

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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"JESUS ONLY."

Matt. 17: 8.

"Jesus only!" In the shadow
Of the cloud so chill and dim,
We are clinging, loving, trusting,
He with us and we with him;
All unseen, though ever nigh,
"Jesus only"—all our cry.

"Jesus only!" In the glory,
When the shadows all are flown,
Seeing Him in all his beauty,
Satisfied with him alone;
May we join his ransomed throng,
"Jesus only"—all our song!
—Frances Ridley Havergal.

General Articles.

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

THE TREASURE AND THE HEART.

BY MRS. E. G. WHITE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

MARK these words of the Great Teacher. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will

all have an earthly mould, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, "Lay up for yourselves treasures in Heaven." This work of transferring your possessions to the world above is worthy of your best energies. It is of the highest importance, and involves your eternal interests. All that is given for the salvation of souls and the glory of God is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are continually gaining in value, which will be registered to your account in the kingdom of Heaven. In giving to the work of God, you are laying up for yourselves treasure in Heaven, which is secure from disaster and loss, and is increasing to an eternal, an enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures, and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify their Maker. God would have men engage in a work that will bring them peace and joy, and will render them eternal profit; but Satan wants us to concentrate our efforts on that which profiteth not, on things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labour, and the treasure

men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. Oh that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul, when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth all understanding may rest in your soul. But it is impossible to be weaving the grace of Christ into your character while you are putting all your energies on the side of the world. You may take part in the outward forms of worship; but your service will be an abomination to the God of Heaven. You cannot serve God and mammon. God will accept no half-hearted service.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, the light of Heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed. You will lay up your treasure in Heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly considerations to come in between his soul and God. The commandments of God wield an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to Heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experi-

ence; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honouring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, to-day, and forever." You are sure of the favour of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealings with you, and with his other servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the Word of God." Become rooted and grounded in the Word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of Heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to Him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son, that the lost might be reclaimed. Through the sacrifice and mediation of Christ the repentant soul has been brought into sacred relations with the Eternal Father. He who has tested and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that

God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The Divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

MAN'S RELATION TO THE ANGELS.

LAST Sunday, being in a certain church, I was sorry to hear the minister voice a sentiment, which, although very largely believed, is unscriptural. It was something to this effect: "Very likely the old Jewish saying, that every man has a guardian angel is true, and it may be that that very angel is the little one you so recently lost." Now we find no fault with the idea of men having guardian angels, for we believe the Bible teaches it; but the idea that the angel may be the spirit of some departed one is certainly very objectionable.

But, say you, what difference does it make, it is a very minor point at best? That may be true, yet this belief involves a great question. If a little child after death can become the guardian angel of some mortal, is not then the theory of spirit-return true? Is it not to that extent Spiritualism? What is there to hinder people who are taught such ideas as that, from being led away into all the inconsistencies of modern Spiritualism? Granted that the spirits of dead men become angels and do minister to the saints, Spiritualism is the logical outcome. But they do not, as the following reasons will show:—

1. The angels are not the spirits of dead men. The Bible shows this very plainly. Angels existed long before the creation of man. Thus the Lord asks Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4, 7.

These sons of God were evidently the angels who sang and shouted with joy when they saw the earth come fresh from the hand of God. Turning to Genesis, we read that when Adam and Eve were turned out of their first home the Lord "placed at the east of the garden of Eden, cherubim, and a flaming

sword which turned every way, to keep the way of the tree of life." Gen. 3:24. Of course no man had died at that time, showing conclusively that the existence of angels is altogether independent of man. They are a separate and distinct order of beings. David states this: "What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels." Psalms 8:4, 5. Thus the angels are a race of beings a little higher than man, and not the spirits of the dead.

2. Man does not become an angel at death, or at any other time. Christ, speaking of those who were found worthy to obtain that life and the resurrection from the dead, says: "Neither can they die any more: for they are equal unto the angels." Luke 20:36. The very fact that they are equal unto the angels proves that they are not themselves angels—they are equal to them because they are then immortal and cannot die any more. But further, Christ is speaking of the saints after they are raised from their graves, of the "children of the resurrection." Job tells us that this resurrection takes place at the end of the world. He says, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14:12. Then it is not until the end of this age that the dead are even made equal to the angels. Therefore they certainly cannot be angels when they die; and the guardian angel spoken of could not have been a little child. Thus David says about his little child that died: "I shall go to him, but he cannot return to me."

3. This idea is out of harmony with some of the foundation truths of the Bible. For instance, take the second advent of Christ. At that time we know that the resurrection of the sleeping saints occurs. Paul says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise." 2 Thess. 4:6. But he also tells us that when Jesus comes all the angels of Heaven come with him. Says he, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels." 1 Thess. 1:7. Christ also says he will come with "all his holy angels." Matt. 25:31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. Now if all or any of these angels were the spirits of the dead, there would be a strange and alarming state of things. Every saint would have a double identity, and would endeavour to gather itself. One identity would be raised from the dead an immortal being, and the other would come from Heaven as an angel, "which is absurd," as Euclid says. But when we know that

the angels are a separate and distinct race of beings, the scene is harmonious and beautiful.

For these reasons we must conclude that this popular idea is an error, and an error that comes direct from the Dark Ages, and one that is preparing the way for Spiritualism to make great ravages on the church of God. FRANK HOPE.

"A LITTLE WHILE."

"What is this that He saith, A little while?"

A LITTLE while to quaff the cup of sorrow,
To wait with tearful eyes for light to dawn;
A little while to watch for that to-morrow,
Which only comes when life's sad strife is won:
Only a little while.

A little while to stand with girded armour,
And wait the bugle-blast with lifted sword;
And then, when drums beat and the strife grows warmer,
To march to fight the battles of the Lord:
Only a little while.

A little while to mourn the vision golden,
That vanished ere the rising of the sun;
To see them pass, those treasures sweet and olden,
With the eternal ages, one by one:
Only a little while.

A little while! Where are the hopes we cherished,
That rose as stars rise, in the evening sky,
Only to sink as vanished dreams that perished,
When they were brightest, shining but to die?
Only a little while.

A little while! 'Tis not in vain with mourning,
We lay those cherished hopes and dreams aside;
'Tis not in vain they vanished in the morning,
For God still liveth, and the world is wide:
Only a little while.

A little while to quaff the cup of sadness,
The cross to carry ere the crown we win;
A few more tears, then, oh! to see with gladness
The gates of Heaven swing wide to let us in:
Only a little while.

TORIA A. BUCK.

THE MORAL LAW.

THERE was a lawyer who asked another lawyer what books he should read on the evidences of Christianity. He was advised to read, in the first instance, the Bible itself, inasmuch as most infidels are very ignorant of it; and furthermore, in order to reason correctly on any subject, it is necessary to understand what it is that we reason about.

It was stated to him, also, that the internal evidences of the Bible are even stronger than the external. He was advised to begin his perusal of the Bible with the book of Genesis. This advice was complied with; the aid of commentaries and of his legal friend was employed in solving difficulties.

One evening, some time after this course of study was commenced, the Christian lawyer called on his sceptical friend, and found him walking his room and so profoundly engaged in thought that his own entrance into the room was not noticed until he asked his friend what it was that occupied his attention. The sceptic replied, "I have been reading the moral law."

"Well, what do you think of it?" asked the other.

"I will tell you what I used to think of it," said the sceptic. "I supposed that

Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people, and that on Mount Sinai he played off some sort of fireworks to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" followed his friend.

"I have been looking," replied the sceptic, "into the nature of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot—it is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of supreme love and reverence. That is right; if He be our creator, preserver, and supreme benefactor, we ought to treat him, and no other, as such."

"The second commandment forbids idolatry; that precept certainly is right. The third, with equal justness, forbids profanity."

"The fourth fixes a time for religious worship. If there be a God, he ought certainly to be worshipped; it is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little."

"The fifth defines the peculiar duties arising from family relations."

"Injuries to our neighbours are then classified by the moral law. They are divided into offences against life, chastity, property, and character; and," said he, "I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the lesser of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest; and the moral code is closed and perfected by a prohibition forbidding every improper desire in regard to our neighbour."

"I have been thinking," he proceeded, "where Moses got that law. I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best of Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpassed the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous. Yet he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it; it

must have come from Heaven. I am convinced of the truth of the religion of the Bible."—*Selected.*

THE CARNAL NATURE.

CARNALITY is that which pertains to the flesh. A carnal nature, is a nature that is ruled by the lusts of the flesh. As every one is born of the flesh, so every one possesses a carnal nature, even those who have put on Christ.

The apostle Paul writes to the Galatian church on this subject as follows: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5:17. Here is a picture of the great battle of the Christian life. We must expect to have a constant conflict, for "the flesh lusteth against the Spirit," i. e., the old nature has longings opposed to the new nature. The Spirit, or *new nature*, "lusteth," or longeth against the flesh. It has longings opposed to the old sinful nature. These two natures are not only opposed to each other, but are in direct and constant and active antagonism to each other. The apostle says, they "are contrary the one to the other." The Greek word signifies more than a simple opposition of desires, however strong; it means that the new and the old natures are always in actual conflict. Whenever the old nature prompts the believer to gratify any of its lusts, the new nature opposes it; and whenever the new nature prompts him to acts of holiness and self-denial, the old nature opposes it.

If there is such a deadly conflict going on in our nature as this, it will be well for each one to understand the strength of the carnal nature, that they may know how to meet its attacks. Our Saviour says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23. If the heart is a fountain that sends forth such a foul stream, it is not to be wondered, that we are to have a conflict to purify it. But it must become pure. "Blessed are the pure in heart, for they shall see God." To be pure, we must know the silent promptings of the flesh, and through Christ overcome them. If we expect to have all the carnal nature removed at one stroke, we shall be disappointed. Yes, if we expect to have this nature die within us by once or twice seeking God, we shall fail.

The apostle Paul says, "The carnal mind is enmity against God." Rom. 8:7. It is an enemy of God's truth, and as it has the first possession of our hearts, it seeks to bar the door against the entrance of God's Spirit. When the door is opened, and Christ enters, the carnal mind does not leave, but remains

until forced out. "For it is not subject to the law of God, neither indeed can be." By this we see we cannot convert a carnal mind. It is opposed to God's law, to Christ, and to the Holy Spirit. The law demands all our heart. The flesh clings to us, and we let it gain the victory. When it gains the victory, it is sin; and sin is the transgression of God's law. Our hearts are battle fields, and oh, what a struggle is going on! "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4. The carnal mind loves the things of this world, and demands that we indulge in them. Our appetites, our love for the amusements of the world, our love for the fashions of the world, and our passions, are some of the prominent indications that carnality reigns in our hearts. "The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19-21. Here is a long list of the works of carnality. But this is not all, for the apostle says, "they that do such things," or things like these, "shall not inherit the kingdom of God."

Let us look at the list, and see whether we do not find some of these things in our hearts. "Adultery, fornication, uncleanness, lasciviousness." These include impurity of every sort,—the last of them referring to impurity of the most wanton and unblushing character. The next one is idolatry. Paul says that, "covetousness is idolatry," and Jesus puts covetousness in the list of evil things that proceed from the heart of man. Then in the list we notice, "hatred, wrath, envyings," etc. Any one who will but take time to examine his own heart will find these things there, and at war with the things of God.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. But how are we to have the Spirit? Is it given to us without any condition? "And we are his witnesses of these things; and so also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32. By these texts we must conclude, that we are not ruled by the carnal mind, if the Spirit of Christ dwells in us, and rules us. This Spirit which should help us to gain the victory over self, is given on condition that we obey him. Then obedience is necessary in order to have the supremacy over the carnal nature. For, says the apostle, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. If we obey God, he will give us his Spirit that we may overcome the weakness of the flesh.

Carnality is the desires of the flesh. Sin is the act of the will. "Every man is tempted, when he is drawn away of his own lusts, and enticed." Jas. 1:14. Lust is of the carnal nature, and through that man must be tempted. "Then when lust hath conceived it bringeth forth sin." Verse 15. The germ of sin must first be planted in our carnal natures, and if allowed to take root, it springs forth into a plant of sin. Temptation in itself is not sin. Heb. 4:15. But when we yield to temptation we receive the seed of sin. When the temptation is presented, the old carnal nature vibrates as a string of the violin vibrates in answer to any sound that may be thrilling the air around. If the will acts when the old nature vibrates, and assents to the unholy influence, the germ is planted, and we have been overcome. If that will instantly recoils and cries, "How can I do this great wickedness, and sin against God," and looks at once to Jesus, it has committed no sin. If on the other hand the will begins to palter with temptation, to trifle with it, and yield to it, then we have stepped out of the light into the dark; we have broken God's law, soiled our white robes, and brought ourselves into condemnation. To this we are liable as long as we are in this world, or until probation closes.

From this we conclude, that it is not the sin that dies, but ourselves. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. "If Christ be in you, the body is dead because of sin." Rom. 8:10. Sin is the root-principle of evil, the flesh, the old-self life, which may be kept down by the grace of God, but which remains in us. From this seed come the sins, the manifestations of the sinful nature within, from which we may be daily saved by the power of Jesus Christ that dwells within our heart (Matt. 1:21), and is in conflict with the carnal nature. If we die daily, the fleshly lusts will grow weaker and weaker, and through Him who came to destroy the works of the devil we may be so dead that the cords of our nature, through which the tempter acts, may be paralyzed, so that sin doth not reign in our mortal bodies. Not that there is no sin in us. No; but sin *does not reign* in us. When King Charles was driven from his throne in England, and sought refuge on the Isle of Wight, he was in England, but he did not *reign* in his kingdom. So sin is in us, but we have power through Jesus Christ who is in our hearts, and has taken the throne, to keep sin under, for we keep ourselves under, by remaining dead to everything but Christ and his blessed work. J. H. DURLAND.

FATHER of light and life; thou good, supreme,
O teach me what is good; teach me thyself!
Keep me from folly, vanity, and vice,
From every low pursuit, and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss.
—Thompson.

"BEFORE THE EVIL DAYS COME."

THE wise man's exhortation to the young is, "Remember thy Creator in the days of thy youth, before the evil days come, wherein thou shalt say, my soul hath no pleasure in them." There is much of evil in this world, and "evil days" are liable to come. Indeed if life has not been rightly spent, evil days are very sure to come.

The early life of the patriarch Jacob was marked by deception, craft, and wrong-doing; and yet it did not bring prosperity or comfort. He was deceived by his own children, and saw many sorrows, so that in the presence of Pharaoh he was led to say, "Few and evil have been the days of my pilgrimage."

A life spent in vice and sin will usually end in evil days. A life spent in extravagance and luxury is very likely to terminate in want and poverty. If wealth and opportunity are made occasions for vicious and sensual indulgence, then the evil days are sure to come, when disappointment, pain, disease, and death show most clearly that "whatsoever a man soweth that shall he also reap." On the other hand, if we spend the days rightly, if the moments are filled up with useful and faithful service, if we remember our Creator in the days of our youth, the sorrows may not come in later life, and evil days may never come, or if they do come we shall be able to meet them with courage, strength, and good cheer.

"Where days of youth are wisely spent,
And days of strength and prime,
We have no reason to repent
Of ours as misspent time;
No 'evil days' can enter here,
Repentant for the past,
But joy and pleasure ever near
And triumph to the last."

—The Common People.

WHO CHANGED THE SABBATH?

AFTER proposing this question, we wish to undertake briefly to answer it in a candid manner, as we expect to meet what we say at the Judgment-seat of Christ. We would speak with a Christian consideration for the feelings of others, who have all their lives cherished a sacred regard for the Sunday. It is a most serious question, and should be earnestly considered. At the outset we declare in favour of the observance of the Sabbath of the decalogue, the seventh day. The great majority would answer that at the time of Christ the Sabbath was changed. This is quite generally believed. We have all been taught it. But a careful and unbiased search of the New Testament will reveal no record of such a change.

Christ met with his disciples on the evening after his resurrection, where they were assembled "for fear of the Jews," "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after

he was risen." John 20:19; Mark 16:14. Certainly here was no celebration of the resurrection. "And after eight days" he met with them again. This expression is not equivalent to a week. The "after six days" of Matt. 17:1, Mark 9:2, is called in Luke 9:28 "about an eight days." This may or may not mean a week; but it is certainly not the same as "after eight days," which cannot mean a week. Some time after his resurrection, Christ appeared to his disciples while they were fishing, and the record says: "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead." John 21:14. It was the last recorded until he ascended from them upon Mount Olivet.

Yet strange to say, it is asserted that Christ frequently and repeatedly met with his disciples on the first day of the week. It is not true. The fact is that there is no account that Christ ever met with his disciples on that day, except in the evening after his resurrection, as mentioned above. Christ never rested on the first day that we have any record of, nor by precept or example taught any one to do so. And the same is true of the apostles. To whom, then, shall this remarkable change be attributed? Upon this point we quote the following extracts from historical writings, all of them from first-day observers:—

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as the Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."—*Examination of Six Texts*, p. 291.

A high authority speaks of it as follows: "It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman empire."—*Encyclopedia Britannica*, Art. Sunday.

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A.D. 364] . . . first settled the observation of the Lord's day."—*Dissertation on Lord's Day*, 1633, p. 163.

John Ley, an English writer of 1640, says: "From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

The following brief extracts from Chamber's Encyclopedia, Art. Sabbath, will be acknowledged good authority:

"At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for

religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the Church. By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles."

The practice of celebrating a religious feast upon Sunday was introduced into the church in the early centuries, but, says the same authority, "unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D." It remained for the apostate Church of Rome to complete the work, and fully elevate the usurper to the dignity of the Sabbath.

G. C. TENNEY.

LIVING AND DOING.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

ACTION is the end of existence. We are only living whilst we are doing. We have not strayed into a fool's paradise where we may dream out our lives in inglorious idleness; but we have been sent into a vineyard where we have to dig the soil and sow the seed from which we are to reap an eternal harvest. No one of us is exempt from this responsibility. "No man is born into the world whose work is not born with him. There is work for all, and tools to work withal for those who will."

Our minds are given to us for thought—earnest, energetic, thought, and our bodies are machines to be set in motion by our minds, and through which they put their high and holy purposes into action. It is only whilst we thus act that we live. A life without action is like a desert, arid and barren, where no flowers bloom and no fruits ripen—nothing to admire and nothing to enrich. A life active for God's glory and man's good is like a garden where the generous soil smiles with floral beauty, and the trees bend to earth with rich, ripe clusters of fruit. Hence it does not always follow that the man who lives longest lives most. The active, energetic man—the man who works with his might—often crowds more life into his brief existence than the dull and stagnant one, who dreams and drags out his existence to an inglorious old age. Hence says our immortal bard:—

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives,
Who thinks the most, feels the noblest, acts the best.

These words do not express a mere poet's fancy, they embody a great truth; a truth which harmonizes with the doc-

trine of our text, and which our text enforces with all the authority and solemnity of a Divine message. Nay, more than this, the text not only tells us that life is to be doing, but that there are things which must be done in this life or left undone forever. And, hence, it exhorts us to do these things with our might, with all heartiness and haste, because our opportunity is limited and final, for "there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—*Rev. James Le Huray*.

THE VATICAN.

A WRITER in one of our contemporaries concludes that this word is often used by many who do not understand its import, and he proceeds to explain. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterward, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it has since been considered as the regular palace and residence of the popes, who one after the other have added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books, until it has become the richest depository in the world.

The library of the Vatican was commenced 1,400 years ago. It contains 40,000 MSS., among which are some by Pliny, St. Thomas, St. Charles of Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as enduring as the love of beauty and genius in the hearts of the worshippers.—*Sel.*

Home and Temperance.

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

A HERO.

EARTH'S bravest and truest heroes
Fight with an unseen foe,
And win a victory grander
Than you or I can know.
We little dream of the conflict
Fought in each human soul,
And Earth knows not of her heroes
Upon God's honour roll.

One of earth's little heroes
Right proud am I to know:
His name for me is Mother,
My name for him is Joe.
At thought of a ten-year old hero
Perhaps have many smiled;
But a battlefield's a battlefield,
In the heart of man or child.

There were plans of mischief brewing,
I saw, but gave no sign,
For I wanted to test the mettle
Of this little knight of mine.
"Of course you must come and help us,
For we all depend on Joe,"
The boys said; and I waited
For his answer—yes or no.

He stood and thought for a moment,
I read his heart like a book,
For the battle that he was fighting
Was told in his earnest look.
Then to his waiting playmates
Outspoke my loyal knight:
"No, boys; I cannot go with you,
For I know it wouldn't be right."

How proud was I of my hero,
As I knelt by his little bed
And gave him the bedtime kisses,
And the good-night words were said!
True to his Lord and manhood
May he stand in the world's fierce fight,
And shun each unworthy action,
Because it "wouldn't be right."

—Selected.

NEMESIS, OR RIGHTEOUS RETRIBUTION.

NEMESIS was a Greek female divinity; the daughter of Night, or Erebus. In works of art, she is represented with a wheel at her foot and swords in her hands. The latest and loftiest conception of Nemesis is, "The being to whom was intrusted the execution of the decrees of a strict retributive Providence—the awful and mysterious avenger of wrong, punishing and humbling evil-doers in particular." From this avenging goddess it was not possible for any sinner to escape.

The Greek Nemesis was only a creature of heathen mythology. But the doctrine of a retributive Providence is as old as the Pentateuch. It runs all through the Bible, as the sap through the trunk and branches of the tree.

The world was not created, set in motion, and then left, like a clock, to run its day. God holds his hand on the helm. He governs the world and all its affairs. We are living every hour under his righteous government. Some deny this; and even those who believe in the doctrine of a special providence are sometimes puzzled at the crossed and chequered events daily passing before

them. But at the same time, God governs. He rules the world in righteousness. The righteous shall be rewarded. The wicked shall not go unpunished. "Be sure your sin will find you out." Num. 32:23.

Many things on the surface seem to indicate that the unrighteous are equally favoured with the righteous. We see the wicked living and prospering in their iniquity; the selfish and covetous are often successful; transgressors are sometimes triumphant, and the ungodly are full of mirth. "Their eyes stand out with fatness: they have more than heart could wish." Ps. 73:7.

The psalmist was staggered for a little while at the prosperity of the wicked: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou did'st set them in slippery places: thou castest them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors." Verses 16-19. Again, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Ps. 37:35, 36.

The wicked may appear to prosper for a time, but wait till we see the end or final outcome. There is an old proverb, "The mills of the gods grind slowly, but they grind exceedingly fine." In Solomon's proverbs it is declared, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:22. It is forever true that "the way of transgressors is hard." Chap. 13:15.

The providences of God wonderfully confirm his precepts and his proverbs. Both sacred and secular history are full of instances illustrating God's righteous retribution. The cruel Egyptians destroyed the Israelites' infants by drowning them in the Nile. But ere long Moses, who escaped drowning, sang with the children of Israel: "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea." Ex. 15:4. "They delighted in drowning, so God let them have their fill of it."

Adoni-bezek was captured by Judah. They "cut off his thumbs and his great toes." "And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." Judges 1:6, 7. Even the heathen Canaanite did not fail to see and acknowledge God's retributive providence.

Abimelech slew his three-score and ten brethren "upon one stone," that he might have no rivals in his reign. But he had not reigned four years till rebellion broke out, and in his attempt to put it down, he came near a tower, when "a certain woman cast a piece of a mill-

stone upon Abimelech's head, and all to break his skull." "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren." Judges 9:53, 56. He slew his brethren on a stone, and he himself was slain by a stone!

Examples in sacred history might be greatly multiplied. But let us look at a few in secular history. The Jews pleaded for the crucifixion of their Lord, and made this awful invocation, "His blood be on us, and on our children!" Matt. 27:25. Ever since, in their own land and in almost every land on the face of the earth, the Jews have been a persecuted people, and their blood has flowed like water, because they shed the blood of the Son of God.

Charles IX., of France, who shed the blood of so many Protestants on St. Bartholomew's day, died in such awful agony that his own blood burst through the pores of his skin. Bajazet was carried about by Tamerlane in an iron cage, as he intended to have done with Tamerlane. Phalaris roasted men in a brazen bull. He himself was punished in like manner. An old man whose son dragged him by his gray locks to the threshold of his door, looked up and said: "Stop, my son; this is as far as I dragged my father by his hair." No wonder the heathen had their goddess Nemesis. The word of God, history, conscience, and our own observation, all tell us that we may expect righteous retributions. They may not be carried out to perfection here, but what is unfinished in providence will be completed in the final judgment. As Augustin says: "If no sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected."

Let not men continue on in sin, because God does not settle his accounts every thirty days, or every three months. God is just, and retribution must come. Because it is delayed, "let not the rebellious exalt themselves." Ps. 66:7. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 92:7. "Though hand join in hand, the wicked shall not be unpunished." Prov. 11:21.—Rev. W. M. Taylor.

TO THE GLORY OF GOD.

THE apostle Paul says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This rule or principle, he writes to the Corinthians, should govern their conduct in all things. It is given as the principle which should govern the conduct and control the habits of Christians. We wonder if many of us ever think of eating and drinking "to the glory of God." Christians do great things with this end in view; they go as missionaries to Africa; they give large sums of money to the missionary societies. But Paul doesn't say anything about these and such large

doings. He speaks of the little things, the common things, the every-day routine and necessary things, such as eating and drinking. It is in the lesser things of life of which we do not think much, often do not think at all, that we are to live "to the glory of God." It is in our conscious and unconscious habits that we honour or dishonour God before man. It is by our self-indulgent habits that we dishonour God much.

We have been thinking of this text of Scripture as applied to one habit so common among Christian men, the habit of using tobacco, the habit of smoking. We have asked ourselves the question, What do Christians smoke and chew for? Can it be that they do this "to the glory of God"? We know a little about the habit from experience, and we are of the opinion that Christians smoke and chew solely for self-indulgence. Can it be to the glory of God that we should defile these bodies which God designed should be for temples of the Holy Ghost? I wonder if Christians who smoke often think of this, and seriously ask themselves whether their tobacco spittle and cigar smoke is to the glory of God? I wonder if their example in this habit is to the glory of God?

It certainly cannot be to the glory of God that thousands of the boys of this generation should undermine their health and their manhood by their now so persistent habit of cigarette smoking. Every Christian father and older brother who smokes doesn't want the younger son or younger brother to follow his example; but the chances are ten to one that he will, in spite of the father's advice. The father's example, the example of the Christian young men of a community, is the reason why many a lad just entering his teens, often not yet in sight of his teens, begins to smoke. What is the effect on the boys? I quote from the *New York Medical Journal* the following: "In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, coughs, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of a year."

Now fathers, brothers, and men, you Christian men who smoke, read this and ponder. Is it to the glory of God that you should indulge your own pleasure and help to ruin the young boys of your community?

We write this to Christian men. The boys won't stop smoking until you men stop. "To the glory of God!" That should be the end which governs us in

our eating and drinking, in our smoking and our chewing.

Perhaps some father or mother will show this paragraph quoted above to the boys of the home into which this paper goes. Teach the boys what the effects of smoking are, and many of them will never smoke again, and perhaps be an example of Christian consistency to fathers and older brothers.—*H. H. Kelsey, in Christian Weekly.*

SOME LONDON LOCALITIES THREE HUNDRED YEARS AGO.

THERE was a goal at Ludgate, at the barred grate of which wretched prisoners clamoured for alms to every passer-by. The City wall that joined Ludgate to its other fellow-gates ran from the Tower through the Minories to Aldgate, Houndsditch, and Bishopsgate, through Cripplegate to Aldersgate, and so past Christ's Hospital by Newgate to the Thames.

Pimlico was a country village where citizens repaired to eat "pudding pies" on a Sunday, as they did to Islington to smoke tobacco and drink new milk. Islington was famous for its dairy, as Holloway was famous for its cheese-cakes.

Chelsea was a rustic village in which the house of Sir Thomas More was the leading feature.

Holborn was a country road leading to the pleasant village of St. Giles, and tending towards the way that led to Tyburn, so called from its burn or brook, then well known to patient City anglers. The triple-tree or gallows, stood at the corner of the present Edgeware-road.

Tottenham Court was a lonely country seat, and Primrose Hill an untrodden hillock surrounded by wide paths and ditches, between Tottenham Court and Hampstead.

A little stream known by the name of the Fleet, because of its swift current, rose near Hampstead-hill, and joined by the old Bourne, and recruited by the sparkling Clerken Well, emptied itself into the Thames. The Fleet rivulet had four bridges, while the Thames had but one.

Spitalfields was a grassy open place, with artillery grounds and a pulpit and cross. There were also the fields of Moor, Tothill, and Finsbury, just outside the City walls, laid out in walks, and planted as far as Hoxton. Round these squares were windmills "in great abundance."

Piccadilly was chiefly known to travellers as the highway to Reading; and to City herbalists for the small wild foxglove found in abundance in its dry ditches.

Outside Temple Bar, before the wooden gate-house was built, lay the Strand, which was then the road leading from the City to the houses of Court. This river bank was the chosen residence of the nobility, whose pleasant gardens stretched to the edge of the then unpolluted river. Each house had its terrace and its water stairs. The street houses were so set apart that the river could be seen between

them. Here stood York House, where Bacon was born; and Durham-place, where Raleigh lived; and Arundel House and Essex House, where great men plotted or pined.

At Whitehall stood Wolsey's Palace, enlarged by Henry VIII., and the favourite town house of Queen Elizabeth. The Horse Guards now occupies the site of the tilt-yard of this once famous palace. St. James's Palace was seldom inhabited by the Court, and Crosby Hall, the old palace of Richard II., had fallen into the hands of a city Alderman.—*City Press.*

OLD-TIME PILGRIMAGES.

PILGRIMS to the Holy Land 300 years ago were more fastidious as to their bodily comfort than their repute for pious asceticism would seem to indicate. Wynkin de Worde has thrown some light upon how the journey was made in his "Informacion for Pylgrymes into the Holy Lande," from which last week's *Saturday Review* gave some interesting extracts. When the pilgrim reached Venice he had the pick of two ways for proceeding to "Porte Jaffe." He might either go in a galley or in one of the large vessels called "carracks." If he chose the latter, which was the cheaper mode of travelling, he was to secure "a chambre as nyghe the myddes of the shippe as ye may, for there is least rollyng or ramblyng to kepe your brayne and stomacke in tempre." The pilgrim was also advised to provide himself with a quantity of wine that would make moderate drinkers of to-day doubt his habitual sobriety whatever opinion they might entertain of his rectitude in all other particulars. Two ten-gallon barrels of red wine per man was the stock to be laid in for the voyage, and this he was to be careful to keep for his own consumption. It appears that fellow *voyageurs* in those days had the failing of helping themselves to other people's goods. And even among the pilgrims their were some whose holy tour did not preserve them from stealing, if they got the chance. Therefore, Wynkin de Worde advised his readers to secrete their wine, for "if ye shipmen or other pylgrymes may com thereto they wol tame (broach) and drynke of it." Arrived at "Porte Jaffe," the pilgrim was cautioned to beware of the Saracens, who would also lighten their luggage if opportunity occurred. No wonder the superstitious of the sixteenth century thought they had wrought a pious work in running the gauntlet of so many thieves! Perhaps, after all, it was the daily danger of losing the red wine and sundry toothsome viands that invested the pilgrimage with such great merit.—*The Baptist.*

"In silence mighty things are wrought—
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently."

THE PRESENT TRUTH.

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

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THE POWER OF THE GOSPEL.

"Tarry ye in Jerusalem until ye be endued with power from on high."

THESE words, spoken at such a time and under such circumstances, must have had a special significance. When we consider that the disciples had been with the Saviour three and a-half years, that they had witnessed the miracles that he had performed, had seen him cast out devils, had been ordained to the work of the ministry by the laying on of the Saviour's own hands, and had been given power over unclean spirits and divers diseases, we must conclude that there was something special meant; and not only did he do this with the twelve whom he had appointed, but also with the seventy when he sent them out two and two. The seventy were also given power over unclean spirits; for we read that when they returned, they said that even the devils were subject to them through his name.

The disciples were sent out as sheep among wolves; and the power given them by the Saviour, as spoken of by Luke, must mean something more than the healing of disease and the casting out of devils. The work which Christ had begun, now, as he ascends to Heaven, is committed to them.

We would not presume to explain this power any further than to refer to the facts of the Scripture as they present themselves to us; but it was evident that there was an experience that the disciples were to gain beyond anything they had as yet received. There was something to come to them from the Holy Spirit beyond, and deeper than anything they had yet experienced in the work; for they were to tarry at Jerusalem until they had received it. There were many allusions made to this by the Saviour in promising them the Holy Spirit. The following are some of them: John 14:16, 17, 26; John 15:26; and John 16:7, 8. The power from on high was to be a power like that occasionally seen in ancient times. Indeed, the Old Testament reveals the power of God as working upon all classes of people and under a great variety of circumstances. The deliverance of the Israelites, their salvation in the wilderness, their entrance into the land of Canaan, and their subsequent history, prove that God has a work for men and women in every condition of life. God is

now sending forth his representatives, and there are many indications that the power of Omnipotence waits upon the services of those who faithfully engage in God's work.

The original words from which "power" is taken are different, and they have a different meaning. God calls men to preach; and then a proper devotion on their part will bring them the aid of the Holy Spirit, that will enable them to do his will. But if they realize their deficiency, and earnestly seek God for help, then there will come a time in their experience when they will receive something more, the divine unction from on high. Why is it that there is a difference in the preaching of men? Is it eloquence? It cannot be that; for many eloquent men accomplish but little in building up the cause of Christ, and bringing men to a knowledge of the truth as it is in Christ Jesus. It is a new creation through Divine power, a birth of Him who created the worlds. It is a spiritual power, and does not exist because of beauty of form, or dignity of presence. It is not rhetoric, oratory, or logic; but it can use these to its own great end. It can clothe truth in words of power from the lips of the lisping child. It can use all there is of a man to the glory of God. It can penetrate the soul, and move a man to action, when eloquence merely causes him to wish, wonder, and be silent.

There is something that God conveys to his approved ministers that is recognized as the power of God, causing them so to combine words as to touch the heart, though their efforts may not be so prominent in the work of God. The following is from Bishop Simpson:—

"The word 'power' as used in our English version, is represented in the Greek Testament by several distinct words. One of these is *kratos*, or its collateral forms, which signifies strength, or the manifestation of physical force. The chief forms, however, are *exousia* and *dunamis*. The first of these represents authority as exercised or conferred by a ruler, and seems to indicate official privilege or prerogative, thus: 'All power is given to me in heaven and in earth;' 'To them gave he power to become the sons of God;' and, 'Christ gave to his disciples power over unclean spirits, and to heal all manner of sickness.' Their official prerogatives and their miraculous endowments are in all cases expressed by the word *exousia*, though in a few cases *dunamis* is joined with it. Ministerial power is everywhere expressed by the word *dunamis*, as in Luke: 'Tarry ye in Jerusalem, until ye be endued with power from on high.' The same word is used in the pentecostal scene, and is employed by the apostles to express the spiritual power of the ministry, as: 'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind;' and, 'My speech and my preaching were not with enticing words of men's wisdom, but

in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God.' As to preaching, he says: 'For the preaching of the cross is to them that perish, foolishness; but unto us that are saved it is the power of God.' The word thus employed indicates a power bestowed upon the individual as a Divine gift, not for his own edification merely, or chiefly, but as a force working through him upon the hearts of others."

It can be readily seen that this power is not the power of conversion, but it is something that goes beyond this. In the closing work of the gospel, there will come a time when we cannot live as we have lived in the past. There should be more accomplished by the preaching of God's servants than there has been formerly. The truth will gain greater victories. It will surmount greater obstacles, until finally it will triumph and bear off the victory. How many there are who have laboured for a few years, and established a reputation as faithful men, but their usefulness has to some extent ceased. But this should not be the case with those who proclaim the third angel's message. Some may wither and die. Some may renounce the truth, as they ever have done; but the "righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Where the difficulties are the greatest, the greatest victories will be seen. This is not the work of man, but the work of God. God will lead his people on to greater victories than they have ever experienced in the past; and the effects of it will be seen in their lives. This will be an evidence of the truth of God in the last days. When the disciples were sent out, they are described as sheep among wolves; but God protected them. But when the truth finally triumphs, the following is a vivid description as given by the prophet Micah: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." It is when the truth triumphs in this manner, and God's servants proclaim it with freedom and power, that we have additional evidence that God is in the work. It will go into new fields, and gather round it individuals who have before them the fear of God. Some of these evidences we have already seen in the progress of this work. It will revive the work of Christian reform, encourage our hearts, brighten our hopes, and cheer us on, as we near the final conflict. Many have witnessed to this, and are receiving this light and power, and are being encouraged by it in almost every nation of the earth where the commandments of God and the faith of Jesus are being proclaimed.

THE SEVEN CHURCHES. NO 4.

PERGAMOS, THE THIRD.

"AND to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:12-17.

The church of Smyrna brings us down to about 323 A.D., when the persecution ceased. That period whose sacrifice and suffering for a holy cause was the sweet-smelling myrrh, was passed. Another era was dawning, persecution passed away, the church was courted by the world, and the period of Pergamos began, which lasted till about 538.

Pergamos means "height, elevation," and fitly describes the church during this time, as it was lifted up by the world or in the world's estimation.

Christ addresses himself to the church as "he that hath the sharp sword with two edges." The sword represents the Word of God. See Isa. 49:2; Eph. 6:17; Heb. 4:12. God would remind Pergamos that the Being who had wrought all the mighty deeds of the past through his word, which had been manifested in pure precept and promise and judgment fulfilled, was addressing her through the same word.

He had no reproof for Smyrna, persecution had kept her pure and faithful. But not so with Pergamos. God holds a few things against her: (1) There were retained in her fold those who held the doctrine of Balaam; (2) also those who held the doctrine of the Nicolaitans.

Balaam, after his failure to please Balak in prophesying concerning Israel, took another way to win the grace and gold of the king of Moab. See Num. 25, and 31:16. Balak could gain supremacy in another way. Israel's strength lay in her purity. Connection with the world meant contamination and sin; sin meant weakness; and weakness meant defeat.

Israel was invited to Moabitish feasts to their gods; they attended so as to be neighbourly, perhaps, drank of their wine, and, carried on by their excitement, committed fornication in the licentious worship of Moab. So in the early Christian church false teachers crept in. The advances of the world were received with favour. Constantine was a mighty power in moulding the church like the world. Connection with the world brought contamination to the faith. The pure virgin was rapidly ripening that intimacy with the world which would soon lead to fornication, or unlawful connection with the world, when the church depended upon the civil power instead of our sovereign Lord. Reaching that, defeat and disaster were as certain to follow as it followed in the case of ancient Israel. The deed was not yet done by Pergamos. But she retained among her sons those who taught the doctrine, which showed that she loved it, or loved the world more than God.

The early church hated the doctrines of the Nicolaitans, which taught fornication and plurality of wives, because it was contrary to the nature of God, and his commandments. But Pergamos, in her coquetting with the world, had become spiritually blind; sin seemed not so sinful; error not so bad; and the lovers of the false doctrine were retained.

The above were their worst sins. For these God reproofed them. This does not indicate that there were not other sins in that age amongst the professed followers of Christ. There were many pernicious errors of almost every form and type. A train of senseless superstitions were creeping and had crept in. Long pilgrimages to holy places, veneration of holy dust and relics, perversion of the ordinances of the gospel, a counterfeit Sabbath, were all in vogue in this early age. But God does not reckon the observers of these among his people; for they were the seducers of his people, children of the apostasy. He reproofs his people for heeding their teaching, or countenancing those who held the same views, and warns them that, if they continued thus, like Ephesus, the candlestick would be removed.

Yet, despite her sins, Pergamos has some good, and it is recognized by the just One. He also recognizes the fact that the position of Pergamos was peculiarly trying. They dwelt where "Satan's seat" or throne was. Satan is the enemy of the church of God. Rev. 12. He uses the powers of the world to effect his purposes. He persecutes through the governments of earth. In the early days of Christianity it was through pagan Rome. Now it was the transition stage, when paganism was gradually yielding place to Satan's masterpiece, the Papacy. The centre, or seat, of this antichristian in-

fluence was at Rome. The false bishops were already arrogating to themselves power not given them of God. These were the incipient steps of the Papacy.

Antipas, supposed to be compounded of two words, *anti*, against, and *pas* or *papas*, pope, or father, refers to a class who opposed the assumptions of the early bishops, especially those of Rome. William Muller says: "It is supposed that Antipas was not an individual, but a class of men who opposed the power of the bishops, or popes, in that day; . . . and at that time many of them suffered martyrdom in Constantinople and Rome, where the bishops and popes began to exercise the power which soon after brought into subjection the kings of the earth, and trampled the rights of the church of Christ." During all these conflicts the faithful of that period stood fast. The faith of Christ was dearer than the tradition of men.

Faithfulness in some directions will not excuse unfaithfulness in others. Pergamos had not denied the name of Christ, but had departed from him, and listened to the teaching of the antitypical doctrine of Balaam. The hope of the transgressor is repentance. Without repentance there is no true faith. True repentance is the very basis of Christian character and Christian reform. It is a godly sorrow and forsaking of sin, because it is sin. But Pergamos as a whole did not repent, and God sent the faithful reproof and denunciation threatened. The "sword of my mouth" is evidently the word of God. Eph. 6:17; Heb. 4:12. To "fight against" is to oppose. Its special mention must have reference to special opposition and reproof which God gave through his faithful servants, denouncing iniquity and proclaiming the certainty of impending punishment.

Some would heed the warning. The overcomers would exist in Pergamos. To them God promises the "hidden manna," and "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The age of Pergamos was an age of charms and amulets and relics, images and crosses and holy water, names and titles and stations. Popular Christianity and paganism were almost identical in their outward forms of worship. Superstition and pagan tradition were usurping the place of truth. The corrupter, the man of sin, the mystery of iniquity, was working in power. To the faithful, the ones who would overcome in this degenerate age, God promises the hidden manna, the true bread of life, of which a man should eat and not hunger, the blessings of which could only be realized in the life to come. John 6:47-54.

Concerning the white stone there are various interpretations. According to some it has reference to an ancient judicial

custom, in which, when the accused was condemned, a black stone was dropped in an urn, and when *acquitted* a *white* one. It would thus denote that God would acquit them when their names and cases came before the court of Heaven.

The new name. God gives names as indicative of character, station, or experience. See Gen. 17:5; Jer. 20:3; Gen. 32:28. God created the earth to be inhabited. Isa. 45:18. To be in harmony with his will, it must be inhabited by a certain number. Too many would make it uncomfortable; with too few there would be a lack. Perfection implies just enough, and just enough is a certain number. They must be of a certain character. "Thy people, also, shall be all righteous." Isa. 60:21. Having perfected a righteous character through prevailing faith, they inherit the family name of Israel, and belong to the twelve tribes. Rev. 22:14; 21:12. Each and all have had individual trials and experiences which have fitted them for particular places in the great spiritual temple of God (Eph. 2:20-22), and this entitles them to particular names, indicative of their trials, experiences and triumphs. The infinite wisdom of God evidently designed it all,—the certain number of certain character, of certain name,—when the creation of the world was, so to speak first projected. See Rev. 13:8; 17:8. God's scheme was not hap-hazard. All was complete. But the names which were written in the book of life from the foundation of the world were not the names of individuals, but the *names of characters*.

He who will attain to the character through the varied experiences which the providence of God will bring him, will receive the new name. Not the charms or amulets or miters, or names or titles which a rapidly apostatizing church can give, which endure but for the moment, which fall upon the sense—all these must be relinquished amid the scoff and scorn of an unbelieving world; but the acquittal of the great Judge, the visible token of his approval and adoption, and the "new name"—no one can know it but the one who receives it, because no one has had *his* trials, *his* experiences, *his* triumphs.

How peculiarly applicable to Pergamos is the promise to the overcomer! The heavenly manna, the approval of God, the new name, are set in contradistinction to pagan superstition and tradition, approval of men, and the title and position and reputation of the world. But it is equally true of all. "He that hath an ear let him hear what the Spirit saith unto the churches." If we overcome we may wear the crown of life, bear the new name, sing the new song, in our Father's kingdom for evermore. "This is the victory that overcometh the world, even our faith."

M. C. W.

THE PROMISES TO ISRAEL.

IN our last we published an article on "The Return of the Jews." We hold that the evidences there presented are quite sufficient to prove the position taken. But many really suppose that there are certain promises on record in the Scriptures, given to the Jews as a nation, which remain to be fulfilled. This subject demands a notice. As to the Jews "were committed the oracles of God," and they were made the depositaries of the truth, not only for themselves but for the world, we are related to, and dependent on, the truth committed to them. Therefore it is important that we understand the truth concerning these promises. All agree that special blessings were conferred upon them, and the controversy turns upon the correct understanding of the two points, namely:—

1. The conditional nature of the promises made to the Jews.

2. Under which of the two covenants the special blessings to them were to be conferred.

On the first, it may be remarked, that all of God's promises to man are conditional. To deny this is to advocate Universalism, and even to deny free agency. True, he chose that people for the love he had for their fathers; but their fathers obtained the blessings by faithful obedience, and *continued* obedience was necessary on the part of the children to retain the promises. When God required Pharaoh to let them go, it was not merely that he might bless them, but that they might serve him. Ex. 10:3. Also he said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," etc. Ex. 19:5-8.

As the blessings set before them were conditional, they could *claim* them only on fulfilment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gainsaying people." Rom. 10:21. Therefore, it must be admitted that they can receive nothing in the future for any consideration rendered in the past. And therefore again, if any promise is fulfilled to them in the future, it must be on the future performance of the conditions on which such promise is based. By disobedience the promise is forfeited.

On the second point the conclusion is equally evident. *The first covenant has passed away, and nothing can be claimed or granted under an abolished system.* Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry: to wit, Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We

say they do not, and appeal to the Scriptures on the subject.

Many of the advocates of the "age to come," perhaps a large majority, contend that the offerings of the Levitical system will be reinstituted in that age. But, according to Paul, they make themselves transgressors against the gospel; and make the gospel a system of transgression against the Divine economy, by its setting aside that which must be reinstituted. They pervert and confound the testimony of the Word, having the first covenant done away to establish the second; and the second not yet made; but, when it is made, it will be by the re-establishing of all the peculiarities of the first!

If all would candidly accept the proof that the new covenant has been made, and the relation it sustains to the purposes and promises of God, this confusion would be avoided. But the promises are read without considering their connection with the qualifying declarations of the New Testament. And yet, it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the "age to come," by maintaining the fulfilment of special promises to the Jews. If a few expressions only are considered, a construction may be put upon them altogether at variance with the tenor of the whole. But this is treating the Scriptures unjustly, and the most positive declarations of Scripture, in many places, forbid the construction which Judaizers place upon it.

In the first chapter of that letter the apostle describes the sinful condition of the world. That his remarks are general in their application is proved by the commencement of chapter 2: "Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself: for thou that judgest, doest the same things." If any should be inclined to consider this judgment too severe, and that the iniquity described in Romans 1 is very far beyond that of the generality of the unconverted world, they may have their ideas corrected by referring to Gal. 5:19-21. "The works of the flesh" are those things inherent in the "carnal mind;" and as God's law is spiritual, and may be violated by thoughts and desires (Rom. 7:14; 1 John 3:15; Matt. 5:28), these works are in every natural heart. So, from the apostle's application, it is vain to appeal. He then shows that Jews and Gentiles are all condemned—all subject to the judgment of God for disobedience, and are alike dependent on the grace of God for salvation, through patient continuance in well doing, "for there is no respect of persons with God." The circumcision of the Jew, if he be a transgressor of the law, is thereby made uncircumcision; he is even as a Gentile.

But if the Gentile keep the law, his uncircumcision is made circumcision. The "outward" Jew is an Israelite no longer if he is disobedient to God, while the obedient Gentile is "inwardly" a Jew, and as such accepted of God. Rom. 2: 25-29.

The advantage which the Jew possessed is stated in Chap. 3: 1, 2, but in verses 9, 10, it is said, "What then? are we better than they? No, in nowise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no, not one." After thus involving the whole world in guilt, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned, and come short of the glory of God." Of course boasting is excluded, and the apostle may well exclaim, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

Those who claim a special blessing for the natural descendants of Abraham should carefully read chapter 4. It begins with the important question as to what "Abraham, our father, as pertaining to the flesh, has found." This is important, for surely none of his children according to the flesh, can claim more than he, their father, obtained on that basis. But the argument shows that he received nothing on such a consideration. Abraham's blessing or justification was by faith, by believing "on Him that justifieth." And the children of Abraham can claim nothing from their birth, but must seek the blessing as he did, by faith. But in that manner it may be obtained by all alike, both Jews and Gentiles, circumcised and uncircumcised; for Abraham himself received the promise in uncircumcision. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

As all are sinners, all are under condemnation of the law, and there can be, therefore, no justification by the law. The children of Israel promised to keep it, but they did not; and, therefore, the covenant under which they received the law could not confer the blessing. If that covenant could have secured the blessing, they would have stood independent of Abraham, and have thus set aside justification by faith, and destroyed the hope of all believers; as it is said in verse 14: "For if they which are of the law be heirs, faith is made void, and the

promise made of none effect." And the same is repeated, Gal. 3: 18. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Thus it is proved that the theory of the "age to come," for the fulfilment of the Scriptures, is destructive of the faith of Abraham.

This subject is again brought up in chapter 9. Although Paul was by birth a Jew, and had a strong feeling for his "kinsmen according to the flesh," he could not contradict himself, and destroy the facts set forth in the preceding chapters; but he cuts off the claim of the unfaithful to the name of Israel or of Abraham's children. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter. God has endured with much long-suffering the vessels of wrath fitted to destruction. He had certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from all the connection, and from chapter 10: 21: "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are vessels of mercy prepared unto glory; and the prophecies, as well as the promise to Abraham, are brought forward to attest this truth. Hosea says, "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God." These promises are fulfilled in the new covenant; and we learn from this, that where God speaks by the prophets of *his beloved and his people*, he refers to those who are Gentiles by birth, as well as to Jews, for they are "fellow-heirs, and of the same body," and partakers of the same promise.

Chapter 11 is most often quoted as favouring Judaizing notions, but of it we say as of chapter 9, it does not contradict the positive statements of the apostle in other places which disprove those notions. Two points are claimed on this chapter, to wit, (1) That a difference is recognized between Israel and the believing Gentiles, and (2) That all Israel will be saved after the fulness of the Gentiles be come in. These two points we now consider.

1. When speaking of that people nationally, there must of necessity be recognized such a difference; but this fact does not at all favour their theory. To maintain their view, they must not only show a difference of birth, but they must also show that the Gentiles are *not* fellow heirs, and partakers of the same promises. See Eph. 3: 1-6. But this they cannot do.

2. To maintain the second point, reference is made to the declaration that blindness has happened to them only *in part*. We admit that God hath not cast them away in the sense of utterly rejecting them, but still calls on them to be reconciled to him, and to receive the blessing of Abraham through faith in Christ. *In part* expresses extent, but not duration. For the *duration* of their blindness, see verses 9, 10, and Isa. 6: 9-11: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." If blindness had happened to them *wholly*, not even a remnant could be saved; and "all Israel," to whom the promises are made, is only a remnant. There are others who are of Israel, but the remnant alone *are* Israel. Will any one claim salvation for any more of them than that remnant? If so, where are the promises? See chap. 9: 27-29: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. 1: 9], we had been, as Sodoma, and been made like unto Gomorrah." Paul claims no more than this in any place; and as the promise is made only to the remnant, and to them only through faith in Christ, and also in common with all believing Gentiles, we can see no need of a change of dispensation, or of their having any special privileges in order to its fulfilment.

But the Judaizers assert that the fulness of the Gentiles must come in *first*. *There is the great mistake.* The text does not say, *And then*, nor *after that time*, shall all Israel be saved; but it says, "And so shall all Israel be saved." The word "*so*" expresses *manner*, and not *time*, and by examining the context, we find that it refers to the act of grafting into the good olive-tree through faith. "*So* answers to *as*, either preceding or following." And *as* the fulness of the Gentiles shall be brought in through their faith, and grafted into the good olive-tree, *so* (in like manner) shall all Israel (the remnant) be saved; for "they also, *if they continue not in unbelief*, shall be grafted in again." But the question of *time* is settled in another place: verse 5: "Even so then *AT THIS PRESENT TIME* also there is a remnant according to the election of grace." And to this remnant, the promises are made.—*J. H. Waggoner.*

THE truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies.

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.

CATHOLIC ESTABLISHMENT.

PROTESTANT workers have frequently had occasion to learn that it is in vain to put their trust in princes, or in political parties. Such an occasion was furnished in the speech of the Irish Secretary just at the close of the last Session of Parliament, announcing that the Government were contemplating a bill for the State endowment of a Roman Catholic University in Ireland. Although an educational measure, the animus of the proposition is of course to be found in the political bearing it will have on the troublesome Irish question. But true Protestants of all creeds and parties will scarcely be constrained to look at the matter in this light. No doubt the suggestion was intended to sound public opinion during the long vacation, and in this it will evidently prove successful. The Protestant Alliance publishes the following letter:—

"The surprise occasioned by Mr. Balfour's announcement that it is intended to introduce in the next Session of Parliament a bill for the establishment and endowment of a Roman Catholic University in Ireland, in concession to the demands of the Roman Catholic Hierarchy, has quickly given place to a sense of dismay, and awakened amongst the Protestants of the United Kingdom a feeling of indignation and distrust. The demands of the Roman Catholic Hierarchy have been stated again and again, and may be briefly expressed in the words of the essay on 'Church and State' published by Cardinal Manning, in which it is laid down that although 'the State endows a school it must not prescribe the course of education.' (*Essays on Religion and Literature*. Edited by Cardinal Manning. Second Series. Longmans, 1867, p. 458). The Committee and members of the Protestant Alliance feel that to place education in Ireland under the absolute control of the Church of Rome, and at the cost of the taxpayer, is an abandonment by the State of its duty to supervise and control all education paid for by the national funds. A determined opposition will be offered to such a measure, and the Protestant Alliance invites communications from all who may desire to join in a movement to prevent the enactment of legislation to give effect to the proposed disastrous policy."

There are two grounds on which this opposition may be based, (1) That the State ought not to endow a University for teaching Roman Catholic doctrines; and (2) That it is not the rightful province of the State to teach any religious doctrines; in other words that, as an eminent authority has said, "Religion is not in the purview of human government." Too often in the history of Protestant controversy the former position merely has been taken, and the opposition has been waged simply because the cause which was to receive State aid or recognition was an antichristian one, rather than because that recognition in itself

was contrary to the gospel of Christ. Such protestations on the part of Protestants are sadly inconsistent, and because not based upon true and Scriptural principles amount to very little.

When, on the contrary, the Roman Catholic pleads for the State endowment, he is entirely consistent with all the traditions of Catholicism, as the idea of the union of the civil and religious is the very foundation-stone of the Papal system. This system must be the inevitable result when the principle is allowed to fully develop itself. The Scriptures give full exposition of Christ's declaration that only the things which are Caesar's are to be rendered to Caesar, and the things which are God's only to God, strictly defining the province of civil power. When Protestants fully take their stand on these principles which Christ laid down, we shall begin to think the *Christian Commonwealth* may be right when it says that the shadow of Romanism on the sundial of civilization is moving backward. Until they do this, Romanism may well laugh at an opposition which recognizes a principle dearer to Rome than any number of Catholic Universities, and which must ultimately give her what she is contending for. And when some of our Protestant contemporaries begin to champion these principles against Roman Catholic endowment, it will be interesting to notice how their position harmonizes with their cry for the enforcement of that institution of the Roman Church, the Sunday Sabbath, by civil law.

W. A. S.

The Missionary.

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

"GO, WORK IN MY VINEYARD."

THERE is sounding a call for you and for me—
A call through the ages from over the sea:
"Lift up your eyes;" the fields are in sight,
Broad and swelling, rich and white.
But there are few to cut the ripened grain,
And the night is coming with cloud and rain.
O hear! the Master is calling.

So there's sounding a call for you and for me!
A call through the ages from over the sea:
"Go work in my vineyard—the harvest is white;
Thrust in the sickle; work while there's light."

Ay, a call is sounding for you and for me!
Not only from nations far over the sea,
But it comes from the lands that lie at our feet;
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go.
O hear! the Master is calling.

—Herald and Presbyterian.

PROVINCE OF QUEBEC.

A FRENCH labourer reports that since July he has been trying, with the help of God, to build up the work already established, and to advance it still further, in some of the Eastern towns in this Province. He says: God has mercifully wrought for us, and important victories are gained, and some who were wavering, are becoming established in the present

truth. I have had an opportunity to speak repeatedly to interested hearers from without, in a union meeting-house, in a hall, in a school-house, etc. The book-canvassing work seems to be a success in our small Conference. Some families who have perused "Bible Readings," are deciding to obey. One family of nine souls, who had never tried to pray, and three other young converts, are keeping the Sabbath. The way is opening to hold meetings in new places. It is decided that our forthcoming camp-meeting shall be held at Fitch Bay, P. Q. God has precious blessing in store for us if we will place ourselves by the way-side. The "willing and obedient . . . shall eat the good of the land."

REPORT OF TRACT SOCIETY.

(For year ending September 30, 1869).

No. of members,	74
" " reports returned,	45
" " missionary visits,	4,355
" " ships visited,	3,865
" " letters written,	2,428
" " Bible-readings held,	1,225
" " persons attending,	2,166
" " PRESENT TRUTH taken in clubs,	466
" " " " sub. obtained,	39
" " " " sold,	20,893
" " " " given,	17,017
Total,	37,910
" " other periodicals distributed,	1,279
" " pp. of books and tracts sold,	766,987
" " " " " loaned,	110,572
" " " " " given,	78,660
Total,	956,219

Secretary British Tract Society.

GLEANINGS FROM THE UNITED STATES.

PENNSYLVANIA.—A profitable meeting has just closed at Midway. Eight or ten adults, all heads of families, are rejoicing in the truth. A Sabbath-school of thirty members was organized, and regular meetings will be held with the company. Others are expected to unite soon. Amongst the converts are two French families, in one of which is a minister of good ability, and deep spirituality and devotion. He had already brought several of his countrymen (of whom there are about 1,700 in the vicinity) out of the Catholic Church, and is now going to work to lead them into the light of the truths which he has lately embraced. "It is 'not by might nor by power, but by my Spirit, saith the Lord,' as is seen in the case of our French brother," says the report. "He can speak or understand but a few words of English. We visited him, and talked with him through his French Bible, by pointing out different passages in regard to the Sabbath and other subjects, and left him some French reading-matter. The result is, he kept last Sabbath with us, and is burdened for his brethren."

NEW YORK.—Meetings have been held in the village of Lee Centre. Religious sentiment was much divided in the village, there being Methodists, Baptists, Universalists, Spiritualists, and infidels in the place. Thirty-one discourses were preached, and thus far four have decided to obey the truth, and others are investigating.

OHIO.—A congregation of one hundred was present at the opening service of a series of meetings held in Covington. A general interest was soon awakened, and in spite of unfavourable weather the attendance was good. One minister advertised to speak against our work, persuaded that he could show his own people and others that our position on the Sabbath question was untenable. A number of discourses were devoted to reviewing his objections, and as the result of the discussion fifteen began to obey the truth, five of whom came out of the objector's church.

INDIANA.—Eighteen persons in Angola have signed the covenant to live in loyalty to the law of God as they now understand its claims as the result of meetings just closed. A Sabbath-school numbering twenty-five members is organized.

SOUTH DAKOTA.—A labourer reports that

three former converts, and seventeen new ones signed the covenant as the result of a three weeks' meeting. Six adults were baptized. A Sabbath-school of fifty members was organized. He has now begun meetings at another place, and although the farming community is in the midst of the busy harvest time, a good attendance is secured. Some have already commenced to obey.

TEXAS.—One month ago we reported an interesting meeting in progress at Wylie. Fifteen or sixteen adults have begun the observance of the Sabbath there, and the tent in which meetings were held has been removed to another place, where it is hoped to do a good work.

TENNESSEE.—A tent meeting at Jackson closed under favourable circumstances, the last meeting being broken up by a wind and rain storm. As the results of the meetings, however, sixteen souls have been led out to accept the truth, and arrangements were made for meetings each Sabbath.

ARKANSAS.—“Many discouragements,” says a report, “have militated against us in our work at this place—several weeks of almost incessant rain, opposition meetings, and general worldly influences, some of the worst I have ever met. But the Lord has been good, and several precious souls have accepted the truth. There were six persons here who held membership in our church. Their number has been increased to ten, and a church thoroughly organized, including other branches of our work. In addition to this ten others have signed the covenant, making a company of twenty Sabbath-keepers, with still others interested. A room has been secured in which to hold regular services. A church building is much needed and strongly talked of, and we hope one will be erected this autumn. To God be the honour. We greatly desire a closer walk with him.”

The Sabbath-school.

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

LESSON 89.—THE TABERNACLE.

THE people were invited to bring gold, silver, brass, wood, fine linen, and many other things, to be used in building the beautiful tabernacle which the Lord had showed Moses while he was in the mountain. The people brought these things very willingly, and the work of building the tabernacle was all done just according to the instruction which the Lord had given Moses.

The walls of the tabernacle were made of thick boards, covered over with gold and set in silver sockets. It was covered with four coverings, one over another. The inside covering was made of fine linen, and had beautiful figures of angels worked in needlework upon it, in colours of blue, and gold, and purple, and scarlet.

The tabernacle was divided into two rooms, with a curtain between them, made just like the inner covering. The east end of the tabernacle had no wall or boards, but five posts, called pillars and overlaid with gold. On these pillars was hung another curtain like the one that was between the two rooms. These curtains were called vails.

The room behind the second vail was called the *most holy place*; for there the ark of the covenant was kept, which had in it the tables of stone, with the ten commandments written on them.

This ark was not a boat, but was made like a chest, and covered with gold both on the

inside and on the outside. The cover of the ark was of one piece of gold, and had on it two forms like angels, one on each end. These were called *cherubim*. They looked toward each other, and spread their wings out over the cover of the ark.

The cover of the ark was called the *mercy-seat*; and on the mercy-seat, between the cherubim, the Lord caused a dazzling brightness to appear. This represented the presence and the glory of God.

The front room of the tabernacle was called the *holy place*. It had, on one side, a beautiful table, overlaid with gold; on the other, a golden candlestick, with six branches; and at the end next to the most holy place, was the *altar of incense*, on which the priests burnt incense every morning and evening.

1. What were the people invited to bring for the building of the tabernacle? Ex. 25: 1-8.

2. How did they respond to the invitation? Ex. 35: 29; 36: 5.

3. How was all the work of building the tabernacle done?

4. Of what were the walls of the tabernacle made? Ex. 26: 15, and onward.

5. With what were the boards covered? Verse 29.

6. In what were the boards set?

7. With what was the tabernacle covered?

8. Of what was the inside covering made? Verses 1-6.

9. What did it have worked upon it?

10. Into how many rooms was the tabernacle divided?

11. What separated the rooms? Verse 33.

12. Which end had no wall of boards?

13. What did it have in place of such a wall?

14. What was hung on the pillars?

15. Describe the curtain.

16. What were these curtains called?

17. What was the room behind the second vail called?

18. Why was it so called?

19. What was in the ark? Ex. 25: 16; 34: 28, 29; 40: 20.

20. How was this ark made? Ex. 25: 10, etc.

21. With what was it covered, both on the outside and on the inside?

22. Of what was the lid, or cover, of the ark made?

23. What did it have on each end? Verse 18, etc.

24. Which way did they look?

25. What was the flat part of this cover called?

26. What was stretched out over the mercy seat?

27. What did the Lord cause to appear on the mercy-seat between the cherubim?

28. What was this meant to represent?

29. What was the front room of the tabernacle called?

30. What holy vessels did it have in it?

31. How was the altar of incense used?

32. Who told Moses how all these things should be made?

33. When did the Lord show him a pattern of them all?

34. What else did the Lord do for his people at that time?

LESSON 90.—REVIEW OF LESSONS 87-89.

UPON what mountain did the Lord come down?

2. How did the mountain appear at that time?

3. For what purpose did the Lord come down upon the mountain?

4. Did the people hear the voice of God?

5. What other sounds did they hear?

6. How did they feel?

7. Did they want to hear the voice of God any more?

8. How did Moses comfort the people?

9. Were the people willing to obey the voice of God after they had heard it?

10. How did the Lord keep the commandments from being changed or forgotten?

11. How long was Moses in the mountain at the time when the Lord gave him the tables of stone with the commandments written on them?

12. What did the people do after they had waited a long time for him to come down?

13. What was Aaron obliged to do in order to satisfy them?

14. Of what was the image made?

15. What did it look like?

16. What wicked speech did they make about this idol?

17. What did they do with it?

18. What became of this image?

19. For what did Moses, after this, go up and plead with the Lord?

20. What had he done with the tables of stone?

21. Why did he break them?

22. How did he get the commandments written again?

23. What did the Lord tell Moses to make for a place of worship?

24. How did Moses get material for building the tabernacle that the Lord had shown him?

25. Describe the walls of the tabernacle.

26. Tell how it was covered.

27. How was it divided?

28. Describe the two vails.

29. Where was the most holy place?

30. What was kept in it?

31. Describe the ark.

32. What was the ark made of?

33. What was to be seen on the mercy-seat?

34. What was kept in the holy place?

35. How were these holy vessels placed?—*Bible Lessons for Little Ones.*

BREAD CAST UPON THE WATERS.

Two gentlemen met on a steamer during a Scotch excursion, and they talked with interest of many things, among others of Sunday-schools. “To tell the truth,” said one, “I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all I seemed to have done no good.” “Well, I do believe in Sunday-school work,” said the other. “As a lad I received lifelong influences for good in my old class at school,” and he named the school with which he had once been connected. “Were you there?” cried the other; “that was where I taught. Were you there in my time? My name is —.” “And I was your scholar. I remember you now.” The younger man gave his name, and memories succeeded each other concerning that old school unforgetton by both. There, side by side, stood the teacher, who believed he had done nothing, and the man he had influenced for life!—*The Quiver* (U.S.).

“Thy faithfulness shall be rewarded.”

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.

IMPORTANCE OF SOUND DOCTRINE.

1. Does it make any difference what a man believes, if he is only sincere?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13; Joshua 24: 14.

2. How may we determine the truthfulness of any doctrine?

"Prove all things; hold fast that which is good." 1 Thess. 5: 21; Isa. 8: 20.

3. Upon what foundation should every religious tenet rest?

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 20; 1 Cor. 3: 11.

4. What is mentioned first in the list of those things for which all Scripture is profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3: 16.

5. What advice is given to Timothy while preparing for the gospel ministry?

"Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them." 1 Tim. 4: 13, 16.

6. What remarkable charge is given him as he begins his public work?

"I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

7. Why is this duty so imperative?

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Verses 3, 4.

8. How was Titus instructed to teach? and in what was he to be a pattern?

"But speak thou the things which become sound doctrine," "in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." Titus 2: 1, 7.

9. What is the power of sound doctrine?

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers." Titus 1: 9.

10. What danger attends false teaching?

"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2: 18.

11. Who are the disciples of Jesus? and what gracious work is wrought for them?

"If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

12. Through what are they to be sanctified?

"Sanctify them through thy truth: thy word is truth." John 17: 17.

13. Will God accept the homage of such as deliberately teach contrary to his will?

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

14. Can we close our ears to the truth, and remain innocent?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

15. To whom will the Lord reveal his will, and lead them into the light?

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17; Psa. 25: 9; John 8: 12.

16. What will be the fate of the spiritually blind teacher, and of those whom he presumes to teach?

"Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

17. To whom will the gates of the heavenly city be opened?

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2; Rev. 22: 14.

—From "Bible Readings for the Home Circle."

Interesting Items.

—There are 3,000,000 Protestants in Russia.

—England pays to foreign dealers £10,000 per day for eggs.

—The Siamese troops have been armed with a new repeating rifle.

—Great Britain's 1,500 co-operative unions have 992,428 members.

—Switzerland has built 1,000 inns since tourists began to visit her.

—Recent floods have caused much destruction of property in Austria.

—In Western Africa one hundred gallons of rum can be bought for 7s. 3½d.

—Foreign scientists have discovered minute diamonds in meteorites found in Siberia.

—In Great Britain there are 20,426 subscribers to the telephone; in Germany there are 33,000.

—Ten thousand lives were, it is estimated, lost in a hurricane in Japan, and 20,000 people are homeless.

—Up to the end of July no less than 10,022,620 tickets had been presented at the Paris Exhibition.

—A Congress of Oriental scholars was held last week in Stockholm, under the patronage of the King of Sweden.

—The largest cut diamond in the world, lately found in Cape Colony, is on exhibition at the Paris Exposition. It is valued at £600,000.

—Moslem fanaticism is increasing in Crete. In some villages the Mohammedans have pillaged the churches and exhumed the Christian dead.

—The flow of naphtha from the Russian wells at Baku is diminishing, and it is feared that these largest oil wells in the world will soon be exhausted.

—Mr. Henniker Heaton leaves for the United States during the present month to discuss Ocean Penny Postage with the Washington postal authorities.

A mastodon's tooth, measuring fourteen inches in circumference, and weighing one pound fourteen ounces, was unearthed near Louisville a day or two ago.

—Four cotton mills in Blackburn, containing over 2,000 looms and 32,000 spindles, are temporarily closed, in consequence of the stagnation in the cotton trade.

—Graham, a cooper, made a barrel in which he last week performed the feat of passing over Niagara Falls and escaped alive, although considerably bruised. He says he will never repeat the attempt.

—The Sultan is afraid of his own gunboats. He will not allow those armed with long-range guns to anchor in the Bosphorus, fearing that they might be turned against his palace in case of insurrection.

—Thomas A. Edison, the inventor, rarely sleeps more than four hours a day. He says that when he sleeps eight hours a day, as most men do, he feels badly when he wakes up. He eats the simplest food.

—A convention of the governments of the American States will be held in Washington next month. All governments invited to participate have accepted, with the exception of Paraguay, Hayti, and San Domingo.

—Aerial navigation is again attracting attention. We think the successful air-ship is yet to come, and when it does arrive will be attached to *terra firma*, with electricity as the propelling power.—*Electrical Review*.

—A London paper states that all the people now living in the world, about 1,400,000,000, could find standing room in the limits of a field ten miles square, and by the aid of a telephone could be addressed by a single speaker.

—The cow-keepers of Benares, who number 30,000, have decided to expel liquor drinking from their caste; and other smaller castes are following the example. In this way 50,000 of the hard-working inhabitants have lately become total abstainers.

—It is believed in Russian official circles that an alliance between Russia and France will be formally announced early next spring. It is said that the treaty is practically concluded, but the Russian government wish the announcement postponed.

—The municipal council of Paris has appropriated 383,299 francs for the erection of a crematory in that city, and has levied a "cremation tax" to defray the expenses of the incineration of the bodies of those whose friends cannot afford to pay for it.

—The number of strikes on the part of people employed in France during the eleven years 1874–1885 inclusively, but omitting 1881, amounted to 804. The largest number of strikes occurred in the years 1882, 1883, and 1885, when they respectively numbered 182, 144, and 108.

—During the year ending March 31, the Post Office delivered in the United Kingdom 1,558,100,000 letters, 201,400,000 postcards, 412,000,000 book packets and circulars, and 151,900,000 newspapers, making a total of 2,323,400,000, and giving an average to each person of 61.77 letters, etc.

—The longest reach of railway without a curve is that of the new Argentine Pacific Railway, from Buenos Ayres to the foot of the Andes. For 211 miles it is without a single curve, and has no cutting or embankment deeper than 2ft. or 3ft. It is intended to carry this line ultimately over the Andes into Chili.

—A decree has been issued at Odessa forbidding Jewish schoolmasters to teach in Christian schools or even to act as private tutors. Placards have been posted in the streets inviting the Christian population on no account to employ Jewish masters, who "demoralize the pupils, endangering their morals and religion."

—There is a wealthy brewer in Montreal who built a church and inscribed on it: "This church was erected by Thomas Molson at his sole expense. Hebrews xi. chapter." Some of the McGill College wags got a ladder one night and altered the inscription so as to make it read: "This church was erected by Thomas Molson at his soul's expense. He brews (double) XX."

—A volcanic eruption in the Turkish province of Erzeroum overwhelmed a village of 215 inhabitants. Warned by subterranean noises, the inhabitants were preparing to flee from the village which was situated on the slope of a mountain, when the lava burst forth, and the top of the mountain seemed to topple over, entombing the inhabitants beneath the masses of earth and lava.

—Last week a granite slab with raised letters of lead, was placed on the end wall of the refreshment house now occupied by Mr. Penalund, Cross-street, Redruth, Cornwall. It bears the following inscription:—"William Murdock lived in this house 1782–1798, made the first locomotive here, and tested it in 1784; invented gas lighting and used it in this house, 1792. Erected by Tangye Bros., Birmingham."

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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, SEPTEMBER 12, 1889.

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"Now THE just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Heb. 10:38.

A PREACHING service is held by the Seventh-day Adventists of North London in the Athenæum, Camden Road, N., every Saturday at 11 a.m., and Sunday at 7 p.m.

FOR the benefit of our brethren in the United Kingdom, and to save them from being imposed upon, as some already have been, we wish to say that certain individuals by representing themselves as being well-acquainted with our people and work, and manifesting an interest in the truth, have by this means enlisted the sympathy of some of our brethren who have furnished these persons with money. Now the truth of the matter is, that these individuals are downright frauds, and the means they have thus secured has been obtained under false pretences. Beware of such.

BEFORE this paper reaches our subscribers, the great strike of London dock labourers will probably have been brought to a close. For over three weeks the contest between the men and the dock companies has gone on, and many thousands of men have been idle, and with their families have known what it is to suffer the pangs of hunger. The sympathy of the public and the press, and even of the ship-owners, has been almost entirely with the labourers, many shareholders in the docks also protesting against the refusal of their directors to grant what nearly all consider the reasonable demands of the men. Scores of vessels have lain idle in the docks, with cargoes perishing in some cases, and trade generally has suffered. Last week it was estimated that the strike was costing about £70,000 per day, and that a million and a-half of money has already been lost. Subscriptions have come in to the strikers from the sympathizing public at the rate of about £2,000 per day, which

has enabled them to hold out until their demands have been in the main acceded to. During the same time, the printers' labourers of about thirty firms have been out, and throughout the country are strikes amongst weavers, sailors, colliers, and other departments of labour too numerous to mention. These are all symptoms of, but unfortunately not remedies for, an abnormal social condition, and are inimical alike to the interests of both labour and capital.

It is not by human argument and reasonings, but by the Holy Spirit's power accompanying the Word, that men are led to take their stand with the work that we believe is to prepare souls for the coming of Christ, and the scenes of the Judgment. This is strikingly shown in the case reported in our Missionary department this week, in which a French minister unable to converse with those who were labouring for him, was directed to the Bible argument which he could follow in his French Bible, and thus saw the truth and importance of the subjects presented, and took his stand upon them.

WHEN death closes the eyes, when the hands are folded upon the silent breast, how quickly feelings of variance change! There is no grudging, no bitterness; slights and wrongs are forgiven, forgotten. How many loving words are spoken of the dead! How many good things in their life are brought to mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not. Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, what a pleasant picture would have been left in the memory! How many, as they stand, awed and silent, beside the dead, recall with shame and sorrow the words and acts that brought sadness to the heart now forever still! Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another. Let the thoughts and feelings which find expression around the dying and the dead, be brought into the daily association with our brethren and sisters in life.—*Mrs. E. G. White.*

AN Odessa correspondent states that the Russian Panslavists have issued what they call the "Russian Decalogue," stating in ten precepts the course which must be taken to bring about the aspiration of the Slavonic race. In these declarations, it is asserted that Russia must fight Austria and completely humble her. The Triple Alliance evidently believes thoroughly that such a contingency is entirely possible, and hence the extensive preparations to meet it. Just now, also, the eyes of the colossus of the East are turned toward Armenia, where the terrible atrocities which are being perpetrated upon the Armenian Christians, under the eyes of Turkey, are justly arousing the indignation of Europe. Russia hints that she will find it necessary to move forward to the occupation of Armenia in order to protect the Christians, if the other Powers do not bring them relief. This would undoubtedly mean a precipitation of the crisis in the East. The report that an alliance already concluded between France and Russia will be formally announced in the spring, will

not tend to reassure Europe. Altogether, much more attention is being bestowed upon swords than upon ploughshares just now, and the present "distress of nations, with perplexity" is the consequence.

A SPECIAL blessing is pronounced upon those that read and hear the words of the prophecy contained in the Book of Revelation. Rev. 1:3. What blessing can come from reading or hearing that which we cannot possibly understand? But there is still another condition on which the blessing is promised, and that is that we "keep those things which are written therein." The book is chiefly made up of symbolic prophecy; and besides the admonitions to several of the seven churches to repent, the only things in the book to be kept are summarily expressed as follows: "Here are they that keep the commandments of God, and the faith of Jesus." Chap. 14:12. And the promised blessing is reiterated in the last chapter as follows: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Gospel Sickles.*

CHIEF among the sins which the Scriptures mention as bringing down the judgment of God upon the antediluvian world, was the disregard of the marriage relation. The same low state of morals will be found when Christ comes, for we read in the Saviour's description of the time of his second advent: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." The world is fast making toward that point. The following paragraph illustrates the sad progress which is being made:—

"Some statistics of divorce in France have just been brought to light. Up to the passing of the Divorce Law in 1884, the annual average of judicial separations had been between 2,500 and 3,000. In 1884 there were 1,657 divorces, 1,549 of them preceded by judicial separation; in 1885, 4,123 divorces, 2,163 preceded by separation; in 1886, 4,007 divorces, 1,800 of them after separation, and in 1887 5,797 divorces, 1,112 after separation. Three per cent of the divorces took place within a year of marriage, 20 per cent. within five years after marriage, 36 per cent. between five and ten years, 28 per cent. between ten and twenty years, and 13 per cent. after more than twenty years."

France does not stand alone by any means, for wherever statistics are rendered the increase is seen. The report returned to Parliament this year, covering the past thirty years, presents some ominous figures, and the looseness of the divorce laws of America is a terrible source of demoralization. "Even thus shall it be in the day when the Son of man is revealed."

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