

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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—FOR—

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LIVING FOR THEE.

LIVING for Thee! Life, light, and joy,
Peace beyond all compare!
Thy love suffusing all the soul,
Its shrines and temple there,
Thy love its atmosphere and light,
What other life so rich and bright?

O Holy One, Thy power hath swayed
All hearts that once have known
The incomparable delight
Of bowing at Thy throne!
All other life is poor indeed!
Rich this which makes thy love its creed.
—Eva Gordon Taylor.

General Articles.

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

HOW SHALL WE DRAW NEAR TO GOD?

BY MRS. E. G. WHITE.

"WHO is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." There are many who profess to be the sons and daughters of God, but who are walking in the darkness of unbelief. They say, "I have no light. I do not know that God accepts me." For years they have had a name to live, and ought to be far advanced in experience and in the knowledge of God and our Saviour Jesus Christ. They ought to be able to bear a clear, decided testimony to the effect that they have been justified by faith in Christ. No man has power to save himself. If he is walking in the shadow of unbelief, he must look away from himself to Jesus, and trust in that name which is above every name.

When we yield to the temptations of Satan, and walk in darkness, we say to the world that we have found Christ an insufficient Saviour; we say that the legions of evil angels that surrounded

His cross in the hour of His fiercest agony, proved too strong for Him. To indulge in gloomy thoughts and to brood over doubts, will blunt the senses of men, until they have no power to perceive that the Saviour is faithful, and that in the conflict with the powers of darkness, He will work out a complete victory for those who trust in Him.

Satan claimed man as his rightful property, but the Saviour became a ransom, and with His own precious blood paid the penalty of man's transgression. The great theme of redemption can be understood only as we eat the flesh and drink the blood of the Son of God. It is only as we are partakers of the Divine nature that we can comprehend the great plan of salvation. But it is painfully apparent that the higher truths of God's Word are not comprehended by the majority of those who profess to be followers of Christ. It is not a belief in a theory of the atonement that will save the soul; it is faith in the fact that Jesus died for our transgressions, that melts and subdues the heart. When we believe that Christ is our personal Saviour, we realize that His love has a constraining power over us. It is when we behold a dying Redeemer that we can say "He is my trust, my sanctification, my righteousness."

We are not to walk in sparks of our own kindling; for if we do, we shall lie down in darkness. If we look away from self to Jesus, abiding continually in Him, gladly and willingly becoming doers of His Word, we shall walk in the light as He is in the light. But if we fail to do the things that are pleasing in His sight, we cannot expect to be cheered by the enlivening influence of the Holy Spirit, and we cannot say, with assurance, "Christ is my strength and my portion for ever."

Are there any among our readers to whom these words apply? any "that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?" To you are addressed the words, "Let him trust in the name of the Lord." I hope there are none who are unwilling to be helped to the platform of faith in God. I have met persons who seemed to feel that it was a virtue to be found mourning, and complaining of their darkness and

spiritual misery. O that God would enlighten them, that they might see how faith in a dying Saviour is the stimulating power of the Christian's life! The broken body, the shed blood, of Him who died on Calvary, will avail for him who feels his lost condition. O that those who are in darkness might see the love, the forbearance, the goodness, of our heavenly Father! I would repeat these precious promises that are full of comfort, light, and hope.

Jesus is the only hope of the soul. By faith every soul may say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The moment the sinner lays hold of Christ by faith, his sins are no longer upon him. Christ stands in the sinner's place, and declares, "I have borne his guilt, I have been punished for his transgressions, I have taken his sins, and put My righteousness upon him." In Christ the sinner stands guiltless before the law. But how vain is the hope of entering heaven if we have no present faith in Christ, no delight in spiritual things, no joy in anticipating the joys of heaven. The child of God finds his comfort and peace in Christ. He delights to dwell upon the holiness of his future, immortal home. The Lord commands, "Be ye holy, for I am holy." The Christian's constant endeavour should be to come into perfect conformity to the life of Christ, we must look away from the darkness, and face the light. Do not, by your attitude of unbelief, charge God with partiality or unfaithfulness. Your doubt casts reflections upon the verity of His promises. When in living faith you come to Jesus, and become doers of His Word, you will taste and see that the Lord is good. You will say to all, "By His stripes we are healed." You will think of Jesus, you will talk of Jesus, as One who is willing and able to save to the uttermost all that come unto God by Him. If you believe in Christ as your Saviour, His perfect obedience is set to your account. You are pardoned as you look to Jesus as your substitute and surety. The promise of God is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

If you fail to come to Jesus because

you are sinful, you will always remain sinful, and will die in your sins. You cannot feel His cleansing power unless you rely upon Him with implicit faith. You can do nothing yourself to remove one stain of sin. Jesus alone is able to make you clean. Will you come to Christ and be made whole, or will you remain away in unbelief, and still mourn over your wretched state? Look and live. By beholding, we become changed into His image. When you look at the darkness, and talk of the darkness, you are scattering seeds of evil. Words of discouragement and complaint are like tares sown in a field. They fall into other minds, and spring up and bear a harvest after their kind; and souls may be lost through your suggestions of unbelief. Long after your period of darkness and temptation has passed, the words forgotten by yourself will live in the memory of others, and when temptation comes upon them, the fruit of the seed sown will appear.

An infinite sacrifice has been made for us; a dear price has been paid. Let us show that we appreciate the great gift bestowed upon us through the merits of Him who shed His blood on the cross of Calvary, and let us permit the Lord to do all that His love has made possible for the sanctification of the soul. We should remember the words of the apostle, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The purchase money has been paid for us, even if we perish. We may degrade the soul by sin, we may enslave the body by lust, but soul and body belong to God. Why not bring to God His own? Why not love Him with undivided affection, and be clothed with His salvation? Why not educate the tongue to praise God, the soul to make melody unto Him?

We claim to belong to the people of God; then why not show forth the praises of Him who hath called us out of darkness into His marvellous light? Never by thought, or word, or action, cast reflection upon God. Tell of His goodness, sing of His matchless love. Never let Satan hear you utter one word of distrust. Never say before him, "My sins are so great the Lord cannot forgive me." Satan delights to have those for whom Christ died, doubt the benefits of Divine grace, and by so doing bring in a testimony of unbelief in the efficacy of the infinite sacrifice made on Calvary. Is God pleased or honoured to have you remain under a cloud, failing to appropriate His rich promises, and saying by your despair that there has not been a sufficient offering made to avail in your case? What a terrible thing it is to bear such a testimony to the world! Away with your unbelief! Begin to work on the faith side of the question.

Many, instead of trusting in God, and resting in Him, are trusting in themselves. They make feeling their criterion. If their emotions are stirred they feel pleased, and build up their hopes upon their impulses. But when their feelings change, they become sad. Feeling is their god, but it will never work their sanctification; for they give evidence through this fact that they are trusting to their works for acceptance and salvation. When those who are walking in darkness take Christ as their Saviour, they will find peace and rest in a new life. Christ takes the place of self, and he who trusts in the Saviour, finds no longer a support in self. Jesus is his whole dependence. He can say with heart and soul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Every day we are to gather strength from Jesus until we have grown to be like him. Through His grace we can say, "We have feared the Lord, we have obeyed the voice of his servants, we have trusted in the name of the Lord, and stayed upon our God; we do not trust in our own righteousness, we do not boast in our holiness, but we trust in Christ's merit. We accept by faith the robe of Christ's righteousness, and are one with Christ. We are righteous, because He is righteous. We present to the Father the merits of the blood of a crucified and risen Saviour."

Many say, "I am weak and ignorant and sinful. I must be in a different condition before I can come to Jesus." I would say to such, Do not parley with the enemy one moment, but come; for the Spirit of the Lord is drawing you. The Saviour said, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ draws the souls of men, and though many refuse and resist, He still continues to woo them by His tender Spirit, and some respond to His love. You may be ignorant, but Christ invites you to unite your ignorance with His wisdom, your weakness with His strength, your frailty with His enduring might. You must come to Jesus just as you are; it is His grace that will remove the defects from your character. Without His Divine grace you can never do the work of cleansing your heart. Yet there are steps necessary for you to take in order that you may receive the heavenly gift; for you are to work out your salvation with fear and trembling, as God works in you to will and to do of His good pleasure.

God co-operates with man in the work of his salvation, but He can do nothing for man unless man is willing to become a co-labourer with Heaven. We must put our will on the side of God's will, but it is in the strength which Christ imparts, the grace which He gives, that the soul is strengthened and cleansed. If you have been jealous, if malice has

had a place in your heart even toward those who have done you wrong, you must put it away, or you cannot come to God with pure desires, lifting up holy hands without wrath and doubting. It is sin that has hedged up the way; it is your own perverse will that has kept you from the favour of God.

We should endeavour to see our deficiencies, and escape from the control of sluggishness, envy, evil surmisings, jealousies, pride, and selfishness. The conscience must be fully aroused, that we may make decided efforts to clear the King's highway. We must not stand as stumbling-blocks to others, and thus hinder the work of God.

The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There are many who do not follow this instruction, and this is why their prayers are not heard. They ask the Lord to do for them that which they are unwilling to do for others. They ask God to forgive, and then refuse forgiveness to him who has trespassed against them. These are in controversy with God. We must cherish a forgiving spirit in our hearts, or we cannot expect that our heavenly Father will forgive our trespasses.

Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Brethren, Jesus says, "Come unto Me." He does not say, "Go unto your brethren, and lay your burden upon them." Do you follow the Lord's directions? Do you come with your load of care to the Burden-bearer? Do you lay it at His feet, and wear His yoke and carry His burden? How does His gracious promise of "rest unto your souls" harmonize with your complaints? Your experience of doubt and wretchedness does not agree in the least with this precious promise of rest. Has Jesus made a mistake in giving us such a blessed assurance, that if we will come to Him with our burdens, He will give us rest? The rest He promises is found in learning of Him who is meek and lowly in heart, in wearing His yoke and carrying His burden.

Many are impatient if they do not at once receive special evidences that God has heard their prayers. They will manifest gratitude if all their expectations are met immediately; but they repine and become fretful if they have to wait, and trust in God. The Lord Jesus is the great Teacher, and it is His providence to teach us lessons of patient trust. He does not propose to indulge us as some parents indulge spoiled children. The promises of God are

sure, and they act an important part in our spiritual training; but if the promise should be fulfilled in the very way that we had marked out, it might work our ruin. The promise which, if fulfilled when we desired, would work us injury, waits for fulfilment until we are further disciplined, that we may appreciate the blessing when God sees best to bestow it. Special mercies are often withheld for a time, that we may more earnestly supplicate the throne of grace. We must stay ourselves upon God, and not measure the time by our own finite fancies. Our impulses must not rule over us, but we must rest in the Lord, and wait patiently for Him, nor let our sunshine turn to darkness, our faith to distrust. The Psalmist says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Let not your hope languish; only believe that God is true. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and shall not we have that patience and faith that will endure the test, and wait for the harvest of God's promises?

It is not best to mark out some special way in which God must work to fulfil your desires. Your ways, your plans, may not be God's ways or God's plans. The promise that you have thought suited to your need will be fulfilled in unlooked-for blessings, greater than you have asked or thought. Remember that you are not to doubt because you do not receive the very thing for which you asked. Paul requested that the troublesome thorn in the flesh might be removed, but the Lord gave that which was more valuable,—grace to endure it patiently. The strength of Jesus was made perfect in weakness, and Paul was able through Christ to bear about in his body the dying of the Lord Jesus. Jesus prayed that if it were possible, the bitter cup might be removed, but He was not released from the obligation of drinking it. Strength was imparted to Him to drain its bitterest dregs. Jesus said, "Not as I will, but as Thou wilt." With these precious examples before us, let us trust in the name of the Lord, and stay upon our God.

We do not glorify God when we walk in sadness and gloom, and complain that we have no light. "Thus saith the Lord, in an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

With such blessed assurances as these,

why do we doubt God? Why bring dishonour upon His holy name? Why bring shame and darkness upon our own souls? I repeat the words of the prophet for the comfort and instruction of those who have been bowed down in doubt and sorrow: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

REFLECTED LIGHT.

I stood alone
Upon the sandy beach when moon-beams shone
On wavelets bright
That gently played
With gathering shadows and disporting rays
Of mellow light.

Thanks, gentle waves,
For all thy sparkling beauty,—silver-paved,
With liquid gold
Upon thy crest;
Thy dress, of emerald green with diamonds set,
In many folds.

The waves replied,
" 'Tis yonder Moon who sends her light to ride
Upon this stream.
To her give praise
For liquid gold and diamonds bright that blaze
On emerald green."

I raised my eyes,
And there in queenly beauty in the skies,
The Moon shone bright.
But as I raised
My voice in rapture to proclaim her praise,
She spoke outright:

"The light I send
To earth is borrowed light that's downward bent
To rule the night.
My lord, the Sun,
To him I owe my scepter and my throne,
And robe of light."

The night was fair,
I stepped up higher on the golden stair,
The source to learn
Of light and love.
"My God is love," said Nature, "and it is
His light that burns."

I then could see
That we reflectors of all truth should be
To those around,
And all that comes
To earth in fragrant charms, are siftings from
The bright beyond.

E. P. HAWKINS.

IS THE PROMISED KINGDOM REAL?

It is promised in prophecy that in the days of certain earthly kingdoms, the God of heaven shall set up a kingdom, that shall not be destroyed, but stand for ever. Dan. 2:44. Jesus Christ, the Son of God, is to be the king, and the uttermost parts of the earth are to be His possession. Psa. 2:6-8. It is said that He shall have dominion from sea to sea, and from the river to the ends of the earth. Psa. 72:8. This kingdom is promised to those who love God, and believe on Jesus Christ. James 2:5. The time will come when it will be said to them, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34. And the kingdom and dominion under the whole heavens, *i.e.*, over all the earth, is to be given to the saints of God. Dan. 7:25-27.

But we are told of a spiritual kingdom, set up in the hearts of believers, and we are cited to the text that says, The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Spirit; and it is confidently set forth that there is sufficient evidence that the kingdom of God is not a real kingdom, consisting of a king, subjects, territory, and laws, as taught in the texts already referred to, and many more; but is merely a something invisible and intangible in the hearts of Christians; that this kingdom is already come to the Christian, and hence he has no interest in those prophecies that point out some future time of its coming.

Now I have no objection to the idea of the Christian having the kingdom of God in his heart, in the sense that Paul had his brethren in his heart, *i.e.*, in his affections; 2 Cor. 7:3; neither that he should have Christ within him by the Holy Spirit, reigning supreme in his affections and guiding the acts of his life. I humbly trust that I have the kingdom of God in my heart in both these senses; and this leads me to pray, Thy kingdom come, Thy will be done on earth as it is done in heaven. But where is the text of Scripture that says that the kingdom of God is within Christians? *It is not.* The text which is supposed to prove this was addressed to the enemies of Christ, the unbelieving, captious Pharisees. Luke 17:20, 21. When they demanded when the kingdom should come, Jesus replied in substance that when it did come it would be without ostentatious parade, with the people saying, Lo, here, or there, but it would be suddenly within or among them, *i.e.*, the people then living, the King appearing from heaven like the lightning. Matt. 24:27.

But to evade the present truth, and to close the eyes to the signs of the times, Paul's language in Romans 14 is quoted with as much gravity as Romanists quote "*This is My body*" to prove the doctrine of transubstantiation. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Therefore it is inferred that no real kingdom is to be expected; because Christians are in possession of it already. But should it be affirmed that the kingdom of Great Britain did not consist in beef and bread, coffee and ale, but in the righteousness of its laws and the consequent peace and happiness of its subjects, who would conclude from this that there was in reality no such kingdom as Great Britain? that the abstract principles, or emotions of righteousness, peace and happiness were the sum and substance, the beginning and end, and all that there is of any such kingdom? Who would assert in the face of history and geography that the British kingdom was a mere myth, having no real, tangible existence, but that whenever peace and joy are found in the

heart of an Arab or a Hottentot, there is the kingdom of Great Britain?

How is it that men of mind can, with such flimsy perversions as these, close their eyes, and deceive themselves in regard to the signs of the times and the near approach of that kingdom that shall break in pieces and consume all earthly kingdoms, and stand for ever? Why should they desire to remain in darkness, so that the day of the coming King shall come upon them as a thief in the night? Why not rather choose to be children of the light? 1 Thess. 1:1-5.

R. F. COTTRELL.

PROMPTINGS OF THE SPIRIT.

"QUENCH not the Spirit." 1 Thess 5:19. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Kind and good indeed is our Heavenly Father, in His gentle and merciful dealings with the children of men. Notwithstanding our oft-repeated wanderings from Him, He loves, and seeks to draw us nearer to Himself. By nature, our hearts are cold and indifferent to the love of God; and even after we have professed conversion, and signified the same by uniting with the church, we often depart from the narrow way by indulging sin. How wrong and ungrateful this is! Yet God does not leave us. He sends the Holy Spirit to plead with us and admonish us to return.

Various are the operations of the Spirit, but one seems specially beneficial, and this one, we think, comes to all of God's children. It is that gentle, silent influence which is ever present with the Christian as his counsellor and guide. Many times I have recognized this influence. On one occasion, especially, was I impressed. Weary and worn with toil and care, and well nigh discouraged in the hard struggle of life, the good Spirit whispered those familiar words,—

"When faint and weary toiling,
The sweat drops on my brow,"

and soon my mind was lifted above, to meditate upon the goodness of God. I said that this was a special instance, yet I do not know that it was; for often when the enemy has suggested something wrong, some appropriate text of Scripture or some dear, old familiar hymn has been whispered to my heart, and instead of yielding to the temptation, I have been enabled to sing in my heart melodies of praise, supplication, or thanksgiving.

I suppose all are not moved upon alike. While some may be exercised as described above, others, no doubt, have gentle winnings and woings, or reproofs and admonitions. But they are all the promptings of the good Spirit of God, to encourage His children in the better way. How needful that we cherish them! In this age of spiritual declension, when true piety has largely given place to levity, and a "form of godliness" with-

out the power—when the whole tide of influence tends to lead away from God, Christians should most fondly cultivate each and all of those holy and elevating influences of the Spirit.

Not only in the house of God upon the Sabbath day, not only at the hour of prayer, but all the time,—at the bench, the anvil, the plow, whenever and wherever those divine impressions may be felt, cherish them by all means. They are sent to help, to strengthen, and to lift the soul above.

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in this desert land."

J. M. HOPKINS.

SILENT LIVES.

SOMETIMES we speak of silent lives. In reality there are none such. Like chattering children we are never silent, except when we are asleep. Indeed, the lives which we deem most silent are oftentimes the most powerful in their testimony. Just as "the still small voice" impressed Elijah's soul more than the loud-voiced convulsions of nature, so the quiet evidence of consistent Christian character is far more effective than more demonstrative measures. It does more to confound the foes of Christianity than able apologies and the cleverest contributions of clever controversialists. Unmurmuring obedience to the will of Him we call Lord and Master furnishes a clarion-tongued testimony against the defamers of our faith.

"The angels are the reapers." Ministers could not do it, for they do not know all the Lord's wheat, and they are apt to make mistakes—some by too great leniency, and others by excessive severity. Our poor judgments occasionally shut out saints, and often shut in sinners. The angels will know their Master's property. They know each saint, for they were present at his birth-day. Angels know when sinners repent, and they never forget the persons of the penitents. They have witnessed the lives of those who have believed, and have helped them in their spiritual battles, and so they know them. Yes, angels by a holy instinct discern the Father's children, and are not to be deceived. They will not fail to gather all the wheat and to leave out every tare.—*Spurgeon*.

THE COMING OF THE LORD.

THE lapse of 1889 years gives us emphatic warning that this grand event is just so much nearer to ourselves. And every passing hour seems to call upon us to watch and pray, that we may be counted worthy to stand before the Son of man. Luke 21:36. O thrice happy day will it be to that holy, expectant disciple, who shall be caught up alive to meet his Lord. Unlike the departed be-

liever, his soul will not be unclothed by the hand of death, but clothed upon by the power of Jesus with his new body or house, which is from heaven (2 Cor. 5:1-4); for in a moment, in the twinkling of an eye, the mortal will become immortal, and the natural, a spiritual body.

He who is kneeling under the fig-tree in secret prayer, will be translated into the presence of his Lord. He who is singing the praises of Jesus in the earthly sanctuary, will be caught up, like Elijah, to join in the worship of heaven. Happy will be the man who, without seeing corruption, shall thus inherit incorruption, and who, without tasting death, shall be ushered into life. But this happiness will not be his till the prisoners of the tomb are liberated. "The dead in Christ shall rise first." Sleeping in Jesus, their bodies will be raised, and changed into the glorious likeness of Christ's body. 1 Thess. 4:13-18.

D. F. EWEN.

EPISTLES OF CHRIST.

GOD said of old that His name was blasphemed among the heathen, because Israel walked unworthy of his great and high calling. Let us bear in mind that, as Jesus revealed the Father, we are to reveal Jesus. We see Jesus because we have received the Spirit: the world is to see Jesus in His disciples. The Bible is God's word to us who believe; but we ought to be the Bible to the world, disciples of Christ, seen and read by all men.

There ought to be in us something beyond the attractiveness of integrity and kindness, of honour and benevolence, of affection and self-sacrifice, which we see and admire often in those who are without the knowledge of Christ: ours ought to be the mind of Christ and the fruits of the Holy Ghost. We are witnesses and representatives of Christ; if we are filled with the Spirit, the name of God, into which we are baptized, is hallowed in and through us.—*Rev. A. Saphir*.

SERVANTS OF CHRIST.

WORDS ought to have the same meaning and the same force in the religious life as in the secular life. Thus, "serving" Christ means serving him personally, just the same as "serving" is applied to a fellow-creature. No one presumes to serve another by keeping at a distance and vaguely thinking nice thoughts about him. Yet that is what a great deal of so-called Christianity, or Christian service, virtually comes to. Serving Christ means to go right in with nerve and muscle, with voice and hands and feet; it means to get physically tired, and then up and at it again. That is what it is to give personal service to a personal Saviour. That is what it means to be a Christian. And one who does that faithfully, will have no time left to be anything but a Christian.—*Sel.*

The Home.

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

THE WISE.

WHEN storms with wintry muster come, and
Jove beats loud his thunder drum,
I sit beside the fire and hum the song that
cheers the wise.

When friends are false and patrons frown, and
banking shares go swiftly down,
Weep not! The cross becomes a crown, by
magic of the wise.

Nurse not your sorrow; though the cloud be
dark to-day,
God sends to-morrow the bright and cheering
ray.

When hireling scribes retail their lies, and keen
the shaft of slander flies,
I see a cherub in the sky that smiles upon the
wise.

Spur not your sorrow; though the tempest rave
to-day,
God sends to-morrow the peaceful beaming May.
When juggling statesmen trim their sails to
catch a whiff from shifting gales,
I wait the hour when truth prevails, and triumph
with the wise.

Dream not to borrow peace from faction's battling
waves;
He reapeth sorrow who trusts in fools and
knaves.

—Prof. John Stuart Blackie.

THE MURDER OF THOMAS A'BECKET.

THIS is one of the most striking and memorable events in English history. The murder of Thomas à Becket was a cruel and foul deed, but in the end it was overruled for good; and the circumstances under which it took place may be profitably called to mind, while feeling gratitude for the blessings of civil and religious freedom which we now enjoy.

Thomas à Becket was slain in Canterbury Cathedral, on the 29th of December, 1170. It was a Tuesday—the same day of the week, it is said, on which he was born and baptized, on which he had left England as an exile, and on which he had returned to his own country. Other coincidences, in addition to these, stamped Tuesday in a superstitious age as a day specially belonging to "Saint Thomas," as after his canonization the archbishop was called.

On the afternoon of that mid-winter week-day the deed of blood was done. Becket had retired to his private room, when four knights rode into the courtyard. They entered his presence, and found him surrounded by some of his clergy. On their charging him with exciting disturbances and disobeying the king, and demanding that he should absolve the bishops whom he had excommunicated, Becket angrily defended himself, and the altercation between him and his visitors waxed hotter and hotter. Words were accompanied by attitudes of defiance; and the fierce warriors gnashed their teeth, and waved their mailed arms wildly over their heads.

Having hastened out for a few mo-

ments to guard the entrances to the building, and to cut off communication with the town, the knights returned, and found the hall door barred against them. Forcing an entrance, they attacked the archbishop's servants, and all became one scene of confusion, amidst which it is difficult accurately to trace the occurrence of the various incidents of that tragic afternoon. However, partly by persuasion and partly by force, the monks brought the archbishop at the hour of vespers into the church as a place of safety.

Vespers had already begun; service was proceeding in the choir. Becket stood outside: there was the noise of mailed feet and the clash of arms. The knights with drawn swords approached. The ecclesiastics fled, with the exception of three fast friends. Refusing to enter any hiding-place, the prelate was urged by them to ascend the choir, because of its greater sacredness.

But, amidst the gathering gloom, just about five o'clock, we find him in his white robe, suddenly confronted by his enemies, who gathered around him crying, "Absolve the bishops whom you have excommunicated."

He replied, "I cannot do otherwise than I have done."

"Then you shall die," said one of the knights; "I will tear out your heart," at the same moment planting an axe against his breast.

This occurred between the central pillar and the south corner of what was then the chapel of St. Benedict, in the north transept of the cathedral.

"I am ready to die," said the primate, "for God and the Church; but I warn you in the name of God Almighty to let my monks escape."

The knights proceeded to drag Becket from the pillar against which he had now placed his back. The violence of his language increased the fury of his assailants. The stroke of a sword, which first lighted on the arm of a monk held up in defence, then lighted on the archbishop's head and shoulder, inflicting a slight wound. Wiping off the blood, he said, "Into Thy hands, O Lord, I commend my spirit." Another blow stunned him; a third brought him on his knees, his hands joined in prayer, his face toward the altar of St. Benedict; a fourth stroke severed the scalp from the skull. His brains were then scattered over the pavement by a subdeacon, Hugh of Horsea, in league with the murderers, who cried out, "The traitor is dead; he will rise no more."

An awful night followed. After the church had been cleared, the head of the slain Becket was tied up with clean linen; and the body was placed on a bier, and carried up into the choir. The remains were deemed of most precious worth, and were carefully collected, as relics of him who was at once accounted a martyr. The monks clothed the corpse in fresh robes, and placed it in a marble

coffin. But no mass was said over the grave, for the church had been desecrated by the armed men and their murderous act. The bells ceased to ring, the crucifixes were veiled, the altars stripped, and the services were conducted without chanting in the Chapter House.

What led to the murder of Becket? The angry words uttered by the knights indicate the cause. They spoke of his disobedience to the king, of his exciting disturbances, of his excommunicating certain bishops. The whole story is too long to tell. There had been a mortal feud between the arch-prelate and the king, the one contending for the supremacy of the church over the state, and the exemption of the clergy from the reach of lay tribunals; the other resisting these ecclesiastic encroachments, and seeking to humble the pride of his spiritual opponent. Between the conduct on the one side and the conduct on the other, as it regards the temper and disposition manifested, there is nothing to choose. There seems to have been as little of genuine patriotism in the breast of the king as of genuine Christianity in the heart of the priest. A formal reconciliation, skin-deep, had followed the strife of years. The animosities broke out afresh just before the occurrence we have described.

"A fellow," the King exclaimed, "who has eaten my bread has lifted up his heel against me. He insults over my favours, dishonours the whole royal race, tramples down the whole kingdom. A fellow who first broke into my court on a lame horse, with a cloak for a saddle, swaggers on my throne, while you," turning to his courtiers, "the companions of my fortune, look on. Will no one deliver me from this low-bred priest?"

Four knights present heard these words, Richard FitzUrse, Hugh de Moreville, William de Tracy, and Richard le Bret. They were the men who committed the sanguinary deed at Canterbury. Inflamed by their royal master's appeal, they hastened homewards. On reaching this country, they were further excited by what they were told of Becket's proceedings on Christmas day.

The murderers escaped. Legends tell of dogs refusing to eat the crumbs which fell from their table; and we read stories of a table, on which they threw their arms and trappings, refusing to bear the load, much after the fashion of modern table-turning. One of the knights, it is said, killed his own son. All four sought the Holy Land. Three reached it, and after fighting under the cross, were buried in front of the holy sepulchre. The fourth, Tracy, was driven back by storms, and died a miserable death, leaving behind him a fame which gave rise to the saying, "The Tracys have always the winds in their faces." But the facts of history are at variance with the legends. The murderers, within two years, were living at court on familiar terms with the king; and joining with him in the chase.

Traces remain of the residence, afterwards, of Moreville in England, and of FitzUrse in Ireland. Tracy, after the murder, was Justiciary of Normandy, and at a later period, he was living in Devonshire. Indications, however, remain, that he did ultimately attempt a journey to the Holy Land.

By the death of Becket, Henry got rid of a "troubler of the kingdom," and the sacerdotal order received a fearful warning against encroaching in secular affairs. But the evil violence of the deed had the effect, for a time, of strengthening the power and increasing the wealth of the Romish priesthood. His death had an influence far exceeding that of his life, and for ages superstition was confirmed and extended by the popularity of the shrine of St. Thomas. The Canterbury pilgrimages continued to be an institution and a power in the land, nor did Becket's fame decrease till the shadows of error vanished before the light of the Reformation, and men learned to distinguish between martyrs of the Pope and his church, and martyrs of Christ and the Gospel.—*Friendly Greetings.*

A TOUCHING INCIDENT IN BUNYAN'S LIFE.

AFTER a few tender inquiries in reference to the blind child, Bunyan briefly recounted the incidents of his arrest, then ended as follows:—

"On the morning after we sent to Justice Compton of Elstow, but he refused to release me, though I had broken no law whatsoever; still I am content that, if my lying here will serve the cause of God, I will lie here till my flesh drops from my bones. Let it be as God will."

"True, beloved, but we will do our utmost; the house is so dull without thee. Thy little Mary sits pining for thy voice, and the other two are often crying for father. It goes to my heart to see them craving for thee. And some that I thought better of will not pay what they owe thee. William Swinton, the sexton of St. Cuthbert, owes thee a matter of five pounds, ye know; now he says not a penny will be paid thee. Yet I am proud of thee. Yield not, John, for we will beg from door to door before thou shalt yield for our sakes, to do what ye feel to be wrong in the sight of God. I pray much that we may see thee again by our fireside, and I look through the stone lattice often, longing to see thy brave face through the pane; but I pray more that thou mightest stand fast, like David against the giant, that thou shalt one day too conquer. Think not of us, but be firm."

"Ay, that I will," said Bunyan, who had nestled the blind girl in his arms; "but what will my Mary do if her father has to die for the truth?"

"Do, father? why, love thee all the more, and pray for them that shall kill thee, and come as quickly as I may to be with thee. O father! I shall look

upon thy dear face in heaven. How I strive to picture thee! but I should like to see thee as thou really art. When I feel thy warm breath upon my cheek, and rest in thy arms, I feel I fear naught and want naught. But oh, father! my mother taught me that thou art Christ's servant, and I am proud that thou art called to suffer, while the great ones deny the Lord."

"My little maiden, then, loves my Lord?" asked Bunyan, bending with tearful eyes over the clear, white face radiant with love the eyes could not speak.

"Ay, father! I have loved Him a little for a long time, but I have loved Him, I cannot tell how much, since these dark days began. When mother and I sat trembling, and wondering how thou wert faring when from home in the time of trouble, how I prayed for thee, and I felt thy God was my God, and I would serve Him, too."

"But 'tis not enough, darling, to say that ye love Christ. What about thy sins?"

"Oh, father, I have confessed them all, and repented of them, and I do accept Jesus as my Saviour. I feel more certain every day that He has forgiven my sins. Is it not sweet to feel this—we are tied together by a bond that nothing can ever break?"

"Ay, it is, dear one; and in thy love and the love of thy mother, I feel brave and strong. Ye help me not a little to stand without blenching in the time of trial."—*Sel. from Christian Commonwealth.*

WHY IIII REPRESENTED IV.

PEOPLE have often wondered why the hour of four is represented on a watch by IIII instead of IV. The reason is thus given by a Maiden Lane watchmaker. The first clock which approached in accuracy of movement the time-keepers of the present day was constructed by Henry Vick in 1370. He made it for Charles V. of France, who has been called "The Wise."

Charles was wise in a good many ways. He was wise enough to recover from England most of the land which Edward III. had conquered, and he did a good many other things which benefited France. But his early education had been somewhat neglected, and he was queer in many ways. One of his peculiarities was to pretend to knowledge he did not possess. When the clock was brought to him by its maker, the wise king closely observed its movement for a few minutes.

"Yes, the clock works well," said Charles, who was anxious to find some fault with a thing he could not understand, "but you have got the figures on the dial wrong."

"Wherein, your majesty?" asked Vick.

"That four should be four ones," said the king.

"You are wrong, your majesty," said Vick.

"I am never wrong," thundered the king. "Take it away and correct the mistake."

The poor clockmaker did as he had been commanded, and from that day to this 4 o'clock on a watch or clock dial has been IIII instead of IV.—*Sel.*

THE WAY TO CONQUER.

"I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw, and, with his relentless teeth, he worked backwards and forwards on its surface till they were all worn down or broken; then he fell aside.

"Ha, ha?" said the hammer, "I knew you wouldn't succeed; I'll show you the way." But, at his fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. And they all despised the flame; but he curled gently round the iron, and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.—*Mrs. Prosser.*

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10. 31.

THE FIRST TEMPERANCE ASSOCIATION.

FROM a recent work treating upon the liquor problem, we learn that the first temperance association in America was formed in the year 1789, in the town of Litchfield, Connecticut. In speaking of this association a New York paper of July 13, 1789, says: "Upward of two hundred of the most respectable farmers in Litchfield county, Conn., have formed an association to encourage the disuse of spirituous liquors, and have determined not to use any kind of distilled spirits in doing their farming work the ensuing season."

This association adopted the following pledge:—

"We do hereby associate and mutually agree, that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that, instead thereof, we will serve our workmen with wholesome food, and the common, simple drinks of our production."

[Signed by Ephraim Kirby, Timothy

Skinner, David Bucl, and nearly two hundred others.]

The excessive drinking of that period, together with the alarming results from the same, led individuals here and there to seriously consider the situation, and a few heroic souls began to let their voices be heard against the terrible evil. It is supposed that the first temperance sermon that was preached in America was delivered by the Rev. Ebenezer Porter in the town of Washington, Connecticut, U. S. A., in 1805. The Rev. Mr. Porter, at a later period, was for many years President of Andover Theological Seminary. Taking for his text Isa. 5:11: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them," the speaker gave a bold, energetic and most eloquent sermon, closing it "with the most pointed and rousing appeals to retailers, magistrates, parents, professors of religion, and the rising generation."

The following brief extract from this sermon will give some idea of the evils of the drink traffic at that time. Thus he said: "Probably this infant country has reached a maturity in this shameful vice which is without a parallel in the history of the world. Probably no nation, ancient or modern, in proportion to its whole population, ever had so many male and female drunkards as this. Certainly in no other have the means of intoxication been procured with so much facility, and used with so little restraint by all sorts of people."

Preparatory to the inception of the temperance work in America, seeds were sown by such men as Hon. John Q. Adams, Benjamin Franklin, Dr. Benjamin Rush, and later, President Porter, the Rev. Lyman Beecher, Rev. H. Humphrey, D.D., President of Amherst College, etc. It was not, however, till about the year 1825 that thoroughly organized efforts upon a broad national basis began to be put forth.

D. A. R.

LIQUOR TRAFFIC ON THE WEST COAST OF AFRICA.

WRITING from Old Calabar, on the West Coast, a correspondent of the *British Weekly* says:—

When so much interest has been awakened at home in the liquor traffic on the West Coast of Africa, a few notes as to what is to be seen may not be out of place.

Duke Town, the port of the Old Calabar and Cross Rivers, is seldom without one steamer discharging thousands of gallons of gin and rum. Those steamers, owned by British firms, which ply between Hamburg and the West Coast, are termed "gin-ships," from the fact that their cargoes consist of that liquid. Duke Town itself does not present to the casual observer the spectacle of drunkenness that one would expect from the quantity of drink that is landed.

Thus those who have lived in it say that they have seen more bad effects of drinking in Scotland or England in a short time than they have seen in years at the former place. Those who thus speak have not been much in the town, perhaps they have never been beyond it. Had they visited and stayed in some of the up-river towns they would require to modify their assertion, though sad enough sights are to be met with in Duke Town itself.

Canoes loaded with cases of gin, demijohns and barrels of rum, are continually leaving the town for the oil markets. As drink is most easily disposed of, many do not trouble themselves with other commodities, such as cloth, wearing apparel, and useful household articles. Drink is to be seen stored in nearly every yard; it is the commodity of exchange. At Duke Town native traders have their choice of many things, but as drink finds a ready market, they, wishing to make a speedy turnover, do not carry many things up river. Thus those tribes living in the upper reaches, who are prohibited by intervening tribes from going to Duke Town, require to be satisfied with such things as are brought. In this way a much larger quantity of drink is carried up river than would be otherwise, and the desire already created by the European traders is fostered and increased.

The natives have many feast days, and the drink of the white man biting their throats more than the juice of the palm tree, is largely in demand. Bottle after bottle is drained until the sight that meets the eye is pitiful in the extreme; hundreds of people will be in a maudlin state for days.

When a chief loses a wife, his friends come to him to console him; consolation is estimated in the number of bottles of gin that they present to the bereaved husband. He, with his remaining wives and his sympathizing friends, sit all night drinking. In the morning, after emptying several dozen bottles of gin, their state can be imagined.

The old idea of hospitality, dying out at home, that the bottle must be passed round, is found among the African tribes. Confined to the newly-drawn juice of the palm it is harmless enough, but when a tumblerful of the poisonous liquid imported as gin or rum is gulped down, the result is soon visible.

Palavers, without which the Africans cannot live, are conducted under the potent spell of the white man's "devil in solution." One tribe going to talk over some question with another tribe, carries a quantity of drink which is given as a present to the chief, the understanding evidently being that it is to be consumed at the sitting. Again, if a chief wishes to borrow, say a canoe from a neighbour, he gives him a present of one or more bottles of gin before he presents his suit.

In trading, the man who stands treat

most lavishly is the successful buyer; the bottle must be produced before any business can be transacted.

A note of warning in closing. Nineteenths of the young men who come to the West Coast to the trading factories are not aware to what they are coming. Would they be willing at home to be light porters in a spirit merchant's warehouse, handing out cases of gin and demijohns of rum, or filling glasses as treats for customers? This is what they become in the factories on the West Coast. By far the larger part of the trade of every factory is in drink, and those young men, who at home would be ashamed to be in the trade, find themselves engaged in this traffic from morn till eve. They cannot help themselves, they are bound by a three years' engagement (in a few cases two), and by the end of that time they have become used to their surroundings. Many detest the trade, but what can they do? Its bands are around them, and though unwilling to admit its power, they lie passive in its ever tightening folds. This is what "foreign trade," so far as the West Coast of Africa is concerned, is doing for the natives and also for the young men who, in their innocence sign agreements without sufficient inquiry.

WHEAT-MEAL BREAD.

A WRITER in the *Nineteenth Century* makes the following sensible argument for the use of wheat-meal bread:—

"The earliest agitator in the matter observed, years ago, when travelling in Sicily, that the labouring classes there live healthily and work well upon a vegetable diet, the staple article of which is bread made of well-ground wheat meal.

"The Spartans and Romans of old time lived their vigorous lives on bread made of wheaten meal. In northern as well as southern climates we find the same thing. In Russia, Sweden, Scotland and elsewhere the poor live chiefly on bread, always made from some whole meal,—wheat, oats, or rye,—and the peasantry of whatever climate, so fed, always compare favourably with our South English poor, who, in conditions of indigence precluding them from obtaining sufficient meat food, starve, if not to death, at least into sickness, on the white bread it is our modern English habit to prefer. White bread alone will not support animal life. Bread made of whole grain will. The experiment has been tried in France, by Magendie. Dogs were the subject of the trial, and every care was taken to equalize all the other conditions—to proportion the quantity of food given in each case to the weight of the animal experimented upon, and so forth. The result was sufficiently marked. At the end of forty days the dogs fed solely on white bread died. The dogs fed on bread made of the whole grain remained vigorous, healthy and well nourished."

THE PRESENT TRUTH.

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

LONDON, JANUARY 30, 1890.

HAVE WE REACHED THE LAST DAYS?

THE Scriptures not a few times speak of the last days, describe their character, point out their dangers, and, in terms clear and unmistakable, define the events to which they ultimately bring us. The ordinary and general meaning of the term "last days," as found in the Word of God, has reference to the closing part of the Gospel age, terminating with the second coming of our Lord Jesus Christ. The last days must embrace the very last day, even as the last miles between London and Berlin must include the last mile between those two cities. The "day of the Lord" so frequently mentioned by prophets and apostles will be ushered in at the close of the last days.

Is it possible for us to determine when the closing part of the last days is reached, when the end is near, and the day of the Lord is at hand? Has God purposed that man should know anything concerning these great events, and has that purpose been revealed in His Word? Has He given any indications by which we may determine our nearness to the coming of His Son and the solemn scenes of the day of the Lord? Our Saviour's answer to the question of His disciples on the Mount of Olives surely is a Divine warrant for His people in after time to interest themselves in the topic to which that answer pertained. Since the question, "What shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3) met not with rebuke, but with commendation, as is shown in the answer the Lord gave, is it reasonable to conclude that when nearly nineteen centuries have passed, the people of God must avoid the consideration of such questions as arose in the minds of the disciples so long ago? Most assuredly it is not. In answering the question "What shall be the sign of Thy coming?" our Lord does not intimate that no signs would be given to mark that event, but says emphatically, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations," etc.

After clearly defining some of the prominent signs that were to mark His coming, He said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Now if the signs were so indefinite, as some think, that nothing can be learned from them, it would be impossible for this injunction of our Lord to be carried out. But when the waiting, watching church of God marks the signals of the coming of

her absent Lord, then can she look up and rejoice in view of coming redemption.

Our Saviour in giving the first sign that was to indicate His second advent to earth, said, "Immediately after the tribulation of those days shall the sun be darkened." The days of tribulation to which our Lord refers can be none other than the long years of the dark and cruel reign of the Papacy, when by fire and rack and sword and dungeon, that power wickedly wore out the saints of the Most High. The prophet Daniel, concerning whose testimony the Lord said, "Whoso readeth let him understand," defines the long period of persecution as being twelve hundred and sixty years, which began at the establishment of the Papacy in A.D. 538, and ended with its overthrow in A.D. 1798. The terrible persecutions of the Dark Ages were, however, very greatly suppressed before the ending of those days. The Lord foretold this in the declaration, "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The reader will carefully note that the first sign given by Christ was not to take place after the days ended, but "after the tribulation of those days" (Matt. 24:29), or, as stated by St. Mark, "In those days after that tribulation." This locates the first sign, the darkening of the sun, before the ending of the days of papal supremacy in 1798, and after the tribulation.

A literal fulfilment of this sign was seen in the memorable dark day of May 19, 1780. This was a darkness occasioned not by the ordinary and natural causes which sometimes produce darkness in this country, but a darkness for which scientific men have been unable to give any cause whatsoever. Mr. Webster, in his Unabridged Dictionary speaks of the event as follows:—

"THE DARK DAY. May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places.

. . . The true cause of this remarkable phenomenon is not known." Other writers, who were eye-witnesses, tell us that at mid-day the stars could be seen. On the night following that eventful day, the second great sign of the end was fulfilled—"the moon shall not give her light." The New England Historical

Society records the following testimony of an eye-witness: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet." Here we have an event transpiring at the very time indicated by the words of Christ, an event so remarkable in its nature that science has as yet been unable to explain the phenomenon. In this event there was seen that to which the Lord Jesus referred when with prophetic voice He declared, "There shall be signs in the sun and in the moon." Then began "to come to pass" those things, which, when seen, the people of God were to lift up their heads, for their "redemption draweth nigh." Luke 21:28. Although the Lord did not give the definite time of His second coming as some erroneously suppose, He nevertheless did give unmistakable indications that were to signalize the near approach of that event. For purposes best known to Himself, God has concealed the hour, day, and even the year of the advent of His Son. It is unnecessary and unwarrantable, however, to draw the conclusion from this that nothing can be known concerning that sublime scene, the revelation of Christ in the clouds of heaven. No; the Lord will not close the probation of a race, bring the Gospel age to an end, send His Son, bring men to judgment, reward His saints, and punish His enemies, without sending first a merciful warning of the approaching end. In a conspicuous position, yea in the very heavens, He exhibits the signs that were to mark the coming of that day. In the next paper we will notice other tokens of the fast approaching end.

D. A. R.

THE FIRST DOMINION.

SATAN AS THE GOD OF THIS WORLD.

IN the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Matt. 4:8, 9.

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfil the promise, even if he could

have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus, "If Thou be the Son of God, command that these stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, "If Thou be the Son of God, cast thyself down," there was a temptation to show His Divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, there was a temptation, because Satan was offering that which Christ came into the world to redeem. Jesus did not tell Satan that he had no right to offer to Him the kingdoms of this world, but simply refused to accept them upon the conditions imposed, thus tacitly admitting that Satan was "the prince of this world."

In Eze. 28:12-17 we have an unmistakable reference to Satan. No other being could merit the following description: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

That is a description of Satan before his fall, and also a statement of the reason of his fall. But let the reader take particular notice that the being thus described is called "the king of Tyrus." Verse 12. The wisdom and power of the man who sat upon the throne of Tyre are described in verses 2-11 of this same chapter (Ezekiel 28), and he is called the "prince of Tyrus." In this we have further inspired testimony to the fact that Satan is "god of the world," working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control

of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, "Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:10. It still remains true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem,—the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is "god of this world," and has also "the power of death." Heb. 2:14. Now, Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of His hands, but that "now we see not yet all things put under Him," he adds: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:9, 14, 15.

In order that Christ might redeem men from the curse of death, which came upon them when they yielded to Satan, He had to suffer the same curse. Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. And so, to redeem the earth, He bore its curse, when the crown of thorns was placed upon His head. Compare Gen. 3:17, 18 and Matt. 27:29. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: "And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

In these words we have the promise of the restoration of the first dominion (see Gen. 1:28), not to Adam, who lost it,

but to Christ, the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when He shall take possession of it as His kingdom.

Having learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call His own to share it with Him, we shall now trace the chain of evidence from paradise lost to paradise restored.

When God pronounced the curse upon our first parents and upon the earth, He also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5, 12. In all the earth there was but one family who acknowledged and served God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth." Gen. 9:1. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, he said: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." Gen. 9:2. Thus did God interpose to limit Satan's power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

E. J. W.

THE FULNESS OF JEW AND GENTILE.

IN the eleventh chapter of Romans, verses twelve and twenty-five, is an expression greatly misunderstood, and misinterpreted generally, in the former verse referring to the Jews, in the latter to the Gentiles. That expression is "fulness." The verses read in the order given above as follows:—

"Now if the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness [the riches of the world and of the Gentiles]?"

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

The fall, or blindness, spoken of was not to all Israel as individuals, but as a nation. Individuals were not cut off; for some believed even as in Elijah's day. They were the remnant, elected of God through faith. But the nation, the constituted authorities, rejected Christ and put Him to death. That blindness lasted till the typical promised land was wasted, and its once lawful inhabitants were removed by sword, by famine, by death in war, and by slavery. Isa. 6:9-12. And this, till the fulness of the Gentiles should come in.

Now the fulness of the Gentiles or the Jews does not apply to the acceptance of Christ by these classes. Fulness comprehends all. But *all* the Jews did not accept, would not believe. Paul, by the most strenuous efforts, only expected to "save some." Verse 14. Neither will *all* of the Gentiles accept of Christ; for the Scriptures reveal that many will be lost and suffer the second death. The fulness, then, does not apply to the above, as is generally taught. To what does it apply?

Verse 11 will afford some light on this question. In that verse, Paul says that the Jews stumbled, that through their fall "salvation is come unto the Gentiles." Now salvation can come only in one way, and that is through Christ. "Neither is there salvation in any other." Acts 4:12. Jesus says, "I am the way; . . . no man cometh unto the Father but by Me." John 14:6. By the nullification of the old covenant, and the rejection of Christ, through the disobedience and unbelief of Israel, the world-wide proclamation of the Abrahamic covenant was made on equal terms to all.

All this is what is taught in the twelfth verse. The fall of the Jews, and the decay or loss of their dignity, or first place among the nations, placed them upon a level with all others, and brought to the Gentiles the same privileges held by the Jews. The riches of the adoption, the glory, the new covenant, the law, the

service of God, the promises, were offered to the Gentiles. Wonderful, indeed, were these riches to a people who had fed upon the husks of idolatry. But this is not all that came to the Gentiles through the fall of the Jews; their fulness came also. This fulness is the riches of the world, the salvation of the Gentiles. It can refer to nothing else than our Lord Jesus Christ. And so the apostle says: "For it pleased the Father that in Him [Christ] should *all fulness* dwell." Col. 1:19. And this is spoken of right in connection with that reconciliation by which peace was made with the Gentiles. Verses 20, 21. Compare with Col. 2:11-15; Eph. 2:11-16.

"All fulness" must include all fulness of the Jews, which could in any way advantage the Gentiles. A brief consideration of the promises will prove that the fulness of the Jews was in the long-looked-for Messiah. How was the race to triumph over that old serpent, the devil?—Through the seed—Christ. Gen. 3:15. How was Abraham to inherit the promises?—Through his seed—Christ. Gen. 22:17; Gal. 3:15. How and by whom were the blessings of Abraham to be continued to the tribe of Israel when that nation had fallen?—Through the Shiloh of the tribe of Judah. Unto Him was to be the gathering of the nations, the whole Israel of God. Gen. 49:10. "Salvation is of the Jews" (John 4:22); but it comes through our Lord Jesus Christ, the power that made Jacob the supplanter, the Israel, prevailer with God and man. All the riches of the Jews came through Christ, and they existed because of Him. All the graces and blessings of the Jews, the centre and circumference of their hopes—all centre in Christ. "And of His fulness [says John the Baptist, speaking as a Jew] have all we received, and grace for grace." John 1:16.

He is the fulness of the Gentiles even as of the Jews. No greater blessings can come to humanity than being heirs of God and joint heirs with Christ. But this we are if we have faith in Christ: "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And thus it is true that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Col. 3:11. No earthly birth, no outward ordinance or right, no race nor condition debars one soul from the kingdom of God; if he will but accept of the fulness of Christ, his defects will be made complete. Christ is the fulness of Jew and Gentile.

This fulness of the Gentiles came in when the Jews rejected Christ the second time in the martyrdom of Stephen, and the rejection of the gospel message. The apostles turned from the darkened race to

preach the glad tidings to all the world. Their blindness, in the plan of God, had done its work; Israel, after the flesh, had been for ever cast off as a nation, and now true Israel was to be gathered from all nations, tongues, and kindreds, through faith in the fulness of Christ. "And SO [that is, by faith] all [true] Israel shall be saved; as it is written, There shall come out of Sion the Deliverer [the Fulness], and shall turn away ungodliness from Jacob." Rom. 11:26. Thus it is that God hath concluded all (Jews and Gentiles) in unbelief, that He might have mercy through the fulness of Christ upon all. Rom. 11:32.

Rom. 11:25 is often connected in arguments concerning the return of the Jews with Luke 21:24; but why we cannot tell, unless it is because the word "Gentiles" is used in both texts. We could with as much reason use 1 Cor. 12:2 for the same purpose, because the word "Gentiles" is found there. The "fulness of the Gentiles" and the "times of the Gentiles" are two distinct things.

Again: We are told in Rom. 2:28, 29 that "he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Here we are again pointed to Jacob's inspired prediction concerning Judah. Jew comes from Judah; and the central figure of the tribe, the one under whom all the true people of Judah will gather, as well as all others of like faith, is Shiloh, the Prince of Peace. The true Jew is a follower of the Lion of the tribe of Judah.

One more testimony: "For they are not all [true] Israel, which are of [fleshly] Israel; neither because they are the [literal] seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8. "Now we, brethren [Jews and Gentiles], as Isaac was, are children of promise." Gal. 4:28. "Even us, whom He hath called, not of the Jews only, but also of the Gentiles." Rom. 9:24. Paul proves this by quotations from the Old Testament. The children of the promise are those who accept of Christ. The natural seed of Abraham was Ishmael; Isaac was given by the miraculous power of God, even as men are regenerated. Heb. 11:11, 12.

These provisions of the new covenant are open and free alike to all. There are no special blessings to the Jews, there are none to the Gentiles. "FOR THERE IS NO DIFFERENCE between the Jew and the Greek; for the same Lord over all is rich

unto all that call upon Him." Rom. 10: 12. All promises yet to be fulfilled must be fulfilled under the new covenant, and under that all are on an equality. Both Jew and Greek may believe, may be partakers of the riches of the grace of Christ and His infinite fulness, may be gathered to the heavenly Jerusalem, may have a part in the earth made new, may reign through the fulness of Christ, and with Christ throughout the endless ages of eternity.

The above Scriptures are clear and conclusive. We do not know how the above position can be shaken. The theory of the return of the Jews, and the rebuilding of old Jerusalem, is a doctrine devised by the enemy of truth to deceive, to prevent watchfulness as regards the second coming of Christ, to lull the church to sleep amid great dangers, and is subversive of the gospel of Christ, making the promises of God to all the world of none effect.

Not so with the view presented above. It harmonizes all prophecies and promises; it presents before us God's wondrous mercy and wisdom, and shows the fulness of the blessings of the gospel of Christ. "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" "For of Him, and through Him, and to Him, are all things; to whom be glory for ever. AMEN." Rom. 11: 33, 36. M. C. W.

HOPE AS AN "ANCHOR OF THE SOUL."

ST. PAUL's comparison of the *one* Christian hope to an *anchor*, in Heb. 6: 19,—“which hope we have as an anchor of the soul,”—is one of the most happy and forceful illustrations given in all his writings; and this is saying much, for they abound in them. An anchor is a very important implement in navigation. What would a vessel do without an anchor when near shore?—she would drift hither and thither, and be sure to go to destruction. Every passing wind would toss her about. Every ebb and flood tide would move her from her moorings. She would be the sport of every current, the victim of every gale, the cause of ruin to all shippers, the destruction of those who might intrust their lives to her keeping. But with a strong anchor, well secured to the ship by proper ropes or chains, and firmly imbedded in good anchorage ground, the vessel may ride in safety. The winds may blow, the currents ebb and flow, the gale may drive the rain in gusts and torrents, or the snow in blinding fury, and the ship rides in safety. She will be, indeed, tossed about, and things for the present be most uncomfortable for a season, and even great danger to life and cargo may threaten; but the good anchor holds her fast, and when the storm subsides all is well.

We are sailing on the ocean of time, making the voyage of life. Ah! what a voyage it is. How full of dangers, quicksands, hidden reefs, rocks concealed beneath the dark waters! Wrecks are all about us. Deceptive currents of influence, storms of passion, are liable to burst forth and destroy, or dead calms of indifference deaden sensibility and impede all progress. Head-winds of difficulty force us to beat about, often causing us to lose rather than make headway. Dangerous undercurrents, often imperceptible to our keenest inspection, cause us to lose our bearings, and drift far to leeward; and, alas! sometimes being unskilful, we lose our reckoning altogether, and are in sad danger of shipwreck. Enemies present false shore-lights, to cause us to direct our course upon hidden and dangerous reefs. Foes are all about us. Yes, as the poet has it,—

“Life is a sea—how fair its face,
How smooth its dimpling waters pace,
Its canopy how pure!
Yet rocks below, and tempests sleep,
Concealed beneath the glassy deep,
Nor leave an hour secure.”

The worldly man has no anchorage. He floats about on a sea of uncertainties. He feels no confidence in the future. All is drear, dark, and forbidding beyond the grave. No ray of light cheers the vision; no clear expectation, no reliance on anything. The sceptic Hobbes says: “I am taking a leap in the dark.” Mr. Ingersoll, standing by his brother's grave, in mournful, pathetic accents, presents a sorrowful wail of uncertainty, yea, of despair, of ever viewing the lost loved one again. The heart's longings are never to be satisfied. Think of it—the awful conception of standing on the brink of a precipice, and springing off into space! What could be more terrible? Think of standing by the grave as the earth clods fall upon the coffin enclosing all that is left of our loved ones, and not a ray of hope of ever beholding them, yea, of *our ever living* ourselves to behold anything! Is not this the “blackness of darkness” indeed? Yet these are the descriptions of very talented sceptics, of their own hopes of the future and the eternal. Surely they are without “hope, and without God in the world.” They have no anchor, but drift about in the sea of uncertainty.

But what about the Christian's hope? Let the great apostle speak: “Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as *an anchor of the soul*, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest

for ever after the order of Melchisedec.” Heb. 6: 17–20.

How marked the contrast between the unbeliever's uncertainty and the sureness of the believer's hope! Think of the solid buttresses of support which God has been pleased to give the believer, to sustain him in the dark hour of trial. God is “*abundantly willing*; i. e., perfectly willing, most glad indeed of the opportunity, to assure our hearts beyond all cavil concerning the future. He does not desire us to be beating about on an undulating sea of alternate hope, fear, and despair. He wishes us to be *settled*, to be at rest, trusting in His love with a full confidence in His integrity, His desire to do us good, His ability to work for and save us. He stops at nothing to make the matter certain beyond all question. He makes a solemn *promise*; yea, he confirms that promise by a most solemn *oath*. Just think of it, dear reader,—the wonderful interest God takes in our being established, the great God, the everlasting Creator! He who never sleeps, never wearies! He who has made all worlds, and upholds the universe, not only makes us a promise, but confirms the same by an oath, in order to give us every assurance possible of His desire to afford us certainty of the future. He swears by Himself, the Highest in the universe, that He *will* bless all the truly obedient who have faith in Him.

This promise and oath the apostle declares present “two immutable things, in which it was impossible for God to lie.” Immutable means “not susceptible of change; unchangeable, invariable, unalterable.” Could anything be more certain than these terms imply?—No; it is absolutely impossible to establish anything more firmly. Why does God do this?—To afford you and me “strong consolation,” if we have fled to Christ for refuge. Feeling all things in the world are insecure, fickle, changeable, unsatisfying, we “*flee*” away from them, and lay hold on this *certain hope*. This hope is held out before us, and we *grasp* it as a drowning man would grasp the rope thrown from the ship. We *cling* to it as with a death grip. It is the only real hope in the world. What then?—It becomes an “*anchor to the soul*,” “sure and steadfast.” Before we were moved about with every varying breeze, every billow of feeling. Now we *rest*. The *anchor holds*.

To be sure, we are here in the sea of human life, surrounded everywhere by unrest, feverish, unquiet, moving impulses. Worldly hopes present themselves. Sometimes the swells heave and toss us about, jostle us against others, rubbing us roughly, and bruising our finer sensibilities. At times, in the lull of a calm, we hardly sense the connection with that anchor for

the time being, and then we are in real danger. Yet, as the storm rises, we feel for the rope of faith, and thank God it holds, and we are anchored fast to the "Forerunner," who has gone on to heaven before us, and is safely housed "within the veil." He is safe from all danger, temptation, and opposition. Once He was here, and met all we can meet, and a thousand-fold more. But He has run on before us, and says to us, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: . . . I go to prepare a place for you. And . . . I will come again and receive you unto Myself; that where I am, there ye may be also."

He has, among other things, been preparing these homes for us for 1,800 years past. He is the greatest *home-builder* that ever existed. And He is watching over every one of us, sending us help whenever we call for it. He says, "Ask, and ye shall receive." He that sees the sparrows fall, and knows every hair in our heads, watches over us for good. Our hopes centre in Him. He died to save us. He lives again, and ever "maketh intercession for us." Yes, He is "within the veil." How precious the thought! There He pleads for us, sees our weaknesses, counts our tears, feels for us every pulsation of sorrow, and tests and tries our faith! He works for us. We know He is our dearest friend, one that "sticketh closer than a brother;" and all power in heaven and on earth is in His hand. As long as we use the rope of faith and trust, and are obedient, we are anchored to Him beyond the power of any storm to move us.

Cling, dear reader, to this rope, this mighty cable of faith, and *never let go!* Feel your own weakness, but *never, never, distrust His almighty power, His eternal, never-dying love.* Then you are safe. Oh, what a precious contrast is this to the dark uncertainty of the unbeliever's hope! His hope, indeed, is but a spider's web; ours is but a mighty *hawser*, constructed by Omnipotence. Let us prize the Christian's hope as the one cherished treasure of this mortal life.

G. I. B.

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.

WHAT SHALL BE THE WEAPONS?

REPORTS from mission workers in some of the large cities have sympathetically recounted one of the hardships of a class of tradesmen who keep open their shops on Sunday. Many of these were recently visited in Paris, and a large number were found who, it would seem from the ac-

counts, almost tearfully professed their anxiety to cease from Sunday trade, but they were forced to keep open. They are not constrained thus by any legal requirements, of course, but there is the petty profit of the day's trade which would go to the irreligious rival across the way. People who are thus held in durance by their own covetousness certainly must have the sympathy of all who respect character and principle; but the strange course which some short-sighted Christian workers urge—Government intervention to compel all to close—is the very course which would hopelessly confirm those whom they desire to benefit in their bondage of covetousness, and for ever make impossible any development of Christian character.

A story somewhat similar comes from South London. For some time, we are informed, an effort has been made by a local committee to induce the tradesmen of Lambeth, and especially the butchers, to cease from Sunday trading. Evidently the butchers of Lambeth are not unlike their French neighbours; for we are told that about forty of them signed an agreement to close if all competing tradesmen would do so, but the movement fell through in consequence of the refusal of half-a-dozen. Only fancy these six obdurate despots who are forcing their thirty-four fellow-tradesmen to do violence to their convictions! In the days when our Lord was upon the earth, He desired none to follow Him who were not first willing to give up all, and men were taught that a service not rendered in this spirit was but a formality abhorrent to God. But now a different principle is inculcated in some quarters. Zealous Christians who know not what manner of spirit they are of, desire to call down the fiery penalties of civil laws upon these six Samaritans, so that the thirty-four tradesmen may have no sacrifices to make. Our contemporary, *The Christian*, from whose pages the suggestion of a special Gospel mission to labour for the conversion of the tradesmen of Lambeth would more appropriately come, says: "'Local Option' would have secured this boon, and we trust that before long it will be in the power of the majority of the inhabitants of any locality to secure the blessings of a fully observed day of rest."

When the advocacy of the Sunday rest degenerates into an appeal to majorities, to force—and the whole history of the Christian church testifies that, whether it has been a Divine or a merely human institution that has been in question, the appeal is in the end to brute force—the institution may well plead to be saved from its friends. If this is to be the appeal, nothing can save it from becoming even a greater scandal to the name of pure Christianity than the enforced par-

taking of the Divinely instituted sacrament of the Lord's supper in the days of Charles II., times which we are supposed to have long ago outgrown. God does not thus plant the seeds of truth, and the scoffing world, although perhaps yielding to the doctrine that "might makes right," would not be slow to take this method as a confession that this plant was not of the Heavenly Father's planting. That person who has the most sacred regard for the Sunday should be the foremost opposer of a course so unworthy the Christian profession. Bearing in mind this desire so often and variously expressed, of compelling irreligious persons to be religious and taking away from others the opportunity of independently choosing whom they will serve, we can understand why it is that the apostle characterized the latter days as a time when men would possess the form of Godliness but deny the power thereof. Nothing could more rapidly conduce to this end than to throw away the weapons of the Christian warfare for the carnal weapons of the world.

W. A. S.

THE WORLD-WIDE MOVEMENT.

THE last number of one of our exchanges, the *Review and Herald*, bears striking testimony to the rapidity with which those prophecies regarding the last great struggle concerning the commandments of God and the faith of Jesus are being fulfilled in the progress of the movement which aims at the civil enforcement of Sunday observance. An editorial article speaks of the reappearance of a Sunday Bill in the National Legislature of the United States, more ingeniously worded than the one introduced last year, but having the same end in view. An Australian correspondent writes of the agitation in that colony, which promises rigorous legislation at no distant day. Another correspondent in Basel quotes from Court-preacher Stöcker's organ, showing the spirit with which German religionists may be expected to deal with the question. Specially notice the basis upon which Mr. Stöcker *does not* rest Sunday observance:—

We propose, That the Sunday rest be enforced by a legal enactment, prohibiting professional labour, as far as this is possible to carry out, excepting only such cases where from the nature of things it will be impossible to enforce it, or where necessity compels work.

The numbers who fight for the observance of Sunday in Germany, are constantly and rapidly growing. Parties who are otherwise separated by radical differences, are united on the Sunday question. The ecclesiastically minded Evangelicals, the Catholic centre, the Social Democrats, have all the same watchword: We want the Sunday; the movement for Sunday is economical and at the same time religious. It will gain the victory finally, even though but gradually.

It is evident from all that could be and has been said, how warmly and vigorously we

must stand up for our Sunday. In what way is this to be done? Many would do it on this platform: Sunday is the commandment of God, and must therefore be kept! But this position has not been able to find any theological bottom, and must, therefore, be discarded, for the sake of being truthful, however mighty a lever it would be for an agitation.

Only three scriptures speak of the Sunday in the first church—Rev. 1:10; 1 Cor. 16:2; Acts 20:7; but none of these says one single word about Sunday rest. . . . The Sabbath commandment, as such, is for us at an end; if it were still in force, we would have to join the American sect of Saturday Adventists, who are trying to introduce Saturday again, instead of Sunday, into Christendom.

"Whilst Monday, or Tuesday, or any other day might," he says, furnish the rest which man needs, yet custom and tradition are in favour of Sunday rest, and he would compel its observance. He further says: "We need a law, not like our Sunday laws hitherto, which aim at external rest on the streets, but which enforces the real rest of hands, and feet, and heads." But what about liberty of conscience in the land of Luther, and that watchword of the Reformation, "The Bible, and the Bible only"? W. A. S.

The Missionary.

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

CANADA.

AN interesting report from Bro. J. H. Durland, who went from England last year to engage in the work in Canada, tells of his visit to various points in the province of Ontario. In Florence he visited a company who had recently embraced the principles of "present truth," and found them faithfully living up to the light, and one more had decided to obey. Seven persons from this company are now engaged as colporteurs in selling "Bible Readings for the Home Circle," and with good success. Bro. Durland next visited London. "Near this city," he writes, "I found a family who lately began the observance of the Sabbath. They formerly belonged to the Presbyterian Church, but by reading our publications have accepted nearly all the points of our faith." They are anxious that some special efforts should be made to establish the work in London. Of his visit to Toronto, he says: "I reached this city Dec. 18, where I found a pleasant home with Bro. G. W. Morse and wife for nearly a week. Bro. M. is kept busy with the publishing work. Through the canvassers in the Dominion, this branch house has sold 10,000 copies of the "Bible Readings." When the business first opened they had only three or four canvassers in Ontario. Now they have reports from eighteen who are active in the field. In one county of this province, 3,000 books have been sold. . . . There should be a city mission started in Toronto early in 1890. From what I could learn I am sure there are many in this city who are longing for the light of truth; and the efforts of a few good workers would soon show fruit. And now, while the Jesuit question is being agitated, is the most favourable time to get the attention of this people. I have heard from a number throughout the province who are keeping the Sabbath, and want to see the work advance. May the Lord guide all connected with this field until we see a rich harvest."

SWEDEN.

[From the *Review and Herald*.]

OUR tent-meeting in Norrköping closed Oct. 1. We had a good interest during the entire time. After the tent was taken down, we hired a hall that would seat about 300. Bro. O. Johnson came at the close of the tent-meeting, and began the work in the hall. He remained there about three weeks, and the interest continued good. During this time I visited Stockholm, Nordanö, and Seglingsberg. I had had several letters from Nordanö, requesting me to come there and preach. I went and found several keeping the Sabbath who had embraced the truth from reading a tract on the Sabbath. We had good meetings, which were well attended, and I sold several books and tracts. They desired to be organized into a church. After this visit it was thought best that I should return to Norrköping, which I did, remaining there about a month. . . .

There are about thirty in Norrköping who are keeping the Sabbath. We have organized a church of twenty-three members. It was the wish of the brethren to organize, and I thought best to do so. I have tried to the best of my ability to set before the people all the points of our faith, and I never saw people more willing to learn and accept the truth than were these brethren; and they showed a willingness to help in the work with their prayers, means, and testimonies, that made my heart glad. The donations at our public meetings have been fair, and have helped much in bearing the expenses of the work. We have also organized a Sabbath-school of six classes with about thirty in attendance. A good interest was manifested in this branch of the work. After the church was organized, we celebrated the ordinances; and we had a most precious season. The Lord indeed came near and blessed His people, and we hope that the hearts of the brethren were bound together in a love which nothing can sever.

I left Norrköping for Stockholm the 21st of November. I am now holding a course of lectures in our new hall. Satan, also, is busy, and trying to do all he can to destroy the work; but blessed be God, who gives us the victory when we humble ourselves. Sabbath, Nov. 30, we had an excellent meeting. The good Spirit of the Lord came in, and hearts were melted. Sunday we also had a good meeting. At the close of the sermon we had a short prayer-meeting, and nearly the whole congregation signified a desire to be remembered in prayer and to have a closer connection with Christ.

Five of those present desired to give their hearts to God for the first time. We had a season of prayer for these, and one expressed herself as having realized her acceptance with God, which made our hearts rejoice.

It seems to me that God is working for His people here in Sweden. We see many omens of encouragement. O, that we would humble ourselves, so that we might see more of His workings! Brethren, remember us in your prayers, that God may bless the work here.

J. M. ERIKSON.

MISSIONARY WORK AMONG THE RUSSIANS.

WRITING from Hamburg, Bro. L. R. Conradi says: Many of our people have watched with deep interest the rapid progress of the third angel's message among the German Russians, first in America, then in Russia itself. And while we have rejoiced at these good omens, our prayers have also been that God might in some way work also among the Slavs themselves. Last year we published our first tract in Russian, "Which Day Do You Keep, and Why?" and we have since sent many hundreds of these tracts there. In faith we have sown the seed. For a while we did not hear much, but silently it has done,

and is doing, its work. God by His might waters it by His Spirit, and we can already see the fruits while men are hindered in the work, as the letters below will show. (We were obliged to be very careful in sending these tracts, and one of our brethren hardly escaped prison for giving one of them to a Russian.) Of late we have begun to translate a number of Bible-readings into the Russian language, and as soon as we get the proofs we shall send some to our friends in Russia for examination. The process has been a slow one, but we are glad as to the good impression they make. We contemplate working these readings into an illustrated pamphlet for sale on the ships, and have the same in the Bohemian and Polish also. And while these dear brethren are in banishment, and under the supervision of the police, and we hardly know what awaits them next, we ask God's people to pray for them and the dear labourers who have gone there, that they may have heavenly wisdom in dealing with all these cases.

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.

CONVERSION.

1. WHAT is necessary to salvation?

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

2. Is it the moral or the physical nature that is changed by conversion?

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7.

3. What two steps are necessary to make this change?

"I have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21.

4. Of what is it necessary to repent?

"Repent ye, therefore, and be converted, that your sins may be blotted out." Acts 3:19.

5. What is sin?

"Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

6. What law does one transgress when he sins?

"But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." "For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:9, 11.

7. What part does the law act in repentance?

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20.

8. When Paul was converted, what first brought conviction to him?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

9. What more than conviction is necessary to true repentance?

"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10.

10. What does true repentance involve?

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." Eze. 18:30, 31.

11. What does repentance further require?

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him." Isa. 55: 6, 7.

12. How will genuine repentance be shown?

"Bring forth therefore fruits meet for repentance [margin, answerable to amendment of life]. Matt. 3: 8.

13. What besides repentance is required in conversion?

"Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

14. Who is Christ, that one should believe in Him.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

15. What has Christ done for us that we should be saved through Him?

"Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

16. In order for one to be cleansed from sin, what is required of him?

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 7-9.

17. What should be one's relation to sin after repentance?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" Rom. 6: 1, 2.

18. How does one become dead to sin?

"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." Verse 6.

19. What is done with the "old man" after he dies?

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Verse 4.

20. When truly converted, what does every one receive?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Therefore every real conversion is a miracle of Divine grace.

21. Can any one be a Christian without having the Spirit of Christ?

"Now if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

22. What precious relation is sustained when one has the Holy Spirit?

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

23. Can it be known when this relation exists?

"The Spirit itself beareth witness with our spirit, that we are the children of God." Verse 16.

24. When one thus stands complete in Christ, what is he?

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

25. Of what character are the "old things" which are to be put off?

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." Col. 3: 8, 9.

26. What will the new man acquire?

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if

any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3: 12-14.

27. Where will the affections then be found?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Verses 1, 2.

28. Having done all this, what will be the final result?

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Verses 3, 4.—*Bible Readings for the Home Circle.*

Interesting Items.

—Dr. N. Adler, the Chief Rabbi, who entered last week on his eighty-eighth year, died on Tuesday at Brighton.

—A telegram from Aix-les-Bains says Queen Victoria will arrive there at the beginning of April, and stay a month.

—Some of the finest hospitals in the world are the municipal hospitals in Brazil. The Misericordia, at Rio Janeiro, receives 14,000 indoor patients yearly.

—There are annually killed in Africa a minimum of 65,000 elephants, yielding a production of a quantity of raw ivory, the selling price of which is some £850,000.

—Blindness seems to be steadily on the decrease. In the last four decades the numbers of the blind in each million of the people were respectively 1,021, 964, 951, 819.

—The Republican party in Portugal have issued a manifesto, which advises the substitution of a Republic for the Monarchy and a federation of the Latin races against England.

—The death-rate in London last week was 765 above the average for the time of year; 127 deaths were attributed to influenza, while no fewer than 1,010 persons died from diseases of the respiratory organs.

—Along the valley of the Nile from Alexandria to the first cataract are 70 mission stations and 70 Sunday-schools numbering 4,017 scholars, while the day and boarding schools have over 5,000 pupils.

—There are over 800 ordained ministers in Madagascar, and nearly 4,400 native preachers; 61,723 church-members; 230,418 adherents, and 1,043 schools with almost 100,000 scholars. The local contributions amount to £3,000.

—Lord Napier of Magdala was last week buried in St. Paul's with military honours. His fame rested mainly on his expedition into Abyssinia, which ended in the death of King Theodore and the capture of the stronghold of Magdala.

—The popular excitement on the subject of Great Britain's action in the Anglo-Portuguese difficulty has now considerably abated, and advices from the provinces and Portuguese colonies state that complete tranquillity prevails everywhere.

—The Philadelphia *Inquirer* estimates that English capital is invested in Pennsylvania to the amount of fully \$100,000,000. About \$48,000,000 of the \$108,000,000 of stock of the Pennsylvania Railroad Company is owned or controlled in London.

—An instrument called the telegraphone has been patented, which enables the sender to record his message on a cylinder attached to the receiving instrument, in the absence of any one to hear it, and even to repeat the message back to himself for correction.

—Intelligence from St. Petersburg, confirms the report of the recent discovery of a plot against the Czar. A number of officers and Court functionaries have been arrested. Colonel Volecoff, of the Imperial Guard, who was said to have been at the head of the conspirators, has committed suicide.

—It is estimated that over eight tons of diamonds have been unearthed in the South African fields during the last eighteen years. These represent a total value of £56,000,000 sterling.

—A Chinaman spent a week in an opium den in East London, from which he was carried in an insensible condition to the Sailors' Home, where he died from opium poisoning.

—The journal *Le Mouvement Anti-Esclavagiste* states that the Belgian Anti-Slavery Society intends to despatch an expedition to Central Africa, which will proceed towards Lake Tanganvika.

—The young native preachers in Antananarivo, the capital of Madagascar, have banded together for the purpose of sending some of their number to the heathen in the outlying districts of the island.

—The present winter is one of the most remarkable that has been known in Russia for many years. During the last fortnight the capital has experienced such mild weather that it is difficult to believe it is a Russian winter.

—It has been decided at the War Office to commence the armament of the European infantry in India with the magazine rifle, and a first supply of 8,000 is about to be sent out, towards the total of over 50,000 which will be required to complete the armament.

—An ingenious Swiss has invented a watch for the use of the blind. Each figure has a little peg in its centre, which drops when the hour hand reaches the figure. When the owner feels that the peg is down he counts back to twelve, and thus is enabled to tell the time.

—One hundred and nine thousand orphans have been supported and educated at Mr. George Müller's famous orphanage at Bristol, England. Five large houses, capable of affording homes for 2,050 orphans have been built, and sixty-six schools are now maintained.

—*Spirit of Missions.*
—That the memory of Howard, the prison philanthropist, is still respected in Russia is shown by the fact that the Russian Government has offered a prize of 2,000 francs for the best Russian essay on the life and labours of the philanthropist. Howard was buried at Dophinofka, a little hamlet about four miles outside Kherson.

—The Duke of Aosta, brother of the King of Italy, was a victim to the epidemic which has carried away many of the European nobility. Twenty years ago he was called to the throne of Spain, and after trying for two years to guide the country into constitutional government, resigned the throne and returned to Italy.

—An Athens correspondent telegraphs that the authorities in Crete are distributing arms to the Mussulmans in the island, and that the Christians are flying for refuge into the mountains. It is also reported that the Greek language has been prohibited in the law courts, though hardly any of the judges and advocates know Turkish.

—An electric indicator of the names of railway stations is coming into use in England. A magnetic apparatus turning a roller, on which are printed the names of stations in good visible letters, is fitted over the window of every carriage, with an electric bell to call the attention of passengers to the change. The instruments are connected in series, and are under the control of the guard, who changes the names by a simple touch of a button before the train stops.

—During the past fortnight severe gales have been raging on the Atlantic, the storms sweeping with almost uninterrupted succession eastwards to the European coast. From all points come news of great damage done at sea and on land. The Cunarder *Gallia* was struck by a heavy sea, and barely escaped total destruction. The swift steamer *Servia*, of the same line, was eleven days in making the passage from New York. Many steamers and sailing vessels are overdue.

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

LONDON, JANUARY 30, 1890.

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"For their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:19, 20.

THE first article in this paper, "How Shall We Draw Near To God?" is somewhat longer than we usually print in that department, but we saw no place in which it could be divided without taking from its helpfulness. It is an intensely practical article, and we hope every reader will profit by its perusal.

IN the beginning, man was given dominion over all the earth, and every creature wherein was the breath of life was subject to him. By the sin of Adam, this dominion was lost, and "now," says the Apostle, "we see not yet all things put under him." A striking comment on Heb. 2:8 is furnished by an article in the *Nineteenth Century* on the destruction of life in our Eastern Empire by the ravages of wild animals and reptiles. Incredible as it may seem, it is stated that the loss by wild animals and venomous snakes has for eight years been at the rate of 22,620 human beings, and 53,277 head of cattle annually. But the lost dominion shall come again through the second Adam, and "they shall not hurt nor destroy in all My holy mountain," saith the Lord.

THE Pope has received for Peter's pence during the last year a total of about £120,000, a very liberal income for the professed successor of the fisherman, notwithstanding the expenses of the Vatican, although this amount is less by £6,000 than last year's receipts from the same source. Austria leads the list of contributors, with £16,000. England gave but £3,800, whilst Ireland gave £6,000. The European States which contributed nothing were Turkey, Montenegro, Greece and Servia. It was Pope Innocent IV. who, as he was one day watching men carrying treasure into the Vatican, said to a cardinal, "You see the day is past when the church could say, 'Silver and

gold have I none.'" "Yes," was the cardinal's reply, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'"

"The two curses of Africa," says *The New York Independent*, "are slave-hunting and rum-selling. We do not try to determine which is the worse. The slave-hunting is conducted by Arabs, who are all bigoted Moslems. The rum-selling is in the hands of merchants of Europe and America, who are all Christians, at least nominally. We do not undertake to say that the Christian rum-seller is better than the Arab slave-hunter. He violates the principles of his religion, while the Arab slave-hunter does not. Both are engaged in a crime against humanity, and the poor African is the miserable victim."

IN describing the destruction of the great image which Nebuchadnezzar saw in his dream, which was a symbol of the kingdoms of the world, it is said that it became as the chaff of the summer threshing-floors, and the wind carried it away, so that there was no place found for it. This is a figure of complete destruction. The kingdoms exist no longer; for they have been broken to pieces and removed, so that they are to be found in no place. They are no longer kingdoms and they exist nowhere. In like manner the destruction of the ungodly is described: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Psa. 37:10. To be, means to exist, therefore they shall not exist. Where can they be found?—Nowhere. They have no place in the universe of God. Search as much as you will, and as far as you can, and it cannot be found. It does not exist. Like burning fat, the wicked have consumed into smoke. They exist no more, and their place cannot be found.—*Gospel Sickle*.

AT a recent meeting in Carlisle, held under the auspices of the United Kingdom Alliance, favouring the right of the people to a Direct Veto over the issue of all licenses for the sale of intoxicating liquors, Sir Wilfrid Lawson, Bart., M.P., placed himself on record as a logical temperance worker. Speaking of what the Alliance was not, he said, according to the report:—

"The Alliance was not a theological association; they did not call for support from any particular body of Christians or believers. It was not a theological association—it was a logical association. (Laughter and cheers.) Sunday closing was only a portion of the question. Somebody wrote the other day:—

What's the use of our proposing
Nothing else but Sunday closing,
Six days out of seven giving
To the wolf to make his living?

The Association condemned the liquor traffic every day wherever it was carried on."

For the sake of the temperance cause, as well as theology, we hope Sir Wilfrid will be able to keep his fellow temperance workers on the logical lines suggested above.

THE death of Dr. Dollinger, in Munich, the present month, has called special attention to his work as leader of the opposition to the promulgation of the decree of the infallibility of the Pope in the Vatican Council of 1870. He was excommunicated the following year, and has been known since as the leader of the Old Catholics of Europe, who like himself

could not follow Rome in this latest work of speaking great words and blasphemies against the Most High. A Rome correspondent of the *Times* says that a letter from the late Dr. Dollinger, of which the following is an extract, expresses his latest views:—

"Having devoted, during the last nine years, my time principally to the renewed study of all the questions connected with the history of the Popes and the councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told that I must swear to the truth of those doctrines my feeling is just as if I were asked to swear that two and two make five, and not four."

RECENTLY published statistics of the book trade for 1889 are summed up by a contemporary as follows:—

"Comparing or contrasting the number of publications in 1889 with those of 1888, we find in theology a slight decline, both in new books and in new editions. In educational works also, 1889 has fewer works to show than its predecessor. Books for young people, on the other hand, show a good increase. Of novels and stories there are noted no less than 1,040 new books, besides 364 new editions. This gives the ardent novel-reader as many as three new novels for each week-day, with a balance to spare, and one new edition for every day. We have to note a slight decline in the class of political economy, also in that of arts and sciences. In 'Voyages and Travels,' 'History and Biography,' and in 'Poetry,' the figures of 1889 are less than those of 1888."

These figures should be a reminder to parents to look carefully to the books which are placed in the hands of their children. The reading habit should be cultivated, and may be made a powerful educator in every household in this age of cheap literature; but it may also prove a demoralizer of good taste and morals unless watchfully guided and guarded.

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