

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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MATTHEW 11: 28.

HERE lay thy burdens down, here seek repose,
Afflicted soul, o'erladen pilgrim, come;
Refreshment waits thee, solace for thy woes,
Rest, comfort, peace, in Christ, a happy home.

In fruitless toil no more thy soul enslave,
Earth's phantom pleasures mock the fleetest chase,
Time's tinselled glories perish in the grave;
No spot of earth can be a resting-place.

Eternal truth here waits to point thy view
To mansions not like earth a phantom shade;
Endearing love here waits to guide thee through
Life's darkest place, to where no joy shall fade.

Listen, O lingering ones; tempt not your fate,
And come, ye mournful ones, ye scorers, come;
Grace calls, but stern avenging Justice waits;
Dare not the terrors of a final doom.
O sinner, enter now, make no delay;
The door is open now! Believe to-day.

RUTH CAMERON.

General Articles.

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

CHRIST OUR LIFE.

BY MRS. E. G. WHITE.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

THIS statement was called out by a remark previously made with reference to the salvation of the soul. Jesus was presenting before his hearers, the Pharisees and Sadducees, the great principles of true religion; for they had become corrupt through sin, and were ignorant both of the Scriptures and the power of God. He would impress upon his hearers that all who will finally be heirs of the kingdom of Heaven must be satisfied with nothing short of a conversion, a moral change, which is equal to a new creation.

The scribes and Pharisees listened in amazement to such words as these: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The conversion of the soul is, as it were, a resurrection from the dead. It is like a re-creation to those, who, through the transforming power of the grace of God, have passed from death unto life. Those who listened to the Saviour's words did not believe them. They said in their hearts, This is an impossibility. Jesus discerned their incredulity, and added: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Now we want to keep in mind these two great facts: the change that takes place at conversion, and that which takes place at the resurrection of the dead. There are but two classes brought to view in the text. They are not divided into many grades, one composed of very great sinners, another of persons not so guilty, and still others of persons a little less guilty; but the two classes stand distinct. They are those who have accepted Christ, and those who have not.

There is no way to reach the city of God but by the cross of Calvary. As we lift this cross, which is covered with shame and reproach in the eyes of men, we may know that Christ will help us; and we need divine aid. The sinner has lived in sin; he must die to sin, and live a new life of holiness to God. Paul wrote to the Colossians: "Ye are dead, and your life is hid with Christ in God." The apostle here refers to the death to sin, the death of the carnal mind, and not to the death of the body.

Let us emphasize the importance of making Christ our hope and refuge every day of our lives. It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required; works have nothing to do with our acceptance with God. Many trample the law of God under their feet, cherishing in their hearts the delusive thought that it is not binding on them. This is not the truth. In the resurrection all will come forth, they

that have done good and they that have done evil, and the fate of each will be decided according as his works have been. All good works spring from genuine faith, and the fruits in the works show the character of the faith. Hence it is by our works that we shall be judged.

We each have a work to do in character-building. As we advance in this work, Satan stands ready to oppose us, and there are crosses to take up, and obstacles to be overcome; but our efforts may be a success. When we take hold on the merits of Christ, we shall overcome. He has made it possible for every one to gain eternal life. Many, looking forward to the solemn realities of the future, tremble in their hearts as they question, How will it be with me in the Judgment? To what fate shall I awaken, when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live? This is a question for us to decide each for himself. All stand on an equal footing. We are all free moral agents; we may accept God's terms—keep his commandments and believe on Christ—and live; or we may disbelieve, pursue our own course, and perish.

The distance from earth to Heaven may seem very great, for sin has fixed a great gulf; it has separated man from God, and has brought woe and misery upon the human race. But Christ throws himself into the gap. He it is that opens communication between man and God. He is the ladder that Jacob saw in his vision, the base resting on the earth, and the top reaching into the highest Heaven. When he bowed upon Jordan's bank, the heavens opened before him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." The Spirit of God, like a dove of burnished gold, descending, rested upon the divine Mediator, and communication between Heaven and earth, broken off because of sin, was resumed, and Heaven opened before the transgressor.

The God of the universe has given our cases in the Judgment into the hands of his Son, one who is acquainted with our infirmities, and knows that we are but dust. He has taken our nature upon him, and has himself felt the force

of our temptations; he has borne our griefs, and carried our sorrows. When man rebelled, Christ became his surety and substitute. He undertook the combat with the powers of darkness; and when through death he destroyed him that had the power of death, the highest honours were bestowed upon him. He ascended up on high, he led captivity captive, and sat down at the right hand of God;—the very Jesus who had borne the curse of sin for us. And there was given him a name that is above every name, that at the name of Jesus every knee should bow. To him God has delegated his power; he has the keys of death and the grave.

And they that are in their graves shall hear his voice, and shall come forth. Jesus shall come, and the angels of God with him; and the glory of his appearing shall flash on human eyes as the vivid lightning, or as a consuming fire. He will descend with a shout and with the voice of a great trumpet, and those that hear that vivifying voice will spring rejoicing from the grave. And they will recognize the voice that awakens them to immortal life as that of him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is the voice of him who stood with tear-dimmed eyes at the grave of Lazarus, and who wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The last thing that the dying saint recognized as he fell under the power of the destroyer was the pangs of death; but as he springs from his dusty bed he exclaims, "O death, where is thy sting? O grave, where is thy victory?" It is then that Christ is admired of all them that believe.

Now we have opportunity to prepare for the solemn scenes before us. We may be converted to God, and have a change of character; but when Christ shall come there will be no time for this. The change then will be with our bodies. "This corruptible must put on incorruption, and this mortal must put on immortality."

More than eighteen hundred years have elapsed since he who spake as never man spake, and could utter only truth, declared: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." The trump of God has not yet sounded; that voice so full of power has not yet penetrated the sepulchres; that hour so full of promise to the people of God has not yet arrived; but it must come, it is not far in the future. Some of us will doubtless be living when the voice that is heard everywhere, even to ocean depths and the sunless caverns of earth, shall be heard, echoing from sea

to sea, from valleys and from mountains, calling to life the sleeping dead. There will be a reappearance of every human being that has gone into the grave. The aged who sank under the hand of death with the burden of years upon them, manhood in its prime, youth in the early bloom of life, and the little child,—all shall awake, and shake off the fetters of the tomb. But not all shall awake to everlasting life. "Whosoever was not found written in the book of life was cast into the lake of fire." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

WE WOULD SEE JESUS.

"AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of Jesus upon everybody's lips. From the highest to the lowest, from the proud and courted Pharisee to the outcast leper, from the high priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about Jesus. Of course not all praising him, not all glorifying him; the chief priests and the Pharisees were most bitterly opposed to him, and were only waiting impatiently for an opportunity to kill him, while the common people were anxious to make him a king. But whether it was to praise or to condemn—whether it was to kill or to make a king, the sole subject of it all was Jesus, and it was the most natural thing in the world that these Greeks should want to see the Person about whom so much was made.

From that day to this, the name that has been used most in this world is the name of Jesus. The one Person about whom more has been said, and of whom more has been made than of any other person this world ever saw, is the Man Christ Jesus. True, as at the first, some have praised him, and some have cursed him; some have worshipped him, while others have sought to kill him, crying, "Crush the wretch," and often he has been wounded in the house of his friends; still the name more than all others that is used in the wide world to-day, is the name of Jesus. And with those Greeks of old, *we* now say, "We would see Jesus."

Not, however, as they, simply because much is said of him, either for or against him; not because of these things would we see him. But we would see him as he is, for what he is. For even as saith the Scriptures, Having not seen him we

love him (1 Pet. 1:8); and because we love him we would see him. Having not seen him we love him because he first loved us. We love him because he loved us and gave himself for us. We love him for his gentle pity for sinners such as we. We love him for his cheerful mercy to men so fearfully undeserving as are we. We love him because in "the great love wherewith he loved us" he, "his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." We love him for his lofty humanity. We love him for his "profound reverence for infinite goodness and truth." We love him for the moral force and the benign influence of his mighty character. We love him for his perfect goodness. For this cause would *we* see him. We would see him because of

—"the character he bears,
And all the forms of love he wears."

Yet we would not now see him as he *was*. We would not now see his visage so marred more than any man, and his form more than the sons of men. We would not now see him a man of sorrows and acquainted with grief. We would not now see him oppressed and afflicted. We would not now see him taken as a lamb to the slaughter. We would not now see him in his travail of soul. We would not now see him in his dreadful agony on the cruel tree. No; we would see him as he *is*. We would see him "that liveth," though once dead, yet now "alive for evermore, Amen;" and who has "the keys of hell and of death." We would see him as the disciples saw him—"his face did shine as the sun," "and his raiment became shining," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." We would see him as Stephen saw him—in glory, "standing on the right hand of God." We would see him as Paul saw him—shining in light "above the brightness of the sun." We would see him as John saw him—"his head and his hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters;" "and his countenance as the sun shineth in his strength." We would see him as Isaiah saw him—"sitting upon a throne, high and lifted up," and the train of his glory filling the heavenly temple; about him standing the bright seraphim shading their glorious faces from his ineffable glory, and crying one unto another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (Isa. 6:1-4 with John 12:41). We would see him coming in the clouds of heaven with power and great glory, and would hear his mighty voice saying to his angels, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." And then and there, in the midst of the church, would we see him and hear his

glorious voice singing that song of promised praise to the Father (Heb. 2: 12). Oh, 'tis thus that "we would see Jesus."

And we thank God, not only for the hope that we *shall* see him as he is, but also that the signs are abundant all about us that soon this "blessed hope" shall be fulfilled. And the blessed promise is that we shall not only "see him as he is," but "we shall *be like him*." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that *when he shall appear, we shall be like him; for we shall see him as he is*." We would see Jesus. In this hope we live. For its fruition we wait. But while so living and waiting, we would never for a moment forget that he "that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. And, even so, we would indeed see Jesus.

A. T. JONES.

THE LOVE OF GOD.

THE love of God toward fallen man appears everywhere in the Bible. God does not love sin, nor will he lightly pass over it. But he has tender pity toward sinners and makes every effort to rescue them from ruin. He does not wait for them to turn from sin before inviting them to come to him, but while they are yet in their sins he sends to them the light of his truth, and the tender and melting influence of his Spirit to cause them to see their lost condition, and to incline them to yield to the gracious offers of mercy.

And though men reject the light which comes to them from Heaven, and resist the influence of the Spirit of God, the condescension of the God of Heaven is so great, that he continues to plead with them, year after year, and entreat them to repent. There is indeed a time when the Spirit of God ceases to strive with men, but it is not till after that Spirit has been many times grieved and resisted.

God is love. His goodness is infinite. His benevolence and compassion exceed all our feeble powers of comprehension. The length, the breadth, the depth, and the height of his love are immeasurable. He will not permit men to sin against him, and he will not take wickedness of any kind into his presence. But he is not only willing to forgive those who sin, but he seeks by every motive to lead men to repentance.

It is our misfortune that we inherit a fallen nature. But God has not left us in this pitiable situation without making ample provision whereby we may be rescued. We may obtain the forgiveness of our sins through the blood of our Lord Jesus Christ, and we may receive his grace into our hearts by which our whole nature may be transformed to become day by day more like Christ, till at last we shall bear his perfect image.

God graciously invites every member

of our race to partake of this great salvation. He bids us to come now, and gives us the gracious assurance that he will receive us. The grace of God will change our nature until evil shall be wholly subdued in our hearts, and until the love of God shall be perfected in us. And when this great moral change shall have been wrought, and the work of grace accomplished in us, we shall then be prepared for the kingdom of God. And when the time comes for the resurrection of the just, the Spirit of God will quicken our mortal bodies and render them immortal, and we shall then be made equal to the angels of God.

God wills the salvation of sinful men. He has given them the pledge of this in the death of his Son. He invites each one of us to partake of his great salvation, and he bids us come now. Let us not neglect this gracious invitation.—*J. N. Andrews.*

THE SABBATH AS A MEMORIAL.

THE reason usually given for the observance of the first day of the week as the Sabbath is, that it is a memorial of the resurrection of Christ. This reason necessarily implies that this memorial is a Christian institution, and, like those institutions ordained by Christ, baptism and the Lord's Supper, is designed exclusively for Christians. Hence, in this country, the day is often called the Christian Sabbath. None but those who profess faith through Christ are permitted the rite of baptism. None are asked to partake of the Lord's Supper but those who profess to be Christians. Unbelievers, and those who have no interest in the death of Christ, are not invited. So those who have no interest in the death of Christ can have no interest in his resurrection.

There can be no justifiable reason, therefore, why one who does not profess salvation through the death of Christ should be asked to celebrate his resurrection by the observance of Sunday any more than he should be asked to celebrate the death of Christ by the observance of the Lord's Supper. If the "Christian Sabbath"—as Sunday is called—be a Christian institution, as that name implies, it is wrong that others should be asked to join with Christians in its observance. There are those, however, who would have laws and penalties to compel those who are not Christians to observe a Christian institution! Could they not, with as much propriety, compel such to partake of the Lord's Supper or be baptized? The application of the word *Christian* to the Sabbath, is of itself sufficient to lead those who do not profess to be Christians, to have little interest in its observance.

As God rested from his labours, in the creation of the world, on the seventh day, so he blessed and sanctified the seventh day of the week, commanding men to observe it as a memorial of his

creative works and rest. Gen. 2:2, 3; Ex. 20:8-11. It is not a Christian institution; it is not a Jewish institution; but an institution to be observed by the whole human race. To take this memorial which God has set up for a specified purpose, and make of it a memorial for another purpose, is very much like robbing God. But the observance of the first day of the week as a memorial of the resurrection of Christ does not, and cannot, in any way lessen our obligation to observe the memorial of God as Creator, and his rest from his creative works. It is not a matter of surprise that people should cease to observe Sunday, a man-made memorial of the resurrection, as a holy day, and make it a mere holiday. The greater surprise is that so many people continue to consider Sunday a holy day when there is no biblical reason for it.—*Light of Home.*

MAKE HASTE.

SOME years ago, says Dr. Bonar, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little time the sun set, and we saw a man come out from the Jaffa gate and stand upon a hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us. "*The door was shut.*" Matt. 25:10.

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being *shut out* of the earthly Jerusalem! What if it were to be not almost but altogether shut out of the Heavenly City! No time to lose. Too much lost already!

A few days after a similar incident occurred, which furnished another lesson. We had been wandering all the afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened round the walls to the other gate, which we knew to be kept open a little longer. When we reached it we found ourselves excluded. The gate was

shut. We were told, however, that possibly the gatekeeper might relent and let us in. Alas! the keys had gone to the governor.

What were we to do? It was suggested that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the key-hole and waited. In a few minutes the gate opened and we passed in. The bribe had prevailed. But our admission was against law.

The lesson for us was, "Be in time." The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges; and,—

"It is no trifle to lose eternity."

—Selected.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast,
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam,
As soft as the languorous breezes hid
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea-shell's throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread,
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love,
Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years; ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—National Repository.

OUR ATTESTATION AND SHIELD.

THE proof of the mission of the messenger of God in these days is not miracles. If it were, how could we distinguish between the false and the true? for Satan will work "with all power and signs and lying wonders." 2 Thess. 2:9. And these will be wrought in order "that they may lead astray, if possible, the elect." Mark 13:22, Revised Version. The word here translated *signs* occurs in Mark 16:17; John 20:30; Acts 5:12, and many other places. It is also translated miracles, as in John 3:2; Acts 6:8; Rev. 13:14, and 16:14. Signs or miracles are wrought by both good and bad; by the messengers of Satan as well as the messengers of Christ; to deceive in sin as well as to confirm in righteousness.

But the great test and greater attestor is the "more sure word" of God. The minister of Christ is to "preach the word; be instant in season, out of sea-

son; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1-4. And he is to do this because of the deceptions and departure from that word. If one comes to us manifesting great zeal and power, we are to judge him not by the miracles he works, or by his eloquence and zeal, but by his teaching, and the effects of that teaching. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Not those who do great wonders, but those who do God's will, are his children. See Matt. 7:21-23.

All this is summed up by the apostle in 2 Cor. 6:4-7: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."

It is not by one proof that the messenger of God is attested, but by many; and the word of truth reveals them all. And those who have the knowledge of the truth, and the love of the truth, will not be deceived. "Thy word," says David, "have I hid in mine heart, that I might not sin against thee." God's truth must be the shield and buckler of his people.—*Signs of the Times.*

LUTHER'S PRAYER.

THE following, says the *Intelligencer*, is the prayer which Luther was overheard to utter during the Diet of Worms. Summon before you the situation,—this one man against the world,—and I think I am not irreverent in saying that nothing has been equal to it since Gethsemane:—

"Almighty, everlasting God, how terrible this world is! How it would open its jaws to devour me! and how weak is my trust in thee! O thou my God, help me against all the wisdom of this world. Do thou the work; it is thine, not mine. I have nothing to bring me here. I have no controversy to maintain—not I—with the great ones of earth. I, too, would fain that my days should glide along, happy and calm. But the cause is thine. It is righteous; it is eternal. O Lord, help me,—thou that art unchangeable! It is not in any man I trust. O God, my God, dost thou not hear me? Art thou dead? No, thou art hiding thyself. O Lord, my God, where art thou? Come, come! Thou hast chosen me for this work! Be thou on my side, for the sake of thy beloved Son, Jesus Christ, who is my defence, my shield, and my fortress. I am ready,—ready to forsake life for thy truth,—patient as a lamb. Though the world should be full of demons; though my body should be stretched on the rack,†

cut in pieces, consumed to ashes, the soul is thine. Of this I have the assurance of thy word. Amen. O God, help thou me. Amen. . . . (and then, as if in soliloquy) Amen, amen,—that means, yes, yes, this shall be done!"

Surely Carlyle was not behind the truth when he said of this man: "A right spiritual hero and prophet; once more a true son of nature and fact, for whom these centuries and many that are yet to come will be thankful to Heaven."—*Selected.*

GOD'S PROMISES.

A PROMISE is like a cheque. If I have a cheque, what do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this bit of paper, I cannot buy anything with it," a person would say, "Have you been to the bank with it?" "No, I did not think of that." "But it is payable to your order. Have you written your name on the back of it?" "No, I have not done that." "And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name at the back of the cheque, go with it to the bank, and you will get what is promised to you." A prayer should be the presentation of God's promise endorsed by your personal faith.

I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into a bank with a cheque, and stopping an hour. The clerks would wonder. The common-sense way is to go to the counter and show your cheque, and take your money, and go about your business. There is a style of prayer which is of this fine practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business. Sometimes a flood of words only means excusing unbelief. The prayers of the Bible are nearly all short ones; they are short and strong. The exceptions are found in places of peculiar difficulty, like that of Jacob, when he cried,

With thee all night I mean to stay,
And wrestle till the break of day.

As a general rule, faith presents its prayer, gets its answer, and goes on its way rejoicing.—*C. H. Spurgeon.*

ELIJAH FED BY RAVENS.

SPEAKING of the feeding of Elijah by the ravens, as to what they were, and as to how they obtained the food, Talmage says:—

The old rabbins say they got it from the kitchen of King Ahab. Others say that the ravens got the food from pious Obadiah, who was in the habit of feeding the persecuted. Some say that the ravens brought the food to their young

in the trees, and that Elijah had only to climb up and get it. Some say that the whole story is improbable; for these were carnivorous birds, and the food they carried was the torn flesh of living beasts, which was ceremonially unclean, or it was carrion, and it would not have been fit for the prophet. Some say they were not ravens at all, but that the word translated "ravens," ought to have been translated "Arabs;" so it would have read: "The Arabs brought bread and flesh in the morning, and bread and flesh in the evening."

Anything but admit the Bible to be true. Hew away at this miracle until all the miracle is gone. Go on with the depleting process; but know, my brother, that you are robbing only one man—and that is yourself—of one of the most comforting, beautiful, pathetic, and triumphant lessons in all the ages. I can tell you who these purveyors were: They were ravens. I can tell you who freighted them with provisions: God! I can tell you who launched them: God! I can tell you who taught them which way to fly: God! I can tell you who told them at what cave to swoop: God! I can tell you who introduced raven to prophet, and prophet to raven: God! There is one passage I will whisper in your ear, for I would not want to utter it aloud, lest some should drop down under its power: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."—*Sel.*

DARING ROBBERY.

A VERY daring robbery was committed last Sabbath in one of the churches in ——. Mr. —— preached an excellent sermon, and more than five hundred impressions were distributed about in the house. But a large number were stolen almost immediately after coming into possession of the hearers. Others were robbed of theirs before the benediction was pronounced, and others before they reached home. It is believed that of the large number of the impressions of that sermon, the greater portion have been irrecoverably lost. This is most deeply to be regretted, as the discourse was one of great value, and might have been of greater advantage to the owners, if retained, than any other species of property in their possession. And, what is more strange, there was no commotion made on the occasion. The thief managed the thing so adroitly, that he got clear off with his spoils without any "hue and cry" being raised after him. The police, as far as I can find, have had no notice of the robbery, and the papers say nothing about it. Indeed I have learned that the people robbed have said nothing to one another about their losses, and it seems doubtful whether many are aware yet of the greatness of their loss.—*Bulwark.*

THE BENEFIT OF SORROW.

SORROW is not just the same in its first hours and in its later remembrance. In the earliest shock of a great grief, it seems to the mourner that he can never know joy again. But there are those who once sorrowed sorely, and yet are now without a sense of grief or loss. So evident is the possibility of a forgetfulness of personal bereavement, that there are mourners who seek to drown their sorrow, in order that it may be forgotten; while other mourners deliberately nurse their grief, lest they should forget it. Sorrow can never do its best work in a human heart if, on the one hand it is forgotten, or if, on the other hand, it is nursed. It ought, indeed, to be struggled with, and yet to be borne in memory. Its chastening influence should abide in the heart long after the keenness of its pain has ceased to unnerve the mourner for his daily life-toil. He has failed of profiting by the true ministry of sorrow, who no longer bears his sorrow in mind, or who wishes it might be forgotten.

"They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they are most poor
Of all, who lose, and wish they might forget."

He also has failed of this profiting, who so selfishly cherishes his sorrow that it stands between him and his loving ministry of good to others, in added tenderness of helpful sympathy.

"Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free:
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting
to the end."

—*S. S. Times.*

GRACE SUFFICIENT.

I TOLD my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text: "My grace is sufficient for thee;" but it came with the emphasis laid upon two words: "My grace is sufficient for thee." My soul said: "Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am;" and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I had said: "Alas! I shall drink up the ocean." Then the father of the waters lifted his head sublime, and smilingly replied: "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed it is.—*C. H. Spurgeon.*

LITTLE ones are *always* learning, and we are *always* teaching.—*Mrs. Pennefather.*

LIFE AT SECOND HAND.

MUCH of modern glass-work is spoilt by the division of labour, part being done by an artist and the rest by skilful workmen. The artist makes a sketch or study of the subject, and leaves it to be worked out by another man, who makes it his duty to copy it slavishly, mechanically. The former thus never sees his own work through; the latter never imparts to his share a touch of his own mind—it is only handiwork as far as he is concerned. The products of such an arrangement must necessarily lack "soul." And yet Christian men often fall into the same blunder. Instead of making their own portrait of Christ from first to last, they start with such studies of it as they find in the biographies of holy men, the lives of the saints. The saints make the sketch and the common believer works it out slavishly. Each man should make his own ideal direct from Christ and then make it his ambition to work up to it. The imitation of Christians is but a second-hand imitation of the Christ.—*Christian Leader.*

SPOILED FRUIT.

"THE fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

The little fox "selfishness" will spoil the fruit "love."

The little fox "discontent" will spoil the fruit "joy."

The little fox "anxious thought" will spoil the fruit "peace."

The little fox "impatience" will spoil the fruit "long-suffering."

The little fox "a bitter word" will spoil the fruit "gentleness."

The little fox "indolence" will spoil the fruit "goodness."

The little fox "doubt" will spoil the fruit "faith."

The little fox "pride" will spoil the fruit "meekness."

The little fox "love of pleasure" will spoil the fruit "temperance."—*Selected.*

THERE is many a thing which the world calls disappointment, but there is no such a word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God.—*John Newton.*

THE surest way of not being conformed to the world, is to be transformed by the renewing of our mind. "If the bushel is filled with wheat," says Cecil, "we may defy the devil to fill it with tares."—*Wm. Jay.*

A THING to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering.

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.

WITH TRUTH'S BRIGHT RAYS ILLUME LIFE'S WAYS.

WITH truth's bright rays illumine life's ways,
Rich fragrance round you shed;
Your fellow-man help all you can—
In Jesus' footsteps tread.

Be this your aim, in his dear name
To do what good you can,
And tell around his love profound
For lost and sinful man.

With precious balm, refresh and calm,
Reserve it not laid by.
Sweet flowers now to friends bestow,
Wait not until they die.

Cheer up the sad, make widows glad,
Assist the lame and blind;
The hungry feed, clothe those who need;
To all be truly kind.

A God of love sees from above
Each act of love you show,
And joyous lays his angels raise
For penitents below.

W. S. WRIGHT.

A BIOGRAPHICAL LEAF: THE INHERITANCE OF A GODLY EXAMPLE.

It is many years ago, and yet I remember it as though it were only yesterday. I was going home from school with Dan, the apprentice, who, as I was only six years old, had been sent to fetch me, and he told me a horrible tale about the brokers having that morning been put into the house. What that meant I had not the least idea; but he went on to tell me that we should have to move away, and that the landlord would take all the things and keep them for himself, and that we should only have the things we "stood upright in." That phrase stuck in my memory, it seemed so curious to me.

When we reached home I went up into the first floor front room, which was over my father's shop, he being a carpenter and builder in a small way; and there, on one side of the fireplace, sat my mother, her eyes red with crying, and on the other (I can see him now) an elderly man whom I had never seen before, with brown curly hair, who looked round at me as I entered. What to make of it I didn't know; but going downstairs and meeting a little boy I knew, I began to tell him what I had heard from Dan, ending with the statement that we were all going away with the "things we stood upright in." My mother must have overheard the talk, for she came and asked me who it was told me all that; and then Dan got into trouble for having told me so much.

It was a sad affair. There had been some heavy loss by bills that were never paid by customers, and other things which I did not understand. But I know my father had worked hard and done all he could to keep us in comfort in our home. Well do I remember his coming home the night before and throwing his

hat down with vexation because (as I expect now) he had been round to try and get money and could n't.

My father was one of those men who "keep a conscience." If a thing was known by him to be wrong, he could n't do it. If by putting nine instead of six he could make a bill pay, conscience would n't let him. To use a technical phrase, he was unable to "cook accounts." He was "honest before God."

Well do I remember his saying, when kneeling at family prayer one morning, "Lord, give us a tender conscience;" for I felt, "No, that is not what my father wants; it's too tender already." Once I was sent to the oil shop over the way for something, and as I came out I took a few split peas out of a bag. My father, finding how I got them, punished me, and walked me back to the shop, where, holding out my hand with the peas in it, I gave them back to the man behind the counter. He taught me to scorn to take a pin that did not belong to me. He was a thorough workman. He could put up work just as it should be, and make a bookcase that people admired for its finish.

This thoroughness he carried into his business when he commenced on his own account. For a time he worked with high hope, for I can remember many pleasant things connected with that old home. My father often used to sing at his work; and my mother would stand at the private door on sunny mornings, with her hair curled, tossing up my baby brother, while the canary hanging in the cage at her side would sing out so cheerily.

But these days were all ending now, for the brokers were in the house. I was told as a treat that I was going to sleep with Joe Jennings, a boy about my own age, the son of some good people we had long known. I was delighted at the idea; but when I awoke in the morning, I remember sitting up in bed, saying, "Oh, I'm so hungry!"

Never again did I see the old home. A ship that an uncle had given me, the canary bird, the drawer in which I was allowed to keep some little childish relics, they were all gone, and gone for ever. All that was rescued was the family Bible, which my mother had taken in in numbers before she was married.

The first Sunday after that affair I went in the morning with my father to the house of prayer. We sat in the gallery, and I could hear him fervently following the minister in prayer; the earnestness with which he repeated sentence after sentence I shall never forget.

Then began a long-drawn life of poverty. Work was scarce. It was hard to keep a family, pay old debts, and build up a new home. I remember that we moved into seventeen or eighteen different places, all in or near London, in about seven years, in order to be near my father's work; and wherever they went I went to school in the week and

on Sundays, and they to the house of God. We were at one time living up a court, and on Sunday night a rough lot were playing pitch and toss under the window; my mother had gone to worship, and my father knelt alone with me, praying with tears that I might be kept from evil and walk in the narrow way that leadeth to life.

The battle of life was very hard, very. Then came a short gleam of sunshine in the shape of settled work, when I was sent more regularly to school, and then death took both my father and mother.

Such lives seem lost, but they are not. They are as seed-corn which bringeth forth fruit in days to come. Often since, when I have been tempted to deflect from the narrow path, has that father's sturdy uprightness helped me to keep in the right way; and the little baby brother, who is now a bearded man in the North-West of America, has, often at a great cost, refused to do contrary to the dictates of conscience, aided in that stern refusal by the example of those who have gone before. They lived not in vain, but left a more precious legacy to their children than thousands of gold and silver. K.

We give this "Leaf" from "the Annals of the Poor," because we think the writer's experience may cheer and encourage many who find "the battle of life a hard one to fight." We know that as a rule, "Godliness has the promise of the life that now is, as well as of that which is to come," and those who serve God serve the best Master for both worlds. But the discipline of trial and trouble comes to rich and poor alike; and sometimes it "costs" the workman and the humble tradesman who fear God a good deal to keep a conscience. The simple narrative we have given bids us look to the end before we interpret the trying providences of God. The furnace tests the metal; and faith that endures to the end is faith indeed.

Better, ten thousand times, poverty in a cottage with God's blessing, than luxury in a palace without it. By-and-by we may thank God more for our troubles than for our prosperity. Assuredly more will bless God for godly parents than for wealthy ones. Very few parents can leave their children "thousands of gold and silver," but all may leave them the inheritance of a godly example. Many parents will read this Biographical Leaf. Let them ask themselves, very earnestly and conscientiously,—Will *our* children possess this "inheritance" when we are gone? Do we often kneel with them in our home and in the house of prayer to ask God's grace and guidance for ourselves and for them? "The blessing of God it maketh rich;" and, "All things work together for good to them who love God."

"In all the ills that life can bring,
Faith can discern from whence they spring:
'Ills' then are 'wells,' with waters rife,
Springing to everlasting life."

—Hand and Heart.

LONGEVITY IN ANIMALS.

OF course it is impossible to arrive at any certain conclusion regarding the age of sea-fish; but as regards those of our fresh-water lakes and ponds, we have various records of tame carp having been fed as pets of successive owners for terms of from one to two hundred years, not only in various parts of Europe, but also in India, China, and other lands where such fish are consecrated to Buddha, or to the goddess Doorga, and are reverently fed in temple tanks. Only last year a carp was captured in Germany, which had a ring passed through its lower jaw, stating that this fish had been thus adorned in A.D. 1618.

This idea of marking an animal in the interest of scientific observers of future generations has been adopted in other cases. Thus Sir Emerson Tennant tells us that, in 1826, a hawksbill turtle was captured at Hambantotte, in Ceylon, where it had come ashore to lay its eggs in the warm sand. A ring was found attached to one of its fins, on which was an inscription to the effect that it had been so marked by a Dutch officer thirty years before, in order that some future naturalist might thus prove whether turtles do revisit the same beach. A gigantic Singhalese tortoise has a more wonderful history, for it has lived in a garden in Colombo for many generations, and is said to have been tamed by the Dutch before the English possessed the isle. Certainly it shows no indication of failing health, and seems rather to enjoy the favourite amusement of its victors—namely, standing on its back. Gilbert White tells of a tortoise supposed to be a hundred years of age, and was personally acquainted with one aged thirty years.

Of the smaller types of creation, perhaps the most curious note we possess is that given us by Sir John Lubbock, who tells of having been fast friends with a queen ant for fourteen years.

As regards the largest of man's faithful servants—the elephant, the Singhalese maintain that it is capable of living three hundred years; indeed, they declare that they never, under any circumstances, find the body, or any trace of an elephant which has died in the jungle from natural causes. (This statement is corroborated by all Europeans whose work leads them to visit those parts of the forest more frequented by wild elephants.) But as concerns those in captivity, few have been known to exceed from sixty to seventy years; one of the few exceptions being that of an elephant which was the property of the British Government in the year 1799, and which was known to have been the property of the Dutch during the whole term of 140 years, during which they held the isle. The elephant had previously been in the service of the Portuguese, and after their expulsion in 1656 the Dutch appropriated both the beast and his stable.—*C. F. Gordon-Cumming in "A 1."*

MAXIMS FOR A YOUNG MAN.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If anyone speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Avoid temptation through fear that you may not withstand it.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquillity of mind.—*Counsels for Life.*

FLIES AND WOLVES.

WHEN visiting a friend last summer he called my attention to a curious plan for preventing the plague of flies in his house. The upper sash of one of the windows in his sitting-room being open for ventilation, there was suspended outside a piece of common fishing-net. My friend told me that not a fly would venture to pass through it. He has watched for an hour at a time, and seen swarms fly to within a few inches of the net, and then, after buzzing about for a little, depart. He told me the flies would pass through the net if there was a through light—that is, another window in the opposite wall. Though the day was very warm, I did not see a single fly in the room during my visit, though elsewhere in the town they were to be seen in abundance. I suppose they imagine the net to be a spider's web, or some other trap intended for their destruction. My friend mentioned the curious fact that in Russia no wolves will pass under telegraph wires, and that the Government are utilizing this valuable discovery, and already clearing districts of the country from these brutes. If this information be true, our Australian cousins might try the experiment of straining wires, and thus protecting their sheep from the ravages of the dingoo; indeed, the Government should undertake the duty.—*Henry L. Tottenham.*

THE SHAH OF PERSIA.

THE Shah of Persia is about to pay another visit to Europe, but he will not be accommodated at Buckingham Palace this time. His manners are a little too coarse, and after his last visit the suite of rooms given up to him had to undergo complete redecoration. A good story is told of the visit paid by this barbarian to Newgate. He was extremely inquisitive as to our way of keeping ourselves in good order, though he often said that our notion of law was ridiculously mild. So he was taken to Newgate, and there he was shown the gallows. In this he evinced the greatest interest, and, expressing a desire to see how it worked, asked the Governor to hang a man. The Governor explained that he had not at the time a man ready for the experiment; whereupon the Shah expressed his contempt. But he intimated that that was of no consequence. "Hang one of these," he said, pointing to his suite, each man of which probably trembled in his shoes. And very great indeed was the Shah's disgust when he found that he could not prevail upon the Governor to do what he wanted. The Shah has a very poor opinion of English ways; and one wonders why he wants to come to this utterly uncivilized country again.—*Fireside News.*

THE LITTLE BLUE-BOTTLE THAT TOOK TOO MUCH.

A LITTLE blue-bottle, one sunshiny day,
Went sporting about, looking happy and gay;
His eyes were quite beaming, his body bright blue,
And his wings were like gauze of a beautiful hue.
He wandered about, peeping in here and there,
Then saw a smart shop, where 'twas said they
sold "beer."

He had heard of this liquor, but never before
Had he tried how it tasted, so entered the door.
On the counter there stood a bright pewter pint
pot,
So he perched on its brim—it contained "such a
lot."

And he sipped, and he sipped, for he thought it
no sin,
But hard 'tis to stop when but once you begin.
At length overcome by it, oh dear! oh dear!
He fell into the pot and was drowned in the beer.

MORAL.

If you chance to be pretty, don't give way to
pride;
And when you see beer-shops, keep always outside;
For if you go in, you will one day, I fear,
Like this little blue-bottle be stretched on your
"bier."

E. PUTLEY.

JOSEPH HUME was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply: "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ ever just at his elbow."

SIR WILFRID LAWSON once asked a friend who was deprecating total abstinence, "Did you ever see a teetotaller in a police dock?" "Yes," he replied. "What for?" "For being drunk and disorderly," was the answer.

THE PRESENT TRUTH.

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

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THE MINISTRY OF THE WORD.

THE truth of God is purer than silver tried in the furnace seven times, and more precious than gold. The words of the Lord are more to be desired than gold, yea, than much fine gold. Men whose hands are stained with sin, whose hearts are tainted with pride, whose mouths are ever ready to utter words that ought not to be spoken, have no right to act as ministers or teachers of the truth to others. Men who cannot be instructed, but are wilful and stubborn are not the proper persons. "Unto the wicked God saith, What hath thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing that thou hatest instruction, and casteth my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Men must first be converted and sanctified by the truth, before God can commit to them the responsibility of giving it to others.

The truth was not revealed in the Holy Scriptures to be the peculiar property of bigots and partisans. Nor was it given for the purpose of building up selfish, unsanctified sects and parties. God has nothing in common with such classes. Zeal on their part, even for some of the truths of God's word, is liable to be of a selfish nature, and not acceptable in the sight of God. "Come with me," said Jehu, "and see my zeal for the Lord." 2 Kings 10:16. Yet his zeal was principally, if not wholly, from a desire to advance his own interests. A realizing sense of the worth of souls and of the sacredness and importance of the work of God will rest upon the true servant of the Lord.

God is jealous of his law and his work in the earth. It is as precious in his sight as it is pure. Men make a great mistake when they suppose they have a share in the truth while they only understand and believe some portions of it, and it has no sanctifying influence over their lives, not being in their hearts. "Now ye are clean through the word which I have spoken unto you," said the Saviour. Here will be the mistake of a vast multitude. We shall never be saved

by the truth until it has made us pure in our lives, as the truth itself is pure. "Every man that hath this hope in him purifieth himself, even as he is pure."

God's messengers have a message. It is not one particular idea, but a great system of truth, which embraces the gospel of Jesus Christ, exalts the law of God, and reveals the Saviour. It is their duty to preach the truth as it is in Jesus. It will enlighten the mind, and reveal our duty to God and man. By it we are set apart from the world, as the servants of Jesus Christ. God sends it out to lead men to his holy hill. John 17:17; Psa. 43:3. His servants, therefore, become messengers of peace to those who sit in darkness and in the shadow of death.

The heart of the true ministers of Christ will be full of sympathy for the afflicted, and will ever be found ready to render that assistance which is within their power. They will preach Christ, and not themselves. They will ever exhibit in their lives the excellency of the truths which they urge upon others, and the solemnity of the work will rest upon their hearts.

But when the truth has been preached with that faithful, earnest, self-sacrificing, and tender spirit which becomes so sacred a message from the God of Heaven, we have done our part. It is indeed our business to recommend it by our lives of consecration, and of humble obedience. But even the importance of the truths we preach may cause us to commit serious error. It is no part of the work of the Christian minister to judge others. He is to bear the message, and leave it to God to give the increase. It is not for us to condemn and censure. Those who reject the truth are indeed to be judged, but this is God's work.

Man's knowledge and judgment is too finite to do such a work. We cannot read the heart. We do not know the peculiar difficulties under which their minds are labouring. We know not the influence of early education, which may make it for a time quite impossible for them to see that which appears with such clearness to us. We judge things by what we see, and from a standpoint that is altogether too low; but the great Searcher of all hearts knows all things, and the decision of all cases rests with him.

We must contend for the faith once delivered to the saints, and in doing this we shall meet with fierce opposition; but it is better to trust in God and move steadily forward ourselves, than to take the work of judging others into our own hands. We shall find many whom we cannot help. They are beyond our reach. Neither can we honour Christ's cause by placing ourselves in an attitude of hostility to them. This is not a part of our

work. God is still at the helm. We should preach Christ and him crucified, and erect the standard which God has given in his word, namely, the commandments of God and the faith of Jesus Christ. Taking with us the gifts which God has placed in the church for the purpose of perfecting its union, and with a firm trust in God, and with humility, let us go forward, and we will see God's providence opening the way, and working in behalf of his cause. A great work is before us, and the time in which to work is short. Let us never forget that it is "not by might or by power, but by my Spirit, saith the Lord."

WHAT ARE FAMILIAR SPIRITS?

IT is supposed by many that they are the spirits of our departed friends. It is certain that they are our dead friends, or else they are fallen angels who imitate or counterfeit them. One of these positions must be true; both of them cannot be. When we consider the many warnings which the Bible presents against the practices which are employed in the alleged converse with the dead, the scathing condemnation of those who go to the dead for knowledge instead of to the living God, and of all forms of necromancy and witchcraft, we cannot do otherwise than conclude that the first position is unsound and unscriptural.

But this question depends upon the condition of man in death. Upon this point the Scriptures speak very definitely. Man was created from the dust of the earth, and God gave him life from his own breath. Gen. 2:7. He warned him that in case of transgression he would be deprived of that life, and be turned again into dust. Gen. 2:16, 17; 3:17-19. The Scriptures tell us that death came into the world by sin; that it is the last enemy; that Satan has had the power of it, but that both it and Satan will finally be destroyed in the lake of fire. But the Scriptures also teach that in death there is no remembrance of God. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psa. 6:5. In death the very thoughts perish. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:4. We are told that the "dead know not anything," and that "their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6); that in the grave whither they go there is no knowledge, nor device, nor wisdom, but it is a place of silence, darkness, and corruption. Eccl. 9:10; Job. 14:10-15; 17:13-16.

From these scriptures and many similar ones, it is evident that the dead do not come back to earth to hold communication

with men, but that they are sleeping in the grave entirely ignorant of events in the land of the living. Job. 14: 21.

Who, then, are the familiar spirits? We cannot deny their existence, for the Scriptures speak of them as having an existence, and solemnly warn against holding intercourse with them in any way. With the Bible before us, we can readily determine who they are and whence they come; and further, it need be no mystery why and how it is that they are able to represent the dead in such a perfect manner that thousands are deceived by their operations as manifested latterly through the developments of modern Spiritualism. There is an agency fully able to do such work, namely, fallen angels, as stated in our second proposition. We learn from the Scriptures that Satan was once in Heaven, a loyal angel, but became lifted up through pride, revolted, and was cast out. John 8: 44; 1 John 3: 8; Ezek. 28. In his revolt he was joined by a large body of angels (Jude 6; Rev. 12: 7-9), and these, with Satan, await the consuming fires of the day of Judgment, when they will be destroyed. 2 Pet. 2: 4; Matt. 8: 29; 25: 41. The work of these hosts of evil angels has been to deceive and mislead the human race.

It was in reality these Satanic agencies to whom the ancient heathen nations were paying homage. Demon worship, which was the worship of their dead heroes as conducted through witchcraft, was their religion. The first principle of that religion was the conscious state of the soul in death. This is a doctrine which we have seen has no foundation in the Bible. It originated in heathenism only, with its worship of deified dead men. This doctrine is also at the foundation of Romanism, with its purgatory, prayers for the dead, worship of saints, etc.

In Num. 25: 1-3, we read: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." In Psa. 106: 28, we read again what kind of gods these were whose sacrifices the children of Israel ate at Baal-peor. "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." These gods, therefore, were deified dead men, whom the nations worshipped. Through the practice of witchcraft they received communications which they supposed were from the souls of these dead warriors. But Paul tells us plainly who received this worship, and, of course, who returned the responses. Thus he says: "But I say that the things which the Gentiles

sacrifice, they sacrifice to *devils*, and not to God; and I would not that ye should have fellowship with devils." They were worshipping devils. They had no doubt that these departed warriors and kings still lived, for they had manifest and characteristic responses; but it can be readily seen where these responses came from. They were from him who first taught man this doctrine that the soul of man does not die, but that men become as gods by dying. This was Satan's first great lie. "Ye shall not surely die . . . ye shall be as gods." Gen. 3: 4, 5.

By introducing this doctrine among the nations who departed from God, he was able, by the ministry of the legions of evil angels at his command, to delude and destroy those who had fallen under his power. Witchcraft, or the dealing with familiar spirits, is Satan's system of spiritual gifts; for he holds communication with men through his evil angels, as God does through the holy angels. These familiar spirits of ancient days are nothing more or less than the spirits which "peep and mutter" in our own time, through the medium of Spiritualism. They could not deceive did they come in their own name, and so they appear in the guise of departed friends, luring their victims into practices which God has prohibited, and most severely denounced.

THE BIBLE IS CONSISTENT WITH REASON.

THAT the *Christian Commonwealth* is an ably conducted paper is beyond dispute, and it enjoys its due share of the attention that is paid to the best religious journals of the great metropolis. It claims to cling more closely to the Scriptures than do its contemporaries, and in some respects we shall not deny that its claims are just. And yet it sometimes gives proof that its zeal is not all and altogether according to knowledge of the Divine Word. Recently we had occasion to point out what we considered a departure from the Scriptures on its views of the relation of Sunday to the Sabbath and the fourth commandment; or, more properly, its truthful declaration that the Sunday has no relation to the Sabbath and the fourth commandment. But it failed in its reasoning when it attempted to prove that the Sunday is a day of observance according to the Bible. There was another lapse in the same article, in its issue of Feb. 7, 1889, to which we now wish to call attention. In that article occur the following words:—

"We know it has been affirmed by those who appeal to the Jewish Sabbath in support of their contention, that only the ceremonial law passed away, and not the moral law. First of all, the Bible makes no distinction like this."

Were we not so well acquainted with

the Sunday literature of all ages we should be surprised to hear any one plead for Bible distinctions, and in the adjoining sentence call the seventh day the Jewish Sabbath. The editor must surely have read the Bible enough to know that it never speaks in a manner to justify his calling the weekly Sabbath the Jewish Sabbath. It always calls it the Sabbath or rest day of the Lord, and it offers no warrant for giving it any other title. Sabbath means rest; it has no other meaning, except as the noun is constructed from this verbal root, so that the word is applied to the day or period on which the rest occurs. The weekly Sabbath was a sanctified or sacred day, and the Lord himself gave the reason for its being sanctified; and he who overlooks this reason, and especially if he devises another in its stead, can hardly free himself from the charge of perverting the words of the Lawgiver. The historical statement of Gen. 2: 3, is as follows:—

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The commandment of the Sabbath was both spoken and written by Jehovah himself. The following is a very close translation of the Hebrew original:—

"Remember the day of the rest to sanctify it. Six days shalt thou labour, and do all thy work. But the seventh day is the rest of Jehovah thy God; in it thou shalt not do work. . . . For in six days Jehovah made the heavens, and the earth, the sea, and all that is in them, and rested in the seventh day; for this reason Jehovah blessed the day of the rest, and sanctified it." Ex. 20: 8-11.

Questions: Who made the heavens and the earth? Jehovah. What time did he choose to occupy in this work? Six days. What did he do upon the seventh day? He rested. Who rested upon the seventh day? Jehovah, the Creator of the heavens and the earth. Then whose rest day, or Sabbath, is the seventh day? It is the rest or Sabbath of Jehovah, the Creator. Why was it not the rest day or Sabbath of the Jews? Because, *the Jews did not create the heavens and the earth*. But were not the Jews commanded to keep it? Yes, because it was an important part of the "oracles of God" which were committed to them (Rom. 3: 2; Acts 7: 38), even as they were commanded to regard the institution of marriage, which, as the Sabbath, originated in Eden; and they were likewise commanded to abstain from all immoralities. But in commanding the Jews to keep the Sabbath, the Lord distinctly said to them: "The seventh day is the Sabbath of the Lord thy God;" and as *his Sabbath they were to keep it*,—not as their own. "Verily, *my Sabbaths ye shall keep*," said the Lord. Ex. 31: 13.

It is "the holy of the Lord, honourable." Isa. 58:13.

Now can anybody show a text of Scripture or give a reason which will justify the calling of the seventh day the Jewish Sabbath? If so, let it be produced. But we have a right to plead with the *Commonwealth* to show that text, or give that reason in harmony with the Scriptures, or cease to call that day the Jewish Sabbath, or else, for the sake of consistency, cease to plead for the Bible distinctions.

But what about that distinction which it says the Bible does not make? Is it as directly contrary to the words of the Bible, to make that distinction, as it is to call the seventh day the Jewish Sabbath? Or is it as contrary to reason as it is to call that day the Jewish rest day upon which the Creator rested when he made heaven and earth, and which was sanctified or set apart for observance for that reason only? Of this the reader can readily judge when we examine it.

The affirmation is that the Bible makes no distinction like that of moral and ceremonial laws. Had it asserted that the Bible does not use these terms in laying the foundation for this distinction, we should not demur. But that is not a sufficient reason—it is no reason at all—for denying that such a distinction exists.

The word *probation* is not in the Bible; shall we therefore deny the existence of the fact? The terms moral, morality, moral obligation, moral character, and moral agency, are not found in the Scriptures; may it therefore be asserted that we do not properly use these terms? Most assuredly not. But that is exactly the position that the *Commonwealth* has assumed.

There is a plain and wide distinction between moral and ceremonial or positive law. Moral law is fundamental or primary; positive law is secondary, having no force nor meaning without the primary for a basis. The Bible said of the man who sinned: "Then shall he bring his offering, a kid of the goats, a female without blemish, for the sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin-offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, . . . and the priest shall make an atonement for him." Lev. 4:27-31.

Laying the hand upon the head of the offering was to signify that the sin was transferred to the offering. See Lev. 16:21. It was an illustration of the doctrine of substitution; it was typical of the position of the great sin offering upon whom the Lord has laid the iniquity of us all. Isa. 53:4-6.

The point to consider is this: When

an offering was brought to the priest, it indicated that sin had been committed. If sin had never entered into the world, no sin offering would ever have been required. The offering was necessary in order to forgiveness. Now the relation is easily traced to its foundation. The offering indicated that sin had been committed; and the existence of sin indicated the pre-existence of the law, for sin is the transgression of the law, and where no law is there is no transgression—no sin. Hence, the law of sin offerings was given because another law, of another nature, was violated. If that other law had not been violated, sin offerings would not have been offered. The same principle is recognized at the present time, for those offerings were but types of gospel facts. If sin had never entered into the world there had been no gospel; the gospel has the pre-existing law for its basis. Take away the law and the gospel would be a nullity. Antinomianism is forensically absurd, as it is unscriptural.

Consider the sermon of Peter on that Pentecost after the resurrection of Jesus. His first message to those who were convicted of sin was this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin." Acts 2:38. Repent of sin, and be baptized for its remission. Sin lies back of baptism—back of repentance; and the law lies back of sin. They who ignore the law have a baptism without any foundation—without any real significance.

Ceremonial laws were made necessary by the action of man; moral laws spring from the will of God alone, without any relation to the actions of the creature. It must be plain to the vision of every one that laws for the offering of sacrifices for sin were made necessary because sin was committed. But which one of the ten commandments was made necessary because of sin? They are for the well-being of moral creatures; for the good of society, and for the honour of God, the Supreme Moral Governor. To violate these is sin itself. The violation of these makes a sacrifice necessary. But if the ten commandments were made necessary by sin, as the offerings were, of what law was that sin the violation? Every one of the ten commandments originated in the mind and will of the Creator.

Baptism is not an original obligation, and therefore it is not a moral obligation. If it were original or moral, it would be a duty on its own account, and then it could not be any part of a system for remission of sin. It would be only absurd to say: Honour thy father and thy mother, for the remission of sin; Thou shalt not kill, for the remission of sin; Remember the Sabbath day to keep it

holy, for the remission of sin. And why is it more absurd to say thus, than to say, Be baptized for the remission of sin? Because the law of baptism is not of the same nature of the other laws named. If it were a moral obligation, a duty in and of itself, as the others are, without relation to the violation of another law preceding, then it could not be required for the remission of sin. The *Commonwealth* has a passion for rambling in the second chapter of Acts. Can it see any difference laid down in this noted chapter between baptism and a primary or moral obligation?

The distinction between moral and ceremonial law is as plainly shown in the Bible, as the necessity for any gospel methods, or the existence of any gospel facts. To deny this distinction is, in our estimation, to take a very narrow view of man's nature and relations, and of the gospel and its relations. We can only express our surprise that this distinction cannot be seen by any one who is sufficiently discerning to discover, even to his own satisfaction, that the seventh day is the Sabbath of the Jews! J. H. W.

THE WAGES OF SIN.

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The conditions set before us in this text are opposite. Death is extinction of life, the cessation of all the vital functions. It is a condition of absolute unconsciousness, silence, and darkness. Life, healthful life (and eternal life must be healthful), is a condition of consciousness, activity, and joy. Yet the former—death—is deserved; it is the *wages* of sin; the compensation for the service of sin. The latter—life—is undeserved, given only through Christ. God can in justice bestow it upon those who comply with the conditions requisite to obtain it. He does no injustice to others; for the life is freely offered to all.

The life never ends. As long as Christ lives, he whose life is "endless" or indissoluble, incapable of dissolution, so long will his servants live; for they will be made, by his own mighty power, "like him." Phil. 3:21; 1 John 3:2. The death never ends, the condition is ever the same. From Adam's death we are brought back through Christ, whether we accept him or not. "As in Adam all die, even so in Christ shall all be made alive."

We are redeemed from Adam's death because for it we are not responsible. But if we reject the means, the remedy, which God has provided for our own diseased sinful condition, we die again the second death. First, we die *in* sin the Adamic death; secondly, we die *for* sin, our own sins which we would not

have removed, the second death. Ezek. 18:26. The second death is the wages of sin. But this is not "a death that never dies," as theology would teach. We might as well speak of a life that never lives. The one expression is as sensible as the other, and both are senseless. That cannot be called death or dying which never terminates in extinction of life or loss of existence. If the wages is endless torment in which the victim is for ever alive, he is not even dying. He has eternal life just as much as the righteous. The one would have eternal life in joy, the other eternal life in misery. But this is not what the Bible says. The one has *life*; the other, *death*. We can only call that dying which is tending toward death and is completed, or ends in death, total extinction of life.

Again: Death is the *wages* of sin. Man is to be paid just what he has earned. He is to be paid for the deeds "done in his body, according to that he *hath done*." 2 Cor. 5:10; Col. 3:25. The deeds for which he is punished are *not* deeds done in hell, but in this life; and they are *in the past when* the sentence is pronounced and the judgment is executed.

The wages is *death*. But if the wicked suffer eternal torment, man will never receive his wages, and God has pronounced a sentence that he can never carry out. For if the doom of the wicked is eternal life in misery, when man has been in that condition ten millions of ages, he is no nearer death than when the execution of his sentence began. And ten millions times ten million ages will bring him no nearer the end of endless misery; and therefore he will never receive the wages due. And thus the theory of eternal torment charges upon God the folly of pronouncing a sentence upon the ungodly which he can never execute.

But this is not so. "The wages of sin is *death*;" and *death* in the Bible means what death does elsewhere. Says an apostle, "What shall the *end* be of them that obey not the gospel of God?" 1 Pet. 4:17. Another apostle furnishes the reply, "Whose *end* is *destruction*." Phil. 2:19. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Reader, which will you choose? M. C. W.

ENOCH.

THE case of Enoch is naturally suggestive of thought to Advent believers. About one thousand years after the creation of the world, a man ascended to God without tasting death; with one exception the only case on record during six thousand years. Hundreds of millions have come upon the stage of life, been smitten down, and returned again to dust. The funeral train, the hearse, and the grave, have ever been familiar objects to the race of man;

so much so that no one questions the certainty of their own acquaintance with them. But here is a notable exception held up before man for nearly fifty centuries. It has not, then, been *inevitably* necessary that every man should die. Such a case should interest all, especially those living in the last age of the world, near the final consummation, when, if saved at all, they must be saved as Enoch was.

As he was the first man who received immortality and escaped the chilling touch of death, so he is the first one who prophesied of the coming of Christ—the first Adventist. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. Jude 14, 15. This glorious scene, the theme of holy men in all ages, passed before Enoch in holy vision some five thousand years before it was to take place. So early in the history of the world do we know the Advent doctrine to have been taught. How brilliantly it must have lightened up all the intervening dark centuries before this eminent man of God. He himself was permitted to live right on till it should take place.

As God never does anything without good reason, it is proper to inquire, Why did he select this man, and bestow this wonderful honour upon him? This becomes an interesting question to those who hope to be translated as Enoch was. As God is unchangeable, the same causes will produce the same effects, even in our day. Inspiration tells us, "And Enoch walked with God three hundred years." "And Enoch walked with God; and he was not; for God took him." Gen. 5:22, 24. Paul says he was *translated*: "For before his translation he had this testimony, that he *pleased* God." Heb. 11:5. In these few words we have the full answer. God is not a respecter of *persons*, but he is of *character*.

Why could not many have been translated? We believe they could, had they lived as Enoch did. So far as we can see, his spiritual advantages were not greater than the other patriarchs who lived in that age. He certainly did not possess many aids to religion that we have. He had not the written law of God. The perfect life of Christ was not written out for his perusal. The threatenings and warnings against sin, and the precious promises of God, he had not, as we have, all scattered through the blessed volume of God's word. He lived in a wicked age. Yet, in spite of these seeming disadvantages, he "walked with God." This implies a very intimate relation—a close acquaintance. To walk with one for three hundred years: how well acquainted they would become.

Clarke says that the word from which "walked" was translated, has the sense of "he set himself to walk, he was fixedly purposed and determined to live for God." I will notice a few places in the Scriptures where the same idea seems to be referred to. The Lord said to Abraham, "Walk before me, and be thou perfect." Gen. 17:1. Abraham, it seems, obeyed this command. Gen. 24:40. He did walk before the Lord. This is the reason why Abraham is called the "friend of God." Hezekiah, in his wonderful prayer to God that his life might be spared, uses the following language: "O Lord, remember now how I have *walked* before thee in truth and with a perfect heart, and have done that which is right in thy sight." 2 Kings 20:3. His petition was granted. The Psalmist says: "I have set the Lord always before me;" and, as Paul says of Moses, "he endured as seeing him who is invisible."

The idea in these scriptures seems to be of making progress spiritually, with a lively sense of the fact that God's eye is directly upon us, scanning our every movement, seeing and knowing of every act, and word, and motive. Could we always realize this, and endure as Moses did, realizing that God's eye is looking us through and through, what progress we could make. And then add to this the idea of having God for a loving companion, ever by our side; not merely for a day, or a month, or a year, but every day, every month, and every year; how different would be our religious experience! We do so little of this now, that God, instead of being a companion, an old acquaintance, is a stranger, and we are apt to feel embarrassed when walking with a stranger. If we would practise more, we should find him a very delightful companion, as Enoch did.

Micah, in chap. 6, verse 8—that wonderful verse—throws some additional light on this point. He says, "What doth the Lord require of thee but to do justly, and to love mercy, and to humble thyself to walk with thy God." Margin. It is impossible to walk *with* God till a man humbles himself. Humility gives us true views of God and ourselves; shows us what we are, poor, wretched, weak and lost, were it not for the wonderful mercy of God. The views we naturally take of ourselves are absolutely untrue. Should God become a familiar companion of ours under such circumstances, it would certainly prove our ruin. And while thinking thus of ourselves, we do not deserve such a companion. All the Lord wants is to have our eyes truly opened by humility, to see the real relation existing between ourselves and him. Then he is ready to stoop low down to our weak, wretched condition, and become our familiar companion.

Walking with Enoch three hundred long years! Wonderful love and condescension! How many of us are willing to thus humble ourselves as Enoch did, for the privilege of having such a companion? All who follow Enoch in his ascension will have to do it in his humiliation. All who are translated alive as he was, will have to walk with God as he did, and gain the witness with him that they please their Maker. Then the heavens may pass away with noise, all creation be shivered, islands and mountains disappear; yet their eternal happiness will be secure; their Friend will continue to be their companion.

G. I. B.

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21: 11, 12.

LONDON ATROCITIES.

A FEW weeks ago the question was mooted, "Is London growing better?" The most discerning reply was returned by a successful East London pastor, who said that diversity of opinion might be due to the fact that different points were taken with which to make the comparison; but that it was evident that placing the point of comparison within the past ten years, would force us to give a negative answer. London is so vast, so cosmopolitan in character, that it is difficult to turn the pages of its daily life. Sin and misery everywhere appeal to the sympathies of Christian workers; but it is only when some startling revelation brings to light, not simply isolated evils, but great systems of iniquity, that we realize how possible it is that Tyre and Sidon may rise up in judgment against this generation of London; and that, not only because of light rejected, as with Chorazin and Bethsaida, but for sins committed.

Such a revelation has been made by the Rev. Benjamin Waugh of the London Society for the Prevention of Cruelty to Children. The *Methodist Times* deserves credit for giving publicity to the facts recently stated by this gentleman at a poorly attended lecture. In its leading article it says:—

"Plato provides in his Ideal Republic for the wholesale massacre of superfluous children as soon as they are born. His plan is immeasurably better than that deliberately practised by thousands of English people. We denounce Chinese infanticide upon our missionary platforms. Before we undertake to remove that mote from the Chinaman's eye, it would be as well to take the beam out of our own. The wolfish and fiendish cruelties practised by some English parents are quite a new phenomenon. They have come in with the cynical materialism of modern unbelief, and its foul lamentations over 'the

devastating torrent of children.' The shrieks and groans and sobs of tortured children do not come from the overcrowded dwellings of the starving poor. Some of the worse cases have occurred in 'model dwellings' and in the mansions of the affluent. Moreover, the torturers and murderers of little children are not found among the most ignorant classes. 'One man,' says Mr. Waugh, 'whom we sent to prison understood five languages, and was teaching the little boy French when he committed the dastardly assault upon him. Another whom we sent to the treadmill was reading Tyndall's "Floating Matter of the Air," and had proceeded as far as the 240th page, making neat and copious notes throughout.'"

In his address he further states: "We have had doctors whose carriages stand at their doors; men even who dare to take orders in the Church; and at the present moment I have one of the scholars of our great Universities who has a boy with money, which will go to the father when the child dies. But the child will not die." Again the paper from which we quote says—and the words burn into the brain as we read them:—

"Let it be known that children of all ages from the veriest infancy, are struck in the face with the clenched fist, kicked on the head with heavy nailed boots, beaten with straps, ropes, sticks, hammers, and pokers; that burning various sensitive parts of the body with a red-hot poker is a favourite method of torture; that children are compelled to sit on hot stones, are plunged into boiling water, are held in icy water; and that the beating with various heavy weapons is often carried on until the brutal man or woman is utterly exhausted, and the victim has become absolutely unrecognizable."

As to the causes of this barbarity Mr. Waugh says, "The materialistic and gambling tendencies of the age—quite as much as drunkenness—are a cause of this kind of crime, and they are eating into the very life of the nation."

Passing on to the subject of baby-farming, the speaker said:—

"You keep Innocent's Day, and remember a massacre which occurred 1,900 miles away and 1,900 years ago; but I question whether Herod's massacre, short and sharp as it was, was not a mercy compared to the massacres taking place every week in this metropolis. . . . Announcements appear in the newspapers every day announcing that children are taken for good and all. Since January 1 we have dealt with a hundred such, inserted without fear or shame. We have in our possession now an agreement for £100 to kill children in six months. . . . A doctor will be bound to say death resulted from 'natural causes.' Where there is money the thing can be done easily. One woman, who had twenty-eight of these children through her hands, produced credentials signed by her own vicar."

These are a few of the facts stated. As the reporter of the address says, comment is useless, and the facts are left—like Caesar's wounds—to speak for themselves. And this is in great London, the centre of the commercial, intellectual, and missionary activity of the world.

It is to be hoped, that the defects in the existing laws will be speedily corrected, as the *Methodist Times* urges, so that the L. S. P. C. C. may more effectively prosecute its noble work. But,

unfortunately, legislation can never reach the root of the evil, the depravity of the sinful heart. "Without natural affection," "fierce," are some of the characteristics which Paul said men would exhibit "in the last days." Upon such days we have fallen. Only the gospel of Christ can strike at the difficulty, and even this men have the power of shutting out from their hearts.

The world is covered with wounds and sores which cannot be mollified with ointment. Many precious souls may be led to wash and be whole, but the great ulcer of sin eating at the vitals of the world, awaits the surgeon's knife alone. The day hastens when all iniquity shall be cut off from the earth "by the brightness of His coming." "Even so, come, Lord Jesus."

W. A. S.

UNFULFILLED PREDICTIONS.

IN these days, which have witnessed the revival of the "Agapemone," the rise of the "House of Jezreel" at Chatham, and the rise and fall of the "Army of the Lord" at Brighton, there seems to be no limit to the number of dupes who are not only willing, but, apparently, even anxious to be deceived. We have fallen upon an unhappy time, in which "crazes" of all kinds are more than usually common and successful. There is no reason for surprise, when, in these circumstances, we find readers of the future professing to discover in the Bible secrets which God has studiously concealed.

Nevertheless, it is sad and disheartening, in an age which eminently needs "the light shining in a dark place," to find so-called interpreters of prophecy doing their best, or worst, to induce all sober men, who have hitherto neglected it, to regard it, not as a light from Heaven to help, but as a marsh-fire, only useful to warn the traveller away from the place where it shines. The more we believe in the truth and value of the prophetic Word, the more are we concerned to protest most loudly against such a treatment of it as can only engender distrust and dislike in every serious mind.

In a volume published in 1866, entitled "Coming Wonders expected between 1867 and 1875," we read:—

Christ will personally return to raise up the bodies of departed saints, and to take them to the heavens together with all ready and prepared living Christians; and it should especially be noticed that THE PRECISE TIME of this event is foreshown with mathematical certainty, by an inductive comparison of the literal-day with the year-day fulfilment of revelation, to be two years, and between three and five weeks after the seven years' covenant; or in more general terms, to be about five years before the Final Consummation, when Christ descends at Armageddon as foreshown by the year-day, seventh seal, seventh trumpet, and seventh vail. This will be subsequently explained.

Without troubling our readers with the writer's calculations, we simply note that on page 159 the following explicit statement is made:—

Thus as the year-day fulfilment of the seals, trumpets, and other prophecies of revelation, relating to the 1,260 year-days, manifestly began at Christ's ascension and the Pentecostal revival, in A.D. 29-33, about 1,840 to 1,846 YEARS before Christ's descent at Armageddon in 1873-5, so will the ultimate literal-day fulfilment of the seals, trumpets, and other prophecies of revelation, relating to 1,260 literal days, begin with the ascension of the wise virgins, and with another Pentecostal revival in the church militant, at analogous period of about 1840 to 1846 DAYS (i.e., five years, and between five and seven weeks before Christ's descent at Armageddon).

Now, since in the writer's scheme of prophecy the battle of Armageddon closes the present dispensation, all events connected therewith ought to have been accomplished *fourteen years ago*, and yet, strange to say, not one of the forty coming wonders expected between 1867 and 1875 has yet taken place. Surely such a gross mistake in calculations, which he announced as made "with mathematical certainty," ought to have made him modest in any future attempt to ascertain the meaning of prophecy. Especially ought this to be so when the same authority predicted, with the same assurance, that Louis Napoleon was the destined monarch of the world, and on his death was fain to look for his successor in his son, and on the unhappy slaughter of the youthful Prince was constrained to look further afield among the members of the Napoleonic family, one of whom, according to the newest theory, is to be *chaperoned* to his dignity by Boulanger.—*Word and Work.*

The Missionary.

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

WANDERING SHEEP.

WHY did we wander from the fold
To crop scant grasses on the rock,
Or perish in the desert cold?

O watchful Shepherd of the flock,
Weary and faint our steps we would retrace,
To listen to thy voice and see thy face.

The far-off fields, they said, were sweet,
And fresh the streams in flowery dell,
And so we left, with merry bleat,

The haunts and scenes we loved so well;
From watchful Shepherd's loving glance to stray,
Lured on and on by pleasure night and day.

The waters had a brackish taste;
The scanty grasses were not sweet;
No shelter found we where to rest

The aching head and wayward feet:
O watchful Shepherd, we would come and dwell
Amid the haunts and scenes once loved so well.
—John Fullerton, in *Christian Leader*.

PROGRESS OF THE CAUSE.

THE new "Year Book of Seventh-day Adventists" for 1889 shows the progress of our cause, and its standing at the opening of the present year, so far as this may be shown by

annual reports and tabulated statistics. In the introductory pages is a brief summary of the growth of our denominational work. From this we abridge a few items which will be of interest to our readers:—

The first church or company of Seventh-day Adventists in America was in 1844, when through the efforts of a Seventh-day Baptist who had accepted the doctrine of the second advent, nearly all the members of a church of believers in the soon coming of Christ began the observance of the seventh day. At the present time, there are 891 organized churches, whose worship is maintained with only occasional pastoral aid, thus leaving the minister free to labour among those who have never heard the doctrines advocated.

The first Conference, represented by delegates from a few scattered churches, was organized in 1861. The present number of Conferences is thirty-one, having a membership of about 26 000, besides over 5,000 isolated believers in various parts of the world.

The first local tract society was organized in 1869, under the name of the "Vigilant Missionary Society," the object being to circulate religious literature, and do missionary work by correspondence, visiting, etc. There are now among Seventh-day Adventists in all lands about 1,000 of these local societies, these being again grouped together in the various countries and States into thirty-three general organizations.

The thirteenth annual session of the International Tract Society (represented by delegates from these various general societies) was held in connection with the annual meeting of the denomination in October, 1888. The organization of the International Society was designed to systematize and facilitate the circulation of reading matter in all parts of the world, and to encourage all methods of missionary effort, especially in new fields. During 1888, in round numbers, 55,000 letters were written, 150,000 visits made, 39,000 Bible-readings given, 30,000 subscriptions obtained for periodicals, 1,500,000 periodicals distributed free, over £18,000 worth of books sold, and 30,500,000 pages of tracts and book publications given away.

About four hundred ordained ministers and those licensed to preach, are now engaged in the work.

*The first permanent paper, the *Review and Herald*, was established in 1850. Regular periodicals now issued number twenty-six—fourteen in English, four in Danish, four in Swedish, two in German, one in French, and one in Dutch, besides occasional issues in other languages.

The first publishing institution was organized in 1860. Seven publishing houses are now in operation,—three in America, three in Europe, and one in Australia,—besides several partly equipped offices for local convenience.

The first meeting of the International Sabbath-school Association was held in 1878, the number of schools being 177, with a membership of 5,815. There are now 996 schools, whose membership numbers 26,510.

The health and temperance work has from the first been closely connected with the cause, and the principles of total abstinence were firmly laid in the foundation on which the denominational structure has been reared. A health institution was founded in 1866, in Battle Creek, Michigan. It is now known as the Medical and Surgical Sanitarium, and under the direction of J. H. Kellogg, M. D., it has become the largest Sanitarium in the world, having successfully treated over 10,000 patients. There are two smaller institutions of this character under the control of the denomination.

Thus in the various branches of the work, the Lord has blessed the efforts put forth. To this alone the results accomplished are due. Thus is he carrying forward the message of his soon coming, and calling attention to the "commandments of God and the faith of Jesus."

The Sabbath-school.

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

LESSON 67.—THE PLAGUES OF FROGS AND LICE.

THEN the Lord told Moses to go again to Pharaoh, and say to him, "Let my people go, that they may serve me; and if thou refuse to let them go, behold, I will smite all thy borders with frogs." But Pharaoh refused, "And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt."

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord."

Upon this, Moses asked Pharaoh to set a time when the frogs should be taken away; and Pharaoh said, "To-morrow." Then Moses said, "Be it according to thy word, that thou mayst know that there is none like unto the Lord our God."

"And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said."

"And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land; and when he had done so, all the dust of the field became lice. "And the magicians did so with their enchantments to bring forth lice, but they could not."

"Then the magicians said unto Pharaoh, this is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said."

1. What did the Lord tell Moses to say to Pharaoh then? Ex. 8: 1.

2. What did the Lord say he would do if Pharaoh refused?

3. What happened when Aaron stretched forth his hand over the waters of Egypt? Verse 6.

4. Tell how troublesome the frogs became. Verse 3.

5. Could the magicians bring up frogs by their enchantments? Verse 7.

6. When Pharaoh had called Moses, what did he entreat him to do? Verse 8.

7. What promise did he make?

8. What did Moses ask Pharaoh to do? Verse 9.

9. What time did he set? Verse 10.

10. What did Moses then say?

11. Why was there to be a set time for the removal of the frogs?

12. Did the words of Moses come to pass? Verse 13.

13. What was done with the frogs after they died? Verse 14.

14. What did Pharaoh then do? Verse 15.

15. What did the Lord then tell Moses to say to Aaron? Verse 16.

16. What happened when Aaron stretched forth his rod, and smote the dust of the earth? Verse 17.

17. Could the magicians bring forth lice in this way?

18. What did the magicians then say to Pharaoh? Verse 19.

19. What effect did this have upon Pharaoh?

LESSON 68.—PLAGUES OF FLIES AND MURRAIN.

BECAUSE Pharaoh still hardened his heart, and refused to let the people go, the Lord sent grievous swarms of flies into Pharaoh's house, and into his servants' houses, and into all the land of Egypt. Then Pharaoh called for Moses, and told him to sacrifice to his God there in the land of Egypt. But Moses told him that such a thing would not be proper; for in their sacrifices, Moses and his people would offer the animals that the Egyptians worshipped, and that would make the Egyptians so angry that they would stone the men of Israel. He said, "We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God, in the wilderness, only ye shall not go very far away; entreat for me."

Then Moses told Pharaoh that the flies should depart from him and from his people the next day. He also said, "Let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord your God, in the wilderness, only ye shall not go very far away; entreat for me."

Then Moses told Pharaoh that the flies should depart from him and from his people the next day. He also said, "Let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord." So the flies were removed according to the word of Moses; but Pharaoh hardened his heart at this also, neither would he let the people go.

When Pharaoh refused to let the people go, the Lord sent Moses to him again, to say, "Let my people go, that they may serve me." He was also to tell Pharaoh that if he refused to let the people go, a fatal disease, called murrain, would come upon the cattle and destroy them; but that the cattle of the children of Israel should not have the disease.

"And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go."

1. What was the first plague sent upon Pharaoh and his people? Ex. 7:20.

2. What was the second plague?

3. What was the third?

4. What plague followed that of the lice? Ex. 8:20-24.

5. Why was it sent?

6. What difference did the Lord make between the Israelites and the Egyptians? Verse 22.

7. Why did he make this difference?

8. What did Pharaoh then tell Moses to do? Verse 25.

9. What did Moses say? Verse 26.

10. Why would it not be proper for them to sacrifice in Egypt?

11. What would the Egyptians do if they should see the men of Israel killing and burning the animals that the Egyptians worshipped?

12. What did Moses say that he and his people would do? Verse 27.

13. What did Pharaoh then promise? Verse 28.

14. What did he ask Moses to do for him?

15. When did Moses say that the flies should depart from Pharaoh? Verse 29.

16. What did he say that Pharaoh must not do?

17. Were the flies removed the next day as Moses had said? Verse 31.

18. Did Pharaoh then let the people go as he had promised? Verse 32.

19. What did he do?

20. What did the Lord then send Moses to do? Chap. 9:1.

21. What did Moses say should happen if Pharaoh refused? Verses 2, 3.

22. How did he say it would be with the cattle of the children of Israel? Verse 4.

23. What time did the Lord appoint for this plague to come? Verse 5.

24. Did it come at that time? Verse 6.

25. How severe was it?

26. What did Pharaoh learn when he sent men to see if the cattle of the Israelites had died? Verse 7.

27. What effect had this miracle on Pharaoh? —*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.

BAPTISM.

1. WHAT commission did Christ give to his disciples?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

2. Before one is baptized, what is it necessary for him to do?

"Then Peter said unto them, Repent, and be baptized, every one of you." Acts 2:38.

3. Toward whom must men repent?

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

4. Why should one repent toward God?

"For all have sinned, and come short of the glory of God." Rom. 3:23.

5. What does the law first do to the sinner who wishes conversion?

"I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. 7:9.

6. Why is it necessary for one to die in the sense here represented?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

7. If one thus dies, how is he to live again?

"Now if we be dead with Christ, we believe that we shall also live with him." Verse 8.

8. If one is *dead* with Christ, what should be done with him?

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

NOTE.—"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—*Conybeare and Howson's Life of Paul, on Rom. 6:4, p. 587, people's edition.*

9. How is one to be buried in baptism?

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 5.

10. For what purpose is one baptized?

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

NOTE.—The principal object of the ordinance of baptism, then, is to show the faith of the recipient in the operation of God in raising Christ from the dead. After repenting of his transgressions of God's law, one must have faith in the power of Christ to save. In other words, he must believe that although Christ died for sin, he was again made alive, to plead in the sinner's behalf. Then the ordinance of baptism is received to show to others that the candidate really believes in what is claimed to be necessary—the burial and resurrection of Christ. The ordinance also shows one's faith in the resurrection of all the dead, based on the resurrection of Christ.

11. When baptized into Christ, what does one put on?

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. That is, they have acknowledged him in a public way. One may have espoused Christ before his baptism; but the act of baptism is the public ceremony which witnesses to all that the candidate has put on Christ. After that he will be regarded in a different light than before. He will have all the privileges of the Lord's house, by virtue of his public action, because his act has shown his faith, and his union with Christ.

12. After Philip had preached "Jesus" to the eunuch, what question did he ask Philip?

"And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?" Acts 8:36.

13. What reply did Philip make?

"And Philip said, If thou believest with all thine heart, thou mayest." Verse 37.

14. In administering the ordinance, where did Philip take the candidate?

"And they went down both into the water, both Philip and the eunuch; and he baptized him." Verse 38.

NOTES.—This is a clear case of immersion. Had it been anything else, it would not have been necessary for Philip and the eunuch both to go down "into the water." If modern sprinkling were the mode adopted there, Philip, at least, would probably have stayed out of the water.

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."—*Conybeare and Howson's Life of Paul, pp. 401, 402, people's edition.*

15. How many modes of baptism are recognized in the Bible?

"One Lord, one faith, one baptism." Eph. 4:5.

16. How many were added to the church on the day of pentecost?

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts 2:41.

17. How many disciples were together on that occasion to engage in the work?

"And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about a hundred and twenty)." Acts 1:15.

NOTE.—Should the query arise, how so many as three thousand could be immersed in one day, it may be met by the fact that so large a number were present to administer the ordinance. Had only one half of those present (sixty) engaged in the work of baptizing, each would have been obliged to immerse but fifty persons to make up the number, which would have occupied only about an hour's time.

18. After repentance toward God and faith toward our Lord Jesus Christ, how long should one wait before being baptized?

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

19. What is necessary before baptism?

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. Then one must be able to believe before he can be a subject for baptism. This would exclude infants.

20. After the release of Paul and Silas from jail, how many of the jailor's family submitted to baptism?

"And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." Acts 16: 33.

21. To how many of them had Paul and Silas preached?

"And they spake unto him the word of the Lord, and to all that were in his house." Verse 32.

22. How many of them believed the truth that was preached?

"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Verse 34. There were, then, none in the jailor's household too young to have the gospel preached to them, and to believe the message of truth prior to their baptism.

23. After baptism, what should we do?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1.

NOTE.—The sinner has broken God's law. He is led to repentance by the influence of the Holy Spirit. The blood of Jesus Christ saves him from sin. In his baptism he shows faith in the death, burial, and resurrection of Christ as a substitute for the sinner. But God raised up Christ by his Holy Spirit. Rom. 8: 11; 1 Cor. 15: 15. Because of the connection of these three names in the work of converting the sinner, and in the resurrection of Christ from the dead, the names of the Father, Son, and Holy Spirit are used in the formula of baptism.—From "Bible-Readings for the Home Circle."

Interesting Items.

—Japan produces 1,500,000 tons of coal per annum.

—Ambulances for London streets are to be provided by the Hospitals Association.

—Dr. Lyman Abbott's salary at Plymouth Church, Brooklyn, is £1,600 per annum.

—Of the 580 Wesleyan ministers in Australia, 500 abstain from intoxicating drinks.

—The Duchess of Cambridge died at her residence, Ambassadors' Court, St. James' Palace, on the 6th instant.

—The electric railway, three miles long, to be erected at Negaunee, Michigan, will be worked by water power ten miles away.

—An omnibus driven by electricity has made a successful trial trip in London, without alarming horses attached to other vehicles.

—The Eiffel Tower, at Paris, has reached its full height of 964 feet. It takes forty minutes to descend from the top of the tower.

—An excursion train from Liverpool to London ran off the line at Penistone Junction on March 30, killing one man and injuring twelve persons.

—A steamer crowded with excursionists foundered while on its passage across Lake Chapala, Mexico. Fifty bodies have been recovered from the wreck.

—The captain of a Norwegian barque says that a wave swept over his vessel while in the North Sea, washing three men overboard, but another wave returned them safely to the rigging.

—The Spanish steamers Mindanao and Disayas collided near Manila. The former vessel sank, and thirty of the crew and passengers were drowned. The Disayas was badly damaged.

—Mr. John Bright died at Rochdale, March 27, aged 77, after an illness of about ten months. Mr. Bright has represented the people in various ways for nearly fifty years, and at the time of his death was respected by all classes of the community.

—The population of Belgium is nearly 6,000,000, and its expenditure for spirituous liquors last year amounted to 135,000,000 francs. The cost of public instruction during the year was 15,000,000 francs. Its schools number 5,500; its drinking houses 136,000.

—Letters have been received from Mr. Stanley dated "S. Mupe Ituri River, Sept. 4, 1888," and marked "Boma, Banana, February, 1889; Rotterdam, March 30, 1889." The explorer speaks of his party cutting through a dense forest of 600 miles. Mr. Stanley and Emin Pasha are reported to be in good health and spirits.

—The Belgian mail boat, Comtesse de Flandre, while on its journey from Ostend to England, March 29, was run into off Dunkirk by the Belgian mail boat Princess Henriette, during a dense fog. The Comtesse de Flandre sank, and eleven of the crew, the Captain and mate and three passengers were drowned. The mails were lost. The Princess Henriette was not seriously injured. Prince Jerome Bonaparte was amongst the rescued passengers.

—The Samoan Islands were visited by a terrific hurricane on March 16, wrecking three German and three American men-of-war, all having been driven on to a reef. Four American officers and forty-six men, and nine German officers and eighty-seven men were drowned. All the war vessels attempted to put to sea, but only Her Majesty's cruiser Calliope succeeded in doing so. The merchant shipping on the coast suffered severely, and nine vessels are reported wrecked. The Calliope sailed for Sydney.

LIST OF PUBLICATIONS.

BOOKS IN PAPER COVERS

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

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.

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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.

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THE PRESENT TRUTH.

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

LONDON, APRIL 11, 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.

ELDER S. N. HASKELL, who has been spending a few weeks in Norway and Sweden, will sail from Christiania for London on the 18th. He will be accompanied by Elder O. A. Olsen, President of the General Conference of S. D. Adventists, who is on his way to the United States.

ELDER J. H. WAGGONER, editor of our French journal, *Les Signes des Temps*, published at Basle, is expected in London the 19th inst., and will spend a short time here. The readers of PRESENT TRUTH have already become acquainted with productions from his pen.

WE are glad to announce that the recommendation of our late General Conference that Elder E. W. Whitney, of Basle, Switzerland, should come to the United Kingdom to labour, is speedily to be carried out. He and his family are expected here the latter part of this month.

OUR South African readers desirous of corresponding with our Cape Town agents, will take notice that they have removed from Scott-street, having purchased a place in another part of the city where they are permanently located. All correspondence should be addressed to International Tract Society, Somerset House, Roeland-street, Cape Town, South Africa.

THE land truly mourns the death of John Bright. His life was spent in the service of his countrymen and the cause of humanity, and in his death the world unites in paying tributes of love and respect to so noble a character. The ruling principle of his life is expressed in a paragraph from one of his speeches at a time when he was breasting the changeful current of popular indignation:—

"I have never sought for office or the emolument of place; I have no craving for popularity; I have little of that which can be called the lust for fame. My clients have not usually been the rich and the great, but rather the poor and the lowly. They cannot give me place and dignities and wealth, but honourable service in their cause yields me that which is far higher and of more lasting value, the consciousness that I have laboured to expound and to uphold the laws which, though they were not given among the thunders of Sinai, are not the less the commandments of God."

True to the principles of his Master, he was always the champion of civil and religious freedom. Archdeacon Farrar voices the verdict of his country, when he says: "No greater orator, no more disinterested statesman, no man more pervaded with the principle of righteousness, no man more free from the intrigues of party and the taint of personal ambition, has ever lived among us."

"THE sad fate of Albert Cundall, aged fifteen, who hung himself in the kitchen of his father's house in Leeds, is" (says the *Sunday School Chronicle*) "another instance of the evil effects of sensational stories on young minds. This unhappy boy had been reading Captain Mayne Reid's story, 'The Fatal Cord,' for on a chair where he was found was a copy of the work with a leaf turned down at a thrilling description of how a boy in holding on with his hands to the branch of a tree was induced to show his courage by being thus left, with a cord round his neck. In following the example of this boy hero, Cundall lost his life. It is stated that twice after reading stories of maritime adventure the boy had run away and tried to get on board ship. No one would compare the stories of Captain Mayne Reid with the horrible tales of highwaymen and other criminals so widely circulated, but this instance serves to show how boys of excitable temperament are influenced by the literature they read, and furnishes an additional warning to parents and teachers to make themselves acquainted with the fiction which engages the leisure hours of their young people."

A MISCONCEPTION of the meaning of the term "Israel," leads many to suppose that the Scriptures teach that the Jews will yet be gathered into their own land. We do read of the Root of Jesse (Isa. 11: 10, 12), that "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," but this has no reference whatever to those who are now called Jews. "For he is not a Jew which is one outwardly; . . . but he is a Jew which is one inwardly." Rom. 2: 28, 29. "Neither, because they are the seed of Abraham, are they all children; that is, "they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 6, 7. Or as the apostle elsewhere expresses

it: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 19.

There will be a glorious gathering, not of the Jews—literal Israel,—but of those who are Christ's—the true Israel,—for "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13: 29. And this is the only gathering of Israel yet future, of which the Scriptures speak.—*Signs of the Times*.

"CANNOT COME DOWN."

WHEN Geshem and Sanballat asked Nehemiah to meet them in the plains of Ono, as if for consultation, his answer was, "I am doing a great work, so that I cannot come down." This also is our reply to any and every call to turn aside from the specific work which God has called us to do in the proclamation of the last message of grace to mankind. No greater work were men ever called to engage in. The world has its issues calculated, if engaged in, to divert the mind from the work of God, and cause us to lose our interest in it. We cannot afford to turn aside to take sides in any contest of worldly men, who engage in them because they have no message from the Lord for the people. We cannot leave our work, lest others be called to fill our place and take our crown. Let those who have no higher calling engage in disputes irrelevant to the truth of God. We are doing a great work, and cannot afford to come down.—R. F. C.

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