

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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WATCHMAN, WHAT OF THE NIGHT?

"The morning cometh, and also the night." Isa. 21: 12.

THE Master soon is coming,
Watchman, view the night!
See the rays of morning,
In the gleaming light—
Light of which the prophets told
Radiates the arch of gold.

Hope of all the ages,
Watchman, scan the night,
Note the Bible pages,
The darkness and the light
Are coming both. Which shall it be,
The darkness or the light to me?

Refiner, try me now,
Let no alloy remain;
In penitence I bow—
Thy blood can make me clean.
Oh! make me loyal now and strong,
The waiting time will not be long.
—P. Alderman, in *Review and Herald*.

General Articles.

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

OUR HIGH CALLING.*

BY MRS. E. G. WHITE.

TEXT: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3: 1.

The love of the Father towards a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting

joy. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption?

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, every one may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood."

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been

paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need."

When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf had opened the gates of heaven, and the Father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in this sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast.

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Do you desire to become the sons and daughters of the Most High? Here is stated the condition of this great privilege. Come out, be separate, touch not the unclean.

* An address at Copenhagen.

You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favour of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and, no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved."

There are great things expected from the sons and daughters of God. I look upon the youth of to-day, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skilful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It is thought a great honour to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth, and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven, the less will be our fellowship with the world; for we are not of the

world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming.

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have a great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as he is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be fashioned like unto his glorious body;" for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

HOW GOD LEADS HIS PEOPLE. NO. 27.

It soon became clear that we should have to leave the town. I had advertised for pupils in music, mathematics, shorthand, etc., but had received no encouragement. I was too well known, and was looked upon too generally as a renegade from the church. Men profess now to admire the Reformers of the 16th century for leaving the popular track in their day; but let any one leave the popular road at the present time and they evince anything rather than admiration! Where is the consistency?

While in Blackburn I had bought a printing press, and had taught myself printing. I was able to print small tracts, leaflets, bill-heads, etc. I had thought thus to be able to scatter the truths I knew, as well as to do a little private printing sometimes for profit. I was not, however, able to make any pecuniary profit out of it, as it required more strength to work than I was able to put forth for any length of time. I therefore advertised the machine, with the various fonts of type, etc., and soon was able to sell, though I only got about half-price for the plant, yet the money came in very useful now; and we were glad that the machine had not been sold some time before, when we had tried to dispose of it and had failed. But "all things work together for good to them

that love God," says Paul; and "this is the love of God," says John, "that we keep his commandments."

After many anxious deliberations it was decided we should try to start a private school in some other town; and after further advice and prayer we decided to go to Birkenhead, Liverpool. We decided to try a private school as I did not feel strong enough to attempt a public or board school. I shall not soon forget going over to Birkenhead the first time to choose a house and to select the neighbourhood. We knew no one in the place, though we had heard of a Mr. Drew, a ship missionary, who worked there. I went. I enquired for brother Drew, but he was not at home. His wife kindly directed me as best she could to the most likely part of the town. I walked about for some hours, looking for, and at, empty houses, until I was thoroughly tired out and disheartened. I did not know what to do for the best. A lone pilgrim! A stranger among men who knew not our trials, and who would not have sympathized with me had I told them. I returned, weary, faint, and sad. It was well that I had the whole of a carriage in the train to myself as I returned, and that the train made a great noise as going along. It was to me like the time of Jacob's trouble. A second time indeed. The sinew shrank at the touch of the angel. The flesh gave way; for the flesh is weak. Jacob found it so. But when he ceased wrestling against God, and began to plead for a blessing, a blessing he received. And so, I trust, did I. But though Jacob got a blessing he had afterwards to halt upon his thigh! Some of us know what this means too. We are not to gain the victory in our own wisdom or strength.

Well, the following week I went again to Birkenhead, but this time my wife went with me, and it was well she did, for she showed more faith than I did. We met, too, with dear brother Drew, and he was of great service to us, as he knew the town well. A suitable house was taken in a promising locality, and we returned in better spirits. We got ready for removing, sold some of our furniture, and in a little while found ourselves, with our boxes, goods, etc., in a new home across the Mersey.

The children of Abraham are called upon sometimes to exercise the faith of Abraham. We had gone forth not knowing whither we went. We had no influential friends in the town to recommend us to the people. We did not even know a single family in the town, except brother Drew and his wife; and they were unknown to us before we went. I had been at St. Aiden's College, Birkenhead, about nine years before, when I was examined for a week in connection with the Oxford and Cambridge theological examination; but I had been there as a student and had made no friends nor acquaintances. Yet to start

a school required influence and recommendation. We had none, at least upon earth. But we sought an influence with a Friend on high; our only recommendation being our need, and the fact that we had suffered loss, not for evil doing, but for keeping the commandments of God. When the furniture and boxes were got indoors, and the men with the vans had gone, we closed the doors; and after sitting on the boxes to rest a moment we agreed to commit ourselves into the hands of Him of whom it is said, "Casting all your care upon him; for he careth for you." 1 Pet. 5:7. What a blessing it is to have some one that cares for us! But O! what a mercy to have One in heaven that cares for us. Some might care for us on earth and not be able to help us; but our Father in heaven not only cares for his children, but he is able to help them in every time of need. We encouraged ourselves in his trust. The two friends referred to above helped us much, until we got straight. A brother too at Bootle also encouraged us to hope for success: he had started and established a commercial school at Bootle which was doing well. Well, we advertised a little, got prospectuses out, and started in faith, with our own children! By and by others came in; and as the fees were payable in advance, and the rent not until the end of the quarter, we got along fairly well with some care and more economy.

I had evening pupils, and they seemed to come in better than day scholars, though they were not so permanent. However, when quarter day came round, and the rent became due, we were three pounds short of making it that day. My wife was much exercised and depressed over this deficiency, as she had cut off every superfluity, every luxury, that we might keep out of debt. The morning the rent became due she owned she was losing faith. The struggle seemed long, the flesh weak, faith short, and no wonder if at times faith seemed to falter. But this time my faith was the stronger; and I said to her, "Trust; we shall have the money before the landlord calls for it." Again we committed ourselves to God, and told him our fears. Not that he does not know our trials, but says he, "For all this will I be enquired of by the house of Israel to do it for them." He would bring us near to himself that we may become familiar with him, and with his ways, as he is with us and our ways. Well, the landlord did not come in that day, but at night two young ladies, fresh pupils, came in, who wanted preparing for an examination which they expected shortly to have to pass. Although not solicited, they seemed quite anxious to pay their fees in advance, and to pay them down there and then! They did so; and before I had time to set them to work, or to praise the Lord for this answer to prayer, I took the money down to my wife, and showing it her, said triumphantly, "See! Did I not tell

you that we should have the money before the landlord came! Here it is and a pound besides to be going on with! Where is your faith now!" "Oh!" she replied, "it is coming back." And it did come back; and it has never been allowed to wander so far away since. Oh! if we only had more faith, we should see greater things than these. "Lord increase our faith." Increase it, Lord, if we have faith, for truly it is small, and if we have none, give us faith—true faith, however small. I have often wondered at our Lord's question, "When the Son of man cometh, shall he find faith on the earth?" I understand it better now. There are plenty of "Christians," there is plenty of doctrine; but how much real, true, living faith? faith that dares to stand alone upon the path of duty, and leave consequences and to-morrows with God? faith that faces mountains of difficulty, and expects them to be removed? The great lack of to-day is faith—faith in God. Lord increase ours.

But I must bring my paper, and my papers to a close. They have already exceeded my first intentions; although but briefly outlining my career since I came to know something of the Lord. My trials have taught me to trust: and if this brief recital of some of them helps some soul struggling between duty and fear to decide for the right and trust in God, I shall be thankful.

"God never yet forsook in need
The man that trusted him indeed."

It only remains for me to add that while at Birkenhead we had the pleasure of becoming acquainted with some of the leading Seventh-Day Adventists as they voyaged to and fro in the earth through Liverpool; and that on the invitation of brethren Haskell and Durland we left Birkenhead to join in the mission work here in London. Since leaving the Church I never had allied myself with any body of professing Christians, because I could not find in any one of such bodies that harmony with the Word which ought to exist. But here it was found on that great subject of life through Christ, which life I desired; and that greater subject of the law of God, which law God will have revered. I had therefore no hesitation in acceding to the kind request of the brethren named, and in uniting myself with those who keep the commandments of God and the faith of Jesus Christ. I do not regret the steps taken. I trust that neither I nor they will ever have cause to. If the people of God are not those who strive to keep God's law while exercising faith in God's Son, I do not yet know who they are, nor where they are to be found. When the Lord appears, and he is about to lay aside his priestly garments and come, the third great angel who has been charged with overseeing them in their work of preparing to meet the Lord—this angel points them out in these forcible words: "Here is the patience of the saints: here are

they that keep the commandments of God, and the faith of Jesus." I cannot pray for a greater blessing for you, and for me, than that we may be found amongst this class when the Lord comes.
A. SMITH.

ASPIRATION.

Rev. 2 and 3.

To HIM that overcometh
A banquet will I give,
The fruit of life eternal
That he may eat and live—
The tree, which at creation,
Was laid in Eden's sod.
And now it blooms and blossoms
In the Paradise of God.

To him that overcometh
Shall angel's food be given,
The new and hidden manna
That cometh down from heaven:
And a stone of purest whiteness,
And graven in the stone
A name which no man knoweth
Save he and God alone.

And he that overcometh
And endureth to the end,
Shall triumph, and the nations
Before his rod shall bend,
And be to shivers broken
As a potter's vessels are—
And I myself shall give him
The Bright and Morning Star.

And let him that overcometh
Be clothed in raiment white,
And to him shall be granted
To walk with me in white;
Nor from the living volume
Will I blot out his name,
And before my Father's angels
I will confess the same.

And him that overcometh
A pillar will I make,
Within my Father's temple—
A pillar naught can shake:
And three names will I give him—
The first shall be God's own
Then that of New Jerusalem,
And my new name unknown.

To him that overcometh—
As, on my Father's throne,
I sit with him triumphant—
I will grant to share my own:
And he that understandeth,
And hath a willing ear,
The sayings of the Spirit
To the churches let him hear.

—Rev. J. W. Aston.

THE VINE AND THE BRANCHES.

WE cannot possibly over-estimate the value of the lessons taught by our Saviour during his brief ministry upon earth. His methods of teaching varied in manner, but he often enforced by parables truths of the greatest importance, in language that for clearness, simplicity, and force, has never been surpassed.

The divine Teacher well knew how to speak to the great multitudes by whom he was occasionally surrounded; some of whom confessed themselves astonished at his doctrine, for "he taught them as one having authority." Matt. 7:29. The important lesson conveyed by the parable of the Vine and the branches shows the necessity of union with Christ, and our utter dependence upon him for nourishment and support; this parable affords consolation and encouragement to the faithful, but it also conveys a solemn warning to all who do not realize

their need of divine help, and who refuse to comply with the conditions upon which the gracious promises are based.

In the chapter referred to (John 15), we have Christ represented as the true Vine, and God the Father as the Husbandman, who understands the condition of the branches—whether they are fruit-bearers who maintain a living connection with the Vine, or whether they are barren branches bearing no fruit and fit only to be cast away. In verse 8, we read our Saviour's words as follows: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." From this declaration we cannot fail to see that in all our efforts to extend the knowledge of the truth, our only motive should be to bear fruit to the honour and glory of God.

We are also reminded that the tree is known by its fruit; if the tree is corrupt the fruit will be corrupt. Matt. 12:33. From these words of Christ we may learn that all professors of religion who bring forth corrupt fruit, or whose actions are unworthy of their profession, can have no real connection with Christ—the true Vine. The apostle Paul refers to the fact that many corrupted the word of God even in the apostolic age (2 Cor. 2:17); and the history of the last eighteen centuries affords conclusive evidence, proving how this work of corruption has advanced, and how cruelly the people of God have suffered because of their determination to adhere to the true faith, rather than yield obedience to the claims of that great apostate system of religion, that corrupt tree, the fruits of which are now seen amongst various other sections of the religious world by their acceptance and belief in certain Romish doctrines and institutions, in support of which no scriptural authority can be found.

The truth of God has been perverted and made of "none effect" through the teachings and traditions of men who have striven hard to maintain the supremacy of the religious systems to which they have been attached; and their labours have undoubtedly borne fruit abundantly, but not to the honour and glory of God.

We cannot be living branches of the true Vine if we reject the solemn and important truths our Saviour came to proclaim. By their fruits ye shall know them. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. We must search the Scriptures to know what that will is, and a willing obedience should be the result of our investigation of the Book of God as it proves the sincerity of our love to him, "in whom we live and move and have our being."

In all questions relating to our faith and practice, the Bible should be the only standard of appeal. Many Protestants would emphatically deny any con-

nection with the church of Rome; but complete separation would necessitate the rejection of all Romish doctrines that are opposed to the word of God. It is generally admitted as a fact beyond dispute, that the ritual and forms of "worship" now adopted in many professedly Protestant churches, and the doctrines taught by the English "priests," have come direct from the Romish church.

In an article which appeared in the *Freeman* (a Baptist paper) of Oct. 19, we read the following remarks:—

"Dr. Vaughan, the Roman Catholic Bishop of Salford, has cast a bomb-shell into the camp of the Anglicans. Unfortunately for himself and his co-religionists the Bishop of Carlisle [a High Churchman] had contended that the Church of England is a branch of the 'Holy Catholic Church.' To this Bishop Vaughan replies in a sermon from the text, 'The branch cannot bear fruit of itself, except it abide in the vine.'"

This incident affords an interesting illustration of the present relation existing between the two most powerful religious organizations of the nineteenth century; but we do not believe the words of Christ, as quoted above, were ever intended to be appropriated in the manner the Catholic Bishop has thought fit to use them. It is not difficult to understand the lesson taught by Christ in the parable of the vine, and it is therefore to be regretted that these impressive words of our Lord should be misconstrued and applied in a sense contrary to, and out of harmony with, their original meaning.

In the farewell discourse of our Saviour from which the parable of the vine is taken, we are taught that he is the Way, the Truth, and the Life. John 14:6. These words of Christ were in reply to the question of Thomas; but the answer given has ever been a source of consolation and encouragement to God's people. By the shedding of his blood he has opened up the way, and is now meditating on our behalf in the most holy place. He is the Truth in whom all the types and shadows of the first dispensation are fulfilled; the faithful and true Witness. He is the Life in the sense that he is the author of eternal life to all who believe in him; for "when Christ, who is our life, shall appear," then shall we appear with him in glory. Col. 3:4. May we be ready to meet him, for his coming draweth nigh.

J. F. SHEPPARD.

THE RESURRECTION NOT PROGRESSIVE.

(Concluded.)

WE object to this "progressive" theory, again, that it destroys the very idea of the resurrection of the dead. It teaches instead the resurrection of that which never died. Of the man "translated from the earthly to the spiritual life," it says, "He continues to live." How, then, was he dead? Only as to his body—the "tabernacle of clay." But does the "tabernacle of clay" ever live

again? Does the body that died have any share whatever in the rising again? Not according to this theory. Its teaching is, that the spirit is released from its earthly surroundings; that it lays off its corporeal incumbrance and never puts it on again. It passes at once to a higher plane of life, in total separation from all that is material. That which died never lives again, and that which "continues to live" never dies. Where, then, is the resurrection of the dead? There is in this theory absolutely no room for the idea of the dead living again. There is a "translation" of the spirit, a separation from the body, which might be called a promotion, but we see no resurrection. No intelligible conception of a resurrection can be formed without the idea of something living again which had been dead; but this radical idea of a resurrection is excluded utterly. When Christ arose he said, "I am he that liveth, and was dead, and, behold, I am alive forevermore." His was a resurrection, a coming back to life.

The resurrection is a miracle. It belongs to no other class of facts than the supernatural. Those who have got above or beyond the admission of the miraculous have no place for this doctrine, and no business with it. And being a miracle, it must be studied in the light of miracles. If it were a natural event, we should study it in the light of natural events. We should then want to see something about the laws, the forces, or the agents or causes, that were to bring it to pass. We should look after the obstructions or difficulties to be encountered, and scan all the conditions necessary to the production of the contemplated result, and summon to our aid all the light that philosophy and science could bring; but this is all out of place while studying a miracle. The resurrection does not result from natural laws or causes, and therefore the study of these will shed no light upon the question of its possibility or probability. In order to determine the possibility of its occurrence, we must study the supernatural powers and agencies on which miracles depend; and in deciding upon its probability we are to look at the moral ends proposed, and see whether he who only can accomplish the work has given his word that he will do it. We are thus brought back to divine revelation for all light, and all hope. It is a subject of revelation purely, an effect of divine power and wisdom, beyond the range of natural agencies.

So the Saviour regarded it, and would have others regard it, when he rebuked the Sadducees for their unbelief, and their vicious methods of argumentation on the subject. They tried to carry the laws of earthly life, and the limitations of natural agencies, over into the sphere of the miraculous. In this they erred, as do modern objectors, who disbelieve the doctrine of the resurrection because

they are unable to see its processes, or to comprehend the forces necessary to accomplish it. The Saviour's reply to all such objectors was pertinent, and will never cease to be appropriate, so long as men strive to obstruct faith in the resurrection by alleging difficulties arising from their imperfect perception of natural laws. "Ye do therefore err, not knowing the Scriptures, neither the power of God." The resurrection depends on God's power. If he is able to raise the dead, that is enough. It is illogical to reason on this subject without taking God into the account. If he possesses power enough and wisdom enough, and promises to do it, that ends controversy with Christians. We therefore close this chapter with the remark that it is absolutely impossible for anyone to frame an objection to the resurrection of the dead on natural or philosophical or scientific grounds, that does not imply a limitation of the power of God, and make that limitation material to its statement and its ultimate reliance.—*Second Coming of Christ, by Bishop Merrill.*

ALL WITH CHRIST.

OUR "OLD MAN"

Is crucified with him. Rom. 6:6.
Is dead with him. 2 Tim. 2:11.
Is buried with him. Rom. 6:4.
Is made a new creature in him. 2 Cor. 5:17.

THE "NEW CREATURE"

Is quickened together with him. Col. 2:13.
Is a child of God by faith in him. Gal. 3:26.
Is also weak with him. 2 Cor. 13:4.
Is risen in baptism with him. Col. 2:12.
Is washed in regeneration through him. Titus 3:5, 6.
Is justified by faith on him. Rom. 4:24, 25.
Is at peace with God through him. Rom. 5:1.
Is made a joint heir with him. Rom. 8:17.
Is living together with him. 1 Thess. 5:10.
Is standing fast in him. 1 Thess. 3:8.
Is rooted and built up in him. Col. 2:7.
Is pleased to walk in him. Col. 2:6.
Is a labourer together with him. 1 Cor. 3:9.
Is a worker together with him. 2 Cor. 6:1.
Is willing to suffer with him. Rom. 8:17.
Is ready to die in him. Rev. 14:13.

THE "MORTAL BODY" (ROM. 8:11)

Will be dead in him. 1 Thess. 4:16.
Will be sleeping in him. 1 Thess. 4:14.
Will be awakened by him. John 5:25.
Will be quickened by him. Rom. 8:11.

Will be changed by him. 1 Cor. 15:52.

Will be fashioned like him. Phil. 3:21.

Will bear the image of him. 1 Cor. 15:49.

Will be satisfied in likeness with him. Psa. 17:15.

THE "SPIRITUAL BODY" (1 COR. 15:44)

Shall be raised up by him. 1 Cor. 6:14.

Shall put on immortality through him. 2 Tim. 1:10; 1 Cor. 15:53.

Shall receive eternal life through him. Rom. 6:23.

Shall be caught up in the air to meet him. 1 Thess. 4:17.

Shall be received by him. John 14:3.

Shall enter into the city with him. Psa. 24:7-9; Rev. 22:14.

Shall appear in glory with him. Col. 3:4.

Shall enter into his joy with him. Matt. 25:21-23.

Shall receive a crown of glory by him. 1 Pet. 5:4; 2 Tim. 4:8.

Shall sit on his throne with him. Rev. 3:21.

Shall reign kings and priests with him. 2 Tim. 2:12; Rev. 5:10.

Shall be glorified together with him. Rom. 8:17.

Shall walk in robes of white with him. Rev. 3:4; 7:9.

Shall ever, oh! forever, be with him. 1 Thess. 4:17. R. M. KILGORE.

THE FABRIC OF CHARACTER.

HABITS form character, and outside influences affect habits. The character that has no reverence for God or his word, is not the character that most parents desire their children to possess. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," is a commandment that should be thoroughly impressed in the education of the young.

An Oriental book of fables tells of a loyal subject who so loved his king that he desired to present him with a gift; so he wrought a beautiful and intricate piece of embroidery representing sparkling lakes, green trees, dashing waterfalls, verdant meadows, and many other scenes calculated to please the eye, while through the entire work was woven a golden thread, appearing in the glint of the sunset clouds, the glimmer of the river's flow, and the sparkle of the quiet lakes. This thread of light was so skilfully wrought as to add to the general beauty of the fabric, and yet to form the name of the one to whom it was presented.

The richly embroidered cloth well represents a carefully formed character; the thread of gold being the spiritual life which imprints upon its possessor the name of his King, and designates him as a subject meet for the city "not

made with hands, eternal in the heavens." The interweaving of this thread of gold with young lives is largely the work of parents and teachers. Parents have the greater responsibility, but that of the teacher is far more important than most people realize. Teachers who are actuated by no higher motives than the accumulation of dollars and cents, are unworthy to touch the fabric of character. Their hands hold no golden threads, their hearts are moved by no divine impulse; but the earnest Christian instructor weaves for eternity, and through his work continually flashes the thread of gold, gradually forming the Name of names, to appear in after years in characters of living light, leading many souls to the hills of God, whereon the sunlight ever falls.

Parents, desiring, as you do, all good gifts for your children, what is your duty?—*Eliza H. Morton, in Review and Herald.*

THE EYE THAT DOES NOT SEE ITSELF.

THE eye, the noblest member of the human body, does not see itself, and piety and godliness resemble it, in being destitute of self-consciousness. Believers do not believe that they believe. The humble are ignorant of their own humility. The best and most devout supplicants have their minds so full of God, that they are not aware and never think of the fervour of their prayers. The kindest benefactors have no recollection of the good they do, and are surprised when men thank them for it. The pious fancy that they have no piety, and are always fighting, striving, and exercising themselves to attain it, in which indeed growth in godliness consists.

My God! never have I greater reason for suspicion than when I am particularly pleased with myself, my faith, my prayers, my alms.—*Gotthold's Emblems.*

"THE SWORD OF THE SPIRIT."

BUNYAN, in that inimitable allegory of his, calls the Bible "A right Jerusalem blade," and says, "Let a man have one of these blades, with a hand to hold to it, and a skill to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. It will cut through flesh, and bone, and soul, and spirit, and all."

And it is true to-day as ever. With this gospel in his hands a man becomes omnipotent. "All things are possible to him." There may be little in the man but there is plenty in the Book, and armed with this all-sufficient weapon he will dare and do deeds great and glorious, as the stripling shepherd who with stone and sling overthrew the giant soldier with his helmet of brass and spear like a weaver's beam.—*Selected.*

NEVER turn a blessing around to see whether it has a dark side to it.

Home and Temperance.

"Whatever 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.

QUESTIONS.

CAN you put the spider's web back in place
That once has been swept away?
Can you put the apple again on the bough
Which fell at our feet to-day?
Can you put the lily-cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrops back on the flowers,
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flower again on the husk,
And show me the ripened wheat?
Can you put the kernel back in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase
When once it has sped away?
Can you put the corn-silk back on the corn,
Or down on the catkins? say.
You think my questions are trifling, dear?
Let me ask another one:
Can a hasty word ever be unsaid,
Or a deed unkind undone?

—Wide Awake.

HIS TENTH.

THE text did not please Silas Bent that day, and he knew the sermon would please him less. He was tired of hearing the same old story, "Give, give, give," to first one board and then another, to missions and missions without end. He knew from the very beginning of it, that Dr. Week's entire discourse would be an urgent call to his people to adopt the old tithing system, and give at least that much, as a matter of course, to the Lord. A tithe, indeed! Why Silas Bent was worth two hundred thousand dollars, with an annual income of twenty thousand. A tithe of that would be two thousand dollars a year, thrown to the winds. So long as he rented a pew, took his wife to the meetings, and put ten cents each sabbath morning into the contribution basket, he didn't see the sense in being everlastingly preached at for money, money, money. No, he wouldn't listen to the sermon. It took an unusually fine one to keep him awake at any time, and he certainly would n't even try, this morning, to fight off his drowsiness. A tithe! Absurd! If he had only a dollar, he might not mind giving a tenth of it, but two thousand dollars—never!

There lay a snug roll of bills in his vest-pocket, and these he poked down deeper, lest unwarily his nervous fingers, in fumbling for the usual dime, might clutch one of them instead. And then the voice of good Dr. Weeks sounded more and more distant, and presently old man Bent, to the silent amusement of the younger members around him, was sleeping peacefully. Did I say peace-

fully? Let us follow him to the mystical "Land of Nod."

Bonnets and pew-backs had barely faded from his vision, when he found himself hurrying along a business street. Yes, of course—Monday morning, and he must not be late at the office. Mail to attend to, and employés to direct; and yet, with all his hurried walking, he enjoyed the fresh air, the sunshine, and the sounds of active life about him.

Suddenly, he became aware of a figure at his side, a slender form, in neutral colours. He tried to inspect it closely, but his glasses needed rubbing or something was wrong, for he had only an indistinct impression of a calm countenance and misty gray apparel. It made him nervous,—this ephemeral figure, keeping step with him.

"Well?" he asked.

"Well," an answer came in measured voice; "I bear a message. You who will not give even one-tenth to the Lord, shall now receive but a tenth from him—a tenth of happiness, of health, of the good things of life. He will give you more than you are willing to give him. He will give you a full tenth."

Silas stopped where he stood, polished his glasses, adjusted them and stared. The figure had gone. What had it said? "A tenth?" He hardly understood, and started on, intending to forget the gray vision and the calm voice, in his own business pursuits.

But what has got into his legs! He could hardly lift his feet or place them one before the other. Odd thing! Why, he had prided himself upon his health and briskness, for the last twenty years. He shook as though with ague. Every breath of air chilled him through and through; he must hurry the faster to the office, and have that rascally Tim build a heaping fire. But the office seemed growing farther and farther away, and harder and harder to reach. He ached in every bone. "The Lord will give you a tenth of your health." The words rang in his ear, and he turned pale with horror. The pleasant bustle of the street had grown less clear; he hardly heard the tread of feet, the call of voices, the rumble of wheels. If only he had had Craddock drive down with him that morning—it was too chill to have walked. The very sunshine seemed growing dim—not half so bright, nor a third, nor a fifth, nor—merciful powers!—a tenth as bright perhaps. He shuddered. Then the air, the very air he breathed, seemed to be growing thinner and thinner. He gasped and choked, and fell heavily to the pavement.

"Help! help!" he shrieked, smothering and terrified; "help!"

A busy man rushed toward him, and poked him viciously in the side with a gold-tipped cane. His head was swimming, his pulses beat but feebly; life, health, sunshine, power, everything—seemed flying from him. Then that fiend with the cane and the gray mous-

tache, instead of helping him up and fanning a bit of breath into his body, still punched him mercilessly. He writhed and groaned, and clutched to catch the cudgel and thrust it from him. It felt queer and warm, and larger than it looked. He opened his eyes with a start, and found himself holding with both hands—his wife's elbow.

There were smothered giggles sounding behind him. Cold drops stood on his forehead. He could actually feel the pallor of his face. Maria looked pale, too, and her glance was full of meek reproach.

A dream! thank the Lord, only a dream! He had suffered untold agonies in twenty minutes by the clock. Brother Weeks was just concluding his eloquent appeal; the deacons passed down the aisles with the baskets, and when Silas felt the cold little coin in his pocket, it made him colder. Out came the roll of bills, and softly they fell in among the contributions. No one saw it but Maria; she thought he had lost his mind, till he said to her during their quiet walk home: "Maria, who could help giving his tenth, after hearing that powerful sermon!"

"It was a good sermon," Maria replied; and when Silas Bent's two thousand went to the mission work that year, she thanked the Lord that her husband had awakened in time to really hear that sound, good sermon, and to gain so lasting an impression from its stirring truths.—*Maud Rittenhouse, in Herald and Presbyterian.*

AN UNANSWERABLE ARGUMENT.

THERE is one argument which never can be answered; and that is the argument of *appetite* and desire. A man undertakes to argue against drinking rum, or chewing tobacco, or using unhealthy stimulants and condiments. The case may be stated and argued; point after point brought up in favour of these practices, may be fairly met and overthrown, but still no effect will be produced. Why? Because there is one unanswerable argument. "*I love it.*" A man *loves* strong drink, and there is no way under heaven to meet that argument. He may talk about health, about medical authorities, about a dozen things which he offers as *excuses*, and these may all be met; but the simple argument, "*I love it,*" outweighs the whole of them, and this is conclusive.

A man loves rum and drinks it; he loves tobacco and chews it; he loves his pipe and smokes it; and so of other habits, and other appetites and inclinations. So long as appetite rules, so long all the talk in the world avails nothing to change a man's mind or change his course. As one eminent man said when argued with on the subject of smoking, "It is impossible for me to answer your arguments, and it is impossible for me to stop smoking." In such cases conscience does not control the man: other powers influence and sway him; and the

first thing to be done to benefit him would be to bring him under the control of a conscience enlightened by the Spirit of God; in a word, to *convert* him, and make him understand his personal responsibility to his Maker, and so turn him to the living God.

So long as men, instead of controlling their appetites are controlled by them, so long as men are slaves to base desires and evil habits, so long it is vain to expect conscience, logic, or conviction to bear rule in their hearts or lives. When once God takes possession of the heart, and has control over the human soul, then these black angels that have perverted the will, that have magnetized the conscience until, like a spoiled compass, it no longer points toward the pole, can be cast out, and then there may be some hope that the persons who are thus delivered may be so transformed by the renewing of their minds as to prove "what is that good and acceptable, and perfect will of God."—*Safeguard*.

TOBACCO.

SOME profess to find in the words of the Saviour in Matt. 15:11, a warrant for the use of this "filthy weed." To such we would say that it is never allowable to make a general application of a scripture that is particular in its teachings, when such application conflicts with other scriptures. By reading Matt. 15:1-20, it will be seen what superstitious traditions of the Jews the Saviour was correcting. To turn this in favour of the use of tobacco is no less an abuse of the scripture than to turn it in favour of drinking whisky or rum. Will alcohol defile the man, when taken "into the mouth"? The drunkard in the filth of the gutter might refer to Matt. 15:11, just as well as the tobacco chewer or smoker. But God's word checks all such cavilling, by declaring that drunkards shall not inherit the kingdom of heaven. 1 Cor. 6:10. Many other scriptures speak to the same intent. Any individual that would uphold such a filthy and unnatural habit by the words of the Saviour, shows a great lack of discrimination, and perhaps of conscientiousness.

It has been said that it is allowable for a drunkard's wife to speak strongly against ardent spirits, and a fugitive, against slavery. In like manner I may be permitted, with an experience of nearly fifteen years, to speak thus plainly on this subject. A few questions I would propose to those who yet indulge their unnatural appetites:—

1. Do you use tobacco with a fervent desire and an expectation to glorify God by it? 1 Cor. 10:31.

2. Can you "cleanse yourselves from all filthiness of the flesh and spirit," and still indulge in the most filthy habits? 2 Cor. 7:1; see also Rom. 12:1, 2; James 1:21.

3. Can you gratify an inordinate

desire for that which is wasteful, filthy, and injurious to body and mind, and yet obey the injunction to "keep yourselves from idols"?

Some say, "I am not a slave to tobacco; I can do without it just as well as not." Such have no excuse for its use; they are more guilty than any other class of tobacco users. But others say, "We cannot do without it; we cannot work nor think if deprived of it." Such have offered a good and sufficient reason why they should break off a habit which thus, according to their own confession, enslaves both body and mind. If your enemy or the enemy of truth should steal your tobacco he would *disarm* you and disqualify you for serving the truth in any capacity.

A very zealous Methodist once told me he could not enjoy any meeting, however good, without his tobacco. I asked him if he enjoyed his tobacco out of meeting. He confessed he did. The conclusion was unavoidable that his tobacco was the chief source of his enjoyment. And this is but the experience of all tobacco users. Thus their strength is in their tobacco. But David said the Lord was his strength. Then let us all "be strong in the Lord."

J. H. W.

A HAPPY HOME.

MANY a child goes astray simply because home lacks sunshine. A child needs smiles, as much as flowers need sunshine. If home is the place where faces are sour and words are harsh, and fault-finding is ever going on, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children in such a way as to make them happy.

Keep the children's sympathies, for by so doing, half the danger of their going astray is averted. No one is so sensitive to a slight as a child; and if her sorrows are made light of at home, she will be more than likely to turn to others to find sympathy, and will often find it in society she would otherwise shun. No sympathy is so dear as a mother's; and a child who has always been encouraged to tell all her troubles to her mother, knows that she will find a patient hearer and loving counsellor, and will not be apt in her youth—the time when she most needs counsel and advice—to do anything that she cannot tell her mother about. The grown-up woman, with a family of her own, counts as one of her sweetest blessings the tender affection of her own mother.

Mothers are very apt, as the family increases, to unintentionally omit many of the little sympathies and tokens of love which had hitherto been lavished on the older children, but are now transferred to the new arrival. Or, perhaps, as the cares of the family grow heavier, the mother has so many calls upon her time, that she cannot stop for the fondling that

once was her pleasure. But surely there is time every day for some word of love or sympathy; and this one little word spoken in the morning, oftentimes cheers and helps the recipient all through the day. The idea, too, that the children, as they grow older and are more away from home, do not care for these attentions, is wholly at fault, for no true child ever grows too old for love and sympathy.—*Selected*.

THE ARCH OF TITUS.

THE Jew could not call this monument hallowed. It is a magnificent arch of marble and bronze, erected by the grateful Roman Senate to commemorate the victory over the Jews at the time of the capture and destruction of Jerusalem. It has been said that the Jew has never walked voluntarily beneath its arch. It was a fine piece of workmanship, and is in a remarkable state of preservation, considering the length of time it has stood, and the fearful vicissitudes to which the city has been subjected.

It is, however, especially valuable as a corroboration of Biblical truth. Jerusalem was then a great city, and Titus did take it, else why the existence of this monument? There you see sculptured a representation of the terrible desolation of the city. There the walls of the temple, cracking with the fury of the pitiless flames, hang tottering in the act of ruin. There you see Jewish matrons, children, and bearded old men gathered in groups to suffer the rapine and licence of an enraged soldiery. The victors bear in their profane hands the holy candlesticks, the tables of shew-bread, and the sacred trumpet used in worship. Think but for a moment that the arch speaks to you. The candlesticks, the shew-bread, and the trumpets were used away back in the wilderness under Moses, and those simple symbols span the ages for you with corroborative force. There in that arch the enemy of the Jew and the Christian has indelibly stamped most important chapters of Biblical history.—*C. H. Parkhurst*.

DRAM DRINKING AND EVIL DEEDS.

Some figures with reference to alcoholism and criminality were recently communicated to the French Academy of Medicine by M. Marambat. They referred to an examination of 3,000 condemned persons, and it appears that 79 per cent of the vagabonds and mendicants were drunkards, 50 to 75 per cent of assassins and incendiaries, 53 per cent of persons convicted of outrages on morals, 71 per cent of thieves, sharpers, etc. In acts of violence against the person 88 per cent were found to be drunkards; against property, 77 per cent. Among youths under twenty drunkards were nearly as numerous as among adults, the difference being only 10 per cent. Of these youths 64 per cent were addicted to drinking.—*Selected*.

THE PRESENT TRUTH.

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

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THE BASIS OF UNION.

MUCH is said at the present time about the oneness that should exist among all Christians. Certainly nothing could be more pleasing to God than union and harmony among the professed followers of Christ. David expresses the mind of the Spirit on this subject in these words: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psa. 133:1. It is as "precious ointment upon the head," "as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." A short time before his ascension, in that memorable prayer for his disciples, the Saviour prayed that they all might be one, "As thou Father, art in me, and I in thee, that they also may be one in us." John 17:21. Four times within three verses he gives expression to the same sentiment, that his followers might be one, even as he and the Father were one.

But this unity, so essential, must be based upon certain principles. There must be some acknowledged standard, or rule, which will bring all together in united faith, and concert of action. The prophet raises the question, "Can two walk together except they be agreed?" And it is only upon a basis of truth that the superstructure of a unified belief can be reared. Truth is synonymous with harmony and concord; error means discord and confusion. A union effected by compromise with error cannot stand approved by God. Speaking of the times in which we are living, the prophet says, "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." Isa. 8:9, 11, 12. An alliance not established in righteousness cannot endure, for the Lord says, "It shall not stand."

The very idea of Christian unity implies a separation from the world. A Christian union cannot be formed upon the basis of agreement on one of two points, while on others there is disagreement. There are too many specific truths in the gospel to render it possible to effect a union upon

one general point of truth. The oneness that should exist among Christians comprehends more than this. There is a system of truth which should bring people into one fold. Not that their individuality should be lost, but, as far as righteousness is concerned, there is one standard to which all should conform; and this conformity must be entirely voluntary, as coercion never unites hearts. The apostle writes to the church at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1:10. They had a special message to give to the world—the tidings of the gospel of Christ. To properly present this required perfect union, as the Saviour realized when he prayed, "That they also may be one in us: that the world may believe that thou hast sent me."

Coming to first principles, we have the law of God, the ten commandments, as this great standard of righteousness. It is God's great sin detector, and condemns all who are not in harmony with it. However man may look upon the claims of that law, God himself has declared that all his commandments are righteousness. Moses says, "It shall be our righteousness if we observe to do all these commandments." Deut. 6:25. Isaiah bears a similar testimony, showing that those who know righteousness have God's law in their hearts: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. This law is the only basis upon which a union in truth can be formed; and yet many who profess to love and serve God are found denying the perpetuity of his law. Even some who profess to be sanctified, and perfect—often going so far as to declare themselves already saved, virtually saying that the Judgment has passed upon their cases—manifest toward God's law the feeling described by the apostle as the enmity of the natural heart against God. They allege that Christ suffered the penalty of the law, and therefore nothing remains for us to do but to believe. But the Bible presents the law as the great mirror into which we are continually to look to view our characters as they stand in God's sight; and there is no provision in the gospel by which faith can take the place of obedience.

The church of Christ must be one, even as he and the Father are one. A union founded on the eternal principles of truth and righteousness will stand; but when it is not thus founded, it will prove as a house built upon the sand, and in the words of the prophet, "It shall not stand." Union in truth the church of Christ must have; but no compromise.

CHARACTER OF THE LAST DAYS.

THE idea is entertained by some that the period just before the second advent of Christ is to be a time when righteousness shall greatly increase, and when peace and prosperity shall greatly abound. The word of God, however, presents an entirely different picture. Our Saviour showed that the last days would equal in wickedness the days of Sodom and Gomorrah, and that "as it was in the days of Noe, so shall it be also in the days of the Son of man." The wickedness of man had increased to such a degree in the days of Noah, that God by his judgments destroyed that wicked generation by the waters of the deluge. After this the Lord promised man that he would not again "destroy the earth" by a flood of water. Gen. 9:11. But the apostle Peter, after declaring that "the world that then was, being overflowed with water, perished," says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:6, 7. Not again will old earth be overwhelmed with a flood of waters, but a fiery baptism awaits her in her downward and mad career; and just as the people in Noah's day "knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:39. Those who heeded the warning sent them by Heaven escaped the judgments of God, and were saved in the ark, while those who disregarded it perished beneath the waters of the flood. "As the days of Noe were, so shall also the coming of the Son of man be." The apostle Paul in describing the days just before Christ comes, says: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. He then enumerates eighteen prominent sins as characteristic of the days he is describing, and in the 13th verse he declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived." As that day comes, it will overtake the ungodly unawares, and while they are saying, "Peace and safety," "sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. But God's people will not be thus ensnared; for "ye, brethren, are not in darkness that that day should overtake you as a thief." Verse 4.

The following sensible words descriptive of the perils of our times from the pen of the Rev. J. C. Ryle, D.D., Lord Bishop of Liverpool, will be appreciated by those whose eyes are open to the ominous signs of the times. The Bishop says:—

"Infidelity abounds. Multitudes of people in every part of the country seem

to have totally cast off all religion. They go neither to church nor chapel. They openly sneer at the Bible, as an old-fashioned, defective book, and give God no place in their thoughts. Is not this *perilous*?

"Romanism is increasing. Real popery has revived, and extreme ritualism is helping it. Multitudes of churchmen are little better than papists. They scoff at Protestantism and the Reformation. They delight in the very popish ceremonial which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous popish doctrines, and boldly preach, teach, and defend them. Is not this *perilous*?

"Indifferentism is growing everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is 'only a matter of words and names;' and it does not signify a jot what a man believes! Is not this *perilous*?

"Look at the neglect of the seventh commandment in our times. I do not only allude to the coarser forms of sin in this respect, when I say this, though I might say much. I have in view the wide-spread decay of delicacy and nice feeling among young women of all classes. I challenge any one to deny that novels and romances are read now-a-days in many a household, which contain scenes and descriptions that would not have been tolerated thirty years ago. There is a hideous familiarity with that which is 'fast' and indelicate. Is not this *perilous*?

"Look at the *covetousness* of our times. I do not speak so much of miserly habits, as of the intense love of money which overspreads all classes. To pile up a fortune in a few years, to speculate successfully, to obtain the power of every kind of self-indulgence at a bound,—how thoroughly this is the life of many people! The history of joint-stock companies, and banks, and railways, in the last few years, is a disgraceful tale, and shows how men will do anything to get money. Is not this *perilous*?"

Speaking from a social point of view, the Bishop continues:—

"The whole framework of society appears to be falling to pieces. The mutual respect that ought to exist between class and class, old and young, superior and inferior, seems to be fast melting away and disappearing. Between rulers and subjects, between parents and children, between masters and servants, between employers and employed, there no longer exist the healthy relations that there once were. Every one wants to be master. Everybody wants his own selfish interests alone to be considered, and nobody thinks of his neighbour. A fierce intolerance of any opposition or interference may be observed on every side. Calm and dispassionate discussion is scouted. What may we learn from Fenianism, rattening, strikes, dynamite outrages, Irish murders, boycotting, anti-rent paying, and wholesale intimidation? These things all tell one tale. They show that the cement has fallen out of the walls

of society. The whole machine is unscrewed, and unpinned, and out of order. The very foundations of our social fabric are giving way. Is not this *perilous*?"

Our Saviour in describing the period just preceding his second advent declared that men's hearts would fail "them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Such a period we have reached, and everything in the moral, social, political, and physical world betokens the coming of the King of kings. We most heartily believe that the closing words of the Bishop are true when he says, "*We are in the last days and perilous times have come.*"

R.

THE GENERAL CONFERENCE.

THE twenty-seventh annual session of the General Conference of Seventh-Day Adventists convened in Minneapolis, Minnesota, U. S. A., Oct. 17, 1888. The meeting was called to order by the Secretary, Elder U. Smith, Elder Geo. I. Butler, the President, being detained at home by illness. Ninety delegates took seats in the Conference, from twenty-seven States in the Union, and from Norway, Sweden, Denmark, Germany, Switzerland, Russia, England, and Central and Southern America. At this annual gathering the denomination plans its work for the ensuing year. The reports of delegates from different parts of the field are encouraging.

During the past year a missionary ship has been purchased, and is at present cruising among the islands of the Pacific, carrying missionaries and publications to these islands. The inhabitants of the island of Pitcairn are literally all Seventh-Day Adventists, having embraced the faith of the denomination. The Sabbath-schools among this people are regarded as valuable auxiliaries in the work. In these the greatest care is taken to educate those connected with them in the truths of the word of God. The principle of sacrifice is instilled into the minds of the scholars, and the question of giving for the support of the cause of God is set before all in the light of a Christian duty, and then each is left to act according to his own convictions. The annual report shows that during the past year their Sabbath-schools in the United States have contributed \$16,000 to foreign missions. The workers in China are meeting with good success, and call loudly for the assistance of other labourers. The work in Australia and New Zealand is in a prosperous condition. In Australia a conference has been organized, and the publishing work is being established on a solid basis there, and the

truth is making constant progress in that field. The work in Africa, so recently started, also presents an encouraging aspect.

The denomination, through its various houses of publication, issues a score of weekly and monthly periodicals in the English, French, German, Danish, Swedish, Norwegian, Holland, Roumanian, and Italian languages. The central publishing house is located at Battle Creek, Michigan, and employs in its work over one hundred and fifty persons. A branch office located at Oakland, California, in a late report gave its average shipments of publications as one ton per day; and its three power-presses were running night and day to meet the demand. As yet we have received but a partial report of the proceedings. The session was to continue three weeks. We may give the reader something later concerning the progress of the work, and in reference to plans for the coming year.

R.

THE LATE BISHOP OF LINCOLN ON THE SABBATH QUESTION.

In our last quotations from the Bishop, we closed with the following from his pen:—

"But here an objection may be made: True, we are obliged to hallow one day in seven. But it may be asked,—

"II. Are we not bound by the same arguments to observe the seventh day of the week, as specially set apart for the service of God? Ought we not to keep Saturday holy and not Sunday?"

This is an interesting question, and the reader will be desirous of knowing what answer the Bishop makes to it. He says:—

"To this I reply, We should be obliged to do so, if we had only one Testament. But thanks be to God, we have two Testaments; we have the gospel as well as the law; and Christ, who preached the gospel, came to explain the law. He came to fulfil it. Matt. 5:17. He showed by his mighty works that he is equal to, and one with, the Almighty Being who delivered the law on Mount Sinai. He proved himself to be what he claimed to be—the Lord of the Sabbath. Mark 2:27, 28; Luke 6:5. He did not come to *impair* the substance of the Sabbath. No. He came to infuse into it a new life, to breathe into it a new spirit, to invest it with fresh dignity. He came to separate what was ceremonial and temporary and partial, in the fourth commandment, from what is moral and perpetual and universal. He came to confirm the proportion of time due to God, and to *change* the position of the day consecrated to him."

We now invite the reader's special attention to some of these statements. He says, "We should be obliged to do so"—that is, "keep Saturday holy and not Sunday"—"if we had only one Testament." This leaves the reader to infer that the New Testament releases us from

that obligation. If this was not the object the writer had in view in making the assertion, then his statement is meaningless. The one Testament, the Old, does command the observance of the seventh day, the Saturday, as the Sabbath; but does the New Testament show that we should not keep it? The writer would have us think so, but the truth of the matter is, that the Sabbath of the Old Testament is the Sabbath of the New, and the only law in all the word of God prescribing its observance is the decalogue, the ten commandments, which the Bishop has ably shown us is of "universal and perpetual obligation." Nor is this all. There is no command in the New Testament for the observance of any other day than the one so clearly defined in the fourth commandment. If such a command existed, the Bishop surely would have produced it; but this he did not do, simply because he *could not* do it. He says, "We have the gospel as well as the law." True; but does the gospel in any way conflict with the law? If it does not we would like to know what bearing it has upon the question before us. "He did not come to *impair* the *substance* of the Sabbath," says the writer, which is all true; but what are we to understand is meant by "the *substance* of the Sabbath"? The day upon which God rested, the day which he styles, "My holy day," the Bishop attempts to show was eliminated from the fourth commandment as something that "was ceremonial and temporary and partial;" but it strikes us that the most substantial thing about the Sabbath is the day enjoined by the Sabbath law. How much of "the substance of the Sabbath" of the fourth commandment would remain, when the day which the command enforces was separated from it? Let the reader turn and read the fourth commandment, leaving out the day which it commands to be kept holy, and then see how much of the "substance of the Sabbath" will be left. The truth is, the weekly Sabbath, without the day upon which it should be observed, is simply a myth, and by attempting to take the seventh day out of the fourth commandment, the Bishop has tried to do the very thing which he says Christ came not to do. Where did he learn that a part of the fourth commandment "was ceremonial and temporary and partial"? In a former paper he told us that "we may not take the two tables into our hands, and erase from the first of these tables one commandment, and leave only nine." Did the Bishop forget this statement as he progressed in his argument? If he knew we could not "erase from the first of these tables one commandment," how did he learn that we may "separate" from it a *part* of one commandment?

To the assertion that Christ "came to

separate" a part from the fourth command of the moral law, we give his divine words as an answer to this charge: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. With such a declaration as this before us, that not a jot or tittle (not a letter or a part of a letter) was to pass from the law, till heaven and earth pass, it is impossible to conceive of the idea that the Saviour was "to separate" from the fourth commandment the day which it enjoins.

In reference to the assertion that Christ "came to confirm the proportion of time due to God, and to change the position of the day consecrated to him," we have only to say that no such confirmation was needed. It was confirmed by an eternal law, which the Bishop has clearly shown to be "perpetual" in its obligation; and as to changing the position of the day this is a mere assertion. No proof is offered, because there was none to offer. By this assertion the Bishop means that Christ changed the Sabbath from the seventh to the first day of the week. How did he learn this? What inspired penman has recorded such an act? Between the first verse of the first chapter of Matthew, and the last verse of the last chapter of Revelation, there is no such idea taught. The change of the Sabbath by divine appointment is unknown to both the Old Testament and the New. Again we quote:—

"He came to teach us that we still owe the seventh part of our time to God; and that this debt is not to be paid at the end of every week, . . . but at the beginning of every week."

It is certain that whatever our Saviour came to do, he did do, but where is the evidence that he did what the above assertions indicate? So far as the first day of the week is concerned, we have no scriptural evidence that Christ ever took the name upon his lips. It is mentioned eight times in the New Testament, but in every instance it bears the plain title, "first day of the week." It is never called the Sabbath, the Lord's day, nor is it designated by any sacred title, and there is no divine law for its observance. Thousands have supposed, and honestly too, that the Saviour changed the Sabbath, but such a supposition is without scriptural foundation. R.

HOW WILL THE COMING OF CHRIST AFFECT THE RIGHTEOUS?

In response to the cry that was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh, and also the night." Isa. 21:11, 12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ. Before one class there is a dark and interminable night; before the other, a glorious and unending day.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with the present state, it is as day compared with night. This present state, which the righteous and the wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness and no more of sorrow than the wicked, is to the wicked a period of joyous day preceding a dismal night,—their condition here is so much more favourable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day,—their condition here is so infinitely below what it will be in the paradise of God.

We will notice in our next issue, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what will be given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures for evermore. Psa. 16:11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, fills it to the brim and runs it over with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars" and "the sons of God" (Job 38:7), they will rise to be

forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation!" Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. "Behold, I come quickly," he says, "and my reward is with me, to give every man according as his work shall be. Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal presence forever. When

the disciples were filled with sorrow at the thought that their Master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you unto myself; that [in order that] where I am, there ye may be also." John 14:1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4:17. And John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity, but union, between them. Feeling that he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one expression—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him; the other have yielded to his holy requirements, and have found his forgiveness and favour. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendours, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty" (Isa. 33:17), will be to the wicked a "consuming fire." Heb. 12:29.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonoured, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43. U. S.

TO-DAY is, for all that we can know, the opportunity and the occasion of our lives. On what we say or do to-day, may depend the success and completeness of our life struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.—S. S. Times.

"SET your affection on things above."

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.

£250 SABBATH PRIZES.

WHILE passing by a posting station, my attention was called to a poster announcing,—

"PRIZES TO SUNDAY SCHOOL TEACHERS AND SCHOLARS,
—FOR—
ESSAYS ON THE SABBATH."

Under the above conspicuous heading particulars were given in regard to the contents of the prize essays, as follows:—

"The Committee of the Sunday School Union, through the generosity of an old Sunday School Teacher desirous of promoting increased obedience to the divine law of the Sabbath, are prepared to offer £250 in prizes for the best essays on the Sabbath, upon the following conditions."

Then follow the conditions, from which we extract those that refer to the nature of the contents of the essays.

"Essays to embrace the following:—

"Original Sabbath Command. Gen. 2:2, 3; Ex. 20:8-11; Eze. 20:12, 20.

"Our Lord identified with the creation of the world, and therefore necessarily with the sanctification of the Sabbath. John 1:3, 10; Col. 1:16; Heb. 1:2; Eph. 3:9.

"The Sabbath claimed by Jehovah, and also by our Lord while on earth. Ex. 20:10; Isa. 58:13; Mark 2:27, 28; Matt. 12:8; Luke 6:5.

"Sabbath: How to be observed. Ex. 20:8, 11; Isa. 58:13, 14; 56:2; Matt. 24:3-20."

The reader will find by carefully considering the texts given, that all of them refer to the Sabbath of the fourth commandment, which is the seventh day of the week, commonly called Saturday. Should the essays that will be sent in, be formed after the skeleton, there could be nothing written but that the Christian world should drop the pagan festival of Sunday, and observe God's holy Sabbath.

On this same poster is given a brief, but very pointed argument on "The Fourth Commandment"—which has appeared in a previous number of this paper, as taken from the *Sunday School Chronicle*—using arguments that are used by those who advocate the keeping of the seventh day of the week. The article, as the reader can see, does not once mention the first day of the week, and a reader who did not know what day the writer was advocating, would be compelled to think he was an advocate of keeping the day commanded by the fourth command.

After giving the reader such a pointed argument for Sabbath-keeping, the poster referred to closes with the following:—

"Psalm CXCIX.

"Verses 4, 5: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes!'

"What a mercy when God's precepts and our prayers tally so well! These two verses

show us that what God would have his people to be, they also desire to be. He works in them to will, and then they will do his will.

"Verse 6: 'Then shall I not be ashamed, when I have respect unto all thy commandments.'

"A true obedience does not pick and choose, but delights in all the statutes of the Lord. If we begin to set aside one of the precepts, where shall we stop? The only way by which a man can fearlessly defend his profession against all accusers is by rendering a sincere obedience to all the commands of God. What need there is of grace for all this!—Interpreter, by C. H. Spurgeon.

"Oh that there were such an heart in them, that they would fear me, and keep all my commandments always.' Deut. 5:29."

The above is posted up in conspicuous places in this and other towns, throughout England. In Wellingborough the essays are to be collected by a minister who has used his influence privately and publicly against the Sabbath of the fourth commandment. In his public effort, about a year ago, he made some statements from which I make a few extracts as follows, that the reader may see whether he can endorse the essays he collects:—

"It was also upon this first day of the week that the Holy Ghost came upon the apostles. Acts 2. These were indications which they had in the new dispensation that the Christian Sabbath was to be observed on the first day of the week, instead of adhering to the principles of Jewish polity.

"This first day of the week had gradually become so endeared to the people, and so closely connected with the Lord's day that they had called it, in distinction to the Jewish Sabbath, the Lord's day, or the Christian Sabbath."

Another gentleman, of the same denomination, when opposing the writer on this question, took the position that the Sabbath and the law which enforced it was abolished; that Christians were under no obligations to keep the Sabbath. He certainly could not expect the prize, if he were to write his convictions, if he expressed them when making an effort against the seventh day.

But what does all this confusion mean? It does not need much forethought to understand it. The truth of the matter is, Sunday advocates want Sunday kept better, but are aware that there is no evidence in the Bible for observing it at all. So they must use scriptures which apply to the seventh day only, to show that a Sabbath ought to be kept, and then bring in the first day of the week. If met by those who observe God's Sabbath, and who can show a "thus saith the Lord" for so doing, these teachers will evade the plain testimony by trying to make the people believe the Sabbath has been changed by divine authority. Many would have legislation in favour of their alleged Christian Sabbath, and enforce it, even if it oppressed those who honestly observe the day that God has set apart. The Sabbath is coming to the front more and more, and soon it will be the great question of the day. Men will oppose it, yet God's word clearly teaches

that he will have built up in his law the breach which has been made by the papacy (See Dan. 7:25; Isa. 58:10-14). Who will stand in the breach, and assist in restoring God's downtrodden Sabbath?

J. H. DURLAND.

61, Midland Road, Wellingborough.

THE WORLD'S RELIGIONS.

THE best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 64th edition has recently appeared, which contains some interesting statements and figures. According to these the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,003,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mahomedans. These adherents of Islam are divided into three sects, the Sunites, Shiites, and Wappabites, while there are about 70 smaller Mahomedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000,000,000 of souls who are not Christians.—*Christian Commonwealth*.

EUROPEAN PROSPECTS.

NOTWITHSTANDING the efforts of the Peace Society and numerous other philanthropical agencies, the time of universal peace, when swords will be converted into ploughshares, seems as far distant as ever. When we consider that there are over twelve millions of men kept under arms in Europe the gravity of the situation is at once apparent. Even Lord Salisbury, in his speech at the Guildhall on Friday, did not take a very hopeful view of things. "Europe is armed to the teeth. England cannot afford to remain unarmed. She must make good the gaps in her defensive preparations." Such was the burden of the particular portion of the Prime Minister's remarks which will arrest and monopolize the attention of the country. The words were impressive enough in

themselves, but the speaker and the circumstances under which the declaration was made, impart to them unusual significance. The peoples of the Continent will not long continue to bear this tremendous weight of armour without some practical protest, and it seems to us that the danger really consists in the probability that under such circumstances the statesmen who are concerned in the maintenance of these armaments may think it expedient to give their forces some employment.—*Christian Globe*.

The Missionary.

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

REMOTE RESULTS.

WHERE are our early lessons,
The teachings of our youth,
The countless words forgotten
Of knowledge and of truth?
Not lost! for they are living still,
As power to think, and do, and will.

Where is the seed we scatter,
With weak and trembling hand,
Beside the gloomy waters,
Or on the arid land?
Not lost! for after many days
Our prayer and toil shall turn to praise.

Where are the days of sorrow,
And lonely hours of pain,
When work is interrupted,
Or planned and willed in vain?
Not lost! it is the thorniest shoot
That bears the Master's pleasant fruit.

Where, where are all God's lessons,
His teachings dark or bright?
Not lost! but only hidden,
Till, in eternal light,
We see, while at his feet we fall,
The reasons and results of all.
—F. R. Havergal.

SWEDEN.

[The following report we take from the *Review and Herald*:—]

OUR work is still progressing, although strong efforts have been made to stop it. The whole city seems stirred over the truth; and this has been a great annoyance to the Lutheran priests of the place. When they could not prevent the people from coming to our meetings by their warnings and false statements, they resorted to the last means they had; namely, the church council. This council is composed of the most eminent men of the Lutheran church, with the pastor as president. The Lutheran is the State church here, and the law is such that if the priests see that a person preaching what they consider to be against the interests of the church, they can call a church council, and after listening to a statement of the person's belief, forbid him to preach further in that place. We were called by a policeman to appear before this council, Sept. 18. After stating our faith, we were ordered into another room, while the council considered our cases. When we were called back, the following was read before us:—

Whereas, The church council has found during the examination of J. M. Erikson, B. S. Anderson, and S. Swenson, that the above-named depart somewhat in their doctrines from the Christian Church, and especially from the Lutheran Church doctrines, by denying the immortality of the soul, eternal torment, infant baptism, Sunday as a day of rest, and the real presence of the body and blood of

Christ in the communion; and Erikson having confessed to openly preaching here in the city, and the others acknowledging to have taken part in the meetings, by leading in prayer and reading the Scriptures; and,—

Whereas, The church council find that the continual preaching of these doctrines would further enlarge the division of the church that has already begun; therefore,—

Resolved, That, under the authority of the king's ordinance of Dec. 11, 1868, we forbid the above-named to further hold religious lectures in this city, under a fine of from 50 to 300 kronor.

This not being deemed sufficient, the next day we were called to appear before another council, where the same ceremony was again performed. At the close of the last council, the priest said, "Now we have done our part, and we therefore deliver you over to the civil power, that they may do as they see fit." At these words, I could not but think of the Catholic Church, and the way in which she punished heretics during the Dark Ages. These steps have been a great surprise to many, because this was believed to be a land of religious freedom; and although this law has been used against the Baptists and others in the past, it was supposed to be dead long ago; but the "dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." They waited, fortunately, with their council until I was just ready to leave the city.

During the time we have been in the place, God has greatly blessed us, and we have seen some precious souls converted to the truth. Twenty-five have signed the covenant, thirteen have been baptized, and there are still others keeping the Sabbath who were not present at our last meeting, when the covenant was presented. What the priests have done, has only helped to open the eyes of the people, and to give us their sympathy. I now go to attend a general meeting in Stockholm, where plans will be laid to carry forward the work here in the future. J. M. ERIKSON.

Karlskrona.

THE following paragraph from the report of a committee of the International Tract Society, holding its annual meeting in connection with the General Conference, indicates the progress which the truths so dear to us are making in those lands where, as yet, so little has been done:—

"There are at present, urgent calls for publications, in Russian, Spanish, Portuguese, Armenian, Greek, Chinese, Indian, Polish, Bohemian, Finnish, Hawaiian, and in the native tongues of the Pacific Islanders. In most of the above, there are persons coming to the light, who feel a deep interest for their countrymen, and are anxious to engage as soon as possible in the work of circulating the publications among them. In several cases this anxiety is so great that they have begun, upon their own responsibility, the translation of some of our smaller books into their native languages."

THE annual reports of the Bible-reading missions in the United States show that good work is being done in the large cities in which missions have been established. The report from the twenty-two city missions is given as follows:—

"Sixteen of the missions report 526 persons embracing the Sabbath truth since they were started, and almost one-half, 258 during the last nine months, the time covered by this report. According to reports, there are 131 workers engaged in Bible work, or have been some time during the year. They have made 43,021 visits with 10,353 families. They have held 12,037 Bible-readings with 16,399 persons. During the nine months past they have obtained 4,475 yearly subscriptions for our periodicals, and 644 for less than a year, making

5,119 in all. They have sold 2,359 subscription books, and sold, loaned, and given away 1,560,111 pages of books and tracts. And in different ways have distributed 24,237 periodicals."

The Sabbath-school.

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

LESSON 47.—DINNER WITH JOSEPH.

AND the steward brought Simon out to them, and they washed themselves, and made ready their presents. When Joseph came home to dinner, they gave him the presents which they had brought for him, and bowed down to the ground before him. So they fulfilled the dreams that Joseph had so long before. And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?" And they answered, "Thy servant our father is in good health, he is yet alive." When Joseph saw his brother Benjamin, he could not keep from weeping; so he went into his chamber, where he could weep and not be heard. After this he washed his face and came out to dinner. And Joseph had his brothers seated according to their ages, the oldest first, and so on down to the youngest. Then he sent messes to each of them, but to Benjamin he sent five times as much as to any of the others. And they ate and drank, and made merry with him.

After dinner, Joseph told the steward of his house to fill the men's sacks with corn, and to put every man's money in the mouth of his sack. He also told the steward to put his silver cup in Benjamin's sack.

QUESTIONS.

1. Whom did the steward bring out to them? Gen. 43: 23.
2. What did the brothers do to get ready for dinner? Verse 25.
3. What did they give to Joseph when he came home to dinner? Verse 26.
4. What did they do when they gave him the presents?
5. In doing this what did they fulfil?
6. What did he ask them? Verse 27.
7. What questions did he ask about their father?
8. How did they answer him? Verse 28.
9. How did he feel when he saw Benjamin? Verses 29, 30.
10. Where did he go?
11. Why did he go to his chamber?
12. What did he do before he came out to dinner? Verse 31.
13. Why did he wash his face?
14. How did he seat his brethren? Verses 32, 33.
15. What did he send to each of them? Verse 34.
16. How much did he send to Benjamin?
17. After they had eaten dinner, what did he tell the steward to do? Gen. 44: 1, 2.
18. What did he tell him to put in each sack with the corn?
19. What else did he tell him to put in Benjamin's sack?

LESSON 48.—THE CUP IN BENJAMIN'S SACK.

THE next morning, as soon as it was light, Joseph's brothers started on their journey home; but as soon as they had gone a little

way, Joseph sent his steward after them. He accused them of stealing Joseph's cup. They said they had not taken it, and that if he found it in any of their sacks, they would all be his servants forever. The steward said that the man in whose sack the cup was found should be his servant. So he began with the oldest and went on to the youngest, and when he came to Benjamin's sack, he found the cup in it.

Now the brothers were in great trouble. They knew not what to say. They all went back to Joseph, and gave themselves up to be his servants; but Joseph said that they must all go home except the one in whose sack the cup was found, and that he must stay and be his servant.

QUESTIONS.

1. When did Joseph's brothers start on their journey home? Gen. 44: 3.
2. As soon as they had gone a little way, what did Joseph tell his steward to do? Verses 4, 5.
3. Of what did the steward accuse them when he overtook them?
4. Did they deny this? Verses 7-9.
5. What did they say they would be if the cup could be found in any of their sacks?
6. Who did the steward say should become a servant? Verse 10.
7. Where did the man begin to search? Verse 12.
8. Where was the cup found?
9. How did these men feel when the cup was found in their brother's sack? Verse 13.
10. What did they do? Verses 13-16.
11. What did Joseph say they must all do, except Benjamin? Verse 17.
12. What did he intend to do with Benjamin?—*Bible Lessons for Little Ones.*

HOW TO STUDY THE LESSON.

[The following is abridged from suggestions to teachers made by the corresponding secretary of the International S. S. Association, in an informal talk on "How to Study the Lesson," delivered before the meeting of the Association, held in connection with the late General Conference:—]

CONSULT the lesson book just enough to see where the lesson begins and where it ends in the Bible.

Read carefully two or three times all that the chapter says about it. Then you have the subject in mind and can pick up illustrations, etc., during the week.

Study and write down points learned in the Bible narrative.

Consult the dictionary on all the words that you do not perfectly understand. Read 1 Cor. 14: 19. By the way, the Bible is the best manual on Sabbath-school teaching that I ever saw. If we would study it more I believe that we would all be better teachers.

Search out the main words in the concordance and see what additional light the rest of the Bible throws upon it.

Select your illustrations, bearing in mind this thought: We print our name with indelible ink so that our name will not rub out; we print the lesson on the heart with illustrations so that the lesson (not the illustration) will not rub out. Get an illustration that will fit the lesson whether it be an object, a finished picture, rough dots or marks, or a work-picture. If you cannot make it plain yourself, ask the Lord to help you, for he is both willing and able.

Know just how you are going to begin and how you are going to end your lesson. The first question should be easy to answer, interesting, and not *apparently* on the subject of the lesson. You can thus gain the undivided attention and interest of your class before you get through asking your first question, and then you can unconsciously draw them on into the lesson.

We should ever bear in mind the fact that this is possibly the last chance some one of our class may have to learn about Jesus. It is the one golden opportunity to save a soul. An effort should be made to *adapt* the lesson to each individual in your class so that each one may understand, and understanding may obey, and thus gain a home in the earth made new.

Bible Readings.

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

THE TWO COVENANTS.

1. WHERE are both covenants mentioned? Jer. 31:31-34.

2. What is the meaning of the term covenant?—"A mutual agreement of two or more persons, or parties, in writing and under seal, to do or to refrain from doing, some act or thing; a contract; a stipulation."—*Webster*. Example: Matt. 26:14, 15.

3. Where do we first find an agreement between God and Israel, after the exode, answering to the definition of a covenant? Ex. 19:3-8.

4. What was the covenant?—"If ye will obey my voice indeed, and keep *my* covenant. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:5-8. (Notice that as yet they had not heard the voice of God when they entered into this agreement.)

5. Who was the mediator of this covenant? Deut. 5:5.

6. Where was the covenant ratified, or sealed? Ex. 24:3-8.

7. Is it the first, or old covenant that is here spoken of? Heb. 9:17-20.

8. Were the ten commandments this covenant? Ex. 24:8. The covenant was made concerning "these words."

9. What settles the fact that the ten commandments are not the old covenant? Ex. 24:12. (Before Moses was called up to receive the ten commandments, that which Paul calls the old covenant had been ratified and closed up by the shedding of blood.)

10. What does Jer. 11:2-4 say concerning this covenant?

11. If the ten commandments are the covenant referred to in the fourth verse, how should it be read to make this plain?—Insert the words "the ten commandments," in place of the words, "my voice."

12. Was the old covenant perfect? Heb. 8:7.

13. Were the ten commandments perfect? Ps. 19:7.

14. Are the ten commandments ever called a covenant? Deut. 4:13.

15. What is the difference between this covenant and that of Ex. 19?—One is a covenant made, and the other is a covenant commanded.

16. Was this *commanded* covenant in existence previous to the giving of the law on Sinai. 1 Chron. 16:15-17.

17. Was it so with the one that was done away? Deut. 5:2, 3; Heb. 8:8, 9.

18. How long will this commanded covenant endure? Ps. 111:7-9.

19. Did Christ take away the old covenant? Heb. 10:9, 10.

20. Was he to take away the commanded covenant, the ten commandments? Ps. 89:26-28.

21. What was to be the penalty, if any, if his children should forsake God's law? Ps. 89:30-32.

22. Why was a new covenant made? Heb. 8:7-9.

23. How is the new covenant better than the old? Heb. 8:6, 10-12.

24. When was the new covenant promised?—B. C. 606. See Jer. 31:31.

25. Why a new covenant? Jer. 6:19, 30; Mark 7:8, 9.

26. What is the first provision of the new covenant? Jer. 31:33.

27. Who is the mediator of the new covenant? Heb. 12:24.

28. When was the new covenant introduced? Mark 1:1, 15; Matthew, chaps. 5-7; Dan. 9:27, first clause. (In Matthew, chaps. 5-7, Christ defines the principles upon which he proposes to establish the new covenant.)

29. What relation did Christ sustain to the law? Matt. 5:17, 21, 22.

30. What prophecy did he thus fulfil? Isa. 42:21.

31. When was the new covenant made? Luke 22:19, 20.

32. When was it ratified?—At the crucifixion of Christ.

33. Could it be changed after it was ratified? Gal. 3:15.

34. When do popular theologians claim that the first day of the week was instituted as the Christian Sabbath? At the resurrection or at Pentecost.

35. If the observance of Sunday as a Sabbath could be traced back to the day of Pentecost, or to the resurrection, what could you say of its validity from Paul's statement in Gal. 3:15?

36. With whom was the new covenant made? Heb. 8:8.

37. Was a covenant ever made with the Gentiles?—No.

38. What pertaineth to Israelites? Rom. 9:4, 5.

39. Are not the law and the covenants recognized as distinct from each other in Rom. 9:4?

40. What is the relation of the Gentiles to Christ, Israel, hope, God, and his covenants of promise? Eph. 2:11, 12.

41. How do the Gentiles come into new covenant relation to God? Eph. 2:12-15.

42. How do they become connected with Israel? Rom. 11:16-24.

43. How may we know when we are in new covenant relation with God? Rom. 8:6, 7; 1 John 5:2, 3.

44. Should we reject a thing because it is Jewish?—No.

45. What belonged to the Jews?—Salvation, (John 4:22), adoption, glory, covenants, giving of the law, service of God, promises, fathers, Christ, (Rom. 9:4, 5), apostles, and prophets. A. W. ROTHWELL.

It is not the men who make the greatest display in public and do the greatest amount of fine talking who do the most good; it is the quiet, earnest, faithful, persevering workers who accomplish most for God and humanity. It is workers that the world needs. Christ waits to see earthly love for him proved by diligent, obedient, and faithful work in lowly as well as lofty places.

SELFISHNESS is its own curse.

Interesting Items.

—Twenty-one thousand Bibles were sold at the Glasgow Exhibition.

—Mary, Queen of Scots, is to be canonized as a martyr by the Roman Catholics.

—A Berlin firm has received an order from China for rifles, to the amount of £75,000.

—It is stated that Russia has succeeded in negotiating a loan in Paris of £20,000,000.

—Jews are not permitted to reside in St. Petersburg if they adopt Russian surnames.

—It is estimated that the Presidential campaign in the United States cost \$22,000,000.

—A ferry steamer and a tug-boat collided near Calcutta, and sixty persons were drowned.

—The new mail steamer Arcadia has made the journey from London to India in fourteen days.

—Dr. Nansen, the Danish explorer, has succeeded in crossing Greenland on snowshoes.

—The Glasgow Exhibition has closed, with a profit of £40,000. About 5,750,000 persons attended.

—Mr. Gladstone estimates that there will be 120,000,000 English speaking people in the year 1900.

—The Protestant Episcopal Bishop of New York receives \$10,000 a year; the Bishop of Maine, \$1,300.

—Another woman has been killed and terribly mutilated in Whitechapel. The murderer is still at large.

—From observations during the transit of Venus the sun is computed to be 92,385,000 miles from the earth.

—A terrible explosion occurred in a mine at Pittsburg, U. S. A., Nov. 9. It is feared that 160 miners perished.

—General Harrison, the Republican candidate, was elected President of the United States by a large majority.

—Mrs. Stewart, of New York, whose husband died a few years ago worth five millions sterling, has died in debt.

—There are 14,191 miles of railway in operation in India, 19,578 miles in the United Kingdom, and 148,000 miles in the United States.

—Whenever practicable, a room in all barracks is to be placed at the disposal of military chaplains for temperance, social and other meetings for the welfare of soldiers.

—Mr. Henry Meigs, of London, has entered into a contract to build a ship railway to connect the Bay of Fundy with the Northumberland Straits, in the Gulf of St. Lawrence. The cost will be £1,000,000.

—An invitation is about to be sent by the Canadian Government to the Governments of the Australian colonies to send delegates to Ottawa, with authority to investigate for closer trade relations with Canada.

—Great anxiety is felt as to the fate of the coasting vessel Vaitarna, which recently left Cutch for Bombay, with 900 native passengers on board. She is a week overdue, and it is feared must have foundered, with all hands, in a cyclone.

—On Nov. 9, the new Lord Mayor, Mr. Whitehead, provided a dinner of roast beef and plum pudding to about 5,000 of the inmates of London workhouses, 2,200 out-door paupers received a pound of tea each, and a cheque for £100 was sent to Mr. Charrington to provide entertainment in his large temperance hall, Whitechapel, for 2,000 of the very poorest of that neighbourhood. Other subscriptions were added, and an extra thousand persons were provided for. Kindly greetings were telegraphed from the Guildhall banquet to Mr. Charrington's party, and a suitable reply returned. After the feast a lecture was given, aided by the magic lantern.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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—OF—

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Formerly Missionary of the Reformed Presbyterian Church.

Mr. Morton was called upon while in Hayti to defend the observance of Sunday in opposition to the seventh day, or Saturday. Upon a thorough investigation he found there was not only no proof for the Sunday Sabbath, but that the Bible teaches the undiminished obligation of the seventh day. Like an honest man he accepted it. Part First gives an account of his trial before the Synod, in which he was not allowed to defend himself. Part Second is a candid setting forth of his reasons for the change.

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The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 108 pp. Price 9d.

THE ATONEMENT:

AN EXAMINATION OF A

Remedial System, in the Light of Nature and of Revelation.

BY J. H. WAGGONER,

Author of "Spirit of God; its Offices and Manifestations," "Christian Baptism," etc.

It is an excellent work for the candid sceptic, and one which will broaden the ideas of every minister and Bible student. If the doctrine of the Atonement conflicts with the principles or the integrity of God's Law and Justice, the sceptic has reason for rejecting it; but this work by Mr. Waggoner shows its harmony with justice and mercy,—how God can "be just, and the Justifier of him which believeth in Jesus."

368 pp. Price, post free, 4s 9d.

THE SECOND ADVENT;

A Brief Exposition of Matthew Twenty-Four.

BY JAMES WHITE.

This able pamphlet presents a critical explanation of our Lord's great prophecy, as he viewed the doomed city of Jerusalem from the Mount of Olives, recorded in the twenty-fourth chapter of Matthew. At least fifty thousand copies of this exposition have been printed, and it has run through several editions. The author (now deceased) was one of the most careful expositors of the Scriptures. The book treats upon the entire chapter in detail, and is most interesting and instructive. Paper covers, 64 pp. Price, post free, 6d.

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THE PRESENT TRUTH.

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

LONDON, NOVEMBER 22, 1888.

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

"LET the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity," Psa. 98:7-9.

WE have on hand at this office copies of the first volume of the PRESENT TRUTH, neatly and substantially bound, which can be sent at small cost to those desiring them.

THE PRESENT TRUTH began to be published in May 1884, and the first volume carries us through that year and down to the close of 1885, and consequently contains a copy of each edition for the first twenty months that the paper was printed. There are but a few copies left. These we can send post free at 4s. per copy on receipt of price.

"THE moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in the performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it."—Westminster Assembly.

MANY people have a strong aversion to breaking up established opinions and customs, even after the light of truth has shown them to be utterly without foundation, or resting upon the most questionable support. The idea of being a "turn-coat" has a great terror for most people. But it has been well said that while a real turn-coat character may be regarded as undesirable, there is a thing which is much worse; and that is for a man to get his coat on wrong side out, and then refuse to turn it.—*Bible Echo*.

THE following paragraph from one of our labourers in the southern States is suggestive:—

"We are often told that if it were not for our papers and tracts containing arguments in behalf of the Sabbath, people would never think of changing their day of worship. I have been forcibly impressed with the fallacy of this by some observations since coming to the South. I have learned of five persons living in remote places, distant from one another, who began the observance of the Sabbath, learning it from the Bible alone, knowing nothing of our people. With the Bible alone how long would it take a person to find anything favouring first-day keeping? Such a case was never heard of."

IN Rom. 13:11, the apostle admonishes us that it is high time to awake out of sleep. The idea is, that there is a pressing necessity to awaken out of sleep. The sleep here referred to is a condition of carelessness regarding the coming of the Saviour. Such a condition is one of great danger, for Satan realizes that his time to work is very short, and when he finds an unguarded Christian,—one who is not watching as he should be for the return of his Lord,—he brings all his forces to bear to engulf that soul in ruin. There is a safety in watching for the Lord's return that few realize: there is a terrible danger in not so watching, that but few are aware of.—*Gospel Sickle*.

"THE sting of death is sin." 1 Cor. 15:56. Death is here personified as a venomous serpent or scorpion, stinging its victim with fatal effect. Adam, the progenitor of our race, was thus stung to death (Gen. 2:17), and the virus flows in the veins of all his posterity. See 1 Cor. 15:22, first clause. The victory gained by the people of God is by the provisions of the atonement (1 Cor. 15:57), and will be complete only at the first resurrection. See 1 Cor. 15:51-55. The ungodly gain no victory after death. Though Christ will raise them from the first or natural death, they will be just as corrupt and as subject to death as before, and their life will go out a second time in the lake of fire, never again to be restored. See Rev. 20:15.—*Gospel Sickle*.

REV. MARK GUY PEARSE deals with the grasping spirit of the age in its search for wealth, in the following forcible words:—

"We have a foe to fight in England to-day, mightier than ever was Rome of old. What is the great power of England, the god of this country, enthroned and crowned, and served with an intenser and keener and more exacting service than ever galley-slave or soldier rendered to the Emperor of old? *Gold, the thirst for it*—cruel and terrible sometimes as the thirst of hell; *the means of making it*, often knowing no law but success, that sanctifies everything; *the ways of spending it, or not*

spending it—these three are the sources of the ills that curse us. And all this Christianity scarcely touches. How is it? Its voice is scarcely lifted against this haste to be rich, to get on in the world, no matter who is driven to the wall."

IN his "Theory of Religion," Bishop Law quotes the following from Dr. J. Edwards:—

"Let me not be censured, though I should be so bold as to say, that we should have understood the Scriptures much better, if we had not had the writings of the Fathers; for they have obscured and depraved them by their different and contrary comments; they have raised controversies, they have taught men to quarrel and dispute about the sense of many texts, which otherwise are obvious; and about several matters of practice, which are evident enough in themselves; some of which are superstitious."

To find what Christ and the apostles really taught, we must go to the fountain-head of all truth—the Holy Scriptures.

THE Lord through the prophet Isaiah says: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings;" but to the wicked, "It shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10, 11.

WE can carry out this instruction, at least the latter part of it, by our example. If, as is the case with many professing Christians, we join in all the worldliness, gaiety, and pleasure-seeking of those who acknowledge not the claims of God, we virtually say to them, Your condition causes me no concern, and I therefore regard you as just as well off as I am. Such at least is the only legitimate conclusion the worldling can draw from our conduct. If there was more care exercised in this respect, there would be fewer careless and indifferent souls in very many professedly Christian communities.—*Review and Herald*.

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