

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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"HIS CARE."

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather he unlock the day,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
For ever blest.

—Christian Advocate.

General Articles.

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

DAVID'S GIFTS TO THE TEMPLE.

BY MRS. E. G. WHITE.

"BUT who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29: 14. The time when David was to be gathered to his fathers had almost come; but before his career closed, he turned his attention to the sanctuary to be erected for the Lord. David was not the one chosen of the Lord to build the temple; but he had no jealousy in his heart on this account, and manifested none the

less zeal and earnestness in its behalf. He had prepared in abundance the most costly material,—gold, silver, onyx stones, and stones of divers colours, marble, and the most precious kinds of wood. And now all this valuable treasure that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of God's presence.

David summons the princes of the congregation to receive his legacy in trust, but he has a special appeal to make to the people before he commits to them all this substance for the temple of the Lord. He says, "I have prepared with all my might for the house of my God," and then goes on to enumerate the materials he had gathered. More than this, he says: "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asks of the assembled multitude who had brought their liberal gifts, "who then is willing to consecrate his service this day unto the Lord?"

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is

thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king." 1 Chron. 29: 6-20.

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the gifts, giving of their own possessions into the treasury. David had felt deeply his own unworthiness in gathering the material for the house of God, and the expression of loyalty in the

ready response of the nobles of his kingdom, as they came forward, with willing hearts dedicating their treasures to Jehovah, and devoting themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He must be glorified, not man. God must receive the honour and praise due to his name. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not wrought with human effort, moving upon the hearts of the people, the king's efforts would have been in vain, and the temple would never have been erected.

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for him and their appreciation of his favours. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver acknowledging, meanwhile, with David, "For all things come of thee, and of thine own have we given thee."

It is an honour bestowed upon man that God should intrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God can do his work without the aid of man, if he so choose. But this is not his plan; he has given to every man his work, and he trusts men with treasures of wealth or of intellect, as his stewards. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee."

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he cannot withdraw, if these precious tokens of his favour are not appreciated, and rightly applied. Angels of God, with clear, fine perceptions unclouded by sin, recognize the endowments of Heaven as bestowed with the intention that they be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities to procure his own happiness, or to promote his own glory, dishonours the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say, with David: "All things come of thee, and of thine own have we given thee."

TEACH self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Sir Walter Scott.*

MILTON'S LAST POEM.

I AM old and blind!
Men point at me as smitten by God's frown—
Afflicted and deserted of my mind—
Yet I am not cast down.

I am weak, yet, dying,
I murmur not that I no longer see:
Poor, old, and helpless, I the more belong,
Father Supreme, to thee.

O merciful One!
When men are farthest, then thou art most near;
When friends pass coldly by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown:
My vision thou hast dimmed that I may see
Thyself—thyself alone.

I have nought to fear;
This darkness is the shadow of thy wing,
Beneath it I am almost sacred, here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal never yet hath
been
Wrapped in the radiance of thy sinless hand,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng:
From angel's lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a pure clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

WILL THE SAINTS EVER GO TO HEAVEN?

IN a former article it was, I think, clearly shown from the Scriptures that the saints do not go to Heaven when they die; but that they, in common with others, go down to "sleep in the dust of the earth" until the morning of the resurrection. In this, it is proposed to answer the above question, and to find out from the same infallible sources whether the people of God have any reason to expect ever to go Heaven at all. Some say we have not, and they quote such testimony as Psa. 115:16. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." They say that the saints will possess the earth and never leave it. Let it be noted therefore that our present question is not, Will Heaven or earth be the final and the everlasting home of the redeemed? This may be taken up another time; but our present inquiry is, Will the saints ever go to Heaven at all? We may connect with this the further inquiry as to the probable length of stay if they do go; but as many people deny that we ever go there at all, let us consider this point first in the light of the Holy Scriptures.

In the sermon of Christ, preached "in the plain," he says: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets." Luke 6:22, 23. He does not say, Great is your reward in Canaan, in the Holy Land, in the earth; but in Heaven. To this it is replied, that the reward may be there without necessitating our presence there to enjoy it. While this might be possible, it looks rather doubtful, as we are commanded to lay up "a treasure in the heavens" as distinct from earth; and we are reminded that where our treasure is, there will our hearts be also. This is doubtless the reason why some talk so little about Heaven and its treasures, and so much of Palestine and its prospects!

But the apostle Paul is more explicit in Phil. 3:20. He says, "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Revised Version. If, then, our citizenship is in Heaven, we must have a city there in which we can claim an interest, and to which we have a right by birth, the new birth. Now does the Bible bring to view such a city? if so, what city is it, and where is it? Speaking of the father of the faithful, Abraham, it is written: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. And again: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Verse 16. It is evident, then, that Abraham saw this city included in the promises of God, which he saw afar off, when he died in the faith and hope of the "better resurrection." Verses 13, 35. In the next chapter we are told what city this is, namely, "the city of the living God, the heavenly Jerusalem." Chap. 12:22. Now that this heavenly city is not intended for Abraham alone, we might infer from Paul's statement in Gal. 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promise given made Abraham "look" for that city; if we are heirs with him according to the promise, it should lead us to look for the city too, should it not? So Paul puts it when he writes, "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Then all true Christians are related to this promise, this hope, this city; and he tells us where it is at present. It is "above;" it is in Heaven. The Saviour shows this in his promise to the church in Philadelphia, saying, "Him that overcometh will I make a pillar in the temple of my God,

and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3:12. Here it is distinctly affirmed that this city is in Heaven at present, while it is also stated that at some time it will come down out of Heaven from God. We have seen that the saints look for their reward at the coming of Christ and the resurrection of the dead. See Rev. 3:11; and 22:12, etc. But when does the holy city come down from Heaven? At the resurrection of the righteous, or a thousand years subsequently? Evidently a thousand years after the first resurrection; at the time of the final doom of the wicked, and the creation of the "new heaven and a new earth." See Rev. 20:4-9; and 21:1, 2. If, therefore, the risen saints expect, or "look for," a home in the New Jerusalem at their resurrection, will they be disappointed, and have to wait a thousand years? I think not. Then they must go to Heaven for a while at least. ALBERT SMITH.

(Concluded in our next.)

PROBATION.

OUR first parents were perfectly happy in their Eden home, and might, with all their posterity, have been there still, in the enjoyment of all that is pure and holy, if they had appreciated the importance of that one word, "probation."

Webster defines probation thus: "The act of proving." God was proving Adam and Eve; but having failed in this their first probation, they were placed on probation again; and we all believe that our first parents knew full well the value of such an opportunity, and let us hope they improved it. But few of their posterity valued probation; they believed the world to be their own, and in a few centuries had so far forgotten its value that they provoked the Lord, who gave them this precious boon, to destroy them by a flood.

So it has been all the way down the ages of time. The regularity of the seasons, and the exact movements of the heavenly bodies, and the greatness of God's works, tempt men to think that he will not care how so insignificant a creature as man shall conduct his course. He believes that amid the multiplicity and magnitude of God's affairs, he will not notice how carelessly man may walk.

Probation signifies to us eternity of life or of death; it means a life of infinite glory and excellence beyond the eras of time; a life with God, and the good of all ages, and the companionship of angels, and an acquaintance with all of Jehovah's works. Dear to us are the joys of friendship and home, but far dearer to us should be the moments as they fly rapidly into the dim regions of the past, never to be recalled. Swifter than an arrow,

and unrelenting as death, is the passage of time. No wealth or influence can recall the past. The past, if only yesterday, is a matter of history; the present is probation; the future is prophecy.

Dear reader, let us so value the present that its history may be written by our recording angels with tears of joy; and thus let us press into the present all we can of usefulness and devotion to the cause. Then shall our future light up with a radiance heavenly and divine. "Now is the accepted time, now is the day of salvation."

JOSEPH CLARKE.

THE CHRISTIAN'S PRIVILEGE.

THERE is no class of persons whose privileges, both present and prospective, can be compared with those of the Christian. We are apt to look upon the worldly class as the most privileged in this life, but a little reflection from a Bible stand-point will show us that this is not the case. To the vicissitudes of "this present evil world" all classes, the worldling with the Christian, are subject. The worldly man rejoices in prosperity, but it is at best a joy which is tempered by anxious cares, and the uncertainty of its continuance; and when the hour of adversity comes, he has nothing on which to lean. Not so, however, with the Christian. It is his privilege to be joyful in both prosperity and adversity. To him it is said, in the language of the great apostle, "Rejoice in the Lord *alway*, and again I say, rejoice." "Rejoice evermore."

How short-sighted, in the light which Revelation casts upon the present and the future, appears the policy of the worldling; for while his sole object in life is the attainment of happiness, his utmost efforts enable him to hold only for a moment, in uncertain grasp, a lower pleasure than that which dwells constantly with the humble child of God.

Nor has the apostle written these words in mockery, by holding out before us that which it is beyond our power to attain. The great Giver of every good gift has provided in the fullest manner for its realization, by all who will humbly take him at his word. Let us briefly consider, by referring to other scriptures, how this result may be accomplished.

1. He is freed from all sense of condemnation for sin. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

2. A joyful state is very largely dependent upon hope. The Christian's hope is the most exalted that can be conceived. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2.

3. He can welcome physical and mental suffering. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and pa-

tience, experience; and experience, hope." Rom. 5:3, 4. "I am exceeding joyful in all our tribulation." 2 Cor. 7:4.

4. He may be joyful under temptations. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

5. He may rejoice in the midst of persecutions. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

6. All things work together for his good. "And we know that all things work together for good to them that love God." Rom. 8:28.

7. He is connected with the great Source of every joy, from which no evil power is able to separate him. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

What has the worldling, in time of tribulation and adversity, to compare with this? In his most favoured state he cannot experience that degree of joy which is the portion of the humble servant of God under circumstances the most adverse.

In considering this as the Christian's privilege, we should also consider that to the Christian, privilege is always closely related to duty. Neglect of one generally leads to neglect of the other. It is the duty of every Christian to represent in the most favourable light to those around him, the religion which he professes, and in no way can he more effectively do this than by exemplifying in his life the high and exalted privileges which, by his acceptance of the proffered means of salvation, have been bestowed upon him.—L. A. S., in *Review and Herald*.

SAYING AND DOING.

SOMETIMES a word weighs a ton. Sometimes it is not worth a farthing. Luther's majestic and memorable words, "Here I stand; I cannot change, God help me," when they were pronounced in the Imperial Diet, aroused all Europe. They were half battles. A simple yes or no often decides one's destiny.

Christ commanded open confession of him as one evidence of heart loyalty. Yet his divine wisdom detected the utter cheapness of a confession that was not proved genuine by the daily conduct. If he knew the worth of an honest word of profession, he also knew the worthlessness of a mere promise which the utterer

never intended to redeem. "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." If there is any one passage above all others which a young convert should write in his diary, on the day of his admission into the church of Christ, it is this very text. For under the constant pressure to "confess Christ before the world," and to "open his lips for Jesus," the new convert is in danger of thinking that all that is required of him is a service of the lips. He soon finds words to be cheap and easy. To speak in a meeting becomes no harder a task than to eat his dinner. He may even feed his self-conceit on the praise which his fluent utterances bring to him. His religion runs into words—words—words. That this has proved a snare and a peril to thousands, we pastors know too well.

What Jesus demands of his followers is that their confession should crystallize into conduct. The highest evidence of piety is to do God's will. Saying is good, doing is infinitely better. Faith saves; but faith is not a mere sentiment. It is far deeper than a gracious emotion. It is a stalwart principle, with vigour in every one of its ten fingers, and a prodigious grip and momentum in its right arm. It is not an indolent trust, but an active power in the renewed soul. Faith works by love. Faith overcomes the world; faith removes mountains. Evermore is it set forth in God's word, as a living, acting, burden-bearing, duty-doing principle, "If ye love me, keep my commandments." And keeping a commandment of Jesus sometimes costs the carrying of a heavy load; sometimes the conquest of an ugly temper; sometimes the performance of a painful duty; sometimes the endurance of a hail-storm of reproach; sometimes the surrender of what pride clings to with terrible tenacity. Doing Christ's will sent Henry Martyn to die in Persia, and David Brainerd to spend his rich, generous life amid the wigwams of savages. Doing Christ's will sometimes makes a rich man become poor, rather than dishonour his religion. Doing Christ's will leads to sacrifices that cut deep. Doing Christ's will often puts a man under the ban of unpopularity, and a woman under the frowns of fashion. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me;" for so shall he be my disciple.

These are times of cheap discipleship. There is a prodigious danger that piety may evaporate into prayer-meeting talks and singing of seraphic hymns. Even Heaven is pictured too often as a sort of celestial "picnic," beneath waving trees and beside sparkling waters. The soul is thus bribed by the promise of enjoyment here and endless raptures hereafter.!

Oh, how different is Christ's picture of the Christian life, with its stern duties,

its exalted joys, its conflicts, and its well-won crowns! Holiness is not a devout emotion. It is the constant, humble, sincere doing of God's will. "As obedient children, . . . be ye holy in all manner of conversation."

He that heareth Christ's commands and doeth them is the man who buildeth his eternal hopes on a rock. The winds of opposition smite against him; the rains of unjust reproach beat upon him; the currents of selfishness and sin strike him steadily; but he moves not from his sure foundation. He is built on Christ; his life is the daily adding of grace to grace, of deed to deed, of strength to strength, until he is changed into Christ's image from glory to glory. —*Theo. L. Cuyler, D.D.*

CONTROVERSY.

MANY religious persons have a dread of controversy, and wish truth to be stated without reference to those who hold the opposite errors. Controversy and a bad spirit are, in their estimation, synonymous terms, and strenuously to oppose what is wrong is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find him out of controversy. From the moment he entered on the discharge of his office in the synagogue of Nazareth, until he expired on the cross, it was an uninterrupted scene of controversy. . . . His censures were not confined to doctrines, but included the abettors of false principles themselves.

And as to the apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymenæus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even the apostle who treats most of love, and who possessed so much of that spirit which was eminently manifested in the divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the gospel! In vain shall we look among

those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose from among themselves, "speaking perverse things to draw away disciples after them," and instead of complimenting false teachers in his day, denounced an angel from heaven on the supposition of his preaching another gospel. And if an apostle was withstood to the face when he was to be blamed, are the writings of those who subvert the gospel to be passed without rebuke?

While a spirit of indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error, and under every name, from whatever quarter it may approach, and not to "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate." Jer. 18:15, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world; but what will this avail when compared with the favour of God? But if with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfilment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*Haldane.*

JUDGMENT TO COME.

THE one grand thought that underlies the whole system of the divine revelation, is the thought of the righteous God, a universal Ruler, and an eternal doom.

This truth was constantly reiterated by the prophets and saints of old. It was proclaimed by the Son of God himself, who declared that the word he spoke should judge men at the last day. It was one of the "principles of the doctrine of Christ" laid down by the Great Apostle, and it was the theme of his preaching on many most important occasions. As he stood on Mars' Hill he proclaimed to the Athenians the glory of the unknown God, who now commandeth all men to repent "because he hath appointed a day in the which he

will judge the world in righteousness." As he stood in the presence of the Roman governor he "reasoned of righteousness, temperance, and judgment to come" until Felix trembled at the solemn message; and doubtless the same truth was the burden of his testimony when, in the presence of the bloodthirsty Nero, forsaken by all his friends, he declares, "The Lord stood with me and strengthened me; that by me the preaching might be fully known," "and I was delivered out of the mouth of the lion." Throughout his epistles he continually impresses on us this great and solemn truth. He tells us that our Lord Jesus Christ shall "judge the quick and the dead;" that "we must all stand before the judgment seat of Christ;" He bids us to "judge nothing before the time, until the Lord comes." He teaches that "every man shall give account of himself to God," and that we "must all be manifested before the judgment seat of Christ."

The great fact, which overhangs the world, ought never to be forgotten. Day by day the awful scene comes nearer and nearer, and the more careless and thoughtless and godless the world grows, the more certain and speedy is the coming of that day of doom. Let us keep this fact ever before our minds, and let us watch and pray always, that we may be "accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man."—*Common People.*

THOROUGHLY FURNISHED.

PAUL tells Timothy what the man of God is to do. The object of his Bible training is good works. Not that good works are in themselves meritorious or saving, but they are the evidences of regeneration. The man of God must do them because of the new life that he has received. Life will reveal itself in action. Spiritual life cannot lie dormant any more than natural life. How intensely active is a child! Its vitality is irrepressible. But the child's activity needs to be wisely directed, and so does the Christian's. He is to be thoroughly furnished unto all good works.

That word translated "thoroughly furnished" occurs only here in the New Testament. It means completely equipped—fitted up with all that is necessary. The figure is that of a factory. At first there is an empty building. Then an engine is put in, then dies and drills and tools of all kinds adapted to the manufacture of something useful. It requires great labour and skill to furnish a factory for the production of any one article of utility. But let us imagine a factory that is to turn out everything that is good and useful—to make buttons and brooms, carpets and curtains, pianos and plows, hats and harness, clothing, furniture and implements of all kinds—what wonderful furnishing that factory would need! But such a factory is the man of

God, the Christian soldier, the servant of the Most High. He is to do all sorts of good works, from soothing the sorrows of a little child, to rebuking sin in high places, and helping a fellow-citizen to triumph over the last enemy, death. How important, then, that the man of God make the word of God his *vade mecum*—his constant companion and counsellor. How important that he lay up the word in his heart!

Our Saviour illustrates the result of this thorough furnishing in his conflict with Satan in the wilderness. Wherever the adversary attacked him he was ready to repel him with a quotation from the word of God. In this we are to imitate him. All that we need is in the inspired Word. If we are not good soldiers of the cross, efficient labourers in the vineyard, thoroughly furnished unto every good work, ready at last to render up our account with joy, and to be welcomed as the blessed of our Father, it will be simply and solely because we did not equip ourselves fully out of the armoury of our Lord.—*Interior.*

✓ CONSISTENCY.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable—

CREED.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in his own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who, in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all round you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Exodus 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in

truth: "If a man keep not this, no doubt he shall perish everlastingly."—*J. N. Andrews.*

THE BOOK WHICH MAKES THINGS SAFE.

EVERY one knows that where the Bible has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum—a place where they had all kinds of skeleton-keys, and jimmys, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle!* Where the Bible bears sway, the rows and quarrels do not come.

Years ago, a young infidel was travelling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it a while, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears?—*The Inspiration of the Bible, H. L. Hastings.*

THE gospel is both a preventive of sin and an antidote for its poison. Accepted in early life, it is the former; foolishly neglected until guilt has been incurred, it may be the latter. But if persistently trifled with and deliberately rejected, it becomes a witness in the hour of final judgment, giving testimony which will insure the guilty man a sentence of condemnation. Having rejected God's mercy, he will be henceforth hopelessly separated from the infinite love he has despised. His choice to live without God in this world will shut him out of Heaven, and the sentence will be unalterable.—*Zion's Herald.*

Home and Temperance.

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

MY MOTHER'S HYMN.

LIKE patient saint of olden time,
With lovely face almost divine,
So good, so beautiful and fair,
Her very attitude a prayer;
I heard her sing so low and sweet,
"His loving-kindness—oh how great!"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me,
His loving-kindness—oh how free!"
Sweetly thus did run the song,
"His loving-kindness," all day long;
Trusting and praising, day by day,
She sang the sweetest roundelay,
"He near my soul hath always stood,
His loving-kindness—oh how good!"

"He safely leads my soul along,
His loving kindness oh how strong!"
So strong to lead her on the way
To that eternal, better day,
Where, safe at last in that blest home,
All care and weariness are gone,
She'll "sing with rapture and surprise
His loving-kindness in the skies."

—Sel.

ALL THAT GLITTERS IS NOT GOLD.

YEARS ago, when I was a little girl, I was sent to visit my grandmother, in the country. She lived in a big, old farmhouse, differing greatly in every particular from my own stylish home in the West-end of London. I was profoundly and unpleasantly impressed with the heavy, uncouth furniture, the coarse, blue crockery, the high, four-post and curtained bedsteads—for this visit was long before the modern worship of the antique. I was not slow in asking questions, or in making comments upon what I saw, generally in a severely critical and disapproving spirit, which would have been as exasperating as it was ridiculous, had I been, in my grandmother's words, "of any account, or worth minding." Six can criticise seventy-six without running any serious risk of hurting the feelings of the elder party.

"Grandma, I don't think things taste so nice out of these queer plates."

"Well, they have good wholesome food on 'em, that don't spile your health and give you dyspepsy."

"Grandma, these chairs aren't soft. Ours are. They're all stuffed nice and covered with velvet. They're beautiful."

"So are the bills for them, I s'pose."

"Grandma, we have better beds than you do. We don't have to climb into them, and they aren't so hard, either."

"It would be a great deal better for you if they were."

It was plainly an effort for my dear old grandmother to bear with equanimity these repeated comparisons between the luxury of my own home and the plainness of hers, and this not only because of her attachment to everything which I criticised, but for a stronger reason,

which I did not discover till many years later.

One is naturally more tolerant with six than with sixteen, and when, ten years later, I again visited my grandmother, I found her less patient than formerly with what she was pleased to term my "kinks and cranks." Doubtless I had enough of them. I had just graduated from school, was in poor health, and had been sent into the country for recuperation, instead of to Brighton, on which my heart was set. Something was wrong in my fine city home, and I could get no explanation of the trouble. My father had grown morose, while my mother was almost constantly in tears. I suspected that it was, in some degree at least, a financial difficulty, for I had no new clothes provided for my trip, nor was I supplied with much pocket-money.

I succeeded in making myself generally disagreeable in my disappointment and discontent, finding fault, as I had done for so many summers, with the old house and its furnishing, which had grown no more beautiful or convenient as the years went by; but, aside from compressed lips and frequent head-shakings, my good old grandmother gave no evidence of her impatience with my own discontented spirit. But a day of judgment came at last, as was inevitable.

A chilly, north-east rain was falling, and, angry at the weather and the whole world, I smashed a pane of glass in my struggle to close the window near which I wished to sit. Angrier still at the injury done to my hand, and at the blood which spattered upon the piece of delicate fancy work in my lap, I fired the volleys of my wrath across the room very much in this fashion:

"This is the worst old house on the face of the earth and I detest the sight of it! The idea of trying to exist without any of the ordinary conveniences of life! No wonder I broke the window, propped up with a stick! Why in the world can't all windows have pulleys, as they ought to have?"

"I'd rather have a stick of my own than a pulley of other people's."

I jumped at the words much more quickly than from the pain inflicted by the broken glass. My grandmother was standing in the pantry door with a letter in her hand which I instinctively felt contained bad news. I felt sure, too, that she had gone into that little retreat on purpose to be alone to read it. Her spectacles were pushed high up on her head, her eyes sparkled, and a red spot burned on each cheek.

"I'd rather have a stick of my own than a pulley of other people's," she repeated in a voice which had taken on a sharp unnatural key.

I looked at her in amazement, and became completely cowed. The exact meaning of the words did not impress me, but the ring and rhythm of them beat through and through my brain. It

seemed to me a long time that we gazed at each other. She crossed the room at last, holding out the letter.

"Read it," she said, thrusting it into my hands. "This is no new thing; it has been going on ever since you were born, but it has come to a head at last—as it was bound to do, sooner or later. Read it, for you've got to know the truth, some time; and, remember, always remember, that it's better to have a stick of your own than a pulley of other people's."

I read the letter; a long and dreadful one. It was written by my father to his poor old mother; a story of reckless speculation, accumulated debts, disgrace, dishonour, and threatened imprisonment.

"When I mortgaged the old homestead," he wrote, "I was sure that the money would save me. Now I must come back to its roof, for it is the only one left to shelter me and my family." And through every sentence of the letter I saw the peculiar meaning of my grandmother's words.

How many years ago that was! How many dark and discouraged days were lived by all of us in that old farmhouse, until my father, by the literal sweat of his face, had straightened out his accounts, and could once more hold up his head among his fellow-men.

I never went back to the elegant city residence; to the soft spring beds, the velvet-covered furniture. It was not alone the pulleys of the windows which were "other people's." All the luxury, the beauty, and magnificence of that home had for years represented fraud and falsehood and downright robbery, though designated by no such offensive phraseology. Resignation did not come till a long time after. I had to live years enough to realize that there are many things in life more vital than soft couches, decorated china, and smoothly working windows. But to-day, a grandmother myself, I am grateful for the lifelong lesson taught me so long ago by the silver-haired old lady, that "All that glitters is not gold."—*A Grandmother.*

THE DRINK CURSE ABROAD.

FROM all quarters we have evidence of the growing power of the liquor traffic. The nations of Europe are becoming more and more drunken. It almost seems as if they were bent on self-destruction, and had chosen strong drink as the means by which they intend to ruin themselves. A Parliamentary paper has just been published which contains facts which are positively startling.

In 1875, Germany consumed 200,000,000 litres of pure alcohol—a litre representing about an English pint, or six litres per head of the entire population. This would give for the male population a consumption of fifty litres of intoxicating drink per head per annum. In 1880, the amount had risen to 71 litres. The result is an increase of drunkards, of

suicides, of lunatics, of cases of delirium tremens, and of fatal accidents. Seventenths of the people who suffer from alcoholism are in the prime of life—between twenty and fifty years of age.

In Prussia, the expenditure in spirits alone in 1882 was 261,000,000 marks, while all the direct state taxes for that year produced only 150,000,000 marks. Taking the whole expenditure on beer, wine, and spirits, it amounted to 907,000,000 marks, more than double the amount realized by the Prussian Exchequer for its taxes, stamp duties, etc.

In Holland, the consumption in 1881 was even higher, 9.81 litres per head of the entire population; and in Belgium the average for the twelve years ending 1881 was 9.75 litres of alcohol per head.

Denmark still heads the list for drunkenness, the average consumption there being eighteen litres per head of population, or nearly twice as much as in Germany, Holland, and Belgium, and just three times as much as in England. Next comes Russia, with an average of sixteen litres per head, followed by Sweden with eleven, and North Germany with ten and a half litres per head. In Switzerland, curiously, the average is only seven and a half litres per head, which scarcely bears out the drinking reputation of the hardy mountaineers of Central Europe.

All these figures relate purely to spirit drinking, and they apply, not simply to the drinking population among males, but to men, women, and children alike. The amount of spirits consumed by habitual drinkers in Denmark, Belgium, Holland and Russia, is enormous.

In Belgium, 74 per cent of the crimes are committed under the influence of drink, and the number of drunkards who commit suicide has risen in thirty years from *one-seventh* to *one-third*. In Belgium, the use of spirituous liquors has more than trebled in fifty years, while the population has only increased from 3,500,000 to 5,500,000. The use of spirits increased 66 per cent between 1851 and 1881, and the use of beer 15.75 per cent. In 1881, Belgium spent 475,000,000 francs on strong drink. Suicides have risen from *fifty-four* per million inhabitants in 1848, to *eighty* in 1880. Lunatics have increased from 720 per million inhabitants in 1846 to 1,470 in 1881. The Inspector General of Belgian prisoners reports that four-fifths of the crime and social misery is directly attributable to intemperance.

In every case there is a very close connection between the amount of drinking and the facilities for obtaining drink. Where drinking-houses have been diminished, as in England, Holland, Sweden and Norway, and France, there has been a corresponding decline in the amount of drunkenness and in the number of the crimes resulting from drink. On the other hand, where the number of drink-shops has increased, the consumption of drink, and the amount of crime and lunacy and misery has also in-

creased. In Belgium, for example, where there has been such a rapid and alarming increase of drinking, there were in 1880, 125,000 liquor-shops, or one for every dozen grown males. Switzerland also shows a great increase of drinking, and between 1870 and 1880, the public-houses increased 22 per cent, while the population advanced only 6.5 per cent. A similar state of things exists in Austria. In 1880, Vienna alone had 1,624 drink-shops, and there were 6,103 arrests for drunkenness. Another significant fact is that there is the most drinking *where the people are most poorly fed*, as in Iceland, Upper Silesia, and Pomerania. These statistics supply abundant food for reflection to the moralist and the reformer.—*Christian Commonwealth*.

DEATH OF A GREAT PATRIOT.

THE news that Father Gavazzi is dead will have come as a painful shock to thousands of English people who have been stirred to fierce indignation or moved to tears by his resistless eloquence. By his death Italy has lost one more of the fast-thinning band of patriots who struggled for her national unity and her civil and religious liberty. Protestantism mourns in him one of its foremost champions. Alexander Gavazzi was happy in living to witness the realization of his most cherished desires. He was born at Bologna in 1809, and was destined for the Roman Church. He was admitted to the minor orders at the age of sixteen, and a few years later became Professor of Rhetoric at Naples. Gavazzi soon showed, however, that his mind was not cast in the papal mould. He vigorously denounced the abuses and corruptions of his church, the laziness and lax morality of the priests, the suppression of civil liberty in the interest of ecclesiastical tyranny. As a matter of course, the monks did not like this, and Gavazzi was accused of heresy, but he was prepared to suffer if need be. His fame as an orator steadily grew. He delivered a splendid oration in the Capitol on the victims who had fallen in the cause of liberty at Milan. Pius IX., while posing as a reformer, patronized Gavazzi, and appointed him as the head of an expedition to Venice. But the pope's ardour was merely a temporary flame, and he soon developed into the tyrant. Gavazzi, though an exile from the Papal States, continued his propaganda. He early visited this country, lived here during a weary period of exile in the darkest night just before the dawn of Italian liberty, and learned to speak our language with the greatest ease, though with the slightest suspicion of a foreign accent that added to the charm of his clear, sweet voice. Often since then he has been an honoured visitor in England, pleading for aid for the struggling Waldensian churches, for funds for the establishment of Protestant schools in Rome, and for the Free

Italian Church which he laboured to found. An English committee of the Free Italian Church still has its headquarters in Glasgow. Signor Gavazzi also lectured for the Protestant Alliance. He was in England only last year, as a delegate to the Pan-Presbyterian Conference. Towards the close of the "Fifties," Italian affairs were hastening to a crisis. Piedmont was annexed to the kingdom of Sardinia, to the great joy of Gavazzi. When the pope fled from Rome, Gavazzi headed a committee to aid the wounded, and accompanied the French General Oudinot, when he marched against the king of Naples, and defeated that unpleasant despot. In 1860 Gavazzi was in Sicily with Garibaldi. He had pleaded powerfully in Florence and elsewhere for succour for the expedition. Long after, when, on the departure of the French garrison, Victor Emmanuel marched into Rome and placed the last stone to the fabric of Italian unity, Gavazzi took up his residence in the "Eternal City," and since then he has fought the battle of Protestantism in Italy under the very walls of the Vatican. He has died at the age of eighty, but his work still lives. Gavazzi leaves a spiritual posterity that will be continued as long as Italy remains a nation.—*Christian World*.

THE CHEERFUL FACE.

NEXT to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within.

It may be a very plain face, but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through the veins for very joy. Ah! there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright the shadows cannot remain, and silently they creep away into the dark corners.

It may be a wrinkled face, but it is all the dearer for that and none the less cheerful. We linger near it and gaze tenderly upon it and say, "God bless this dear, happy face! We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way!—*The Bulwark*.

GRUMBLERS seldom work, and workers seldom grumble.—*Dr. Williams*.

THE PRESENT TRUTH.

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

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ANTICHRIST.—NO. 3.

WE will now turn our attention to the testimony of the prophet Daniel, who is the third witness concerning this cruel power. In doing this we are simply following the instructions of our Saviour, who, in answer to the questions of the disciples respecting the destruction of Jerusalem, and his second coming at the end of the world, referred them to the book of Daniel, with the words: "Who-so readeth, let him understand." Why should the Saviour refer to Daniel unless the prophet had an important testimony to bear respecting the history of the future, and the development of agencies which should mark in some way the approach of the end? for it was upon this point that the minds of the disciples were exercised. We will now place by the side of the testimonies of John and Paul, another which mentions some of the same characteristics referred to by them, more than sufficient, we shall find, to establish the identity of the power described by each.

In Daniel 7, the prophet vividly portrays the history of the four great universal monarchies, which, with their divisions, span the time from the days of Babylon to the establishment of Christ's everlasting kingdom. The lion represented the Babylonian kingdom, the bear the Medo-Persian kingdom, the leopard with four wings and four heads the Grecian kingdom, while the dreadful and terrible beast is admitted by all commentators to refer to Rome. This beast is described as dreadful and terrible, and strong exceedingly. It had great iron teeth, and devoured, and break in pieces, and stamped the residue with its feet, and it was diverse from all the beasts that were before it. It had ten horns; "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." In the explanation of this vision, the angel says in the 17th verse: "These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth." "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of

this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Verses 23-25.

The kingdom from which the little horn should grow, was the fourth universal kingdom. From Luke 2:1, as well as from profane history, we learn that Rome was a universal monarchy in the days of Christ and the apostles. But between the years 356 and 483 A.D. it is very generally admitted by Protestant commentators that the Roman kingdom was broken up by the northern barbarians into ten distinct monarchies, answering to the ten horns which were upon the head of the fourth beast. See Scott, Cummings, Bagster, Nelson, etc. The little horn came up after these, but plucking up three of the first horns by the roots. Without stopping to discuss the various dates at which the ten kingdoms arose according to prophecy, the fact is before our eyes that the Roman empire has been divided, and that the various nations of Europe are simply the outgrowth of the division.

In the days of the apostles, Rome had not been divided. The apostles also were looking for the development of a power mighty in working evil, to arise soon after their day. The question then arises, Is the little horn here referred to, which was to arise after the dividing of Rome, identical with the blasphemous power which is spoken of by the apostle Paul? Let us notice a few of its characteristics:—

1. He speaks great words against the Most High. This certainly is setting himself up in opposition to God.

2. He wears out the saints of the Most High, which is carrying on a warfare against the work of God and Christ upon the earth.

3. He thinks to change times and laws ("the times and the law."—*Revised Version*). And these times and laws will be given into his hand for a certain period of time, at the expiration of which the Judgment is said to sit, and his dominion is taken away to be consumed and to be destroyed unto the end. See verse 26. Again, from the 11th verse we learn that this power is to exist until the coming of Christ, when it is destroyed and its body given to the burning flame.

We have only to inquire, Has a power arisen which has made war with the saints, assuming a religious form, since the days of the apostles? Has it spoken great words against the Most High, and thought to change the times and the law

of the Most High? Has it continued the specified length of time? If so, then we have the man of sin spoken of by Paul, and the antichrist of John's testimony.

THE UNITED STATES A PERSECUTING POWER.

IN our last article we glanced briefly at the history of religious liberty in the United States, and referred to the workings of an association which seeks to "place all the Christian laws, institutions, and usages" of the government on a "legal basis in the fundamental law of the land." The rapid growth of this movement is a surprise to those who have paid little or no attention to it, but to those who have watched its rise and progress from a Scriptural standpoint, its present proportions and attitude are not unexpected. For many years Seventh-day Adventists have believed, that not only were the nations of the Old World subjects of prophecy, but that the United States also occupied a place on the prophetic page. They believe the beast brought to view in Rev. 13:1 to be a symbol of the papacy, to which the old Roman empire gave its "power, and his seat, and great authority," this Roman empire including the principal nations of modern Europe. In Rev. 13:10, we read that this beast, which was to be a blasphemous power, persecuting the saints of God, was itself to go into captivity, and suffer from the same sword which it had wielded against the truth. The papacy had its long reign of persecution, and, true to the words of the prophet, its power was abridged by the sword. In the year 1798, Berthier, the French general, took the pope a captive from Rome to die the following year in exile.

Just at this time John beheld "another beast coming up out of the earth," having two horns like a lamb, and speaking as a dragon. The characteristics of this power, the time of its rise, and the nature of its work, were such as would apply to no other nation on the earth but the United States of America. This they believed to be the power referred to by the prophet. It was said that it "should make an image to the beast, which had the wound by a sword and did live." The great characteristic of the papal beast as a world power was the union of the civil and the ecclesiastical, enabling it to coerce the consciences of men under the pains and penalties of civil law. The formation of an image to the beast would be accomplished by securing the recognition in the system of government of those principles which characterized the beast before it. The governments must sustain a similar relation to their subjects, religiously and politically. The United States' Constitution, as it now stands, as stated in the previous article, is directly

opposed to all religious legislation. But the prophecy said that the power in question would make this "image" to the beast, would perform its work in the presence of the beast, and cause men to worship or yield obedience to such an image. It was to be in a free form of government, for the appeal is made "to them that dwell upon the earth, that they should make an image to the beast," etc., indicating that the change in its laws is to be made by the popular voice.

This, very briefly, is the stand which has been taken upon this prophecy for over thirty years, and before there were any visible signs of such a movement as would fulfil it. What says the popular voice to day? The "National Reformers" have sent forth their petitions to every State and Territory in the United States, and have secured, as they claim, six and a-half million names, petitioning Congress to change the constitution, and engraft in it the religious observance of the first day of the week as the Sabbath of the Lord. And many of these leading men who are pushing the work on are free to acknowledge that there is no scriptural authority for the observance of the first day!

During the 11th, 12th, and 13th days of December, a mass meeting was held in the city of Washington to arouse such a public feeling as to compel Congress to pass the Sunday bill. The chapel in which the meeting was convened was decorated inside with the petitions praying for the passage of the bill, the names being attached to a roll of cloth a half-mile in length. Speeches were made by prominent men, setting forth the principles of the association, and attempting to meet the various objections which had been raised. On the 13th a hearing was given them before the committee appointed by Congress. Senator Blair, the author of the bill, was chairman of the committee, and he evidently is determined that it shall be accepted. Opportunity was also granted before the Committee for representative men who objected to the bill to state their reasons for objecting.

Not only has the Protestant element in this country gone thus far in making the image to the beast, but the Romanists themselves have been enlisted in behalf of this national religion. Cardinal Gibbons, representing seven and a half millions of Roman Catholics, has fully endorsed the move, and is in sympathy with the enforcement of the first day of the week as the Sabbath. Not only this, but they have appointed Roman Catholics on the committee with the Protestants, to execute the plans laid for this work. Thus the wide chasm that has heretofore existed between them is bridged, and they meet and clasp hands over it, and send

up one grand shout for the amendment of the Constitution and the enforcement of religious dogmas upon the people.

Will the United States become a persecuting power? To answer this question, we have only to pass the bill now before Congress, or one similar to it. But will it pass? Prophecy says it will; the leaders of the enterprise say it will; and the Romanists of course say it will. And why should not Protestants seek their aid in this enterprise? The Protestants themselves admit that Sunday, as a day of rest and worship, is not enjoined in the Scriptures; and the Roman Catholics claim that it is not in the Bible, but that they themselves christened it, and enforced it upon the people in past ages. It was the first universal ordinance which was ever attempted to be enforced by the bishop of Rome. It was the stepping stone of the papacy, the entering wedge of the union of Church and State, and the germ of that persecution which was exercised upon God's people in every way that human demons could invent; and there are none who understand how to bring this about better than the Roman Catholics themselves. The Protestant churches of the United States could obtain no better allies than they.

We do not say this will pass the present Congress; but its supporters are determined that it shall. We do not know when it will pass; but it is only a question of time; and when it does come, there is then a bond of union existing between the Protestants and Romanists to enforce the observance of Sunday upon tens of thousands who conscientiously observe the seventh day of the week as the Sabbath of the Bible. Will this bring religious persecution? Perhaps they will claim that it will not, as it was claimed by the Roman Catholics in the old countries; that it was not a religious enactment, it was simply a law of the land, a police regulation. But those who are religiously persecuted care not what name is given to it. To them it is religious persecution. Therefore we can see by the light of prophecy, by the demands of the people, by the present condition of things, that ere long the United States of America will act a prominent part in persecuting a class of its peaceable citizens for exercising the divine right of conscience and worshipping God according to its dictates.

THE FIRST ADVENT OF CHRIST.—NO. 3.

DEFINITE instruction was given by the Lord to Moses, and through him to the people, concerning the coming of the Messiah, and the office he would fill when he should make his appearance among men. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his

mouth; and he shall speak unto them all that I have commanded him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19. Soon after the day of Pentecost, when Peter charged the Jews with having "killed the Prince of life, whom God hath raised from the dead" (Acts 3:15), he told them that "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (verse 22), thus recognizing in the first advent of Christ a fulfilment of Moses' prediction made so many centuries before.

The Scriptures represent the world's Redeemer as filling three distinct offices, and much confusion may be avoided by recognizing this fact and giving the attention due to those scriptures which clearly outline the *time* when he would occupy these positions.

1. Some time after the days of Moses he was to appear among men as a prophet—a divine teacher; and that which he was to teach is more than hinted at in Moses' words concerning his coming. Was he to come as a lawgiver, to overturn and subvert all the institutions and requirements of the past and inaugurate a system peculiarly his own? Had he done this he would not have been the Messiah promised of God. Of him the Father said: I "will put my words in his mouth; and he shall speak unto them all that I shall command him;" and again, "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19. In the fulfilment of such predictions as these, we must look for a personage who claims not to be acting upon his own authority, and carrying out a plan in which he alone is interested, but who declares that the words he has to give to the people are not his own but were received from the eternal Father.

Was this the position our Saviour occupied when he came to earth and went forth on his divine mission among men? The question is best answered by his own words. "He that rejecteth me," said our Lord, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:48-50. These are the words of Him who came as that prophet described by Moses; and how perfectly in harmony are they with the specifications of that ancient predic-

tion! Again he declares: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." John 14:23, 24.

It is therefore no marvel that "many of the people," when they saw the works of Christ and heard his words, were ready to say, "Of a truth this is the prophet." And the woman at the well, after listening to his divine instructions, and realizing from his words that his piercing gaze could read her inner life, could but exclaim, "Sir, I perceive that thou art a prophet." John 4:19.

The ordinary method of imparting light and counsel to the prophets was stated by the Lord in these words: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. But with Moses the case was different. God spoke with him "face to face, as a man speaketh unto his friend." Ex. 33:11. And there was no prophet like him in Israel. Deut. 34:10.

God's own Son was to come to earth as a prophet, not in the ordinary sense of that term, but a prophet like unto Moses. When he entered upon his divine mission many of the people regarded him as a prophet, and his own followers could say, This is he "of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." John 1:45. Behold him on Jordan's bank as he goes up out of the water where he had been baptized at the hands of John, and listen to that "voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:17. At that sublime scene on the mount of transfiguration the Father's voice is heard speaking. And finally, as he neared the time when he was to drink the bitter cup in behalf of a lost race, the Father again speaks to his Son in that hour of soulanguish. As he viewed that awful hour approaching, and realized the magnitude of man's guilt which he must bear, there was drawn from his lips these words: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." John 12:27, 28.

Verily here was a prophet like unto Moses. Moses spoke of the Messiah as a "prophet;" Jacob saw in him the "Shiloh;" Balaam described him as a "Star" that should come out of Jacob; Job recognized him as a "Redeemer;" and since that patriarch was well instructed in the system of sacrifices and

offerings (Job 1:5), his faith must have embraced the great fact of redemption through the death of God's dear Son. David saw in him one whose garments would be parted, and upon whose vesture lots would be cast, and to whom vinegar would be given to drink. Psa. 22:18; 69:21. Isaiah beheld him as the "elect" of God, the one who would not break the "bruised reed" nor quench "the smoking flax." Isa. 42:1-3. He saw him as "a man of sorrows," who would be led "as a lamb to the slaughter," and pour "out his soul unto death." Isa. 53:3, 7, 12. Daniel depicted him as "Messiah the Prince," who should "be cut off, but not for himself." Dan. 9:25:26. Zechariah saw him as "the man whose name is the Branch," and the one whom "they have pierced."

As we discover the exact fulfilment of all these particulars in the Nazarene of the New Testament, we can but see in him the Christ of God who has come the first time as a prophet, a redeemer, and as the great sacrifice for the sins of a fallen world. His two remaining offices as priest and king we will consider in the future.

PRESENT WITH THE LORD.

2 Cor. 5:1-9.

A CORRESPONDENT desires an explanation of the above scripture. It has been presented as proof that the soul is immortal, and that it exists as an intelligent, conscious entity separate from the body between death and the resurrection. It is said that "absent from the body" is the death of the body; and "present with the Lord" is the disembodied soul in the presence of God. But no such doctrine is taught by the apostle.

The subject of the apostle's discourse which drew out the above words, was not the intermediate state; it was this life as contrasted with the life to come; it was this time of light affliction which was working out for us a far more exceeding and eternal weight of glory; it was the things temporal as contrasted with the things eternal. The temporal things are seen by mortal eyes; the eternal are now seen only by faith. These were the objects before the apostle when he wrote the words, the reference of which is given at the head of this article. In this scripture he presents not two conditions,—life and death,—but three conditions, this life, death, and the life to come. The first he describes by "the earthly house of this tabernacle," "in this," "this tabernacle," "mortality," and "at home in the body." He designates the second condition—death—by the terms, "dissolved," "found naked," and "unclothed." The third, the future immortal life, is indicated by "building of God, a house not made with hands, eternal in

the heavens," "clothed upon with our house which is from heaven," "being clothed," "clothed upon," "swallowed up of life," "absent from the body," and "present with the Lord." With this explanation of terms, the passage is easily understood.

The objective part of the apostle's words is the future immortal life. That was the goal to be reached, the object of his hope, the fulfilment of his most ardent desires. Obstacles may intervene, but it will come. Death may destroy this earthly tabernacle, but we know God has something better. "For we know," says the apostle, "that, if our earthly house of this tabernacle were dissolved [that is, though we may die], we have a building of God, a house not made with hands, eternal in the heavens." There is an immortal life, which Christ will give beyond the grave.

But the apostle did not wish to obtain it in this way. He did not desire the intermediate state, and yet why should he not desire it, if it means to be "present with the Lord"? It does not mean this. Death is an enemy (1 Cor. 15:26); it comes in consequence of sin (James 1:15); it is the legitimate progeny of Satan, who has the power of death (Heb. 2:14). Death was not what the apostle longed for; he longed for the presence of God, in the immortal life. While God will redeem us for ever, though we do die or are dissolved, he will redeem some who do not pass through death, who are not "unclothed," whose house is not dissolved. For this the apostle groans, "earnestly desiring to be clothed upon with our house which is from heaven." He longs that "immortality" should be "swallowed up of life." This takes place at the resurrection, when Christ comes again. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-55. A parallel text to the scripture under consideration is Rom. 8:23: "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The redemption of our bodies will be when Christ comes. "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. Therefore, "mortality" will

be "clothed upon," or swallowed up of life, when Christ shall come again and make his faithful ones like himself.

"Present with the Lord" relates to the same time, the coming of Christ. Nowhere is it said in the Bible that we shall be with the Lord at death; for death is the enemy that shuts the saints in the prison-house of the grave. 1 Cor. 15:26, *et al.* But the Scriptures do expressly state that the saints are to be with the Lord at his second coming: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17; John 14:1-3.

That the coming of Christ is the time to which Paul referred, is fully evident from the fact that the thing for which the apostle groaned was the thing for which God had wrought him. "Now he that hath wrought us for the self-same thing is God." That is, God hath worked out, produced us, quarried us out from the world, for this purpose. The same word is used in chapter 4:17, where it is said that the light affliction *worketh* for us, or *worketh* out for us, an exceeding weight of glory. That is, these are the means by which God is fitting us for the glory beyond. He has not produced us for death, which is the consequence, or wages, of sin, or the end of wrath. He did not call us through Christ that we might be "unclothed," and enter the grave's dark portals. "He that believeth on the Son hath everlasting life." John 3:36. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake [are alive at Christ's coming] or sleep [die before he comes], we should *live together with him.*" 1 Thess. 5:9, 10. Therefore the self-same thing for which the apostle groaned, and for which God had called him, is immortal life in the presence of the Lord; and this life will be given at the second coming of Christ.

And to confirm this promise of the new life, God gives to each of his children "the earnest of the Spirit," called in Rom. 8:23, "the first-fruits of the Spirit." "Earnest," says Worcester, is "part of the price paid for property or goods sold, or money given in token that a bargain is ratified, or to bind a contract, often called 'earnest money.'" That portion of his Spirit which God places upon his people is the earnest money, or pledge that God will do all that he has promised, if they will but meet the conditions. And God promises men life, not death. Christ's coming is life, not

death. Col. 3:3. Then the faithful whose house has been "dissolved," or taken down, will receive the house from Heaven, immortal life. Then the faithful who are not "found naked," or "unclothed," who are alive at his coming, will be "clothed upon" with immortality, and "mortality" will be swallowed up of life."

The passage, therefore, under consideration furnishes no proof whatever of a conscious intermediate state, but does present how highly the apostle regarded the coming of Christ, and how he longed for that coming. It is a strong proof of the real life and the glorified, resurrected body beyond the grave. M. C. W.

A PROPHECY NOT FULFILLED.

IN 1886, we received a circular containing a very singular prophecy, to be fulfilled by or before the close of the year 1888. We have carefully preserved the document in order to note publicly, when the time should pass, the utter collapse of so wild and groundless a prediction. We present it now as a melancholy illustration of the blindness and fanaticism that still exist in some minds. The circular contained a due proportion of head and display lines, and italics, to render it emphatic. But as we are concerned only with the matter, we give it all as straight reading, as follows:—

"A forecast and a warning. England's destiny. By or before the expiration of the year 1888, England's church and state—England's science and divinity—England's trade and commerce—England's prestige and prosperity—England's wealth and England's fame will, each and all, have met with a most unexpected and crushing reverse. This is solemnly and seriously declared in the name and on the word of a God that cannot lie!

"If it is asked, How will England's overthrow be principally effected? it is answered, By internal treachery! which all the armies and navies, all the wisdom and prudence, all the wealth and influence, all the School Boards and sustentation funds which can be organized or employed, will be powerless to mitigate or resist! Is there no chance of relief or respite?—None whatever! England's day of grace has been neglected and abused, and all the nations in the Eastern and Western continents will, very shortly, be involved in the last tremendous struggle which is to introduce that great moral revolution which prophets and divines have foretold hundreds of years ago. Prov. 22:3.

"NOTE.—The foregoing declaration is made on the same foundation, and by the same divine authority, which has led the writer to pronounce the Newtonian philosophy to be the most mischievous system of falsehood, superstition, and fraud that was ever invented since man was born into the world. And this shall be a token to those who are disposed to sneer and scoff at the prospect of any of these things coming to pass. If the

Newtonian theory of a round and revolving world can be proved agreeable to Scripture, to reason, or to fact, the period herein specified for England's downfall may be declared as untrue and improbable as the other. But just as surely as Newton lived a visionary enthusiast, died an avowed sceptic, and left nothing but an inheritance of lies and imposture behind him, so shall it be seen that not one sentence or syllable of England's predicted destiny shall fail.—*John Hampden.*

"The above is a *verbatim* copy of a leaflet I published in 1871. They were then sneered at as 'the delusions of a fanatic.' I am, however, disposed to reprint them in 1886!—*John Hampden, of Balham, S. W.*"

It will be seen from the foregoing that the author of this prophecy is the man who has taken it upon himself to rail against the Newtonian theory of a round world, as against the theory which he has been trying to introduce, of a flat and stationary earth. We are glad he suspended his flat-earth theory upon the truthfulness of his prophecy concerning England, declaring that they rest on the same authority, and that one is no more true than the other. Time has pulverized his foolish prophecy; will he allow it to do the same for his flat-earth delusion? It is fondly to be hoped that he may, and that we shall hear no more of a theory which is so far behind the age and so contrary to the discoveries of true science and sound philosophy. U. S.

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.

WORLDLY RELIGION.

IT is not a pleasure to notice the mistakes of the professed church of Christ. These are a source of grief to every true Christian. But it is the duty of every Christian to note the fulfilment of prophecy, and the candid observer cannot fail to recognize the fact that the religious world to-day is fast filling in the lights and shadows of the picture which the Scriptures so clearly outline as the condition of things in the closing work of the gospel. It would be more agreeable to the natural feelings to look with optimistic eyes at the changes which undeniably have come over evangelistic enterprise; but the word of God forbids such a view. "In the last days," said Paul, "perilous times shall come." And they were to be perilous times not simply because in the irreligious world men would "wax worse and worse," but the apostle tells us that even in the church men would be "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3.

And Christ, in giving the signs of his second advent and the end of the gospel age, said, that "because iniquity shall abound, the love of many shall wax cold." These are to be the characteristics of the last days. It is not that this will be the apprehension of the nervous and the fearful, while at the same time the whole world is being brought to Christ; but it is the inspired statement of the conditions which will exist, and the apostle tells us that we are to "know," or rest assured, that this will be the case.

Accepting these facts, it is not difficult to interpret the "signs of the times" which appear on every hand. As the pastor of the East London Tabernacle says, "The preaching used to be the sole attraction. Judging from the announcements placarded on our walls it is now one of the least." As a stimulant to Christian liberality the church bazaar, has become generally recognized as "the one reliable method," as the Bishop of Wakefield declared at the Manchester Church Congress. In many quarters even a stronger attraction seems necessary. The following from the *Sword and Trowel* gives a representative case:—

"Another specimen of the doings of worldly religion is from a handbill bearing the name of Howard, Stamford: 'A dance and entertainment will be held in the schoolroom, Collyweston, on Friday, Nov. 16, 1888. Dancing to commence at 7.30 p.m. A good quadrille band will be in attendance. Refreshments will be provided. Tickets may be obtained from the Rectory, Miss Ridlington, and Mr. R. H. Close. Price 6d. each. The proceeds for new church lamps.'"

The time was when, among Christians, the theatre, even as a source of worldly amusement, was not considered as a matter admitting discussion. Now, however, it has its clerical defenders in all of its departments, and the indications are that the stage will yet be recognized as an accessory to the church. Rev. A. G. Brown again says:—

"Entertainments, concerts, tableaux, and such like are playing havoc with the work of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are being introduced to the 'world.'"

The latest move tending to bring the church and the stage together—although it has a deeper significance evidently—has been made by the High Church clergymen at Croydon. This is the way a secular paper announces it:—

"CLERGYMEN ON THE STAGE AT CROYDON.
"THE CONVERSION OF ENGLAND."

"What! Clergymen of the Church of England acting in a veritable drama on the stage! With bare feet and painted faces, wigs, and theatrical paraphernalia! Yes, indeed, all this was to be seen at Croydon on Saturday afternoon and evening, and will be again this evening. One of our reporters went down and witnessed the play and talked with some of the performers. The large public hall, George-street, Croydon, is within a few minutes' walk of the East and New Croydon railway stations. There is a capital stage in the hall, admirably adapted for amateur, and

even more ambitious performances. But it may well be doubted whether amateurs were ever more ambitious than the clerical party from Vauxhall who on Saturday enacted the historical drama in ten tableaux of 'The Conversion of England.'"

It is, of course, a representation of the introduction of Romanism—not Christianity—into England by Augustine, and gives ample scope for the use of all the incense, crosses, lighted tapers, and Ritualistic paraphernalia which can be crowded upon the stage. Speaking of the scene showing the baptism of Ethelbert, even the *Christian World* says:—

"All this is very effective, but the sight of clergymen who profess to believe in baptismal regeneration, taking part in what is a close approach to a travesty of the rite, even if water and the baptismal formula are not actually used, as we do not think they were, is scarcely calculated to increase the faith of doubters in the spiritual efficacy of the sacrament."

But the *World* affects to see no impropriety in admitting the drama as an auxiliary of the church. "Perhaps," it says, "the day may come when young Nonconformists may thus tell the story of the sufferers and the triumphs of their heroic fathers." It looks as though it might; but when it does come it will be an indication that they are not made of such material as were their heroic fathers.

Can any doubt the evidences that we are indeed in "perilous times"? To recognize this is to render them less perilous to us. The danger is, that very many who are pained at all of these departures, but feel the impossibility of turning the current backward, will become reconciled to them. We need the help of the Holy Spirit that our moral sense may not become blunted, and that all sin may appear to us "exceeding sinful." There is no cause for discouragement. The word of prophecy told us what should be, that we might not despair, but see in its fulfilment another evidence of the soon coming of Christ. Watchfulness, prayerfulness, and the cultivation of that rare virtue of moral courage and resolution which will lead us to walk in every ray of light which the Scriptures throw upon our pathway, will enable us to "escape all these things that shall come to pass, and to stand before the Son of man." W. A. SPICER.

ROME RULE IN NEW YORK.

THE *Converted Catholic*, published at 60 Bible House, New York, by J. A. O'Connor, in its issue of January, 1889, announces the very significant fact that the municipal officers just now elected for the city of New York, "are, without exception, Romanists." This shows how faithfully Roman Catholics are following the instructions of Leo XIII., and everywhere thrusting themselves into politics, and manifesting their greed of office at the ballot-box. The *Churchman* comments on this transaction as follows:—

"In stating this, we cannot be accused of raising a religious issue. It is thrust upon us. It could not be that all the elective offices in New York City are filled by Romanists, without intentional effort and deeply laid plans. When a single denomination takes this step of controlling all the municipal offices in a great city, its mouth is closed against the cry of 'religious questions in politics.' It has put into the arena its own seeking of power. The denomination that does this, is committed to the policy which this signifies. It means the open avowal that the government of this city is to be carried on for the benefit of the Roman Catholic Church. We do not meet this fact by any threats. We can only say that any religious body that takes up this policy, which seeks to arrogate to itself a monopoly of political rule, itself provokes the issue. If, in future elections, it should be held a virtual disqualification for a candidate that he was a Romanist, the Roman Church would have itself only to blame. Once moot the question, that to hold office in New York City a man must be a member of the Church of Rome, and the consequences may be more serious for that church than its managers may perhaps at present be aware of. We do not advocate proscription for religious tenets. We deprecate it sincerely and thoroughly; but we say this, that nothing will be more likely to provoke it, and in a certain sense to justify it, than the wholesale and greedy grasping at monopoly of rule by any religious body whatever."

A little dose of the late Boston medicine is to be recommended for the malady which now afflicts New York.—*Review and Herald*.

YEARNING FOR UNION.

THE last scene in the ecclesiastical "drama" at Croydon represents a conference between the clergy of the ancient British Church (which existed prior to the Saxon Invasion), and the Roman missionaries, in which the former acknowledge their "errors," and unite with the Romanists. This, of course, is intended to indicate the desire of those who already confess the "sin of separation," to lead back the English Church to Rome. The following extracts from Cardinal Lavigerie's letter to Cardinal Manning shows how Rome is yearning to forgive and receive the wanderers:—

"How I wish again to see the people of England, Catholics and Protestants, for the Protestants whom I came to know, and whom you taught me to esteem, appeal no less to my sympathy. It is impossible to doubt their good faith, listening to them and listening to yourself. . . . Never shall I forget the day when we were together at the meeting in Princes' Hall, one on the left the other on the right of the distinguished President, member of the Society of Friends, who succeeded Lord Granville in the chair, nor with what marks of respect and goodwill we were both received. I afterwards had occasion to see Protestants who had taken part in that meeting; they told me how it raised in their hearts desires of reconciliation and union. Why do we remain separated? Your English Protestants, quite different from the Rationalists of other countries, have preserved the faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in Our Lord's Incarnation, in His Redemption. They love and respect the law of God. Prejudices alone keep them apart from the ancient Church, which is ever mourning for them, and ever opens to them her maternal arms."

The Missionary.

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

RESOLUTION.

GOOD-BYE to dreams, for the time has come
That comes to every heart,
When I hear the roll of life's battle-drum,
And must bravely act my part.
Like wavering mists the shadows roll
From the future dim and gray,
And I welcoming meet with dauntless soul,
The limitless, glad to-day.

There is never a good so vast, so grand,
That I may not make it mine.
God aids the blow of the honest hand,
And we strive with a strength divine.
What man has done, that I can do,
If I only dare begin.
There are heroes now as when earth was new,
And as royal crowns to win.

Though jagged and fierce the peaks that rise
Against the frowning sky,
I can measure their height with unfaltering eyes,
I shall scale them by and by.
For the end is sure if the will be strong,
Temptations flee away;
And the serried hosts of sin and wrong
Strike tents in wild dismay.

—Selected.

BOHEMIA.

[The following we abridge somewhat from the columns of the *Review and Herald*:—]

BOHEMIA is situated between Germany and Austria, and is under the rule of the latter nation. In territory, it is about one third as large as the State of Michigan, and has three times as many inhabitants. Of these, 75,459 are Jews; 87,353 Protestants; 4,638,000 Catholics. For many centuries, the word of God was kept in obscurity in Bohemia by the papacy; but in the early days of the Reformation, many of the Waldenses and Albigenses, fleeing from persecution in France and Italy, sought refuge in this country, where, in secret, they laboured zealously to sow the seeds of truth. About a century before the days of Luther, the writings of Wycliffe found their way to Bohemia, and were the means of enlisting Huss and Jerome in the Reformation. Soon after the martyrdom of these noble Reformers, the papacy again obtained the controlling influence, suppressed the word of God, and has since held the people in darkness. But God, in whose providence the truth was carried to Bohemia in the early Reformation, is now calling the attention of some in this country to the last message.

During the past summer, a German newspaper inserted a few lines of warning against "Seventh-day Adventists, whose headquarters are in Basel." A minister in Bohemia, who had never heard of our people, saw this notice, and was at once curious to learn what kind of people we are. He wrote to Basel for something that would give him the leading points of our faith. Reading-matter was promptly sent, and a correspondence was opened with him. During the past three months, many interesting letters have been received from him. This, we believe, is the first entry of the "third angel's message" into Bohemia; and we present a few extracts from two of the letters received, as they show how our reading-matter carries the truth to nations whose laws make it impossible to introduce it in any other way.

Sept. 9, he writes:—

"Your mode of working I could only approve; but here in Austria it would meet with the greatest difficulties. 1. Because any church not acknowledged by the State, is confined to family services, and to these only a limited number of specially invited guests may be admitted. According to this, it is not per-

mitted, under any consideration, to use public meeting-halls, etc., for services. 2. The free distribution or sale of tracts, is, by law, most strictly forbidden. The only thing that could be done, would be to publish a periodical."

Under the date of Dec. 12, he writes as follows:—

"It would be well if I had several copies of all your tracts, to loan in my neighbourhood; to sell them is positively prohibited by law, as I am not the publisher, and also, because they have been published abroad. In my situation, I am confined to "loaning" them. Bro. Hora [formerly a commissioned officer in the Austrian army, who, through the labours of this minister, has embraced the truth] spent this entire forenoon with me, exclusively in studying the present truth; and I found great joy in his clear and decided statements in its favour. [At first, this young man stood decidedly against it.] . . . The impressions of the present truth deepen from hour to hour with me, and these truths gain constantly in importance, so that it is impossible for me to resist them; and I do not wish to resist them. To be sure, I had my little battles at first, but soon all had to yield. . . . I ask much of the Lord; for I wish to be entirely free to work, independent of your church, in one sense, and yet, in the most rigid conformity to your doctrines. Where am I to work?—God knows best. How far independent?—Pecuniarily, this is my *pium desiderum* (pious wish). I should be willing to go to Russia, if it be the will of the Lord. I leave it all to him.

"I shall have one difficulty, which is to make known to my superior (the Methodist bishop) in what relation I stand to the present truth. Only day before yesterday, he gave me a new proof of his friendship and love. He sees, however, that everything is not as it was heretofore."

Thus the efforts of the enemy to hinder the spread of the work have been the very means in the hand of God of carrying the truth into Bohemia. The writer of the above letter knows what it is to battle for the truth's sake; for in past years he has been fined many times for teaching doctrines contrary to the faith of the State Church. As the truth spreads in the various countries of Central Europe, the enemy is stirred, and is doing his utmost to hinder the work. The work of the colporteurs, during the past summer, has stirred up many ministers and papers in Switzerland and Germany, to warn the people against the truth, and to preach sermons and publish articles on the Sabbath question. By this effort of the enemy to hinder the work, thousands have heard of the truth, whom we could not have reached; and we believe that many of the honest in heart will, by this means, be led to investigate the truth. This is the Lord's work, and in his prophetic word he has declared that this message shall go to all nations of the earth. May his good providence be over the work in this field, and hasten the great day of deliverance!

Basel, Switzerland. H. P. HOLSER.

"WHAT are we doing to proclaim Christ to the world? What sacrifices are we making to second his efforts? Who is putting forth every effort to bring the light of truth to others, that they may be enriched by its imperishable treasure? Millions of human beings are perishing for the water of life; and what excuse will many have to give in the Judgment for their love of ease and amusement, and for indulging in self-gratification? They put forth no personal effort, neither do they give of the money which the Lord has intrusted to their keeping for the very purpose of blessing their fellow-men and bringing salvation to the doors of those who are ignorant of truth and righteousness."—*Mrs. E. G. White.*

"BLESSED are ye that sow beside all waters." Isa. 32:20.

The Sabbath-school.

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

LESSON 57.—REVIEW.

1. How much corn did Joseph gather during the seven years of plenty? Gen. 41:49.
2. How far did the famine extend? Verse 56.
3. Who finally came from Canaan to buy corn? Gen. 42:3.
4. Did Joseph know them? Verse 7.
5. Did they know him?
6. How did he speak to them?
7. What did he say they had come for?
8. What reply did they make?
9. What did he do with them?
10. What did he do after he had kept them in prison three days?
11. What did he say they must do to prove that they were honest men?
12. How did he make sure that they would come again?
13. What did they find in the mouth of their sacks when they opened them?
14. Was Jacob willing to let Benjamin go down into Egypt? Verse 38.
15. How was he finally obliged to let him go? Gen. 43.
16. How did Joseph treat his brethren when they came a second time?
17. How did they fulfil Joseph's dreams when they gave him the presents they had brought him?
18. What did he say to them about their father?
19. What did he do when he saw Benjamin?
20. Describe the feast which he made for his brethren.
21. What did he tell the steward to do when he filled their sacks with corn?
22. How were they brought back after they had started on their journey?
23. What were they all willing to do?
24. What did Joseph say about it?
25. How did Judah try to persuade Joseph to let Benjamin go?
26. When Joseph heard this, what did he do? Chap. 45.
27. How did his brethren feel when he told them that he was Joseph?
28. What did he say to them when he saw that they were afraid?
29. When Pharaoh knew that these men were Joseph's brethren, what did he say must be done?
30. What did Jacob say when he saw the waggons? Verse 28.
31. How must Jacob have felt about leaving the land of Canaan, which the Lord had promised to give him?
32. How did the Lord comfort him when he had come to Beersheba, the last town in Canaan? Gen. 46.
33. In what part of Egypt did Jacob and his sons dwell? Gen. 47:6.

LESSON 58.—THE ISRAELITES CRUELLY TREATED.

THE children of Israel dwelt in Egypt many years after the death of Joseph, and grew to be so many that there were more of them than of the Egyptians.

At last there came a king to rule in Egypt

who knew nothing about Joseph, nor how he had saved the land in time of famine. This king feared that in time of war the Israelites might join the enemies of the Egyptians, and so go up out of the land.

Then the king made them work very hard, so that they might not increase so fast; but the harder they had to work, the more they prospered, for the Lord blessed them.

Finally the king gave orders that every male child should be drowned in the river as soon as it was born. One woman took a very strange way to save her child. She put him in a little boat which she had made of bull-rushes, and hid him among the flags at the river's brink. Then she had his sister keep in sight, to see that no harm came to him.

1. How long did the children of Israel dwell in Egypt after the death of Joseph?

2. How numerous did they finally become? Ex. 1:7.

3. After a long time, what new king came to rule in Egypt? Verse 8.

4. What did this new king fear? Verse 10.

5. What did he make the people do?

6. Why did he make them work so hard?

7. What effect did this hard work seem to have upon them? Verse 12.

8. Why were they so prospered?

9. What orders did the king finally give? Verse 22.

10. What strange way did one woman take to save her child? Chap. 2:1-3.

11. Who was set to guard this little boat? Verse 4.—*Bible Lessons for Little Ones.*

Bible Readings.

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

SIN THE TRANSGRESSION OF THE LAW.

1. WHAT is sin, and how may it be known? "Sin is the transgression of the law." 1 John 3:4.

"By the law is the knowledge of sin." Rom. 3:20.

2. If there were no law could there be any sin?

"For where no law is, there is no transgression." Rom. 4:15.

3. What is the natural condition of all men?

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside. . . there is none that doeth good, no, not one." Ps. 14:2, 3.

4. What does the apostle say of those who claim that they have not sinned?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

5. What is the condition of sinners?

"For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3.

6. Whom do they serve?

"Ye are of your father, the devil, and the lusts of your father ye will do." John 8:44.

7. How does Satan gain such power over man?—*He enters into the heart and instigates the thoughts and actions.* See Luke 22:3, 4.

8. What is the testimony of inspiration as to the heart of man?

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

9. What does Christ declare proceeds from the heart?

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." Mark 7:21-23.

10. What alone separates us from God?

"Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

11. What is said of the man who breaks only one commandment?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

12. Does every law involve a penalty?—*It is a legal axiom that a law without a penalty is of no force.*

13. What is the penalty for sin?

"For the wages of sin is death." Rom. 6:23.

"The soul that sinneth it shall die." Eze. 18:4.

14. Since all have sinned, what is the condition of the world before God?

"What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

15. Should a righteous man fall into sin, will his former goodness avail him anything?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24.

16. Is it not even worse with him than before?

"For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

17. Is there hope for the sinner if he turn from his transgression?

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Eze. 18:27.

"None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." Eze. 33:16.

18. What gracious words does the Lord address to sinners?

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, said the Lord God; wherefore turn yourselves, and live ye." Eze. 18:31, 32.

19. Is it easy to break away from this bondage of sin and live a holy life?

"For I know that in me (that is in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do." Rom. 7:18, 19.

Is there a child of Adam striving after holiness who has not had this experience? Paul when beholding himself in the perfect mirror of God's holy law, realized his defects and deformities of character, and exclaimed, "O, wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin.

20. In whom alone is victory?

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

A. W. HEALD.

Interesting Items.

—Parliament is to meet February 21.

—There are 28,000 streets in London.

—The Paris Exhibition will be opened May 5.

—A Waterloo veteran died a few days ago at Swansea Valley, aged 112.

—The British and Foreign Bible Society has 5,407 branches in England.

—A Women's Congress is to meet during the coming Exhibition in Paris.

—There are 3,000,000 children in the public-schools of Japan, of whom 1,000,000 are girls.

—The London gas companies recently supplied 105,046,000 cubic feet of gas in one day.

—There is a proposal to hold an international exhibition at the Crystal Palace in 1891.

—Another lighthouse is to be erected on the Yorkshire Coast, between Flamborough Head and Spurn Point.

—A granite shaft weighing seventy tons has been placed over the grave of the late John Wentworth, of Chicago.

—On the 24th instant a farewell dinner was given to the American Minister, at the Mansion House, by the Lord Mayor.

—The mummy of a Pharaoh which recently arrived at Marseilles from Egypt was charged import duty at the rate of dried fish.

—An explosion took place at the Hyde Colliery, Cheshire, Jan. 18. Twenty-four lives were lost, and seven persons injured.

—The fund realized from the sale of the French Crown diamonds amounts, with accumulated interest, to 7,000,000 francs.

The population of Manitoba was increased by 17,000 last year, and 600,000 acres of land were conveyed to 4,000 actual settlers.

—It is proposed by a benevolent lady to establish soup stalls throughout London as a counter attraction to the public-houses.

—The late Lord Newborough, whose personal estate is declared at £240,298, directed in his will that the cost of his funeral should not exceed £20.

—The Temperance Party calculate that some sixty-five members of the new County Council are pledged to oppose any extension of the drink trade.

—A New York electrician says if the London Times would give him the contract he would undertake to run their presses by electrical power from New York.

—It is expected that the letter postage in the United States will be reduced to a half-penny an ounce. The Canadians are asking for a similar concession.

—Dr. Charles W. Allen believes that there are at least 150 cases of leprosy in the United States, mostly acquired by visiting countries where the disease is prevalent.

—The proceedings of the Parnell Commission are printed every night ready for the judges' table the following morning. About a hundred men are employed in the work.

—Mr. Brooks, an English agent of the London Missionary Society, while returning from the Tanganika coast, was murdered, with sixteen of his followers, by a mixed crowd of coast people and Zanzibar Arabs.

—The Lord Mayor has appealed for funds to relieve the distress caused by the famine in China. He says that women and children are dying in thousands by the waysides, and that assistance is urgently needed.

—The Archbishop of New York has issued a circular declaring that absolution will in future be denied to persons attending the anti-poverty meetings, in which the former priest, Father McGlynn, was a prominent participant, on the ground that these meetings revile the Holy See, and disregard its admonitions.

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.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

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Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner 144 pp. Price, 1s.

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

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

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

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14 : 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

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

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption Second Advent. Sufferings of Christ Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

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ANALYSIS

—OF—

SACRED CHRONOLOGY.

BY S. BLISS.

TOGETHER WITH

THE PEOPLING OF THE EARTH.

—BY—

A. T. JONES.

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time.

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—AND THE—

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THE RISE OF THE PAPACY,

describing its character and blasphemous work, its persecution of the saints of God, and indicating its present aims, is well worth the price of the book.

Price from 8s. post free.

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These Bibles are too well known to need any recommendation here.

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VINDICATION

—OF—

THE TRUE SABBATH:

IN TWO PARTS.

BY J. W. MORTON

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.

Address, THE PRESENT TRUTH, 48 Paternoster Row, London, E. C.

THE PRESENT TRUTH.

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

LONDON, JANUARY 31, 1889.

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

"FOR I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job. 19:25, 26.

We would call special attention to the notice in our advertising columns of a book on the "Atonement," by J. H. Waggoner. It is a sound and philosophical presentation of the Bible doctrine of the atonement, which is being so much assailed at the present time. Read the advertisement.

We read that "the *Irish Ecclesiastical Gazette*, considering the fact that many clergymen are unfit for duty, comes to the conclusion that this is caused by total abstinence, which is injurious to health, and that clergymen need stimulants, and must take them in order to be restored." We do not know by what process the conclusion was reached, but it is a very wrong one.

The *Good Health* magazine, published by the Good Health Publishing Co., 48, Paternoster Row, E.C., enters upon its twenty-fourth year with every indication that the volume for 1889 will excel all previous volumes in value and interest. The size of the page has been increased one-third, the new cover is artistically designed, and new type is furnished

throughout. Other improvements have been made, and a new department is opened, on the subject of "True Education." The February number presents thirty-two pages—including illustrations—of live, interesting, and practical reading for the home circle. A coloured plate accompanies an article on the care of the human body, and the Editor, Dr. J. H. Kellogg, contributes an interesting paper to his series on "Health Observations Among American Aborigines." Without entering further into detail, we commend the magazine to our readers, and heartily wish it success in its enlarged form and various improvements. Price 7d. Yearly subscription, 12 parts, post-paid, 5s.

ACKNOWLEDGING a pamphlet on "Perfectionism: the False and the True," Mr. Spurgeon writes from Mentone:—

"I am too ill to write on any subject with force and length; but I may deliberately say that I have known several persons who might have been thought perfect, but they always disclaimed it. On the other hand, I know some few who have claimed it; but no mortal ever believed in their pretensions. If you should catch one of the tribe and send him on to me, be sure that he is marked 'right side up.' I am labouring for perfection, but in this life I never expect to be perfectly perfect. More likely, like Peter Cartwright, I may get to be perfect 'in spots.'"

Those whose lives most nearly exemplify the Bible teaching on perfection will not be found boasting of their attainments. Rather will such an one say with Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ."

"It appears to be raining dynamite shells," says a secular paper, referring to the recent arrival of two inventors who wish to give the War Office the benefit of their respective death-dealing devices. As an agent for destroying life, we have been accustomed to associate dynamite with the dark plots of desperate assassins, but evidently there is now a demand for its adaptation to the warfare of Christian governments. A gun has recently been tried in New York harbour which seems to be a success in its line. It is worked by pneumatic pressure, and throws a projectile containing 500 lbs of dynamite over a mile. This charge is sufficient to sink a ship within a hundred feet of its explosion. The *Christian Commonwealth* says of it:—

"The invention of such a destructive implement of warfare will be regarded by the Christian nations as of much more importance than a discovery of a new manuscript Bible would be, even though this belonged to the first century of the Christian Church. Whatever else may escape attention, war and war implements are sure to be noticed."

In narrating his experience after having carefully examined all the texts relied upon to prove the change of the Sabbath, and the obligation to observe the first day of the week, Mr. J. W. Morton, formerly missionary of the Reformed Presbyterian Church, says:—

"I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground upon which I could set my foot was trembling. It seemed as if the thunders of Sinai were uttering anew their awful threatenings, while the 'still small voice' of 'Him that dwelt in the bush' was whispering in my

ears. 'The seventh day is the Sabbath of the Lord thy God.' Ex. 20:10. 'I am the Lord, I change not.' Mal. 3:6. '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. 5:18. Still I hesitated. For a moment I thought of 'going down to Egypt for help.' The Fathers, thought I, have fixed the interpretation of these texts in favour of the observance of the first day. But immediately I heard a voice within me, saying, 'Would you then observe a holy day whose appointment cannot be proved from the Bible without the aid of human tradition? Could you admit the "testimony of the Fathers" to set aside one of the plainest injunctions of the moral law, that law which was written upon tables of stone "by the finger of God," and styled, by way of pre-eminence, "the testimony"?' No! I replied with an involuntary shudder; and another flood of scriptures came rushing in, like 'deep waters,' to the very soul. 'The law of the Lord is perfect.' Psa. 19:7. 'For ever, O Lord, thy word is settled in Heaven.' Psa. 119:89."—From *Vindication of the True Sabbath*, by J. W. Morton, price 6d.

It has often been said that wherever ceremonialism, Ritualism, priestism are on the increase, morality is on the decrease. Any one who doubts what may be now regarded as a historical truth, will profit by the following table of statistics, published by the "Amico di Casa," an Italian almanac:—

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