENNSYLVANIA.—A report from a course of meetings in progress at Birdsborough says that the testing truth of the Sabbath question is now being presented. Already seven have walked out in obedience, and others are expected to follow. The labourers reporting spent a Sabbath with a contiguous church company. Four persons were baptized and five were taken into church fellowship.

COLORADO.—As the result of the efforts of the workers in Denver, the capital of the State, individuals are continually being brought to a knowledge of the third angel's message. July 7 six more were baptized, and still others expect to follow soon. A series of services has just commenced at Brighton, with a good attendance of a good class of citizens. A church of twelve members has just been organized at Pueblo.

CALIFORNIA.—Twenty-one years ago two labourers were sent to California to engage in the work of preaching the message of the present truth on the Pacific coast. In recently reviewing the progress of the work there, one of these brethren wrote: "As I think back twenty-one years, and draw a contrast with the situation then and now, I am led to exclaim, 'What hath God wrought!' Then there were not a score of Sabbath-keepers on

the Pacific slope; now, in the upper Conferences and in California, there are nearly 4,000. Then, but one tent in the field; this season, fifteen. Then no such thing as a missionary society to introduce our tracts and papers before the people by means of the individual members of our churches, in the systematic manner now followed out. Then we had no Bible-readings, or Bible workers, to introduce the truth into the homes of the people. Then no publishing house on this coast to furnish us with books, tracts, and periodicals . . . What a change! Think of the scores of Bible readers and city mission workers, the hundreds of book canvassers, and the thousands of the rank and file amongst our people, both old and young, in the tract and missionary societies, that are posting the truth in every direction . . . And here is our publishing house, stocked with machinery by which to do a mighty work, not only in our land, but in foreign lands."

KANSAS.—A minister who has been visiting some of the scattered churches baptized thirteen believers, who have united with the several church companies.

INDIANA.—A labourer visiting among the churches in Indiana reports encouraging growth and activity. He assisted in the dedicatory services of two new houses of worship.

MISSOURI.—A brother reports a discussion on the Sabbath question at Salem, in which his opponent, a Baptist minister, as a last resort, left the Bible and appealed to the law of the land as authority for Sunday-keeping. As a result of the discussion four individuals have signed the covenant to keep the commandments of God (including the fourth) and the faith of Jesus. At meetings held in another place in the vicinity seven signed the covenant, and others will do so soon. Their country merchant and postmaster notified his customers that hence forth his shop would be closed on the Sabbath.

DAKOTA.—A church of fourteen members was organized in Sutiley, and the people in general are unprejudiced and anxious to know the truth. At Milltown two were baptized, and united with that church, the oldest German Seventh-day Adventist church in America.

The Sabbath-school.

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

LESSON 87.—THE TABLES OF STONE.

"AND all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die."

Then Moses comforted the people, and made them understand that the Lord showed them his awful power, only that they might remember his greatness, and not sin against him. Moses then drew near to the thick cloud where God was, and the Lord gave him many instructions about governing the people.

"And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said, will we do."

After this, the Lord called Moses up into the mountain, and kept him there forty days and forty nights. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

While Moses was in the mountain, the Lord showed him a pattern of a most beautiful tent, called the tabernacle; and a pattern also of the holy vessels that were to be placed in the tabernacle. This was to be a place where God should be worshipped, and where he would show his glory.

Finally, the Lord took two flat pieces of stone, and wrote on them, with his own finger, the ten commandments, just as they had been spoken in the hearing of all the people. These tables with the commandments written on them the Lord gave to Moses to be kept very carefully. This was done that the people might not forget them, nor change them.

1. When the people saw the mountain smoking, and the lightnings, and heard the trumpet and the thunders, what did they do? Ex. 20: 18.

2. What did they say to Moses? Verse 19.

3. What did Moses do for the people?

4. What did he make them understand?

5. Where did Moses then go? Verse 21.

6. What instructions did the Lord then give him?

7. What did Moses tell the people when he came back to them? Chap. 24: 3.

8. What did the people say?

9. Where did the Lord then call Moses? Verse 12.

10. How long did he keep him there? Verse 18.

11. What did the glory of the Lord look like, as it rested on the top of the mountain?

12. What did the Lord show Moses, while he was there in the mountain?

13. What was this tabernacle to be?

14. What did the Lord write for Moses? Chap. 31: 18.

15. On what did he write them?

16. Why did the Lord write the commandments in this way, and give them to Moses?

17. Repeat the ten commandments.

LESSON 88.—THE GOLDEN CALF.

"AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, and of your sons, and of your daughters, and bring them unto me."

When they had brought the rings to Aaron, he melted them, and made an image that looked like a calf. Then the people said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And Aaron built an altar before the calf, and said, "To-morrow is a feast to the Lord. And they rose up early on the morrow and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play."

Then the Lord told Moses what the people were doing, and sent him down to look after them. When he came in sight of the camp, and saw the calf and the dancing, he cast the tables of stone which the Lord had given him to the ground, and broke them. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it."

"And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" Aaron tried to excuse himself as well as he could, but there was no good excuse for him. Of course, Aaron did not believe that the calf was a god, but it is likely that he was afraid the people would kill him if he did not do what they asked him to do. Moses also told the people that they had sinned a great sin, and that he would go up to the Lord, and pray that they might be forgiven.

Then the Lord told Moses to hew out two tables of stone just like those which he had broken, and bring them up into the mount; and when he had done so, the Lord wrote the ten commandments upon them, just as he had done on the others.

1. What did the people do when Moses had staid in the mountain a long time? Ex. 32: 1.

2. What did they say to Aaron?

3. What did Aaron tell them to do? V. 2.

4. What did Aaron do with these golden ornaments? Verse 4.

5. What did the people say when the image was brought before them?

6. What did Aaron build before the calf? Verse 5.

7. What did he say?

8. What did the people do early the next day? Verse 6.

9. How did Moses find out what the people were doing? Verses 7, 8.

10. When Moses came in sight of the camp, what did he see? Verse 19.

11. What did he do then?

12. What did he do with the calf? Verse 20.

13. What did he do with the powder?

14. What did he make the people do with the water?

15. What did Moses say to Aaron? V. 21.

16. What did Aaron try to do?

17. Was there any good excuse for him?

18. Did Aaron believe that the calf was a god?

19. Then why did he make such a thing?

20. What did Moses tell the people?

21. What did he say that he would do?

22. After this, what did the Lord tell Moses to do? Chap. 34: 1.

23. What did the Lord then do?

24. Which commandment did Aaron break when he made the calf?

25. What two did the people break when they worshipped the calf?

26. How many times had they promised to keep these commandments?

27. What did the Lord promise them if they would obey his voice? Ex. 19: 5, 6.

—Bible Lessons for Little Ones.

Bible Readings.

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

THE REIGN OF CHRIST, WHERE WILL IT BE?

1. Did Jesus promise his disciples a reward in Heaven?

"Great is your reward in Heaven." Matt. 5: 12.

2. To whom did Jesus go when he left the earth?

"Then said Jesus unto them, Yet a little while

am I with you, and then I go unto him that sent me." John 7:33. "I go unto my Father." Chap. 14:12.

3. Could the Jews go where he was going?

"Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." Chap. 7:34.

4. Could his own disciples go thither?

"Little children, . . . as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." Chap. 13:33.

5. Did he promise Peter that at some future time he should follow him thither?

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards." Verse 36.

5. Are there places of abode in Heaven?

"In my Father's house are many mansions." Chap. 14:2.

7. Did Jesus go their to prepare a place for his disciples?

"I go to prepare a place for you." *Id.*

8. Did he promise to come again and take them to be with him there?

"I will come again, and receive you unto myself; that where I am, there ye may be also." Verse 3.

9. Will the saints be caught up from the earth when they go to meet the Lord?

"For the Lord himself shall descend from Heaven, . . . and the dead in Christ shall rise first; 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. 4:16, 17.

10. On what mount will they stand who are delivered from the last persecution, that of Rev. 13:15-17?

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand." Chap. 14:1.

11. Is Mount Zion a part of the heavenly Jerusalem?

"But ye are come unto Mount Zion, and unto the city of the living God the heavenly Jerusalem." Heb. 12:22.

12. Is this Jerusalem above?

"Jerusalem which is above is free." Gal. 4:26.

13. Where are the victors when they sing the final triumph?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

14. Is the sea of glass in Heaven?

"A throne was set in Heaven." "And before the throne there was a sea of glass." Chap. 4:2, 6.

15. Will the earth ever be without an inhabitant?

"I beheld the earth, and, lo, it was without form and void." "I beheld, and, lo, there was no man." Jer. 4:23, 25. "I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant." Zeph. 3:6. "For all the earth shall be devoured with the fire of my jealousy." Verse 8. "He shall make even a speedy riddance of all men that dwell in the land." Chap. 1:18.

16. Where will the people of God be when the earth is desolate?

17. In what day shall the earth be desolated?
"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.

18. Who shall be destroyed out of it?

19. Was the day of the Lord still in the future in the time of the apostles?

"The day of the Lord so cometh as a thief in the night." 1 Thess. 5:2.

20. Does the apostle also teach that the wicked will then be destroyed?

"Sudden destruction cometh upon them, . . . and they shall not escape." Verse 3.

21. What signs shall precede that day? See Rev. 6:12-17.

22. Will the coming of Christ also follow these signs? See Matt. 24:29-31.

23. Who are raised from the dead at his coming?

"For the Lord himself shall descend from heaven. . . . and the dead in Christ shall rise." 1 Thess. 4:16.

24. When the saints and martyrs live again, with whom do they reign?

"And they lived and reigned with Christ a thousand years." Rev. 20:4.

25. How long is it before the rest of the dead, the wicked, live again?

"But the rest of the dead lived not again until the thousand years were finished." Verse 5.

26. Are there any of the wicked living during the thousand years? or have the remnant of them been slain?

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:21; see also Jer. 25:30-33.

27. The wicked being dead during the thousand years, if the righteous are reigning with Christ in Heaven during the same time, will the earth be without an inhabitant, as foretold by the prophets?

28. But if the saints reign on the earth during the thousand years, and then upon the renewed earth "reign for ever and ever," as declared in Rev. 22:5, when will the earth be "utterly emptied," so that there will be "none inhabitant," as the prophets have declared?

29. When the saints are redeemed, and reign as kings and priests unto God, do they look forward to the time when they shall reign on the earth?

"And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10.

30. When they reign on the earth renewed, how long will they reign?

"And they shall reign for ever and ever." Chap. 22:5. R. F. COTTRELL.

Interesting Items.

—There are 3,000 lepers on the island of Crete.

—The Roman Catholic population of Ireland is 3,895,857.

—On an average every person in this country saves 3d. daily.

—244,000 persons visited the Paris Exhibition on Sunday.

—A Mohammedan mosque has been erected near the oriental Institute at Woking.

—The police at St. Petersburg have in one year arrested 47,000 persons for drunkenness.

—Three new islands have been discovered in the Pacific, between Hong-Kong and the American coast.

—Forest fires have broken out in Oregon and Montana, and extend in a chain of nearly three hundred miles.

—The youngest monarchs in the world are the Emperor of China, 17; the king of Servia, 12; and the King of Spain, 8.

—The Inman steamer *City of Paris* made the passage from New York in 5 days 23 hours 38 minutes, the shortest time on record.

—The Board of Trade report for 1888 shows that the number of persons killed on railways during the year was 905, with 3,826 injured.

—About 30,000 dock labourers are out on strike in the East of London. They wish the rate of wages raised from fivepence to sixpence per hour.

—The great bridge which is to cross the St. Lawrence at Quebec will, with its approaches, be 34,000 feet, or nearly six-and-a-half miles long.

—2,000 Russian nobles have become so heavily indebted to a State bank which was founded for their relief, that their estates will have to be sold.

—The consumption of wine, spirits, and beer per head is in the United States 12 gallons, and in Canada 4 gallons. Great Britain, unfortunately, reaches 30 gallons.

—A jubilee celebration of the art of photography was held last week in St. James' Hall. On August 19th, 1839, Daguerre for the first time publicly explained his process.

—Lovers of decency will be delighted with the sentence of twelve months' imprisonment pronounced upon the noted pugilist, Sullivan, for engaging in a prize fight in the State of Mississippi.

—The heat in Russia and other parts of northern Europe has been intense of late. The Central Observatory at St. Petersburg has not recorded such a high temperature at the same time of the year since 1774.

—During the first seven weeks of the current quarter the mean death-rate of London was 17.7 per thousand, being 2.7 per thousand below the mean rate in the corresponding periods of the ten years 1879-88.

—General Boulanger was convicted by the French Senate for conspiracy and embezzlement of public funds, and sentenced to imprisonment for life. Two of his supporters receive the same sentence. The General attracts little attention or sympathy in London.

—One of the most terrific hail-storms ever witnessed in Austria broke over a Moravian town last week. Many of the hailstones weighed three pounds. It lasted but 17 minutes, yet eight persons were killed, many injured, and £100,000 worth of property destroyed.

—The Czar of Russia has shown himself a true descendant of a despotic house in abolishing the Lutheran Church throughout his dominions. There are three million members of that church in Russia, and this ukase will not cause the Lutherans of Germany to think any more highly of the Czar.

—A railway train on the North-Eastern Railway whilst descending an incline three miles from Sunderland, on the 19th of this month, left the rails. One person was killed in the disaster and about fifty injured. The metals were torn up and twisted into semi-circles, and the wheels of the locomotive broken off.

—The town of Nyon on the Lake of Geneva, was on the 16th inst. the scene of the bicentenary celebration of the "glorious return of the Vaudois to their native valleys." The King of Italy, the descendant of the House of Savoy which 200 years ago so persecuted the Vaudois, sent on this occasion a message of cordial sympathy.

—In a paper read before the Society of Chemical Industry, the President stated that he was able to demonstrate that nitrogen in the form of sulphate of ammonia may be recovered from coal in the proportion of 6 tons of coal to one ton of sulphate. As the sulphate is worth £12 a ton, there would be ample margin for profit. Last year Europe paid six and a-half millions sterling for nitrate from South America.

—President Carnot of France recently entertained 13,000 mayors at a great banquet in Paris. 2000 other distinguished guests were present. Seventy-five cooks were recruited for the meal, and 1,300 waiters and attendants were employed. The entertainment given the mayors is expected to have a considerable political effect in strengthening the feelings favourable to the present French Government in the various constituencies represented. To this end no doubt the 27,000 bottles of wine provided for the feast are expected to contribute.

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THE PRESENT TRUTH.

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

LONDON, AUGUST 29, 1889.

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"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

REGULAR services are now held each week by the Seventh-day Adventists of North London, in the Athenæum, Camden Road, N. There will be preaching every Saturday at 11 A.M.; also on Sunday at 7 P.M. Readers of the PRESENT TRUTH, and others as well, are cordially invited to attend.

WE learn from the *Les Signes des Temps* that the Swiss camp-meeting is now being held in Bienne. The meeting is to continue from Aug. 27 to Sep. 3. Both the French and German preachers in Switzerland were to be present. We trust that our Swiss brethren are now enjoying a profitable meeting. In the same paper a brother reports a church of sixteen organized at Saint Gall, and six believers baptized in Lausanne.

THE next General Conference of Seventh-day Adventists is appointed to be held at Battle Creek, Michigan, Oct. 17 to Nov. 3, 1889. For the special benefit of our people at large it has been decided to print a daily issue of the *Review and Herald* during the proceedings of this Conference. Besides the general business transactions of the body, and outlines of the principal sermons preached, a synopsis of interesting discussions on important matters will be given. The subscription price for

the twelve numbers will be 1s. 9d. All who desire these papers should let us know at once, that the subscriptions may be forwarded to the office of publication. Let the secretaries of our church Tract Societies canvass the members and report to us the number of copies desired.

THE Roman Church has an active propaganda in the colonies. According to a report just issued by the Victorian Government in Australia, there are in that colony 200,000 Catholics, one-fifth of the entire population. The same report says that there are no less than one hundred and fifty different denominations in the colony. The smallest body recorded under this head is composed of six persons, who put down their religious belief and practice as "£ s. d." Doubtless if all who worship at this altar were as honest, these six Victorians would not stand last and least in the list.

ENGLAND spends annually 7d. per head to send the gospel to the heathen. At the same time we are spending £3 10s. per head on intoxicating drinks. So says Rev. Charles Garrett. There are certainly no indications in this that the popular idea of a temporal millennium is about to be realized. But there are abundant evidences that the gospel of the kingdom will soon be "preached in all the world for a witness unto all nations; and then shall the end come," as Christ declared. The field of the world is certainly fast ripening for that great harvest when the wheat will be gathered into the garner of God, and the tares will be gathered together and burned.

FINAL rewards and punishments are not received in this present life. Matt. 16:27 says: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Eccl. 8:11 is opposed to the doctrine that rewards and punishments are received in this life: "Sentence against an evil work is not executed speedily." Again: God "hath not dealt with us after our sins, nor rewarded us according to our iniquities." Psa. 103:10. But his justice demands that he shall do so at some time. He waits long with the sinner, not willing that any should perish, but that all should come to repentance. "But the day of the Lord will come," and it will be "the day of judgment and perdition of ungodly men." 2 Pet. 3:7-10. The executive Judgment, for both the righteous and the unrighteous, is still in the future.—*Gospel Sickle*.

A PARAGRAPH in the last *Catholic Times* reads:—

"The Spanish Government has sent to the Civil Governors of every province of the kingdom a circular on the subject of the movement for inducing the Pope to reside in Spain, instructing the authorities to do everything in their power to discourage the project. It is stated the Catholic clergy of the provinces of Vittoria, Valencia, and Granada offered his Holiness hospitality in the event of his leaving Rome."

Even the intensely Roman Catholic Government of Spain does not care to have the encumbrance of a Papal Court upon its soil. Governments that protest against the present position of the Papacy, and yet refuse to grant what they ask Italy to give, will not, of course, expect the world to believe them sincere in their protestations.

SAID the Father, This is my beloved Son in whom I am well pleased; thou ye him." Matt. 17:5. Jesus says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Again he says, "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And this is the testimony of the whole of the inspired Word—keep the law of God; "for this is the *whole duty* of man." Eccl. 12:13, 14. But that man cannot keep the law of God is true; nevertheless, it is his duty. And in order that he may perform that duty, and be brought into harmony with his law, God gives him the gracious privilege of doing through Christ what he could not do in his own strength. The righteousness of God is imputed for past sins (Rom. 4:5-8; 3:25, 26), the man is regenerated (2 Cor. 5:17), and his works become the righteousness of faith in Christ; for God works in him to will and to do of his good-pleasure. The law is ever a rule of duty, the gospel is the power of God which brings man into harmony with that rule.—*Signs of the Times*.

NEANDER, the great church historian, said: "The festival of Sunday . . . was always only a human ordinance." If all men would take the testimony of the Bible and of history and weigh it impartially, with a desire to know only the truth, they could come to no other conclusion. Mr. Andrews, in his "History of the Sabbath and the First Day of the Week," quotes from Dr. Kitto's *Cyclopedia of Biblical Literature* a testimony as to Sunday observance in the fourth century. He says:—

"Kitto, speaking of the time of Chrysostom, A.D. 360, says: 'Though in latter times we find considerable reference to a *sort of consecration* of the day, it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance *pretend* to allege any *Divine* command, or even *apostolic practice*, in support of it.'"

Only a human ordinance! Not so is it with the Sabbath of the Lord, the Lord's day, which is commanded by that law every precept of which is just as binding to-day as it was in Eden before man fell by disobedience, and which both Testaments show will be the standard in that day when God shall bring every work into judgment. "Every plant," said Christ, "which my heavenly Father hath not planted shall be rooted up."

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