

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 MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
A master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! Do with us as Thou wilt!
Let there be naught unfinished, broken,
marred;

Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!
—Horatius Bonar, D.D.

General Articles.

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

CHRIST'S BURDEN IS LIGHT.

BY MRS. E. G. WHITE.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a branch plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zech. 3: 1-5.

SATAN is ever ready to offer resistance to the work that Christ is willing to do for the souls of men. Jesus asks, "Is not this a branch plucked out of the fire?" Have I not chosen this people for myself? Although they have transgressed, the command is given, "Take away the filthy garments." This will be said concerning every soul that truly repents of sin, and believes in Christ. The righteousness of Christ will be im-

parted unto him. Christ came to bring divine power to man, to clothe him in his righteousness. He says "I have graven thee upon the palms of my hands." He knows us by name. He knows all our trials and sorrows. He has wept and prayed, and he knows how to succour everyone who mourns. Satan will tell you that you cannot hope in God's mercy; that you are too great a sinner to be saved. But you should tell him that Jesus has said, "I came not to call the righteous, but sinners to repentance." Tell him you know you are a sinner, and for that reason alone you need a Saviour.

When Christ bowed on the banks of Jordan, he offered up a prayer in behalf of humanity, and Heaven was opened unto him, and the Spirit of God descended in the form of a dove of burnished gold, and encircled his form, and a voice came from Heaven which said, "This is my beloved Son, in whom I am well pleased." What did this mean? It meant that Heaven was opened to the petitions of humanity. When Jesus died on Calvary, the Father accepted the sacrifice, and humanity was exalted in the scale of moral worth with God, because Christ had become a partaker of humanity, and had undertaken its redemption.

The proclamation of Christ on the cross, "It is finished," tells you that you are prisoners of hope. There are many who idolize feeling. But your hope is not founded upon feeling; it is founded on the Word of God. Has not God given you abundant evidences of his love? I point you to Calvary. The light of the cross should dispel every doubt from your mind. God loves you, and he wants to save you. You should cling to the Mighty One, and lay hold on the merit of a crucified and risen Saviour. He is your perfection. He has brought you his righteousness at an infinite cost. Will you accept it?

We should talk faith, and educate the soul to praise God. Says the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." While you appreciate the love of God, you will have living faith. You must climb up by Christ; he is the ladder. We could not scale the battlements of

Heaven were it not for the fact that Christ is the ladder. The base of the ladder rests upon the earth, and the top reaches into the highest heavens. The base of this divine ladder touches the earth. If it had stopped one inch short of that, humanity could never have reached the first round; but it is the goodness of God that leadeth you to repentance, and the grace and mercy of God shines down on every round, for God is above the ladder. Its topmost round reaches into the heaven of heavens. The light of God's love brightens the whole length of the ladder, and every step upward is a step toward him. When we are mounting this ladder, we are on our way to the mansions which Christ has gone to prepare for those that love him. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

We should weave faith into all our religious experience. We should lift up our souls, and talk of the glory of God. How many there are who get into a strain of sadness, and talk in a hopeless way. What is the matter?—Satan has been misrepresenting the character of God to them. He has cast his shadow athwart their pathway, and, instead of talking faith, they have talked doubt. They have magnified the power of the enemy, and have become discouraged. When you feel darkness coming upon you, why not talk of the power of him who is the mighty God, the everlasting Father, and the Prince of Peace? Why not say, "I have a mighty Saviour. My faith is fixed on him; it is entwined about Christ. He is my hope and righteousness;" and if you do this, it will not be long before your lips will speak forth the praises of God.

We should seek to understand the truth of heavenly origin. Christ is the author of truth, and he intends that we shall understand its principles. But how many say, We have read the Bible, and we cannot understand this or that, and therefore we reject the whole of it. Why is it that they cannot understand some part of the truth?—It is because they seek to interpret the Word of God according to their own preconceived opinions. There are others who read

the Bible only to prove their own position, and to bend everything according to their own way of thinking. He who cherishes error, has no one to blame but himself; for he who seeks diligently for truth will find it, and be sanctified through it. We should desire to know the truth in every point. The understanding is to be sanctified through the knowledge of the truth. We should desire to see its beauty, and to have its precious light shining upon our pathway.

Satan would have our minds belittled by contact with trivial things. The mind that feeds upon common thoughts, will be a common mind; but if it is carried up to the height of eternal things, the things of eternity will become full of interest, and the mind will be elevated and ennobled. Our physical being is composed of what we eat, and our spiritual nature is also composed of what it feeds upon. If you allow the mind to dwell upon common things, it will be of a common order. If you are here as pilgrims and strangers, you will talk of the country to which you are travelling. You will act as though you expected to dwell there. The mine of truth has been left to us to explore, and how shall we know what are its hidden treasures unless we dig in its depths? We must search as a miner searches for gems in the earth. There is nothing that can give us greater breadth of mind than the daily study of God's Word. We should wrestle with the difficult problems of the Scriptures. The Divine Teacher will help you in the study of truth. The angels will be at your side to aid you to understand its principles and appropriate its promises.

Let us fill memory's hall with beautiful pictures of divine things. Why is it that we talk so much of the commonplace affairs of life? We should have a more elevated conversation. Says the apostle, "Be ye holy in all manner of conversation." If we should obey this injunction, it would place us on vantage ground. Let us talk of the hope of immortality, and seek to win others to Christ. We should not act as though we were bearing a grievous yoke when we seek to fulfil the requirements of God. Jesus says, "My yoke is easy, and my burden is light." Our Saviour is not in Joseph's new tomb. He is risen, and has ascended up on high, where he ever liveth to make intercession for us.

Let us talk of the blessed eternal inheritance that is reserved in Heaven for us who are kept by the power of God through faith unto salvation. As you dwell upon heavenly things, you will become assimilated to the divine. Shall we not honour God? Shall we not seek to educate all within the sphere of our influence to honour him? If we ever join the song of the redeemed above, we must begin to sing the song here. If we would fill the vault of

Heaven with rich music, we must learn the notes of praise below. Talk not to me of earth; for my eyes have looked upon the King in his beauty, and it is the greatest and most glorious work to honour God. Let me be little and unknown, but let my name have a place in the Lamb's book of life, and be immortalized among the heavenly host. I want to praise God with an immortal tongue. No mortal language can describe the glory of Heaven. We should let the theme of God's love absorb the whole mind and attention. We should make a life-long effort to seek by patient continuance in well-doing, for immortality and eternal glory. I want to receive a crown of glory that fadeth not away, when the faithful people of God receive their crowns of life. When we catch a little glimpse of the glory of God, our hearts are filled with inexpressible joy. We must look away from self to Jesus, for he has provided that we may have joy and peace in the Holy Ghost; and as we behold the matchless charms of Christ, we shall be changed into the same image.

BIBLE ANSWERS TO BIBLE QUESTIONS CONCERNING MAN.—NO. 3.

ANOTHER important question is, "If a man die, shall he live again?" This question is not one that is asked now so much as it ought to be. The question that is now asked a good deal more than it ought to be, is whether man really dies—whether there is really any such thing as death. And as it is in the great majority of cases decided that man does not die, that "there is no death, what seems so is transition," in the view that man never ceases to live, it would not be an appropriate question at all to ask, Shall he live *again*?

But as we have abundantly shown, the Bible considers this subject from the standpoint of the fact that man does die; that when he is dead he is wholly unconscious, and that all prospect of future existence depends upon an affirmative answer, from the Word of God, to the question as to whether he shall live again. In Job 14:14 is written the question to which we have here referred: "If a man die, shall he live again?" And in Isaiah 26:19 we have the direct answer to the question: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The only hope of future life which the Word of God presents is in the resurrection of the dead. This is the hope of the righteous, it is the Christian's hope. Paul, in discussing this subject of the resurrection of the dead, proves first that Christ is risen, and then says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection

of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:12-14 It is evident that there were some at Corinth, even as there are some now, who professed to believe in Christ and at the same time believed *not* in the resurrection of the dead. But Paul settles that at once by saying, "If there be no resurrection of the dead," your faith in Christ is vain. This proves plainly that our hope and faith in Christ meets its fruition only at and by the resurrection of the dead.

This is so important that the Spirit of God, by the apostle, repeats it. Again he says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." Here it is declared that to deny the resurrection of the dead, is to deny the resurrection of Christ, is to leave the professed believer yet in his sins, and so is to subvert the gospel and the salvation of Christ. This is followed by another most important conclusion, and that is, If the dead rise not, "then they also which are fallen asleep in Christ *are perished*." It would be impossible to more forcibly show that all hope of future life depends upon the resurrection of the dead. If there be no resurrection of the dead, then the dead are perished. And this is stated, not of the wicked dead, but of the righteous dead, "they also which are fallen asleep *in Christ*," even these have perished if there be no resurrection of the dead. In verse 32, this is repeated in another form: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die."

Such argument as that is very seldom heard in these our days. Now the argument is, What advantageth it us to practise the life of Christian self-denial, if the soul be not immortal? What advantageth it us to do these things if we do not go to Heaven when we die? And so it is sung,—

"Oh, you must be a lover of the Lord,
Or you can't go to Heaven when you die."

The truth is, that though you *be* a lover of the Lord, you can't go to Heaven *when you die*, but you *can* go at the resurrection of the dead. And that is at the coming of the Lord. For so it is written: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits: *afterward* they that are Christ's *at his coming*." Verses 22, 23. "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. 4:16, 17. "So," means "in this manner." In this

manner it is that we go to Heaven. In this manner we meet the Lord.

The hope of life by Christ, at the resurrection of the dead, is the hope in which Paul lived, the hope in which he exercised himself, the hope which he preached. When he stood before the council, he said: "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. And afterward, when he answered his accusers before Felix, he said: I "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. . . . Let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24:15-21. Again, when he stood before Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:6-8.

Now put these things together: (a) He stood and was judged for the hope of the promise made of God. (b) This was the promise made unto the fathers. (c) Unto this promise the twelve tribes—all Israel—hope to come. (d) For this hope he was accused of the Jews. (e) But he was accused—called in question—of the Jews, "touching the resurrection of the dead." (f) Therefore the hope of the promise of God, made unto the fathers, is the hope of the promise of the resurrection of the dead. (g) This is made emphatic by his question to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" When Paul was at Athens "he preached unto them Jesus and the resurrection." Acts 17:18.

Therefore it is plainly proved that the hope which God has set before us in Christ and his blessed gospel, is the hope of a resurrection from the dead unto everlasting life and eternal glory. And as this resurrection all depends upon the glorious appearing of our Saviour, therefore the second coming of our Saviour is inseparably connected with this the Christian's "blessed hope." Thus saith the Lord: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

This is that for which Job looked. He says: "All the days of my appointed time will I wait, till my change come."

Job 14:14. This change is at the resurrection, for says Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Again says Job: "If I wait, the grave is mine house; I have made my bed in the darkness. . . . And where is now my hope?" Chap. 17:13-15. Here it is: "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 a stranger. My reins within me are consumed with earnest desire for that day." Chapter 19:25-27, margin.

Time and space would fail us to quote the words of this hope, expressed by David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Hosea, and Micah, and all the prophets and apostles. We can only cite again the words that this is the hope of the promise made of God unto our fathers, unto which promise we instantly serving God day and night hope to come. Why should it be thought a thing incredible that God should raise the dead? The righteous dead shall live again, at the coming of the Lord, and therefore we look and anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. Like faithful Job, our reins within us are consumed with earnest desire for that glorious day. And as He assures us, "Surely I come quickly," our hearts reply, "Amen. Even so, come, Lord Jesus." A. T. JONES.

THOUGHTS ON THE SABBATH.

[The following article is from Bro. H. Abrahamson, a Christian Hebrew, now labouring in this Office. The reader will find in it a good argument on the definite day.]

We often hear people ask why we say and write so much about the fourth commandment. We will answer this question by asking another, as the great Teacher did, Why do those who observe the first day of the week consider the commandment of less importance than the other nine? Is it not astonishing that people who aim to observe all the rest of the commandments strictly, allow themselves to break the fourth, simply because their conscience does not trouble them, and because they do not want to take the time to study the Word of God to find out the truth, but are contented with the doctrine they have, though it is without foundation? Many think that it does not make much difference what is believed. Some hold that we simply have to abstain from labour on any seventh day; others say that the keeping of the seventh day was only for those who lived under the old covenant, and that under the new covenant we must keep the first day; while still others assert that we do not have to observe any day. Many do not even think

as much as that, but simply do as their fathers did.

Reader, if you hunger and thirst after the truth, if you wish to be among the redeemed, who shall sing the new song, in whose mouths will be found *no guile*, you will certainly take the time and trouble to think about the fourth commandment, in order to find the truth.

The word of God says: *Zokh-air eth yom ha-shabbath Ukadh-shay*; literally, "Remember the day of THE Sabbath, to keep it holy." What are we to understand by this, and to what does the word "remember" refer? Does it refer to the word "Sabbath," or to the word "day"? Does it refer to the Sabbath without reference to time and day? If this is the case, the word "day" is added for nothing, and it would have been sufficient to say, "Remember the Sabbath to keep it holy." We find the word used this way, in Lev. 19:3, 30; 26:2, where the Sabbath is spoken of in a general way, without regard to time.

But where the Bible adds the word "day," it is certainly not without intention. Jesus says in Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If not even a tittle or a jot shall pass away, how much less an entire word! The Bible teaches in the commandment, that we should remember that *day* and keep it holy, which the Lord has instituted for a Sabbath. And which day is instituted? The answer is given in the following quotation:—

Shar-sheth yom-mim tah-ved vay'o-tsee-saw kol m'lakh-thah-kaw vay-yom hash-vee shab-bath la'-ye-ho-vah e-lah-heh-khaw; i. e., "Six days thou shalt labour and do all thy work, and the day seventh [is] the Sabbath of the Lord thy God."

But which day is the Sabbath?—Most certainly the seventh. But *which* seventh? Is it *any* seventh?—By no means; for in that case the word "day" would be superfluous. The Bible might have said: "Six days shalt thou labour, and do all thy work, but on the seventh is the Sabbath," etc. But here we see the word "day" again. We find in Ex. 23:10, 11, the word "year" left out in the original in the eleventh verse, because it does not mean a certain fixed year, but simply *any* seventh year. In Lev. 25:4, we find the word "year." This language simply asserts that when the children of Israel should come into the land of Canaan, they should all keep this certain seventh year as a sabbath of rest unto the land; and that the reckoning of the time should begin with the entering of the land of Canaan, and not that everybody should reckon from the beginning of *his* work.

But let us consider the matter farther. As the Bible says "seventh day," we must conclude that the word "seventh" is not used as a numeral, but as an ordinal. We must understand it so,

that the first, second, third, fourth, fifth, and sixth days we shall labour, and that we must rest on the seventh day, now called "Saturday"; and that it is just as plain as though the Bible said: "But Saturday is the Sabbath of the Lord thy God."

We find in the Bible no names of week-days, and even in some fifty languages, the days of the week are called by ordinal numbers.—*Review and Herald*.

CHRISTIAN MEDITATION.

I FEAR that Christian meditation has, to a great extent, become a neglected duty among many professing Christians. I describe by this exercise, not a mere cursory reading of a portion of scripture, or giving occasional and transient glimpses at religious themes, but turning the mind to these with set purpose of heart, making them the matter of prolonged and serious thought, and doing this with desire, and relish, and even delight, even as the bee descends into the calyx of the flower, lingers there, and gathers up all its sweetness. The first psalm describes this as the characteristic habit of every thriving saint: "His delight is in the law of the Lord, and in his law doth he meditate day and night." And one of those Old Testament saints exclaims, "O how love I thy law, my God, it is my meditation all the day; it is sweeter to me than honey to the mouth."

This habit of meditating on holy and heavenly things is essential to soul prosperity. We cannot have real and robust spiritual health without it. It brings the heart into living contact with life-giving truth. It introduces us into the element in which our graces are refreshed and increased. It deepens our sense of the reality and supreme importance of the "things which are unseen and eternal." It supplies us with the Divine armour by which to repel and conquer temptation. It secures for us "a closer walk with God, a calm and heavenly frame." It places us beside the very fountain of life. Souls thus exercised resemble flowers in the gardens of the East, around whose roots irrigating streams continually flow. "They shall be," says the psalmist, "like a tree planted by the rivers of water, which bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper."

Now, let me put the question, Is religious meditation, such as I have now described and commended it, a characteristic and common practice of the Christians of our times? Do you practise it who now read these words? I look into the devotional parts of scripture, and I find references everywhere, on the part of holy men, to the delight of meditation on God, on his attributes, on his ways, on his word, on his precepts, and on his promises, and I ask whether the general experience of men with a Christian

name in these days, answers to it "as face answereth to face in a glass"? Would our own practice warrant us to appropriate the petition, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my Strength, and my Redeemer?" I fear that multitudes who have "a name to live," are sadly deficient in this respect. The spirit of unrest, and hurry, and craving for novelty and excitement, which is so prevalent in the world, has invaded the church. How many are there, or how few, who seek for the "calm retreat and silent shade," and delight, above all things, to be alone with God, feeling at the same time that "yet they are not alone, for the Father is with them?" There is an engrossment of the heart and time with church organizations, and meetings of committees, and ecclesiastical business, which are all very good, and even necessary in their own place and degree, but which can never be a substitute for the individual soul's intercourse with God, or daily meditation on his word, until we assimilate its truths into our hearts, and they become the chosen nutriment and strength of our spiritual life.—*Dr. Thomson, from The Guide*.

SIN IS BEYOND THE REACH OF HUMAN REMEDIES.

SIN is not a thing which a man commits and has done with it. It becomes a part of his being. His moral fibre is changed, his moral stamina is weakened. A traveller soon drives through the malarious air of the Roman Campagna, and is out of the poisonous atmosphere; but during his brief transit disease has found its way into his blood, and even though he sits under the cool shadow of the Alps, or on the shore of the blue Mediterranean, the inward fever rages and burns. A man sins, and in sinning introduces disease into his moral nature, and even though he abandons his evil courses the old malady works on. The forgiveness of sin, which is so thorough and central that it rids a man of the power and guilt of sin—who is competent to give us that? No specific of man's devising, no course of moral treatment can effect that. It is the glory and the commendation of the religion of Christ's gospel that it offers forgiveness.—*Monday Club Sermons*.

"BUT A MOMENT."

"YET a little while, and He that shall come will come, and will not tarry." Such is the measure of our pilgrimage here—"a little while." Our light affliction is but for a moment compared with the eternal weight of glory. Yes, the Lord is coming; and he will not tarry. The "little while" is fleeting fast away. The dawn of the morn is nigh. And we shall be with him, and behold his glory, and be satisfied for evermore.

FOLLOW ME.

AGE 15.

Not yet, my Lord! I cannot follow thee;
I scarcely know my own young fickle heart;
But when maturer wisdom dawns on me,
Then I shall learn of thee the better part.
I love thee now, but with long life in store;
Be patient, Lord, till I shall love thee more.

25.

Not yet, my Lord! I long to follow thee;
To walk with thee is all my heart's desire;
But life's stern duties press so hard on me,
The perfect holiness thou dost require
Is still beyond my anxious heart's endeavour;
Be patient, Lord, this shall not last for ever.

35.

Not yet, my Lord! for child of mortal birth
Is prone to weakness, and beset by sin,
And still a little of the dross of earth
Clings to the gold that thou hast hid therein;
Heaven owns the treasure that in earth is mined;
Be patient, Lord, until it be refined.

45.

Not yet, my Lord! I would not on thy name
Cast the reproach of my poor, erring life;
Nor cause thy humblest saint one blush of shame
For one who wages such uncertain strife;
For still the world maintains the bitter feud;
Be patient, Lord, until it be subdued.

55.

Not yet, my Lord! Oh! how the years roll by!
And oh, how vain my anxious heart's endeavour!
Yet I will serve thee, Lord, before I die,
For here I know I cannot stay for ever;
But worldly cares still hold my heart enslaved;
O God! can this be death? and I unsaved!

"Not yet! Not yet!" no wail from mortal lips
Falls with such sadness on the Saviour's ear:
It is the token of a soul's eclipse,
That grows in darkness with each passing year;
And while that soul doth listlessly deplore,
A slighted Saviour waiteth at the door.

—Selected.

M'CHEYNE'S LAST SERVICE.

ROBERT MURRAY M'CHEYNE had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold on him, but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching, and thought that his grave manner was due to pietism and not to illness. So one of them said: "See now if I cannot tease your minister." So saying she sent a little girl of nine years to Mr. M'Cheyne with a marriage favour and bouquet. When the child approached him he brightened up. "Will you put this on?" said she. "Yes, if you will show me how." When it was all arranged he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her "the sweet story of old." Very soon six other little girls gathered round and listened with upturned faces, while he told them how the Lord Jesus had come down from Heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished he laid his hand on the head of each child and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was at rest. This was his last service.—*Selected*.

JESUS CHRIST CRUCIFIED.

MANY persons would get rid of the last word if they could. Paul never sought to get rid of it; he magnified it, he glorified it. He did not preach Jesus Christ the socialist, Jesus Christ the theorist, Jesus Christ the wonder, Jesus Christ either a prospective or a retrospective Aristotle, or Plato, or Socrates. Paul preached morning, noon, and night, Christ on the cross, Christ crucified, Christ shedding his blood that men might not die. We can make no gospel out of any other word than "crucified." There are theorists who show some other aspects of Christ's sacrifice; nor are they to be derided or undervalued; they have a right motive, and some would say a right conception, and they are to be honoured for their earnestness as students: but we cannot move the world without the Crucified in another, in a deeper, in a more tragical sense. Speaking of my own ministry in this place and elsewhere, I growingly feel that power can attach to it only in proportion as it is inspired by the pathos not of a moral example only, but of a real personal sacrifice. What it means I cannot tell: love is not to be scheduled, the Spirit of God is not to be caged in by formal or theological bars: higher than heaven, who can reach it? wider than the horizon, who may lay his fingers upon it? We can only say concerning God's rule, His mercy endureth for ever:—

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

It is not a thing to be explained in words, or to be defended exhaustively in mere terms; it is a passion to be felt, it is an inspiration to be accepted, it is a mystery on which we may lay down our aching lives as a little child lays down its weariness on its mother's heart.—
Dr. Joseph Parker.

SEPARATION FROM THE WORLD.

In a paper read at the recent Church Congress, Principal Moule, of Ridley Hall, gave utterance to the following words of truth and soberness:—

I must avow my deepening conviction that with regard to a vast deal that passes current in our day as custom and fashion, the Christian is called by the New Testament to take up a position of quiet but decided separation, not frightened by the terrors of a nickname or a laugh, or the assurance that he is in a diminishing minority. If he remembers his true character calmly, deliberately, often consulting his Bible upon it, and carrying the remembrance, as his Lord carried it, everywhere, I feel pretty sure of one thing—that what are popularly known as worldly amusements must, in a very great degree at least, fall out of his life.

Not that a fanatic pride will becloud his spirit, nor that his finest tastes and perceptions for the bright and beautiful

will be spoilt by close converse with the Lord of light and love. But he will, he must, be more and more sensitive to the pain and loss of whatever breaks communion with Christ, whatever impedes the longed-for growth of conformity to him, whatever comes between the Christian and that blessed hourly aim which *must* be his as he is a Christian, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10. To the Christian who thus supremely longs to be what he is, that saying will surely seem and prove accurately true—"The world must be either our cross or our snare."

I am one of those who deplore the growing tendency to call in the aid of light and exciting amusement to forward the work of our Lord Jesus Christ, who gave himself for our sins. I gravely doubt, in the light alike of Scripture and of common reason, whether the real outcome of the process can possibly be for his glory and the highest good of man. I fear that the Christian character of the future will not be the stronger, the deeper, the more ready to bear and do for the Lord, for much that is now laboriously done in this way for parishes and congregations.

THE POWER WITHIN.

FEW things prove the reality of the spiritual life more strikingly than the effect which close intimacy with Christ has upon human character. That effect is beautifully expressed in these lines:—

"As some rare perfume, in a vase of clay,
Pervades it with a fragrance not its own,
So when Christ dwelleth in a mortal soul,
All Heaven's own sweetness seems around it thrown."

No one inhaling the perfume of the vase could reasonably doubt the presence of something not clay. Is it not equally reasonable to believe that spiritual beauty in character must come from a power in it more than human?—*Sel.*

AFTER THE TEMPEST.

KEEN students of nature, and especially of marine life in all its forms, often welcome the tempest, because after it they frequently get their choicest specimens. In the journal of the late Dr. Coldstream it is thus written: "This morning, as the storm had subsided, I determined to go down to the sands of Leith, that I might revel in the riches that might have been cast up by the deep after the terrible storm." So it is with believers; their very richest experiences and the choicest tokens of the Divine favour are often got in and after their stormiest trials.—*Sel.*

GET into the habit of looking for the silver lining of the cloud; and, when you have found it, continue to look at it, rather than at the leaden grey in the middle. It will help you over many hard places.—*Willitts.*

PET IDEAS.

THERE are persons who are noted for their adherence to pet ideas. Some peculiar notion, something on which they claim a sort of patent right, attracts their attention, occupies their minds, absorbs their energies.

Men of pet ideas, are men of few ideas, and the best remedy for pet ideas is more ideas. A man who has not had a new idea for years, is astonished when one strikes or takes possession of him. It is so novel, so interesting, so remarkable, that it immediately becomes a pet idea. If the man had been accustomed to ideas, if his mind had been occupied with great thoughts, if he had been in society where ideas and opinions were constantly being exchanged, an idea would not be so likely to upset him. Mary makes a pet of her one "little lamb," but the man who has a thousand sheep has something to do besides pet a cosset. So a man who has but one idea is absorbed and dominated by it, while if he has many ideas his mind is broadened, he ceases to run to extremes. The man who talks to himself only, and thinks he is conversing with the wisest person in the world, without books or study, exalts his whims into realities, his fancies into facts, and makes the most of his pet ideas; and the ordinary mortal may be thankful to be as certain of anything as he is of everything which comes into his head.

Ideas are of mighty force, a living power; but it is very important that they be true, and sound, and sober, and well-balanced. The best child may be spoiled by being petted, and the best ideas may be made a nuisance in the same way. No matter how correctly a man's nose may be planted, if it is *twice as long as it should be* it spoils his portrait; and no matter how true a doctrine is, if it is continually harped on it is perverted and becomes harmful. The best food becomes poisonous if the stomach is overloaded, and it decays instead of being digested.

In preaching the gospel, men are to speak "according to the *proportion* of faith." That is, in their testimony and words, they should give to each truth, fact, doctrine, its *proportionate place* and *due importance*, that faith may be reasonable, harmonious, well balanced, and fixed in God and in truth.—*Armory.*

THE BELIEVER'S GLADNESS.

WHEN the poet Carpani inquired of his friend Haydn, how it happened that his church music was so cheerful, the great composer made a most beautiful reply, "I cannot," he said, "make it otherwise, I write according to the thoughts I feel: when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit."—*Sel.*

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.

YOU'LL REAP WHAT YOU SOW.

Be careful what you sow, my boy,
For seed that's sown will grow,
And what you scatter, day by day,
Will bring you joy or woe.
For sowing and growing,
Then reaping and mowing,
Are the surest things e'er known;
And sighing and crying,
And sorrow undying,
Will never change seed that is sown.

Be watchful of your words, my boy,
Be careful of your acts,
For words can cut, and deeds bring blood,
And wounds are stubborn facts.
Whether sleeping or weeping,
Or weary watch keeping,
The seed that is sown will still grow;
The rose brings new roses,
The thorn-tree discloses
Its thorns as an index of woe.

Be careful of your friends, my boy,
Nor walk and mate with vice;
"The boy is father to the man;"
Then fly when sins entice!
The seed one is sowing
Through time will be growing,
And each one must gather his own;
In joy or in sorrow,
To-day or to-morrow,
You'll reap what your right hand has sown!
—Selected.

A HEATHEN CONQUEROR'S WITNESS.

THE Lord "who maketh the wrath of man to praise him," has ways of using his enemies, and those who know him not, to confirm and establish the truthfulness of the words which he has spoken.

The reader of the Bible (Ex. 35-40), will remember with what careful minuteness it describes the tabernacle in the wilderness, with its boards, and curtains, and tenons, and sockets, and all its curious fixings and furnishings. A modern critic has declared that the tabernacle "never had any existence, *except in the imagination of the writer*;" but a man must have a very strange "imagination" who would devote page after page, and chapter after chapter, to reciting such dry and useless details, unless he was furnishing a *working plan* for the construction of the tabernacle which he described. This was in fact the case, and a careful mechanic can now, with the description given by Moses, reconstruct the ancient tabernacle.

But there is some further evidence of the accuracy of these statements. It will be remembered that in that ancient tabernacle Moses was commanded to place a golden candlestick, or lampstand, which had seven branches, and on the top of each a flower-shaped cup or socket, in which a lamp was placed, which was supplied with olive oil and wick, and kept continually burning. The Jewish Rabbins say that this lamp was five feet high, and that the distance across the top was three and one-half feet. The gold from which it was made

was worth more than five thousand pounds.

It is probable that no such lampstand or candlestick ever existed before on the face of the earth. There was also an ark, or chest, in which the tables of the law were placed, and a table, on which was placed the sacred bread, which was exhibited for a time, and then eaten by the priests. There were also silver trumpets which were to be blown, and other utensils which pertained particularly to the temple and the sanctuary.

That ancient temple is destroyed, and the tabernacle has passed out of existence. No man living has seen that ark, or that table, those trumpets, or that candlestick; and yet we have evidence, outside of the Scriptures, that such things existed.

It is well known that Jerusalem was overthrown by the king of Babylon, who carried the sacred vessels away; but when Belshazzar gathered a thousand of his lords to his last impious feast, and brought the sacred vessels, and drank wine from them, we read that *over against the candlestick*—probably that same candlestick—the handwriting on the wall declared the doom of the king of Babylon. Dan. 5:5.

When Ezra was commissioned by the Persian monarch to rebuild the temple at Jerusalem, the golden vessels of the temple were restored.

When Antiochus Epiphanus invaded the land of Israel and "entered into the sanctuary, he took away the golden altar, and the candlestick, and the law;" but when Judas and his brethren restored the desolated sanctuary in the temple, "they brought the candlestick and the lamps that were upon the candlestick, and lighted them that they might give light to the temple." 1 Mac. 1:20; 4:49.

As the sojourner in Rome passes along the *Via Sacra*, among the various memorials of that ancient city's departed splendour he will observe a massive marble arch, supported by heavy buttresses, which has been standing for centuries, and which recalls the palmiest days of the Iron Empire; those days when the plundered spoils and treasures of conquered nations were gathered to adorn and enrich the Roman capital.

Upon the inside of this arch, some fifteen or twenty feet above the base, are to be seen carved in stone a number of life-size human figures, represented bearing various articles; a table, resting on bars carried on their shoulders, a curious candlestick with seven branches, a censer for incense, two trumpets, and other trophies of the victorious prowess of Roman arms.

That arch is known as the Arch of Titus, under which no Jew will willingly pass, and was erected to commemorate the triumphal celebration granted by the city of Rome in honour of the illustrious exploits which had been performed by Titus and his father Vespasian.

Each of them had won great honours by their victories, and the Roman senate had decreed to each a public Triumph, an honour which no Roman general could receive unless at least 5,000 enemies had been slain in battle by his armies; but when Titus had returned from his journey to Egypt, and met his father Vespasian and his brother Domitian, it was determined to have but one Triumph for both father and son; and on the day appointed for this pompous procession all Rome poured out to witness the magnificent spectacle.

After the opening religious ceremonies outside the gate, the triumphal procession moved forward into the city. In it were borne vast quantities of silver, gold, and ivory, wrought in curious forms; purple hangings, precious stones, crowns of gold, gems of the utmost magnificence, imposing idols made of costly materials, and animals of every species, which were attended by multitudes of men robed in purple interwoven with gold. Captives from many lands marched in the procession, in which were also borne pageants, three or four stories high, covered with carpets of gold, and ornamented with ivory, on which were portrayed happy countries laid waste, squadrons of enemies slain, fugitives fleeing from their invaders, captives led away, cities overthrown and desolated, fortifications taken, strongholds stormed by armies which poured within their walls,—with pictures of burning temples, demolished houses falling upon their owners, rivers flowing through lands wasted by fire and sword, and various other representations of war, defeat and victory.

When the conquerors rode in triumph through the streets of Rome, leading 700 of the noblest and handsomest of their Jewish captives, who were afterwards slain or enslaved, and exhibiting the trophies taken from the temple at Jerusalem, Josephus, an eye-witness, after describing the golden candlestick and other utensils which they bore, says:—

"And the last of all the spoils, were carried the laws of the Jews. After these spoils, passed by a great many men carrying the images of Victory, whose structure was entirely either of ivory or of gold; after which Vespasian marched in the first place, and Titus followed him; Domitian also rode along with them, and made a glorious appearance.

"After these triumphs were over, Vespasian resolved to build a temple to Peace. . . . He had this temple adorned with pictures and statues. . . . He also laid up therein those golden vessels and instruments that were taken out of the Jewish temple, as ensigns of his glory. But still he gave order that they should lay up their Law and the purple veils of the Holy Place, in the royal palace and keep them there."

The royal palace of the Cæsars has been demolished, and the iron sceptre of Rome broken. But though Rome has

been sacked, though her temples have been desolated, her altars destroyed, and her laws abolished, yet the Arch of Titus remains as a memorial of that day, and the law contained in that Parchment Roll from the Jewish temple, which the Romans bore as their proudest trophy in the triumph of Titus, and laid up at last within the imperial palace as the choicest of all the spoils which Roman prowess had won—that law has been honoured and preserved, is honoured to-day in an empire wider than the wildest dreams of Roman domination, and is written in the hearts and minds of men and women scattered in every land and clime.

And the Arch of Titus, with its sculptured procession, bearing the table of shew-bread, the silver trumpets, and the seven branched candlestick from the Jewish sanctuary, is a heathen conqueror's testimony to the truthfulness of the book of Exodus written so many centuries before.

And this is but one of scores of ancient monuments, sculptures and inscriptions which can be seen to-day, and which demonstrate the exact truthfulness of those ancient books against which sceptics have so long directed their criticisms and their sneers. Truly there are "sermons in stones" such as these, more eloquent and forcible than any which orators can deliver.—*Common People.*

THE SIN OF DRUNKENNESS.

MR. SPURGEON recently delivered the inaugural address of a Blue Ribbon Mission, held in his Tabernacle. Their attention, he said, had been called to-night to the terrible sin of drunkenness, and he wanted to say a little about this great curse of our country—this deadly serpent—which poisoned the very soul. Let them look to their Bibles if they wanted to know what God thought of drunkenness, and they would find that it had been there placed in the very worst company. Together with fornication, murder, and adultery, it had received the censure of God; and Christians were commanded to have no fellowship with those who drank, as well as with those who committed unmentionable sins. Many a time drink was the next door neighbour of murder, for that crime lay in the intent, and how often had the drunkard lifted his hand to strike the blow which would deprive of life.

To drink was a violation of the ten commandments, for any man who took that which would shorten or destroy his life, was guilty of a breach of the commandment, "Thou shalt not kill." Drink incapacitated a man for the performance of his duty, and very often brought him all the way from Manchester singing, "We've got no work to do." To some men there came a time when they must be on the drink, and employers gradually felt that such a man could not be trusted.

He knew men who were not more than thirty years of age who had literally drank themselves out of employment. Drunkenness prepared men for other crimes. If the story of what had been done under the influence of drink could be written it would be a book too terrible to read. It has been said, "Oh Liberty! what crimes have been committed in thy name," but with how much more truth could it be said, "Oh Drink! what crimes have been committed in thy name?"

RULES FOR DYSPEPTICS.

1. EAT slowly, masticate the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.

2. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.

3. In general, dyspeptic stomachs manage dry food better than that containing much fluid.

4. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.

5. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.

6. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

7. Never eat more than three times a day, and make the last meal very light. For many dyspeptics, two meals are better than more.

8. Never eat a morsel of any sort between meals.

9. Never eat when very tired, whether exhausted from mental or physical labour.

10. Never eat when the mind is worried or the temper is ruffled, if possible to avoid doing so.

11. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

12. Most persons will be benefited by the use of oatmeal, wheat meal, or graham flour, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Good Health for November.*

SIN is not measurable by vulgarity. Some men seem incapable of seeing sin until it clothes itself in the most hideous forms. Forms have nothing to do with sin. Sin is sin before it takes form.—*Dr. Parker.*

POISONED BY TOBACCO.

A CASE of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful, and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

A MOTHER'S WORTH.

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe," when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother! you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written against your name.—*Sel.*

THE BENEFITS OF PROHIBITION.

SUPPOSING a man can get a glass of whisky in Des Moines, if he works like a burglar to get it, what of it? For every man who knows where to get it, there are 5,000 young men who don't know. For every man who sneaks like a thief through some blind alley or into some barn to get a drink, there are 5,000 who walk the street like honest men and are never tempted by the sight of an open saloon. For every man who drops a dime or a dollar in a hole-in-the-wall, there are 5,000 workingmen whose weekly wages now go to buy food and clothing and the comforts of life for their families, and not a cent into the tills of saloon keepers.—*Iowa State Register.*

"PURE by impure is not seen."

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.

BIBLE CONVERSION.

IN our last, we found that it was when the spiritual nature of the law of God was impressed upon his heart by the Spirit of God, that the apostle Paul realized his true condition. He says, "When the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death." Rom. 7:9, 10. He then proceeds to show how his death was caused. "For sin, taking occasion by the commandment, deceived me, and by it slew me." He died because sin revived. This was perfectly natural. Now that a consciousness of sin had been awakened, he could not live on in the same life he had been living. We found that his previous life had been lived in all good conscience. Now that his conscience had been enlightened, he must either die to sin, or sin must die to him. That is, the commandment must either go from his heart, or he must by repentance turn from sin. The latter he did, and thus he died to sin.

He concludes, "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Verses 12, 13. This is, and always was, the office of the law of God. "Moreover the law entered that the offence might abound." Chap. 5:20. This is the reason why it was spoken in majesty from Sinai. This is the reason why it is brought to the heart by the Spirit of God. There is no genuine conversion without the law of God first convicts men of sin. One reason why there are at the present time so many professed Christians whose lives are but a religious formality, is because the law of God is so generally rejected as a whole, or at least that portion of it which is not convenient to keep. This is why there are so few old-fashioned Bible conversions.

The apostle says he preached "repentance toward God, and faith toward our Lord Jesus Christ," to both the Jews and the Greeks. Acts 20:21. God, therefore, has certain claims upon all men. These claims are expressed in his holy law. Because these were disregarded, mankind was brought into the bondage of transgression. In escaping from this condition, repentance precedes faith.

Faith lays hold on the Lamb that was slain for us upon the tree, and the blood of Christ cleanses from all sin. But there must be a godly sorrow and repentance for sin. "For godly sorrow worketh repentance to salvation not to be repented of: but the salvation of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:10, 11. This was repentance toward God. This is what the law of God does when it is received into the heart. It revives sin. It quickens the conscience to see that to which it was before insensible. It is God's work to convict the sinner of sin. The Spirit of God is the agent, while the law of God is the instrument used. "For I was alive without the law once; but when the commandment came, sin revived, and I died."

The law was spiritual, but Paul was carnal. "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. A spiritual law and a carnal mind could not exist together. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Chap. 8:7. And while the law, like a lamp, searches the heart, it reveals the motives; so the apostle says, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Here is a strong stubborn heart struggling against a spiritual law. "If then I do that which I would not, I consent unto the law that it is good. Now it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." Here lies the soul under the deepest conviction of sin. It struggles hard to find relief, and none can be found until the heart is subdued, and the law of God is the delight of the soul, and we can exclaim from the heart, "The law of thy mouth is better unto me than thousands of gold and silver."

We ask next, To what did the apostle die? Was it not to the claims that brought condemnation because of transgression of God's law? The fourth verse answers: "Wherefore, my brethren, ye also are become dead to the law [not the law dead to us] by the body of Christ." But now we are delivered from the law, being dead to that wherein we were held, as the marginal reading says, giving the

true rendering of the original. It was the claims of the law that held us in condemnation, for it declared us transgressors and in the bondage of sin. To die to sin is to cease from sin, and by faith in Christ we are made free. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Chap. 6:6, 7. It was thus that the apostle died to sin, and was brought into close connection with the Lord. God, for Christ's sake, forgave him his sins, and, as he expresses it in figure, he was married to Him who had raised him from the dead; and the life he now lived, he lived not unto himself but unto Christ.

While under conviction, the soul is miserable. Its own efforts to free itself are an utter failure. But when we come to Christ to change our hearts, then it is that we are set free. In us we find no good thing; for when we would of ourselves do good, evil is present with us. There is in our members a law warring against the law of the mind. But when the soul surrenders itself to God, when it falls on the rock all broken, then Christ comes in and takes possession of the soul, and we can exclaim with the apostle in the eighth of Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh [that is, the flesh was weak and sinful], God sending his own Son in the likeness of sinful flesh, and for sin [that is, a sacrifice for sin], condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It is Christ who suffered for us, and it is in his strength alone that we are able to live a life in harmony with the law of God. We obtain this help by faith. "For this is the victory that overcometh the world, even our faith." It is then that the law witnesses to our righteousness. Human efforts are of themselves worse than nothing if we trust in them; but human effort united with the Divine will enables us to say truly that we live by faith in Christ. It is Christ alone who makes even what we do acceptable in the sight of God. In no case can the individual say that it was by his own efforts that he was saved. To Christ alone, the author and finisher of our faith, will be ascribed honour and praise for our salvation.

This salvation is free. It is the unmerited favour of God—the grace of our Lord Jesus Christ. Works are only outgrowths of this grace when it is received

in the heart. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:8-10. We receive this grace as a gift from God through faith, and when received it teaches us good works. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12. Many think they have this grace when their lives fail to show that they have been led by it into good works. The sad truth is, that they have not the grace.

These good works, this self-denial, are all to be tested by the law of God; for how can we tell what is right unless we apply God's great rule of right? In Christ the righteousness of God is manifested, "being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:21-23. Free grace produces good works in the recipient; and the law of God tests the works to see whether they are good or not. Thus the law not only becomes the instrument in conversion, but a test of the Christian life.

A life in harmony with the law is a righteous life, for the law is righteousness. Deut. 6:25; Isa. 51:7. But it can no more give salvation, or justify the sinner, than the actual murderer can be acquitted in court by the statute, Thou shalt not kill. We are "justified freely by his grace." After man had sinned, faith was his to exercise, while grace is the unmerited favour of God, revealed in Christ. "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:31. This would have made void faith in Christ. The argument on this point is thus forcibly stated by the apostle in Romans 11:6, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." It is by faith that we are justified, while the law reveals the character of our works that we may see them as God sees them, and as they will appear in the Judgment.

THE BLESSEDNESS OF THE SABBATH.

OPPOSERS of the seventh-day Sabbath often speak of it as a yoke of bondage, a burden hard to be borne, a hardship, a heavy cross. But to the true child of God who has accepted the Sabbath in the spirit of its institution, it is anything but

a hardship. Granted that there are inconveniences, even many, of a worldly nature, growing out of the observance of a different Sabbath from the one kept by the mass of our fellow-men; that it interferes with our business somewhat, and marks us as peculiar, there are blessings which counterbalance, yea, far more than make up for, these losses. These blessings are of a *spiritual* nature. Our spiritual good is the highest possible good, because the spiritual pertains to the *eternal*. This world is transient, rapidly passing away. How soon all these earthly scenes will be over! How short seems the time as we look back over our lives! Many of us are rapidly nearing the goal where all pertaining to the present life will cease for ever. How small, therefore, the importance of the earthly compared with the heavenly. We should not, therefore, attach great importance to the temporal, transient things of this world, but should value those interests relating to our spiritual benefit as far greater in importance.

The soul which has submitted to God finds great delight in the holy hours of the Sabbath. The toil and perplexities of worldly business are laid aside at its approach. The weary body or mind finds rest and refreshment. Our natures demand such a rest. The strained muscle must be relaxed occasionally, or there will be a loss of *tone*, a using up of the *capital* of vigour and reserve force, a permanent loss which cannot be restored. Periodic rest and activity is the law of nature, which cannot be ignored without great injury. This has often been demonstrated by actual experience, and the result has shown beyond question that the law of rest upon the Sabbath meets the wants of our natures, the God of nature and of the fourth commandment being the same.

The Sunday observer no doubt obtains benefits from his weekly rest. Many will claim that he secures *all* the good from it that he obtains who keeps God's holy Sabbath, the seventh day of the week. We cannot accept this conclusion. Does he not obtain that physical rest and relaxation which the seventh-day observer secures? and, therefore, are not the physical benefits the same? Let us consider the matter more closely. The question really is, Can a *counterfeit* be as good as the *genuine*? Will it answer the same beneficent purpose, give the same results? The Sunday is altogether a counterfeit Sabbath, palmed off upon the Christian world by Satan, originating in the great heathen laboratory of idolatry, being intimately associated with sun-worship, and adopted into the Catholic Church from heathenism, and christened by them as a Christian institution, and from that church handed down to the Protestant daughters, who would try to make us

believe it is taught in Scripture when there is no command for it to be found in the Bible; no intimation of its observance as a day of rest by Christ or his apostles or the early Christians; not the slightest hint of any sacredness ever being attached to it, or intimation given anywhere in the Book of God that we should treat it differently from the other secular days of the week. Can the substitution of such a day in the place of the one God has commanded bring us all the good designed by the original blessing and sanctification of the day of the Creator's rest? We do not believe it can. It would not be reasonable to so conclude. It would be exalting counterfeits to the position of the genuine, and Satan's heathen Catholic authority to that of God himself. If God *blessed* the seventh day at creation, as his Word declares (Gen. 2:2, 3), then it is a *better* day than the others, which he did not thus bless. And if he *sanctified* it, *i. e.*, set it apart to a holy use, then he who uses it properly, and thus obeys God, will receive greater good than he who refuses to obey.

In all our experience in seeing souls embrace the true Sabbath, these principles have been verified. Thousands have said, "How much more sacred the Sabbath seems than Sunday did." There is a blessing goes with it to those who keep it from proper motives. The reflections of such a mind will run something as follows: We now keep a day for which we have the *command* of the God of Heaven. There is a "*thus saith the Lord*" for it, a precious rock by the way, upon which to place our feet amid the sliding sands and roiled waters of human tradition and man-made customs. God's blessing is placed upon *this* Sabbath. It is one of his "ten words," spoken with the voice of the Most High. Yea, and our blessed Saviour honoured it by keeping it, doing good upon it, holding religious meetings and teaching the people during its sacred hours. Apostles and holy men kept it. The Bible calls it *the Sabbath*. We know we are right *now*, for we have the Divine sanction. No Sunday-keeper can have such certainty. In his inmost soul, if he has ever examined the subject, he must feel the great lack of the Divine element. Thousands who have embraced the Sabbath truth, have confessed that they *did* feel such a lack.

There is an intimate connection between the mind and the body. A satisfaction of heart affects even the health. Disappointments, worry, and sadness weaken the physical powers. There is nothing that strengthens and builds up more than to feel sure we are right and have the approbation of God. The blessedness of true Sabbath rest affords great peace to the soul, and a satisfaction

this world cannot give. So even physically speaking we are likely to receive greater good from keeping the true Sabbath of the Lord. But spiritual blessings are to be expected in far greater ratio. How sweet and pure are the reflections of the heart which has submitted to God in the calm and beauty of a lovely Sabbath morning? Worldly cares are laid aside and put out of the mind. The springs of true devotion are open. The heart pours out its gratitude to its Maker. The day seems blessed. All nature seems imbued with a heavenly influence. The goodness of God appears marvellous. His mercies in the past come up before us. The heart is melted in tenderness and love to that blessed Saviour our Creator, who has borne so long with our weaknesses and so graciously pardoned our mistakes and sins. It seems that we can pray better and lift our hearts more easily to God. We can spend the day in reading and meditation or in the worshipping assembly, and God's goodness passes before us, elevating and purifying all our affections. To such a soul the idea that the Sabbath is a cross, a hardship, a yoke of bondage, seems most revolting. On the contrary, it is to him a "delight," "the holy of the Lord," "honourable," the chiefest and best of all the days. We freely grant that none but the converted can see such blessings in it. The worldly-minded will be hankering for their money-getting, their business; and the inconveniences will seem great. The grovelling thoughts of earth are their chief delight. But not so the heavenly-minded. Personally, we feel that the Sabbath is most precious, a relic of Eden, a blessed day, the "best of all the seven." Could it be possibly shown that it had no claims upon us, it would be a source of great sorrow, so precious have its hours been to us. The Sabbath makes us think of Heaven. Yes, the Sabbath will be observed there in its purity, and all will then assemble before God to keep it. Precious thought!

G. I. B.

FOR THE GOOD OF SOCIETY.

"Is it not right," so runs a very common question at the present time, "to enact laws which are for the good of society? Is not any arrangement which is for the good of society, entitled to the support of all good citizens? And if any one opposes laws which are enacted to this end, is he not an enemy of society? And is it not for the good of society that all should observe each week a day of rest? Even if the day chosen is not the Sabbath of the Bible, would it not be better that some day should be set apart and enforced by civil enactments, than that there should be general lawlessness in society in this respect?"

This plea is urged with a good deal of

apparent honesty, and the proposition looks quite specious at first sight. But before we decide in its favour, an important distinction should be well considered. And that is this: God has some ordinances and arrangements calculated for the good of society, the control of which he reserves exclusively to himself, and which, so long as they are left in that control, and legitimately used within the sphere of the influences he has provided for their maintenance, operate for the highest well-being of individuals and communities; but which, if man with his lack of spiritual discernment, and his bondage to prejudice and passion, should attempt to intermeddle with, would immediately tend, not to the good, but to the worst injury of society.

To illustrate: God commands all men to repent, believe, and be baptized, in other words, to become earnest and sincere Christians, unite with the church and practise all its ordinances; and every one must admit that it would be for the highest good of society, if all people, under the operation of the Spirit of God, would come into just this position.

Here, then, is something which is for the good of society. Would it not be right, then, to enforce this by law?—Undoubtedly so, if it is right to enact laws to enforce everything which, in its original design, is for the good of society.

But let men undertake to enforce this by law, and what would be the result?—The church would be turned into a whited sepulchre, fair perhaps without, but within full of rottenness and dead men's bones, and the ghastly religious tyranny of the Dark Ages would again appear to curse the world.

Just so in the matter of Sabbath-keeping. If all men would obey God in this respect from conscientious convictions of duty, and a desire to do his will, it would certainly be for the good of society; that is, society would be better in this case, than it would be if it were otherwise. But let blind human laws endeavour to enforce uniformity in this respect, and what would be the result?—1. Discrimination would necessarily be made between those who differed as to the day; 2. The rights of some would be outraged; 3. The law would make no change in the practice of any except such as were opposed or indifferent to the Sabbath institution, inasmuch as all who kept the day from conscientious motives would do so without the law; but to compel a man to appear religious who is indifferent or hostile to religion, is to debauch his moral nature and transform him into a hypocrite; this would be the only fruit of such a law, except the gratification which would be felt by religious bigots in whose interest the law would be enacted, to see others compelled to conform to their no-

tions in the matter. But to compel one person to conform to, contribute toward, or suffer for, the religion of another to which he is either indifferent or hostile, is religious tyranny; and tyranny is never for the good of society.

U. S.

THE SEVEN CHURCHES. NO 8.

LAODICEA THE SEVENTH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:14-21.

If we have been correct in our chronology of the first six churches, as seems clearly evident, we were brought down to 1844 by the Philadelphian stage. Then the 2,300 days of Daniel 8:14 ended; and there the cleansing, or justifying, of the heavenly sanctuary began,—the closing work of Christ, the Investigative Judgment, which should account worthy (Luke 20:35) those who would be made immortal at his coming (1 Cor. 15:52, 53). Christ ceased his ministration for ever in the holy place, and the ministration in the most holy began, represented by the open door. Rev. 3:8. Then if Philadelphia brought us to the beginning of the Judgment work, Laodicea begins with that work, and continues through it.

"Laodicea" means "a just people;" "the judging of the people;" and it is a term which well befits the remnant church of God, "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17); "that keep the commandments of God, and have the faith of Jesus." Rev. 14:12. God's law of ten commandments is the rule of justice; it is a just law. Rom. 7:12. The people who obey that law are a just people. The Investigative Judgment, beginning in 1844, marks the Laodicean period, "the judging of the people." So whichever definition we take, it is applicable to the period under question. It is the last stage of the church, as the Judgment is the final work of the gospel.

The sender of this message is the same as to the other churches, the Son of God, revealed in a way that ought to hold attention. "The Amen" speaks. This is his last letter to the last stage of the church. "The faithful and true witness,"

"the first-born of every creature." His testimony has been true in the past; it is just as true in this thy case, Laodicea; therefore heed it well. He knows thy works, knows thy need. He gives thee reproof: "Thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Cold and hot are conditions of feeling, conditions which lead to action; hot evidently denotes fervent zeal (Psa. 39:3; Deut. 19:6); and the child of God in this condition would be ardently labouring for his master. The original word is defined by Young, "fervent." Cold would evidently mean a backslidden condition (Matt. 24:12), in which there is a realization of one's true state, longing to return, yet hardly knowing the way. It is well expressed by Job, "Oh, that I knew where I might find him." Lukewarm is a condition in which there is no particular sensation. It denotes a spiritual condition of ease, self-satisfaction, self-complacency. Young defines the original word as meaning, "somewhat warm," just enough for ease. It is as nauseating to God as lukewarm water is to man. The Lord demands living faith which works by fervent love. If we have not attained to that, he desires a heart that feels its poverty, and knows its condition.

Then the Master gives the reason of this self-satisfied condition: You think yourself rich and increased in goods, and in need of nothing. Yes, this is the way many feel, what many are saying in Laodicea to-day. "I have the truth," says one. "I understand the prophecies, the signs of the times, the requirements of God's law, the plan of salvation, including man's nature, the doctrine of the atonement, the reward of the people of God, etc. Here is my neighbour who knows nothing of these things. His ignorance is amazing." How many times are similar things uttered in the remnant church! And all these truths are precious things to know; but, my dear Laodicean, how does your life, your words, your deeds, your zeal, your self-denial, your influence, compare with his, your neighbour's? "Not very favourably," you honestly admit. You claim the spiritual riches of God's truth as though they were yours, as though the increase of light from God's throne was an increase of your special treasure. But your life remains but slightly altered. You are only satisfied, yet you think yourself rich.

But "what hast thou that thou didst not receive?" 1 Cor. 4:7. All you have was lent of God, that you might use it to his glory, and thus become possessed of it by moulding your life by it, and thus making it a part of yourselves. But you possess only the form, not the substance. You know the way, know the imminent

peril to the one who heeds not the way, yet you are insensible of your danger. You are at ease, think yourselves rich, and others beside you poor and miserable. But what are the facts? Oh, listen, self-complacent one, to the words of the True Witness: "And knowest not that thou art the wretched one and miserable and poor and blind and naked." (Revised Version.) Says the Diaglott, "Thou art the wretched and pitiable one, even poor and blind and naked."

How pitiable it would be to see men starving to death within the reach of food; dying of thirst with living water flowing before them! How infinitely more pitiable to see one starving for the bread and water of life when they are freely offered. And much sadder still would be the spectacle if the individual knew not his condition. Starving, pining, famishing, yet not hungry. And yet many of the Laodiceans are thus dying.

But their case is not hopeless. The "True Witness" reproves and rebukes, not to destroy or discourage, but to make better. "As many as I love, I rebuke and chasten." Does the message seem sharp, the rebuke cutting? It comes in love; receive it. "Be zealous therefore, and repent." Make thorough work; examine with critical faithfulness your own lives "whether ye be in the faith." 2 Cor. 13:5. Humble your proud hearts before God; confess your backslidings; put away your sins, and then with firm faith come to him in whom all fulness dwells, and buy the "riches of his grace," the gold of pure faith and love,—God's precious truth inwrought in your life (then thou wilt be rich); "the white raiment" of Christ's righteousness to cover the sins of the past, that thy nakedness appear not in the day of trial or of Judgment. Seek God that your spiritual eyes may be anointed, that you may see the sinfulness of selfishness, and the selfishness of all sin, till it is loathed in your sight. Buy these without money and without price." Isa. 55:1. Christ pleads with us: "Behold, I stand at the door, and knock; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What a gracious invitation! How precious the promise! How blessed and holy the guest!

What does it mean to sup with Him who is the chief among ten thousand? If he sups with us, we spread the table; if we with him, he furnishes the repast. But what can we set before so royal a guest? We unlock all our treasures, we count our good deeds, but they are all marred with sin, as it is very selfishness that prompts us to present them as luxuries to the Divine Visitor. All we can set before him is our sins, our infirmities, our wounds, our bruises, our

sorrows, our joys, our longings, our thanksgiving for his goodness. He sups with us. His heart is touched by our sorrows and infirmities. He covers the sins, he heals the wounds and bruises, he gives the "oil of joy" for our sorrows, he meets our longings; and our joy and thanksgiving for his goodness and grace are delectable morsels, which tell him that he has suffered not in vain.

But what is it to sup with him? Words cannot tell. It is the last rich blessing of the night of sin, the crowning blessing to mortals before being changed by his Divine power. It is the repast which is the "refreshing" from his presence (Acts 3:19); it is the rising in our hearts of the "morning star" (2 Peter 1:19), which heralds the glad day of redemption when the "Sun of Righteousness shall arise with healing in his wings" (Mal. 4:2); it is the "latter rain" of his Holy Spirit; it is sitting at the spiritual table, spread with the delectable spiritual food of the Christ of God. Why not accept the invitation?

The blessing to the overcomer is a seat on the throne of Christ's glory. He is now a priest upon his Father's throne, building up out of the quarry of humanity, by his grace, his great spiritual temple. Zech. 6:12, 13. When that work is accomplished, and the elect number is complete, he relinquishes to his Father his seat upon that throne in the kingdom of grace. His work as a priest is over. He has triumphed over his enemies, and now takes his own throne, in the New Jerusalem, the new earth, over which he reigns in undimmed glory and peace for ever. Psa. 110:1; 1 Cor. 15:24-28. The overcomer may share this kingdom, this throne. "If we suffer with him, we shall also reign with him."

Grand finale of Christ's suffering! Glorious triumph for the cross! Wondrous change for the child of God! Here poor, self-denying, lacking the pleasures of this world, meeting its scoffs and scorn, defamed, persecuted, slain. There the trials past, the dross purged, the white robe, the starry crown, enduring riches, life, peace, joy for evermore. Fellow-pilgrim it is all for thee,—the cross, the suffering, the communion, the crown, the kingdom; for "whosoever will let him come." Christ, the Redeemer invites, "He that hath an ear, let him hear what the Spirit saith unto the churches."

M. C. W.

HUMAN happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigour or immortal hope except in the principles of the Christian faith, and in the sanctions of the Christian religion.—*Josiah Quincy.*

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.

SOME EIGHTEENTH-CENTURY GERMAN SABBATH-KEEPERS.

AS THE work of Sabbath reform progresses, it frequently finds individuals who, by their own unaided study of the Scriptures, have seen that the only Sabbath which the Lord ever instituted and blessed was that of the seventh day, and have begun to observe it. How many such there have been who have lived and died ignorant that other Christians were sharing in the blessings promised to the man that "layeth hold on it, that keepeth the Sabbath from polluting it," we cannot know. Those who have read the "History of the Sabbath," by the late J. N. Andrews, are familiar with the records quoted concerning the history of Sabbath observance from the times when the Western Church had fallen into apostasy, and was anathematizing and persecuting those Christians who denied her power to elevate the Sunday institution; following it through the Dark Ages to the early English Seventh-day Baptists, some of whom gave their lives for their faith in times when intolerance reigned even in Britain, and down to the rise of the special work of Sabbath reform in the present century.

In the October number of *Harper's Magazine*, is an article written and illustrated by Mr. Howard Pyle, giving a sketch of German religious refugees who settled in Pennsylvania nearly two centuries ago, from whom arose a community of Sabbath-keepers, of whom we do not remember having read before. Most prominent of these refugees were the German Baptists, or Dunkers. "The style of living of these good people," says the writer, "their manners and customs, are of the most primitive type. Their aim is to imitate the early Christians in their habits of life as well as in their religious tenets." In many ways they resemble the Society of Friends of the old type. In the early part of the eighteenth century, the desire to follow more closely the primitive faith, led to a movement of special interest.

"In 1724 Conrad Beissel, a man who learned the trade of weaver under Peter Becker, the first Dunker preacher in this country, was baptized into the German Baptist Church. He was a man of considerable intelligence and erudition, and, accepting the idea of primitive Christianity inculcated by that society, he saw no reason why they stopped short of complete reformation and return to the primitive principles of the Christian Church in respect to observing the seventh instead of the first day of the week as the Sabbath. Upon this subject he wrote a tract, which he published in the year 1728. This created such a disturbance in the society of which he was a member,

a society which has ever jealously guarded itself from innovations, that he was compelled to withdraw himself from membership with it. He retired to the then wilderness along the banks of the Cocalico, and there found a hut or cave that had once been inhabited by a hermit called Elimelech, and in it established himself as a recluse. In time, however, some of his old friends, together with others who had become convinced by his tract, gathered themselves together around his retreat, until quite a number had settled in the neighbourhood of his once solitary habitation."

The severe religious life and spirit of the time and circumstances rather inclined those who gathered about him to monasticism, although no vows of celibacy were exacted or taken. Beissel refused to accept any position of influence, but was given the title of Spiritual Father. In 1740 their numbers had so increased that there were thirty-six single brothers, and thirty-five single sisters, and a community numbering nearly three hundred persons.

"The property and real estate grew to be of great value as the farm became productive and mills arose on the banks of the Cocalico, built by the hands of the brethren and sisters; and this wealth was the common stock of the society, and the income was devoted to the common support. None, however, was obliged to contribute to this general stock. The mills were at that time the most extensive in that part of the country, embracing paper, woolen, saw, and grist mills; but of these little or no vestige now remains. It was here that one of if not the very first printing-press in Pennsylvania was erected, and the books and tracts of the society were printed within its own walls."

The reclusive life of the society, however, was not calculated to exert great influence in the world, and thus lived and died this interesting movement in the quiet Pennsylvania valley. Ever since the Sabbath was made for man in Eden, there is every evidence to believe, the institution has had its true witnesses in the earth; but the history of such observance indicates that Providence has reserved for later times the great work of Sabbath reform. Indeed, as the prophetic Scriptures predicted the apostasy in the early church, and the work of the Reformation in breaking away in a measure from Romish error, so likewise did they indicate—and most distinctly—that just before the second advent the Lord would send forth a message to prepare men for the Judgment, a call to a continued reformation and return to the primitive faith, in which the Sabbath reform was to be one of the great testing truths. It is this advocacy of the Sabbath in the light of prophecy, and in connection with its correlative truths, that gives it a power and force to-day which makes the work of the Third Angel's Message distinct from that of those noble servants of God who have honoured the Sabbath of the Lord in every age since the Romish Church made void the fourth commandment by her traditions.

W. A. S.

THE JEWS AND PALESTINE.

THE restoration of the Jews is a subject that is just now receiving considerable attention, more especially from those who are without than those who are within the pale of Judaism. M. Michael Kanner states that there are in Paris two societies—one of the "Sons of Zion," and the other the "Emancipation Society"—each having for its aim the re-establishment of the Hebrew kingdom in Palestine, and that similar Semitic clubs exist in Russia, Roumania, Austria, and Germany. Rennan stated, when in company with Lawrence Oliphant he visited Jerusalem, that some thought that the restoration of the ancient monarchy was the object of his journey. He says that even if desired or desirable, the plan is not feasible; for there are not only the "vested interests" of Turkey, but of the Christian churches, to be conserved. He recalls the fact that a quarrel over the Holy Places resulted in the war of the Crimea.

He says, too, that it is impossible to replant the nation. The Jews have assimilated with the West, and in Palestine would sigh for the bourses of Paris, London, Berlin, and Vienna. M. Adolphe Franke also regards the project as impracticable. The Jews, he says, have long since abandoned the hope of re-establishing a religious centre. They have adopted the nationalities of the countries which have given them homes, and merely desire that all mankind shall worship the true God. The great rabbi of Paris explains that the societies named by M. Kanner are not intended to promote a general return to Palestine, but only to plant there small agricultural colonies of Jews rescued from persecution in Russia and elsewhere. One person to whom M. Kanner addressed himself was a Jewish financier. To the question, "What would you do if the kingdom of Palestine were constituted anew?" he replied, "I should at once request my king to appoint me an ambassador at Paris."—*Christian Colonist*.

ACCORDING to statistics presented at the recent anti-alcohol Congress at Paris, it was shown that there had been an increase of 5,000 dram shops in Paris alone since 1880. The consumption of liquor has trebled in the last thirty years; and between the years of 1875 and 1885 it doubled. The amount consumed averages per adult man twelve quarts. And this is about the general testimony. The world is a long way off from conversion.

WE may be making for the millennium of peace, but gun-making still pays. Messrs. Armstrong's profits upon the last year's operations were £222,742.—*Echo*.

The Missionary.

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

LOVE'S DUTY.

SOUND, sound the truth abroad,
Bear ye the word of God
Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurled.

Far over sea and land,
It is our Lord's command,
Bear ye his name.
Bear it to every shore;
Regions unknown explore;
Enter at every door;
Silence is shame.

Speed on the wings of love;
Jesus, who reigns above,
Bids us to fly.
They who his message bear
Should neither doubt nor fear;
He will their friend appear;
He will be nigh.

—Sel.

VICTORIA, AUSTRALIA.

A REPORT in the *Bible Echo* says that meetings have been held in Portarlington, a place situated on a point of land extending into the southwest part of Port Phillip Bay. A hall was secured, and the attendance, at first small, gradually increased until it was well filled. The presentation of the Sabbath truth had the effect to thin out the congregations somewhat; still a fair hearing was obtained. "It was not long (says the report) before the opposing elements were in full action, and, as usual, professing Christians led on the attack. The opposition has run so high that threats of an unpleasant nature have been made. Twice the Sabbath services were completely disturbed, and on one occasion by influential members of other churches. Notwithstanding all the opposition of ministers and people, eight or nine have taken their stand to obey Jehovah's holy Sabbath. The Lord has certainly made the wrath of man to praise him." Addresses have been given in other places, and many are inquiringly investigating. "After our three months' mission," says the brother reporting, who has but recently entered the mission work, "we feel to thank God for what has been done, and for his great love and mercy, of which we are not worthy. We have enjoyed much of the blessing of God, and it is encouraging to hear those who have taken their stand, rejoicing and praising God for the precious truth."

FORTNIGHTLY REPORTS FROM THE UNITED STATES.

MICHIGAN.—Twenty-six discourses on the truth were preached in Crystal Valley. Bitter opposition was encountered from some of the clergy. The Methodist minister in the village, we are sorry to say, exhibited such an unchristian spirit of opposition as to lose the confidence of many of his people. Twenty-one adults signed the covenant, and twenty-six are keeping the Sabbath. There is good prospect that quite a number of others will follow. The labourers receive urgent calls for meetings in other neighbourhoods. In Chippewa, seven adults were left keeping the Sabbath and giving evidence of thorough conversion to God, and a Sabbath-school of twenty members was organized. Encouraged by meetings in Morley, the brethren there have begun the erection of a meeting-house.

NEW YORK.—At the close of meetings in Colden, nine signed the covenant, and others

are keeping the Sabbath. The presentation of the subject of Religious Liberty met with opposition from some who favoured restrictive Sunday-law legislation, but at the close of the fourth lecture the labourers were gratified to see the president and vice-president of the local branch of a national organization pledged to the advocacy of oppressive Sunday laws, the W. C. T. U., come forward to sign the petition against such religious legislation. They were followed by nearly all of the members and many others. The editor of the local paper is kindly giving one or two columns per week for articles on this subject.

IOWA.—Forty persons signed the covenant as the result of meetings held in Clarinda. In all, 106 sermons were preached. All the points of our faith were presented fully, and much time was devoted to instruction on practical religion. Several addresses were devoted to Christian temperance, and some who were using tobacco gave up the practice. A baptismal service was held at a river-side in the presence of about 1,000 people. A building site has been secured, and the erection of a house of worship will begin at once.

WASHINGTON.—A course of addresses was begun in this city, and, at the time of reporting, six meetings had been held. The congregations were composed of a good class of citizens, and the place of meeting has been well filled each evening. There is a strong church of our brethren in Washington, and they are rendering good service in influencing friends and the public to attend the meetings. We hope soon to see this capital city an important centre of our work in the Eastern States.

WISCONSIN.—In South Germantown, a little village of 200 inhabitants, nearly all Germans, ten meetings have been held, with an average congregation of over 100. The best of attention is given to the words spoken. The Sabbath question had just been reached, and some seemed to be giving it serious consideration. The preaching is in the German language.

INDIANA.—The annual camp-meeting for this Conference was more largely attended than was anticipated, and a profitable time was spent. Some excellent people were convinced by the preaching of the truth that advance light was being given, and decided to obey.

A GOOD LETTER.

FROM a circular letter from the Secretary of the International Tract Society, we take the following extracts from a letter written by a Baptist minister to one who had been sending him publications:—

"When the opportunity came, I devoted my time to the investigation of the best writings I could find in favour of the Sunday-Sabbath. In order to give these full force I purposely avoided all the seventh-day publications, until I completed the study from the various standpoints of the different writers. Carefully, and to the best of my ability, I critically examined the 'two-Sabbaths,' the 'no-law,' the 'abrogated law,' the 'transferred-law,' the ecclesiastical, the Dominical, and the transferred authority for Sunday. Much against my will, I was compelled to find them, according to my best understanding, not only antagonizing each other, but each and all antagonizing the unchanged law of the unchangeable God; to find myself fully convinced that God made the Sabbath for man, to be observed by man until he enters the ultimate Sabbath rest that remains for the people of God; also that the only transference of the Sabbath law, is not from one day to another, but from tables of stone to the tablet of the renewed heart. I began with the first Sabbath of this month to try to keep the Sabbath of the Lord my God holy unto him. Another point, I have for many years believed and preached that the signs of the times indicate the soon coming of the Lord Jesus in the clouds of heaven to gather his redeemed ones to himself; to cleanse, renew and make this earth a proper

place for his throne and his people. . . . I agree with you in opposing Sunday legislation, as tending to persecution and a legal religion.

"And now I thank you most heartily for all your favours in the past, and for the interest that you so long manifested in me during my protracted search through the mazes of traditionalism, for a truth which all the while was in plain view, in the plain language of God, spoken and written. But having eyes, I saw not, and having ears, I heard not, Verily blindness in part hath happened to the true Israel, so that by tradition they make void the commandments of God. And as they are doing, so did I. I pray God to forgive me, and now that my eyes are opened to this great Sabbath truth, to help me to present it to others."

The Sabbath-school.

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

LESSON 97.—THE FIERY SERPENTS.

AS THE people were journeying from Mount Hor, by the way of the Red Sea, to go around the land of Edom, they grew very weary, and were so discouraged that they spoke against God and against Moses. They complained again for want of bread, because they did not like the manna which the Lord gave them.

So the Lord sent fiery serpents among them; and the serpents bit the people, and many of the people died. But when the people confessed their sins, Moses prayed for them, and the Lord forgave them. Then the Lord told Moses to make a serpent of brass, and put it up on a pole, where all the people could see it. This Moses did; and when any man who had been bitten, looked at the brazen serpent on the pole, he got well, while those who would not look, died.

This serpent upon the pole was meant to represent Christ, who was nailed to the cross; for as the people who looked to the serpent were healed, so we may look to Christ and have our sins forgiven.

Then the Israelites went northward, on the east side of Edom and the land of Moab, and came to the country of the Amorites, who were a very strong people, and lived north of the land of Moab.

1. Which way did the people journey when they left Mount Hor? Num. 21:4.
2. What made them go so far back to the south? Chap. 20:14-21.
3. How did they seem to enjoy this journey?
4. When they had become much discouraged, how did they talk? Chap. 21:5.
5. What did they complain about?
6. What did the Lord send among them? Verse 6.
7. What did the serpents do?
8. What happened to the people that were bitten?
9. What did the people then do? Verse 7.
10. How did Moses try to help them?
11. Did the Lord forgive them?
12. What did the Lord then tell Moses to do? Verse 8.
13. Where was he to put the serpent?
14. How could this help the people?
15. What happened to those who, when they had been bitten, looked to the serpent on the pole? Verse 9.
16. What happened to those who, when they had been bitten, would not look to the serpent?

17. What was this serpent on the pole meant to represent?

18. What did Christ have done to him, that was like putting the serpent up on the pole?

19. In what other way is Christ like that brazen serpent? John 3:14, 15.

20. After the people had come to the Red Sea, which way did they journey? Num. 21:10-13.

21. On which side of Edom and Moab did they go?

22. To what country did they come?

23. What kind of people were the Amorites?

24. Where did they live?

LESSON 98.—REVIEW OF LESSONS 95-97.

1. WHAT complaint did Korah, Dathan, and Abiram make against Moses and Aaron? Num. 16:3.

2. How many of the princes took part in this rebellion?

3. How did Moses say the case should be decided? Verse 5, etc.

4. Tell what happened to Korah, Dathan, and Abiram.

5. What became of the princes that tried to burn incense before the Lord?

6. How did the people murmur against Moses and Aaron the next day after this thing happened? Verse 41.

7. How did the Lord punish the people for talking so wickedly?

8. How many were destroyed by the plague? Verse 49.

9. How was the plague stayed? Verses 46-48.

10. What did Moses ask the people to bring to him? Chap. 17.

11. What was done with these rods?

12. What did the Lord do with Aaron's rod to show that he had chosen him to be the high priest among his people?

13. How long did Miriam live after this?

14. Where was she buried? Chap. 20:1.

15. What had the people been doing all these long years?

16. For what did the people suffer, about the time that Miriam died? Verse 2.

17. How did the Lord supply them with water?

18. How did Moses and Aaron sin against God in bringing water from the rock at this time?

19. How were they punished for this sin?

20. Who refused to let the children of Israel go through his land?

21. What trouble did this make them?

22. Describe the death of Aaron. Verses 27, 28.

23. Where was he buried?

24. What wicked thing did the people do, as they were journeying on from Mount Hor to go around the land of Edom? Chap. 21.

25. What did they murmur about?

26. How were they punished?

27. When Moses prayed for the people, what did the Lord tell him to do?

28. How did this save the lives of the people?

29. In what ways did this serpent represent Christ?

30. To what country did the Israelites finally come?

31. Where is this country?

32. What mountains had to be passed in going to the land of the Amorites?—*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.

ENVY AND JEALOUSY.

1. Give Solomon's words concerning the overpowering strength of envy.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4.

2. What scripture shows the exceeding cruelty of jealousy?

"Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." Cant. 8:6, last part.

3. What striking illustration do we find of this?

"Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous."

4. Can a man be a murderer in spirit?

"Whoso hateth his brother is a murderer." 1 John 3:15.

5. Give other circumstances where men have been controlled by an envious spirit, and state the result.

"And the patriarchs, moved with envy, sold Joseph into Egypt." Acts 7:9. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Acts 13:45.

6. What is the condition of things where envy reigns?

"For where envying and strife is, there is confusion and every evil work." James 3:16.

7. What effect does envy have upon its possessor?

"For wrath killeth the foolish man, and envy slayeth the silly one." Job. 5:2. "A sound heart is the life of the flesh: but envy, the rottenness of the bones." Prov. 14:30.

8. Show the persistency of those who are actuated by envy.

"Full of envy, murder, debate, deceit, malignity, whisperers, . . . who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:29-32.

9. How free from malice should the child of God be, even toward an enemy?

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Prov. 24:17. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

10. Will any be saved who retain the spirit of envy in the heart?

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:21.

11. Is this sentence just?

"But we are sure that the judgment of God is according to truth against them which commit such things." Rom. 2:2.

12. What is the fountain from which both good and evil spring?

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:45.

13. Then why should the heart be watched closely?

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.—*From Bible Readings for the Home Circle.*

Interesting Items.

—The Prince of Wales is visiting in Egypt.

—Young negroes are being taught as telegraphists in the Congo region.

—Italy has ordered fifty millions of cartridges with smokeless powder.

—The population of London consumes yearly 42,000,000 gallons of milk.

—It is stated that the Queen will spend the winter in Florence with the Empress Frederick.

—It is estimated that in thirty years the Royal National Lifeboat Institution has saved 24,580 lives.

—One half the dwellers in Berlin are said to inhabit one room only, and a hundred thousand persons are declared to sleep in cellars and attics.

—The wrecks on the British coast last year numbered 4,004, less by 220 than the previous year's total, while the number of lives lost fell from 645 to 571.

—Since 1800 the population of Europe has just doubled itself. Then the population was 175,000,000; in 1830, 216,000,000; in 1860, 280,000,000; in 1880, 331,000,000; in 1888, 350,000,000.

—The Paris Exhibition was advertised to close yesterday with a blaze of illuminations. The Eiffel Tower, which has already recouped those who speculated in its construction, will remain standing.

—After the marriage of Princess Sophie of Prussia to the Crown Prince of Greece at Athens last week, the German Emperor visited Constantinople, steaming through the Bosphorus to the Black Sea.

—A Vienna telegram says that the whole of the Catholic community at Podraga, in Carniola, near Nurnberg, 500 in number, have been converted to the Russian Orthodox faith during the recent agitation.

—The Rev. Mr. Savage, of the London Missionary Society, the native teachers under him, and the crew of the Society's cutter *Mary*, have been murdered by the natives in South-Eastern New Guinea.

—It is said that the doctors partly attribute the malady from which the King of Portugal suffered to his excessive smoking. It was no uncommon thing for him to smoke 100 large green Havana cigars in four days.

—There are all the climates within the British Empire; but, according to *Symon's Monthly Meteorological Magazine* for October, London was, by the reports for 1888, the dampest and most cloudy station in all the vast dominion. And yet other reports show that there are not many healthier stations on the face of the earth.

OBITUARY.

MARSH.—Died in London, October 30th, of scarlet fever, after six days of severe suffering, Margaret Lucy Marsh, aged four years and four months. Little Maggie loved the Sabbath-school and felt grieved whenever she was prevented from attending. She was just beginning to take great interest in her teacher and class, and her childish talk at home about her lessons and her Saviour will be cherished with loving remembrance by her parents and brothers and sister, as her winsome and timid ways will be long remembered by those who saw her in the Sabbath-school. The faith of the afflicted household is expressed in the verse,—

"With tears we laid our darling down
To rest beneath the sod,
To await the resurrection morn,
And rise to meet our God."

LIST OF PUBLICATIONS.

Any of the books, pamphlets or tracts named in this column can be obtained by addressing PACIFIC PRESS PUBLISHING Co., 451, Holloway Road, N.; or, 48, Paternoster Row, London, E.C., inclosing price.

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

LONDON, NOVEMBER 7, 1889.

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"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." 2 Thess. 2:16, 17.

PLEASE note that the address of Bro. G. R. Drew, agent of the International Tract Society, and Ship Missionary in Liverpool, is changed to 14, Seymour-street, Tranmere, Birkenhead.

AN interesting relation of the way in which a candid and truth-seeking mind conducted its search for Bible truth, is found in the paragraphs entitled, "A Good Letter," in our Missionary department this week.

IN its efforts to expose the aims and methods of the Jesuits in Canada, the *Toronto Mail* has earned the enmity of that society, which is suing the proprietors in the courts. The *Mail* says:—

"The case in behalf of the *Mail* is as strong as it can be made by men thoroughly conversant with the subject. Whatever the final result may be, a vast amount of authentic information respecting the Society of Jesus will be laid before the world. It is quite probable that the case will not be determined until it reaches the highest tribunal in the Empire."

WE have received the first three numbers of the *Daily Bulletin of the General Conference*, from which we shall extract some interesting items for the Missionary department of our next paper. The first day's session was devoted to the organization of the meeting, the reading of the annual address by

President O. A. Olsen, and the appointment of numerous committees. The President's address sketched the progress and development of the work during the year, and its present standing in the various fields; also touching upon future plans and prospects. The next two days were devoted to meetings of the International Tract Society, the International Sabbath-school Association, and a second meeting of the General Conference. The officers of these associations made their several annual reports, touching upon the matters of business which should receive consideration during the session. The programme of the Conference shows that the eighteen-day session will be full of interesting exercises. Each year's flight brings the work so much nearer completion, and adds importance to the annual gathering of labourers.

WHEN the question of the temporal power of the Pope is broached, we think first of those States which were held by the Papacy before a revolution united Italy. But the question involves much more than this as the Romanists look at it. In a sermon in the Pro-Cathedral, Kensington, Cardinal Manning told what they mean by it.

"Let me, then, try as briefly as I can—and my words will be as few as I can make them—to say what that temporal power is. First, it is the absolute independence of the vicar of Jesus Christ of all power under heaven except God only. He never was, he never can be, subject to any natural sovereignty. He is, as he always was, extra-national; and if extra-national he is not subject to any power; and if not subject, there is no intermediate, there remains sovereignty alone."

The Papacy simply wants the world. The same warning which the Saviour gives to individuals will apply in principle to a church. "What shall it profit a man if he gain the whole world and lose his own soul?" The Papacy has gained mighty power in this world, but has lost its right to a place as a representative of Christian truth.

"THE Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons he desires to teach us. We shall think we are wise when we are not. We shall think that we know the whole story, when we have need to study the a-b-c's of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus that we shall rise up against him, and set ourselves determinedly not to submit to his will. We are looking forward to the Judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God."

—Mrs. E. G. White.

IN an article on the Sabbath in the *Methodist Christian Advocate*, are some strong testimonies in favour of God's unchangeable Sabbath. The writer says:—

"It is important for our argument to grasp firmly this fact of the unchangeableness of the moral law. To this all the prophets and all the apostles alike give witness. As the tables of stone were central to the typical Jewish dispensation, so the moral law is the cerebral axis of Divine revelation. The Lord is indeed the living Spirit, but—to carry the figure further—the nerve system through which his will is made manifest is vitally and everywhere in union with the great ganglion of the moral

law." "It is said that the Sabbath is *per se* a Jewish institution. If so, then are the laws against false swearing, murder, and theft, for these have no higher nor more permanent authority than that of the Sabbath."

We are glad to get these testimonies, as they are valuable at the present time when many are beginning to see that if an unchangeable law commands an institution for reasons which can apply to but one specified day, the day must also be unchangeable.

THE Protestant party in the Church of England has not received much assistance from their Bishops in resisting the encroachments of Ritualism; but rather otherwise, having been met quite generally with inaction or worse. In the matter of the reredos in St. Paul's, the case of the Bishop of Lincoln, and the ritualistic practices in Cardiff during the Church Congress, Protestants have so far seen the Ritualists left in unrebuked possession of the field. The Bishops of Southwell and Lincoln recently attended the dedication of a church at Clumber, and in the services the Roman Catholic mass was completely imitated. In their despair, some leading Churchmen are beginning to think of one lever by which they may bring a pressure to bear upon their episcopal leaders. *The Rock*, a leading organ of the Protestant minority within the Church of England, says frankly: "Let it be thoroughly understood at the next election that unless our Church authorities are faithful to the Church we will vote for Disestablishment, and then we shall soon see a change come over the spirit of episcopal dreams."

"JESUS" is the Greek word corresponding to the Hebrew word "Joshua;" that is "Joshua" in Hebrew was called "Jesus" in Greek. Both words mean "saviour." Said the angel of our Lord, "Thou shalt call his name 'Jesus;' for he shall save his people from their sins." Matt. 1:21. Bear the meaning of the word in mind; it will be help in time of need. And such a Saviour! He is "able to save to the uttermost." Heb. 7:25. He not only saves from past sins; he also saves from sinning. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. Redeemed from iniquity is redeemed from lawlessness, or transgression of law; and he who does not transgress God's law is "zealous of good works." This is the mission of Jesus to the world. Is this what he is doing for you? If not, to you he is not Jesus—a Saviour. Effectual faith makes him an effectual Saviour; one who saves us from sin, who keeps us from falling.—*Signs of the Times*.

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