

THE Present Truth



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

VOL. 5.

THURSDAY, OCTOBER 24, 1889.

No. 22.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48,
Paternoster Row, London, E.C.

FELLOWSHIP WITH CHRIST.

In dark Gethsemane
Christ prayed and wept alone;
He felt our misery,—
O Worthy of the throne!
The blood-drops from Thy brow that fell
Bespeak thy love, Immanuel!

While hanging on the cross,
Christ heard the contrite thief;
He knows our want and loss,
He shares our woe and grief!
Pure, bright, like Christ, that thief will rise
To share Christ's joy in Paradise!

There we shall hail Christ King—
All free from sin and care—
And loud his praises sing,
And long his glories share!
To him let all our powers be given,
The fruit is joy, the end is Heaven.

N. W. VINCENT.

General Articles.

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

PALM-TREE CHRISTIANS.

BY MRS. E. G. WHITE.

"The righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

THESE verses describe the happy state of him whose soul is rooted and grounded in Christ. But there is always danger of being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. "Enter ye in at the strait gate," says Christ, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto; because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it." The work of the

Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be properly represented by agonizing. Many professed Christians greatly need just this experience.

Are you beginning to see the defects in your character? Do not feel helpless and discouraged. Look to Jesus, who knows your every weakness and pities your every infirmity. He came "not to call the righteous, but sinners to repentance." It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of their wrongs should be more highly prized than a happy flight of feeling; for it is evidence that the Spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken his law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take his promises to your heart.

It is the Christian's privilege to grow in grace and in the knowledge of the truth. "The righteous shall flourish like the palm tree." See the weary traveller toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigour and freshness

to the palm tree, will cool the fevered pulses, and give life to those who are perishing with thirst.

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me and drink." This fountain never fails us; we may draw, and draw again.

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and sceptics, or by professed Christians who have a name to live, and are dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, "Ye are the light of the world." We must gather the Divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into his marvellous light.

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare. Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defence is gone, and we yield quickly to the arts of the tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in his strength; but it will not answer for us to suppose that we can dispense with his help. He says, "Without me ye can do nothing." But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices.

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the half-hearted from the humble and devoted.

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol of the Divine presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both the sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of his people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition.

The apostle Paul exhorts careless and unconcerned professors: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ, the True Witness, would break the slumbers of his ease-loving people. His voice is heard addressing them: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." I will not take your names into my lips, for you are unworthy. I am ashamed to call you brethren. "Be zealous, therefore, and repent." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Our only safety is in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who enter Heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. Jesus is the ladder by which every soul must mount who would climb from earth to Heaven. But there is round after round of painful ascent; for our characters must be brought into harmony with the law of God, and every advance step in this direction requires self-denial.

The prize before us will amply repay every effort that we make to gain it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "As the days of a tree," says the Lord through his prophet, shall be "the days of my people, and mine elect shall long enjoy the work of their hands." As by an eye of faith we view the glories of that better land, the saints' everlasting inheritance, we rejoice, clinging to the merits of our crucified Redeemer. Love kindles in our hearts toward him "who spared not his own Son, but delivered him up for us all," and faith grasps the promise, "How shall he not with him also freely give us all things?" Thus Jesus becomes the medium of communication between Heaven and our souls, and holy angels are sent to minister unto us. And while these Divine messengers are striving to lead sinners to plant their feet on the ladder that extends from earth to Heaven, let us be co-labourers with them, and urge all who will to climb the shining way.

THE ABIDING SABBATH.

ONE of the truest statements made in the recent Church Congress was uttered Wednesday, October 2, by Rev. E. W. Sargeant. He said:—

"It is important not to have a commendable practice on a false principle, or to take the fourth commandment as the ground and standard of Sunday observance. The law of the fourth commandment was a false basis for Sunday observance. That commandment mentioned the seventh day, not the first."

If this is true, as it undoubtedly is, there is only one right course for the Rev. E. W. Sargeant to take, and that is to keep the seventh day holy "according to the commandment." If he does not do this it follows, as is shown by his own statement, that he makes no pretensions whatever to obey that commandment. If so, then why does he read that commandment on Sunday mornings, and call forth the solemn response, "Lord have mercy upon us and incline our hearts to keep this law." And why does he subscribe to articles of religion in which the sentence reads, "No Christian man whatsoever is free from the obedience of the commandments which are called moral."

This sentiment is true, not because it is one of the articles of the Anglican faith, but because the Bible teaches it. It says, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. The words of Christ to the rich young man, come ringing down the ages with all their warning import, "If thou wilt enter into life, keep the commandments." Matt. 19:17. And again he reiterates to all his followers, "If ye love me, keep my commandments." John 14:15. And John the Divine adds by way of a gentle

reminder: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

The commandments here referred to can mean no other than the law of ten commandments, given from Sinai (see Rom. 7:7-10). Of that law Christ said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:18, 19. From these and many other scriptures, we see that God's law is as binding to-day as when spoken from the flaming summit of Sinai. David says of God, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever." Psa. 111:7, 8. They are the great rule of life, the great sin detectors.

But in the very heart of these commandments we read, "Remember the sabbath day to keep it holy . . . the seventh day is the Sabbath." Ex. 20:8. This commandment is as binding as any of the others. It is just as much a violation of that law to break God's Sabbath, as it is to commit adultery or murder, or to steal. God claims one day as his; he calls it, "My holy day;" he specifically names it, and defines which day of the week it is: "The seventh day." By taking that day and appropriating it for our own use, we take from God that which is his; that is we rob God. Why then is it that men will not obey this commandment as well as the others? By keeping Sunday many persuade themselves that they do.

But, Rev. E. W. Sargeant said: "The law of the fourth commandment was a false basis for Sunday observance. That commandment mentioned the seventh day, not the first." Again we say this is true. Sunday is the first day, Saturday is the seventh. In order to obey that commandment as it reads, one has to keep holy Saturday, the seventh day, and not Sunday. And this day is the true and abiding Sabbath. Not a word is mentioned of its change, and nothing is ever said of Sunday being a sacred day. Throughout the New Testament the seventh day of the week is called the Sabbath. The New Testament was written by Christians, and by inspiration of the Holy Ghost. If the seventh day were not the Sabbath, then the Holy Spirit would not have given it that name. The early Christian church kept the seventh-day Sabbath, and it was not till many years after their time that Sunday, or "Dies Solis," came into use as a rest-day. But God says: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. "And thou shalt be called, The repairer of the breach,

The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

FRANK HOPE.

SILENT PREACHERS.

PREACHING is of little use without practice; but short speech will often suffice when the life is above suspicion. So St. Paul seems to say in his letter to the Philippians: "Do all things without murmurings and disputings . . . holding forth the word of life." What a splendid tribute to the persuasive power of unobtrusive godliness! It is as though he had said, "Never mind about making a sensation; go on living your Christian life quietly and cheerfully while you are about your daily duties, and so doing you will speak for Christ, and show forth his praise. Let him rule 'the common round and daily task'; let his love shine out in those secluded lives of yours; men will know how to interpret your conduct, they will be encouraged and helped thereby, and God will be glorified."

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

Sometimes we speak of influential and uninfluential members of the Christian community. Oh, how often these words are misapplied! As if fuss were force and position power; as if possessions were omnipotent and mere action almighty! The truth is, God oftentimes rejoices over the influence wielded by those who are counted uninfluential by all the world—themselves included.

This sphere of sacred testimony and of holy influence is open to all, whatever may be the scholastic attainments or social position. And the world sorely needs that it should be occupied promptly. One Niagara is enough for the world; but it needs an infinite number of brooks and rivulets to make it green and fruitful.

Great is the inspiriting influence which the martyrs of a bygone age exercise over the generations which look upon

their unflinching fortitude. And mighty is the power for good which emanates from numbers of Christian lives which are none the less heroic because they are common-place. Those courageous souls, who won our liberties, bore a mighty testimony for truth when they went forth to exile, or pined in pestilential dungeons, or gave their bodies to the scaffold and to the flames. Thank God for their noble witness on truth's behalf. But if they stir the souls of the students of history as they watch the glimmer of their martyr torches, there are thousands and tens of thousands around us to-day whose consciences are convicted, whose hearts are touched, as they behold obscure sons and daughters of the Most High shedding abroad the light of Christian life—living blamelessly and harmlessly where the providence of God has cast their lot—men and women who have so much of Christ's patience in their hearts that painful trials and wearing duties cannot make them murmur; who have learned of their gracious Lord so much forbearance that they can endure contradictions of sinners without disputings; who have so much faith that they can trust God and dare to live uprightly in the midst of a crooked people; who have so much loyalty to Christ that they cleave to him with full purpose of heart, though others perversely wander, and entice them to wander too—men and women, in short, whose characters grow with a brighter glory than the traditional nimbus which artists put above the heads of pictured saints—a light that, as it shines, tells the story of its origin, and compels men to take "knowledge of them that they have been with Jesus."

There is no need of the martyr's canonization in order to be Christ's true confessors; there is no need to occupy high social positions in order to become influential. By living for him, and with him, wheresoever he ordains, we may both honour our Master and serve mankind.

—James Seager.

THE KING OF THE NORTH.

WHAT power is designated in Dan. 11 as the king of the North? Since this power is noted in the closing scene of the prophecy, just before the standing up of Michael, or the reign of Christ, it is a question of great interest. There is a theory that the king of the North is Russia; and to the superficial reader and thinker this view may seem very plausible, because Russia is the most noted power in the northern part of Europe and Asia, and because she intends to possess Constantinople, which lies "between the seas."

But there are difficulties which seem as insuperable objections to this view. 1. It is difficult to see how that "tidings out of the East and out of the North" shall trouble Russia. Tidings to her from the north must come from the

frozen polar seas. 2. Though Constantinople is between two seas, the "glorious holy mountain" is in another place—between the Mediterranean and the Dead Seas. 3. Before the coming of Christ, and preparatory, as it seems, to that event, the king of the North is to come to his end, for want of help from other nations; but it seems evident that Russia will be victorious in the present struggle, unless other nations shall help the Turks, as they have formerly done.

In the forepart of the chapter we have the conquest of Alexander and the division of his kingdom into four parts; after which the king of the North and the king of the South are the chief actors in the scene for a long time; and it is very evident that Syria, including Palestine, is the king of the North, and that Egypt is the king of the South. After this, Roman history is followed for a long period, and as we approach the time of the end, the infidel kingdom of France, naturally enough, bears a conspicuous part, as a king that regarded no God. Then, at the time of the end, the king of the South, Egypt, pushes at him, and the king of the North comes against him and overflows and passes over. In 1798, the very point where the time of the end begins, we are brought back from the digression to the kings of the South and of the North. Egypt was the king of the South, and that power which occupies Syria and the Holy Land, the Turkish Government, it is reasonable to conclude is still the king of the North. At that time there were events of history that verify the pushing of Egypt against the French, and the victorious coming of the Turks against them like a whirlwind, and passing over and wresting Egypt from their power and making it tributary. The proof of this is given in "Thoughts on Daniel and the Revelation," published at the office of THE PRESENT TRUTH.

Now taking Turkey, which holds the possessions of the original king of the North, to be the power, every specification of the prophecy will apply. Tidings from the East, from Persia, and from the North, Russia, have troubled the Turkish Government, and, when it is driven from its present seat at Constantinople, as will evidently soon be the case, how natural it is to expect that a stand will be made in the glorious holy mountain of Palestine. Yet he shall come to his end and none of his former allies shall help him. Then will the symbolic river, Euphrates, be dried up, Michael, the Prince of God's people, having received his throne, the nations will be gathered, and the final battle, that of Armageddon, will be fought.

To those who may read these brief hints, I recommend the careful reading of the work above referred to. It is a work of great value to the pious student of prophecy. None can well afford to be ignorant of the expositions it contains.

R. F. COTTRELL.

IF I WERE A VOICE.

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right, in blame of the wrong.

If I were a voice, a consoling voice,
I'd fly on the wings of air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak
To save them from despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a voice, a convincing voice,
I'd travel with the wind;
And whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder crash,
And into their blinded bosoms flash,
And, all their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice, a pervading voice,
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right—
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard,—
Truths which the ages for aye repeat,—
Unknown to the statesmen at their feet.

If I were a voice, an immortal voice,
I'd speak in the people's ear;
And whenever they shouted "Liberty!"
Without deserving to be free,
I'd make their mission clear.
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the earth rejoice—
If I were a voice, an immortal voice.

—Charles Mackay.

"THE MORNING COMETH AND ALSO THE NIGHT."

IN the twenty-first chapter of Isaiah is recorded a seemingly mysterious and contradictory prophecy, in these words: "The burden of Dumah. He calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come." Verses 11, 12.

This language seems to have no connection with the rest of the chapter, and challenges the reader's attention by its peculiar force and solemnity. The figure used is one full of meaning.古niently watchmen were stationed upon the walls of cities to give an alarm if danger approached, and to announce to the inhabitants the time of night, and especially the first indications of approaching day. The watchmen were held responsible for the safety of the cities, over which they watched, and if danger approached and they failed to sound an alarm, they forfeited their lives.

This figure is used also in Eze. 33:2-6. The Lord there says: "If the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound

of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, . . . his blood will I require at the watchman's hand." In verse 7 the application is made: "So thou, O son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Then, in view of the solemn responsibility resting upon the Lord's watchmen, what means the answer, "The morning cometh, and also the night"?

In many places in the Scriptures, light and darkness, joy and sorrow, are spoken of as coming together—not, indeed, to the same individuals, but at the same time to the two classes, which alone are recognized in the word of God—the righteous and the wicked. Thus, in speaking of the day of the Lord, the prophet Joel says: "Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Observe the language of the last clause; clouds and thick darkness are spoken of "as the morning spread upon the mountains." But will it be a day of darkness to the people of God? Will it not rather be to them a day of joy and gladness? Let us see. When the Lord comes "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. 25:8, 9; compare with 1 Cor. 15:51-54 and 1 Thess. 4:16.

From these scriptures it appears that to the righteous it will indeed be a day of triumph and rejoicing; instead of gloom and darkness, it will be to them the sunrise of a glorious eternity, the realization of "the blessed hope," the time when their "eyes shall see the King in his beauty" and "behold the land that is very far off." But to the wicked the coming of the Lord will be "a day of darkness and gloominess, a day of clouds and of thick darkness;" "for the day of the Lord is great and very terrible; and who can abide it?"

John, describing that day prophetically, says: "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains,

and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Well might the Lord's watchmen say, "The morning cometh, and also the night." But what reply shall we make to the all-important question, "Who shall be able to stand?" Let the Scriptures answer:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh uprightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the King in his beauty." Isa. 33:14-16.

The same question (in substance) is asked and answered by the psalmist; he says:—

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth [testifieth] to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Psa. 15.

Reader, with which class do you desire to stand? Will you be among those who will call to the mountains and rocks to fall on them and hide them? or will you be of that number who will say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation"? "The morning cometh and also the night;" which shall it be to you?

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

C. P. BOLLMAN.

THE REASONS WHY.

WE are frequently asked what use there is in preaching the sleep of the dead, the destruction of the wicked, etc., even granting that our views on these subjects are correct. What good will it do? Is it worth while to make divisions upon mere theoretical doctrines? We reply that we preach these doctrines—

1. Because they are true; and it is

through the truth that we are to be sanctified, and not through error. John 17:17; 8:32; 2 Thess. 2:13.

2. Because the word of God teaches them, and we are commanded: "Preach the word." 2 Tim. 4:2.

3. Because these doctrines commend themselves to the reason, judgment, and conscience of men, to which we are to appeal. Isa. 1:18; 1 Cor. 11:13; 2 Cor. 4:2.

4. Because the opposite of these truths; namely, the immortality of the soul, the conscious state of the dead, and eternal torment of the wicked, is a virtual repetition of one of Satan's earliest falsehoods. (See Gen. 3:1-5.)

5. Because the absurdity of the doctrine of an endless hell has driven thousands into Universalism.

6. Because the unreasonableness and injustice of eternal torment have driven tens of thousands into infidelity.

7. Because the doctrine of the immortality of the soul is the very cornerstone and foundation of Spiritualism.

8. Because the preaching of the horrors of a never-ending hell does not, as it is claimed, drive men to love God, as daily observation shows.

9. Because the preaching of the truth concerning the just punishment which God will inflict upon the sinner, does win multitudes from scepticism to faith in the Bible, and to embrace Christianity, as we are able to testify.

10. Because the principles of interpretation adopted to sustain these doctrines compel men to make the Bible mean just the opposite of what it plainly says. Thus, when the word of God says man is mortal (Job. 4:17), it means that he is immortal; to die means to live; to fall asleep means to wake up; to know nothing (Eccl. 9:5) means to know everything; to go into the grave (Eccl. 9:10) means to go to heaven; to perish (John 3:16) means to be preserved eternally; to destroy (2 Pet. 2:12) is to render indestructible; to be burned up (Mal. 4:1) is to be made a living salamander; the lake of fire (Rev. 21:8) means a guilty conscience, etc.

With such teaching as this, it is no wonder that the mass of the people are turning away from the Bible as a dark book. God in his mercy to men is lifting this cloud of error, and is causing the light of truth to shine upon the doctrines of his holy word. We rejoice for the consolation, and feel like proclaiming it to all around.—*Gospel Sickle.*

THEATRE-GOING.

"The great sensation of the week," says a correspondent at the Church Congress, "was the rush to hear Mr. Edward Terry, the actor." The subject for discussion was, "Popular amusements in relation to the Christian life," and Mr. Terry read a paper in defence of the stage as an educational institution which the clergy should not condemn unseen;

holding that the presence of the clergy would elevate the character of the play, and insure propriety. As to this plea, Mr. Spurgeon has truthfully and forcibly said:—

"I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, 'Come ye out from among them, and touch not the unclean thing.' Is Heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending; and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school of virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety."

KEEP THYSELF PURE."

THE Bible injunction to seek purity of life is meant for the well-being of man physically, mentally, and morally. Although great genius may exist in connection with a depraved nature, yet the brilliancy of the intellect is dimmed by the dissipation, and the man is a wreck in contrast with what he might have become.

All nature is in harmony with the unclouded soul. The birds sing to that heart their sweetest songs, and the music is interwoven with human words and sent by lip and pen to other hearts to comfort and to bless. The flowers of the field, the trees of the forest, the lakes, hills, vales, and rivers leave their finest impress on that mind, and straightway a shadow of their beauty is thrown upon the canvas or in some way reflected to others. The power that moves the pen of the poet, guides the brush of the artist, and makes eloquent the tongue of the orator, is born of an inspiration not of earth; and that inspiration is most nobly used by the man who keeps himself "unspotted from the world."

The heights to which the human soul may attain are grand. All cannot be poets, artists, or orators, but all can be pure; and from that fountain gush thousands of rills increasing in volume as they flow, and making glad the earth.

Buddha taught a truth when he said, "Purity leads to inspiration, and inspiration to the elevation of the soul, and the elevation of the soul to the good of mankind;" but he failed to teach that purity of soul is the result of constant watchfulness and close communion with Him who is the source of all inspiration and purity.

ELIZA H. MORTON.

SOWING TOO LATE.

THE world comes to the child when it is in the April of life, and sows tares. The world comes along again when the child is in the May of life, and sows thistles. Again in the fair June it comes, and sows nux vomica. The church meanwhile folds its hands and waits until the April has gone, and May has gone, and June and July have gone, and then at the close of August gets in earnest and says: "Now, now, we have got a bag of good wheat here, and we must sow it in this fresh young soil, and we shall have a glorious harvest." Will you? No, no! It is too late. You should have sowed in April and in May the good seed of the Kingdom.—*Dr. Talmage.*

A BOY'S LOGIC.

A BOY astonished his Christian mother by asking her for a sixpence to buy a share in a raffle for a silver watch that was to be raffled for. His mother was horrified and rebuked him. "But," said he, "mother, did you not bake a cake with a ring in it, to be raffled for in a Sunday-school bazaar?" "Oh, my son," said she, "that was for the church." "But, if it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?" The good woman was speechless.—*Sel.*

AN INNOVATION.

A GOOD lady belonging to another communion once remonstrated with the Rev. Dr. W. B. Robertson, of Irvine. She said, "I hear you are introducing some dreadful innovations into your church service." "Indeed," he replied, "what innovations have we introduced?" "Oh," she said, "I hear that you read the commandments at the communion." "Is that all you have heard of?" was his reply; "we have introduced a far greater innovation than that." "What is it?" said the good lady, in some alarm. "We try to keep them," was the reply.—*Sel.*

THE highway of the upright is to depart from evil.—*Solomon.*

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.

NOTHING IS LOST.

NOTHING is lost; the drop of dew
Which trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words, or harsh or kind
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on but perish not.
So with our deeds, for good or ill,
They have their power, scarce understood;
Then let us use our better will
To make them rife with good!

—Selected.

THE RESULTS OF A SINGLE EFFORT.

SEVENTY-FIVE years ago there lived in London a young man by the name of John Williams. Very little is known of his early life, save that he was apprenticed to an iron-monger. One evening as he was standing on the corner of a street waiting for some wild companions, no less wild than himself, perhaps, his master's wife observed him, and with difficulty persuaded him to accompany her to church. Here he heard that which led to his conversion. Four years later he sailed as a missionary, with his wife, for the South Sea Islands, a voyage which at that time occupied a year. Ten months after his arrival he was preaching to the natives in their own tongue. His first efforts were made on the Society Islands, and from thence they were extended to the Hervey and Samoan groups.

The work that has been accomplished in Christianizing the natives of the South Sea Islands within the last seventy-five or eighty years, is indeed miraculous. At the beginning of this period they were wild savages, sunken in idolatry, superstition, and nameless pollutions, practising polygamy and infanticide, sluggish in intellect, and living in indolence when not at war. Persons who from shipwreck or any other cause were so unfortunate as to come under their power, were almost sure to be killed and eaten. It is said that whole districts were sometimes depopulated simply to furnish flesh to their stronger neighbours. At the present time neatly-built churches, schools, and dwelling-houses adorn these fair islands, and the people are kind and hospitable to strangers, living in comparative peace and happiness, many of

them intelligently rejoicing in the hope of the gospel. That the blessing of God has most signally attended the efforts of God-fearing, self-sacrificing men who have given their lives to this work, there can be no doubt.

Among these men Mr. Williams occupies a prominent place. With respect to both the extent and permanency of his work, he was one of the most successful of the early missionaries to these islands. Of the difficulties which he encountered, we can form but little idea. A single incident will, in a measure, illustrate these difficulties and also the determination with which he met them. In visiting among the islands, he found that a ship at his own disposal was indispensable; and, although ignorant of ship-building, he set about making one with his own hands and what help the natives could give him. Not only had he to make the ship, but also the machinery needed in its construction. In order to melt iron a pair of bellows was necessary, to make which he sacrificed three of his four goats. When completed, what was his dismay, one morning, to find that every particle of the goat-skin had been eaten off by rats during the night.

Discouraged by no hinderances or difficulties, in less than four months Mr. Williams completed his ship, the "Messenger of Peace," which afterward, in visiting from one island to another, bore him thousands of miles. This ship did good service for about seventeen years, when it was replaced by a larger one, purchased by subscriptions secured in England by Mr. Williams' personal exertions.

It is said that this man carried the gospel to over 300,000 souls. He accomplished much in the way of educating and developing native workers. One illustration of his method of labour and its results is on record. In 1821 he went to the island of Aituaki, where he left two native preachers. The natives of this island were wild, noisy cannibals, often killing and eating those of their own number. Eighteen months later he again visited this island, and, as he approached, canoes met his boat with Christian salutations—"The good word has taken root! it is now well at Aituaki!" The chief and his people had embraced the gospel, and they had built a large church in which he preached to about 2,000 people. In addition to his other labour, he translated the New Testament into the native language. At the age of forty-three, while endeavouring to carry the gospel into new territory, he fell a martyr to the cause to which he had consecrated his life.

Little did the good woman in London realize how far the influence of her simple, earnest, efforts for her husband's apprentice would reach. It will never cease to exist, for in the kingdom of God doubtless she will meet many souls saved largely as the result of this simple effort.

Had she thoughtlessly passed by the lad, as he stood waiting for those who would help him on in his downward course, as many would have done, God might have used other means for his conversion. Respecting this, we do not know, but she would not have been the honoured instrument for setting in motion a train of circumstances, bringing with them such glorious results. Without doubt her sphere of action was as much circumscribed, apparently, as that of any one who reads these lines; yet no one can measure the influence for good of that one act. It would well repay a life-time of toil and suffering. In itself it was nothing great or grand, and an opportunity for similar efforts is often presented to every one of us. By the simplest act, prompted by love to God, it is possible that we, like this woman, shall kindle a light that shall extend even to the islands of the sea. It may be that God has chosen instruments to carry forward his work at the present time, in the persons of those with whom we are brought in contact, and upon whom our influence is telling either for or against the truth. Perhaps it is a child, a servant, a neighbour, the very individual whom we would least expect, whom the providence of God has brought within our reach to be directed and led by us in the right direction for a specific purpose. It is a time of great opportunities and possibilities. God has a great work to do in the earth, in the accomplishment of which he will use human instrumentality. The truths of the Third Angel's Message must go to these very islands and to other remote portions of the earth. Some of our readers may be among the number who will carry it to them personally; but, however this may be, there are ways by which we may all labour in these countries through representatives. The means which we donate to foreign missions, the reading-matter which we send to individuals, are working in this capacity for us; and if the missionary spirit is burning brightly in our hearts, we shall inspire others, perhaps unconsciously, with the same. Thus through our influence some may be led to give their lives to this great work.

M. L. HUNTLEY.

ORIGIN OF A HYMN.

"JESUS, lover of my soul," was written by Charles Wesley in a spring-house where he had taken refuge from a mob. He, with his brother, John Wesley, and Richard Pilmore, were holding one of their evening meetings on the common, when a mob attacked them, and they were compelled to flee for their lives. They at last found a season of shelter from the stones with which they were severely pelted, behind a hedge. After lying there for some time, the darkness deepened upon them, and they found their way to a deserted spring-house, where they struck a light with a flint.

stone, washed their faces in the clear, cold water, brushed the dirt from their clothes, and felt at least a moment's security from the missiles which had pelted them. Charles Wesley had with him a piece of lead hammered out into a pencil, which he pulled from his pocket, and with his soul fired with the terror of the hour and turned toward Jesus, he composed the world-renowned hymn:—

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high!"

That the flight from the mob and the cooling waters of the spring helped him to form this hymn, no one could doubt. "Let the healing streams abound," and that last stanza—

"Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

are creations of the mind as it felt the presence of the material fountain. But how wondrously the writer, that night of flight from a mob to a protecting shelter, penned the words which have helped thousands to fly to the bosom of Jesus. —Selected.

SPIRITUAL EFFECTS OF INTEMPERANCE.

THE loss of self-respect, the lowering of ambition, and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenuous, high-spirited man sinking steadily down into the degradation of ineptitude; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit?

The brain is so often inflamed with alcohol that its functions are imperfectly performed, and there is a perceptible loss of mental power and moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgment less sound, his temper less serene, his spiritual vision less

clear, because he tarries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your heart deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."—*The Century*.

WOMEN AND THE WEED.

THE practice of smoking is becoming increasingly prevalent among women. A growing number of our English ladies are imitating the example set them by the beautiful Circassians, the ladies of the Persian and Turkish harems, the South American girls, the negresses of Havana and Manilla, and not a few women in Holland and Russia. If the practice once gains a recognized footing in England it will be difficult to uproot it. And if the female nature is affected by tobacco as it is by alcoholic beverages it will be far more difficult for a lady who has once acquired the habit to abandon it than it is for a man to do so. And we all know how difficult it is for a male smoker to abandon his pipe. The present then is the time when the practice must be most strongly condemned if it is to be condemned at all. We need hardly say that we most strongly object to it. The thought of seeing ladies breathing out the smoke of perfumed cigarettes is most repulsive. The habit seems to us most unladylike. But there is a stronger objection to it than any of these. This has been stated by Dr. Richardson in words which all who are tempted to smoke, just for fun, will do well to ponder: "I do not hesitate to say that if a community of both sexes, whose progenitors were finely-formed and powerful were to be trained to the early practice of smoking, and if marriage were confined to smokers, an apparently new and physically inferior race of men and women would be bred up."—*Christian Commonwealth*.

FACE-TO-FACE WORK.

WHEN Edward Irving began his labours as Doctor Chalmers' assistant, among the poor of Glasgow, he girded himself for face-to-face, hand-to-hand work. His interest in persons prompted him to devise guileless wiles for winning them. An infidel shoemaker, a born workman, used to turn his back when Irving visited the house, and never acknowledged his presence save by an occasional *humph* of criticism on some remark of the visitor to the trembling wife.

One day Irving sat down by the shoemaker's bench, took up a piece of patent leather, then a recent invention, and made several remarks upon it.

"What do ye ken about leather?" asked the shoemaker, without raising his eyes.

Irving, a tanner's son, answered by so talking that the cobbler slackened work and listened. Irving described a process of making shoes by machinery. The man suspended work altogether, lifted his eyes and exclaimed, "Od, you're a decent kind o' fellow! Do you preach?"

On the following Sunday, the cobbler was at church. The next day Irving, meeting him in one of the most frequented streets of Glasgow, hailed him as a friend, laid his hand upon the cobbler's shirt-sleeve, and walked with him until their ways parted.

The shoemaker was won. He bought a suit of Sunday "blacks," went habitually to church, and to the criticism of his comrades, answered, "He's a sensible man yon. He kens about leather!"

Irving's cordiality, seen to be personal and not merely official, had conquered the sullen man.—Selected.

AMUSING AND INSTRUCTIVE.

MR. GUTHRIE once told a story which was as suggestive of a moral as it was amusing. A friend of his, questioning a little boy, said: "When your father and mother forsake you, Johnny, do you know who will take you up?" "Yes, sir," said he. "And who?" said the friend. "The police," was Johnny's answer. Parents will do well to consider the truth there was in this reply. The parent who is too much occupied, or too selfish to look after the training of his child, need not be surprised to see the child come to serious harm. Turn him into the street to find his companionship and pleasure, because it costs time and patience and money to furnish him attractions at home, and if the police do not take him up, it may be owing to official negligence. Society, also, and the churches, may be reminded that if the number of bad men and bad women is not to multiply in the future as in the past, somebody must care for the forsaken children of unchristian households.—Selected.

THE PRESENT TRUTH.

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

LONDON, OCTOBER 24, 1889.

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BIBLE CONVERSION.

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

The seventh chapter of Romans presents to us the experience of the most eminent of the apostles in his conversion. He describes himself before his conversion as being alive without the law of God; in his conversion, as having died. The law was the instrument which caused the change. Verse 11. It was therefore the means of his conversion. It cannot be said that the law alone wrought this change, for of the Spirit of God we read: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14. It is the Spirit of God that accompanies the truth to the heart, so that in no case does the truth convict of sin independently of the Spirit. John 6:63. The Spirit inspired the truth, and the Spirit and the Word agree. It was the Spirit that took the law and sent it home to the apostle's heart, and thus was wrought the change of which he speaks.

1. We will notice Paul's condition before he was converted; or, as the text expresses it, when he was "alive without the law." Before his conversion he was a professor of religion. He was a Pharisee of the Pharisees, that very religious sect that might be termed the most orthodox of the Jewish sects. In his speech before Agrippa, he said, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." He had lived according to the light which he had, and had improved the exceptional religious advantages which had been his.

He had also had great natural advantages. He was a literal descendant of Abraham. He belonged to a tribe of whom it was said: "The beloved of the Lord shall dwell safely by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Jacob spoke of the tribe as one that should "ravin as a wolf: in the morning he shall

devour the prey, and at night he shall divide the spoil." These prophetic words indicate that the tribe would possess great power and possibilities. Of himself, Paul says: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews." Certainly he had all the advantages which birth and position could give him. He was an educated man, a scholar in both Hebrew and Greek. He had also learned a trade, and was not afraid to work at it when necessary for the support of himself and those who were with him. Acts 20:34; 18:2, 3.

He was a zealous man. In his great zeal toward God, he persecuted unto death, binding and delivering unto prison both men and women who opposed his faith. The high priest and all the estate of the elders bore witness to this fact, for from them he received letters to the brethren, and went to Damascus to bring them which were there bound to Jerusalem. And he was as conscientious as he was zealous. Even of this period of his life he could say that he acted in all good conscience toward God. "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. 3:6.

This was Paul's condition before he was converted; when he was alive without the law. He felt secure, for he had tried to live up to what he felt was duty. But, notwithstanding all this, his heart was not right before God. He trusted in his own goodness; he was clothed only in his own self-righteousness. There was a side to his heart which he had never discovered, where lurked unsuspected corruption. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. But the prophet continues: "I the Lord search the heart, I try the reins."

There are many in the same condition as the apostle. They have cloaked themselves in self-righteousness. They can boast of their goodness, and of adhering to the faith of their fathers. According to their own standard of righteousness and goodness, they have a conscience void of offence. They are alive without the law, and are insensible of the wickedness in their hearts. They never know that sin reigns in their hearts, because they have not received the law of God as it came to Paul.

2. This leads us to inquire as to the office of the law of God. It is not to save men. There can be now no saving quality in the law of God; for "all have sinned and come short of the glory of God." The law once broken, it only condemns; for "by the law is the knowledge of sin." "The law worketh wrath: for where

no law is, there is no transgression," and sin is not imputed where there is no law. Rom. 3:20; 4:15; 5:13. The office of the law, therefore, is to convince men of sin. It is the only instrument that reveals sin; for sin is its transgression." 1 John 3:4.

The law of God is not the dry and rigid prescription of outward ceremonies which it is sometimes thought to be. It reaches even to the thoughts and motives of the heart. Men despise it because of its nature. Satan hates it because it reveals sin to those whose consciences slumber. In the estimation of the formal Jew, none had broken the sixth commandment unless in some way they had taken the life of their fellow-man. But Christ showed that the feeling of anger cherished in the heart was a violation of the law. The Saviour applied the same principle to the seventh commandment, showing that even impure thoughts are a transgression of the precept. Sin takes its rise in the thoughts and affections of the heart. Mark 7:20-23.

The apostle reasoned in the same manner in his own case. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." The conscience slumbered, and he had no realizing sense of his condition before God. He further says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This commandment relates alone to the inward affections, and it was this tenth precept that aroused the conscience of the apostle Paul. When the Spirit impressed this precept upon his heart, he could see the hidden motives of his heart, and realized that his own self-righteousness, and devotion, and zeal, were as nothing. There was nothing about him which he could plead in his behalf, and he saw that he possessed nothing which could recommend him to God. The Spirit of God brought God's righteousness, as expressed in the law, in contrast with his own righteousness, and led him to see himself as he had never done before.

(Concluded in our next.)

THE THOUSAND YEARS OF REV. 20.

(Concluded.)

At first the world was one family under Adam. After the flood, Noah became the head of the race, which, on the confusion of tongues, was broken up into different nations. All these having apostatized, God chose Abraham, and made his family (afterwards developed into twelve tribes) the depositaries of his law, and the custodians of his truth and worship in the earth. Ten of these tribes having apos-

tatized, God cast them off, rooted them up, put them out of his sight, to be no more for ever accounted of in any of his future purposes. 2 Kings 17:18, 20, 23. After the seventy years' captivity of Judah, some of all Israel returned with them to Jerusalem, so that all there were of the ten tribes recognized of God, were then considered as dwelling in Judea. All the twelve tribes were there represented. Ez. 1:5; 6:16, 17; Acts 26:7. All speculations, therefore, about ten lost tribes being still preserved, which are to come hereafter to glory and dominion in virtue of their genealogy, are simply phantoms of the imagination.

These twelve tribes of Israel are likened by Paul to the branches of an olive tree. Rejecting Christ, these branches were broken off. This brought the literal seed to the end of any special dealings on the part of God with them as such. The Gentiles were grafted in, and the olive tree was perpetuated by these new branches, and the line of Israel was continued by these Gentile accessions; and people were henceforth to be reckoned as Israel, not because they were by nature connected with Abraham, but because they were spiritually connected with Christ. Rom. 11:19, 23; 9:7, 8; 2:28, 29. Eph. 2:12-22; Gal. 3:29.

In the tame olive tree are involved all the gracious promises and purposes of God, covering all the future. The Gentiles come into the line of these promises by being grafted into this tree, or in other words, joining through Christ, the commonwealth of Israel, and thus becoming Abraham's seed. In Gal. 3, Paul discourses in regard to the promise to Abraham, which includes the sum total of his gracious purposes for the world, in all the ages of the future, and declares that these are to be obtained only through Christ. He says: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:27, 28. That is, so far as all the blessings and promises of the future are concerned, nothing depends on whether you are a Jew or a Greek, or whether you are bond or free, or whether you are male or female. All distinctions of this kind, so far as the promises are concerned, are lost in Christ. If you are Christ's, you share in the promises; if not, not. And whether we are Christ's or not is determined by our course in the present state, and not in the future.

In the face of such testimony as this, why contend for national distinctions in the future state, and base special promises and positions of pre-eminence upon such distinctions?

But it may be asked how certain

prophecies found in the Old Testament are to be disposed of on this view. The prophecies to which reference is made, were written from 800 to 400 years before Christ; and we may be sure they do not contradict the plain statements quoted above from the New Testament. Without specifying any particular passages, it will be sufficient to state that all the principal prophecies of this kind, relating to Israel, etc., may be classified under these three heads: 1. Those that were fulfilled by the return of the Jews from their captivity; 2. Those that relate to the triumphs of the gospel and the future kingdom of Christ; 3. Those which were conditional, and, the conditions not having been complied with, are not to be fulfilled.

While there may be some obscure prophecies the application of which is not at once apparent, yet if we take out all which clearly come under one of the foregoing divisions, very little will be left upon which to base the enormous claims set up for a future age of probation. And certainly the great guide-posts erected for us in the unequivocal testimony of the New Testament Scriptures, should not be departed from nor ignored. According to these, we must adhere to three great facts: 1. The final separation between the righteous and the wicked of the whole human family takes place at the second coming of Christ; 2. There is no further probation for men, after Christ takes his position as King; 3. In the future all distinctions are lost in Christ, and all the saved are reckoned as Israel, inhabiting a city on whose gates are the names of the twelve tribes of the children of Israel, and on whose foundation stones are the names of the twelve apostles of the Lamb Rev. 21:10-14, 24. U. S.

THE GRACE OF PATIENCE.

(Concluded.)

AND then how precious is the experience which follows! All alone, perhaps hidden from mortal view, we gain his blessing. Our eyes swim with tears. Our heart is tender. Our Lord is precious indeed. Then how little all these earthly troubles seem! While our hearts are full of the peace of Heaven,—"that peace that passeth all understanding,"—we feel we can bear anything for his dear sake. We can then overlook easily any little slights of our friends, or passing discouragements. They are allotted to us in life to test us, and to try our faithfulness. Our friends may not have realized that their course had changed, and caused grief. Really, it was better for us that they pursued the course they did. It has driven us nearer to the Lord. Now we have an experience truly valuable to us, with which to help others. Thus tribulation worketh patience. The thorough knowledge of these facts led the inspired

writers to value even the evils of pain, trials, and distress, because a means of such great good to them.

But it is right here that the Christian is tested. While tribulation worketh patience to the true disciple, it often works *impatience* to the half-hearted. Dear brethren and sisters, let us never despise God's chosen agencies to perfect character. They are all right,—*just right*. When we view things correctly, we shall highly prize, as the apostles did, these painful experiences, varied and peculiar, which have enlarged our spiritual vision, chastened and subdued our natural passions, cooled our fiery spirits, and made us meek, tender, patient Christians. It is a great triumph in heavenly warfare to reach that position in which charity "beareth all things, believeth all things, hopeth all things, endureth all things." It is a grace that "never faileth." This experience is simply possessing a sufficient amount of the blessed love of God in our hearts to enable us to be fully patient. It is the love of God alone which enables us to possess the soul in patience. Patience and long-suffering are precisely the same,—the fruit of the Spirit of God. We can no more develop the fruit of patience in the soul without unpleasant experiences than we can raise a large crop and never till the soil. The highest tillage ever brings the best returns.

To choose for ourselves a life of pleasant experiences is to be satisfied with a small amount of grace, but little ability to do good to others,—a meagre conception of God's love, a weak, barren experience in divine things. Human nature is too self-caring, too self-satisfied, takes too self-complacent views of its own goodness, to ever see the necessity of reaching out after Divine grace without the stimulus of sorrow. No one can properly judge of his own real condition till brought into distress.

"Tried is the gold that the brightest will shine; Bruised is the vintage that yieldeth the wine."

Sorrow in the soul begets patience, tenderness, human sympathy, and ability to appreciate others' woes. The most eminent servants of God, Abraham, Joseph, Moses, David, Daniel, and Paul were men who had passed through great sorrow. Christ, above all others, suffered, being tempted in all points, that he might know how to appreciate the wants of others.

The patient man is the truly brave man. True courage is not of the fiery, frothy, boasting sort. It knows how to endure all things for conscience's sake. When it feels it is right, it looks not to see how many will side with it or take the opposite view, but looks to God alone, to the true principle of his righteous government,—anchors to the Eternal Rock, and there abides. It makes no noise, no fuss about it, but quietly waits in patience God's own time of vindication.

As a people, we need more patience. How little of it do many of us possess! We are easily excited or thrown off our balance, given to petulance, fault-finding, murmuring, anger, and impatient of being questioned or crossed. But should we be so? What does the angel mean when he says, "Here is the patience of the saints"? Is not the Third Angel's Message to develop the most patient people who have ever lived? Are not their circumstances to be the most peculiar, trying, painful, and soul-testing of any? The Scripture speaks of our time as one requiring special patience. "Be patient, therefore, brethren, unto the coming of the Lord." "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:36, 37. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly." Rev. 3:10, 11.

How important, then, is patience to those living just before Christ comes. We need to cultivate it. We need God's blessing, that this fruit of the Spirit may be borne. Do we not also need the experiences of affliction, tribulation, and trial, which give occasion for its exercise, and which work patience within us? "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

G. I. B.

THE SEVEN CHURCHES. NO. 7.

PHILADELPHIA, THE SIXTH.

"AND to the angel of the church in Philadelphia write: These things saith he that is holy [Christ, the anointed one, who was made "perfect through sufferings," Heb. 2:10], he that is true [Christ is incarnate truth itself, the one through whom all truth was given, John 14:6; 1:17], he that hath the key of David [the antitypical Hilkiah, Isa. 22:20-24, the one to whom the government of the Israel of God belongs, Luke 1:32], he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them

that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

The door of the earthly tabernacle was for ever closed when Christ died upon the cross, for there type met antitype; and "the veil of the temple was rent in twain from the top to the bottom," signifying that the earthly sanctuary was no longer a holy place, or a place where God would meet with his people. They were not, however, left without a sanctuary toward which to direct their worship; the door of the holy place of the heavenly sanctuary was opened, and there Christ entered when he ascended "to appear in the presence of God for us."

But as the heavenly sanctuary is the original of which the earthly was a pattern, it must have two holy places, and the work of our great High Priest must be in two parts, first in the holy and afterwards in the most holy place of the heavenly sanctuary. His work in the first apartment closed in 1844 at the end of the 2,300 days, when, according to Daniel 8:14, the sanctuary was to be cleansed. Christ then passed into the most holy place to cleanse, or justify, the heavenly sanctuary. He opened the most holy, he shut the holy, and none may reverse it. This prerogative of opening and shutting belongs not to the Virgin Mary, or to St. Peter, or to any church, but to Christ, the Son of God.

"Philadelphia" means the city of brotherly love. It refers to the church of God from about 1830 to 1844. In 1798 the 1,260 days of the Papal persecution, foretold in Daniel 7:25 and Rev. 12:6, 14, ended, and the time of the end, when "many shall run to and fro, and knowledge shall be increased," began. The prophetic word was then studied as never before. God's Spirit illuminated the pages of inspiration, and devoted men in all Christian countries saw that the end was near, that Christ's coming was at hand. Prophetic time was closing up, and the proclamation of Christ's soon coming was heralded by ministers of every denomination. Prominent among those who gave the message in the West were William Miller (a Baptist), Joshua V. Himes, and Josiah Litch. Cummings, Wolf, and hundreds of others proclaimed the near advent throughout the Eastern world, while publications relating to the event, and pointing out its nearness, were sent to every missionary station on the earth.

The body of nominal Christians rejected the merciful warning and despised the message which, had they received it, would have healed all their backslidings, removed all their differences, and made them one body in Christ. But there were many who believed the warning and obeyed the message. They believed that

Christ's coming was near; they prepared their hearts for that coming, and joy, union, and brotherly love reigned as it had not since the Pentecost.

"But they set times," says an objector. Yes; many believed that Christ would come in 1844, at the end of the 2,300 days of Daniel 8:14. They were mistaken, but not in the time. The days, or years, ended then, as has been repeatedly demonstrated, but they were mistaken in the nature of the event to take place at the end of the time. In that they proclaimed that prophetic time ended in 1844, they fulfilled prophecy. See Rev. 10:6, 7. In that the message of Christ's coming brought joy, followed by bitter disappointment, they also fulfilled prophecy (verses 8-10), just as did the disciples when they thought the time had come to crown Christ and proclaim him king. How bitterly were they disappointed! yet the message they gave and their disappointment were both necessary to fulfil the prophecy. See Zech. 9:9; Matt. 21:6-9; Luke 24:19, 21; 19:38-40. It is by disappointment that God proves his people; it was so in A.D. 31; it was so in A.D. 1844. But the church of Philadelphia was faithful. "Thou hast a little strength, and hast kept my word, and hast not denied my name," are the commendations of the Master. Of the professed followers of Christ who claimed to be true Jews (see Rom. 2:28, 29, and third article of this series), who heaped ridicule and scorn on the faithful, the Lord says, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Rev. 3:9. There was a time of seeming triumph to the scoffer; but the faithful would triumph by and by. The humble would be exalted; the proud would be abased. God promises more: "Because thou [that is, those who did not yield their faith in the disappointment] hast kept the word of my patience [patient through tribulation, patient in waiting for Christ], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The hour of temptation doubtless refers to what prophecy indicates lies just before us, which will just precede the coming of our Lord. The beast (the Papacy) in the Old World, the image in the New (Rev. 13:14), will wage relentless persecution against the true children of God. It will be the brief hour of Babylon's last seeming victory (Rev. 18:8, 10, 17; 12-14), which will end in the destruction of the foes of the faithful. God will keep his people. All others will be deceived by the Satanic delusions of the last days.

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." As God gives "the earnest of the Spirit" and the record of the name in the Book of Life to him who accepts Christ, on condition that he prove faithful, so this indicates that God also lays up for him "a crown of life" on the same conditions. Hold it fast, lest some other take it. There will be no unclaimed crowns. If you lose yours by denying Christ, it will be given to him who denied him not.

The overcomers, the faithful Philadelphians, many of whom were cast out of the popular churches, will be made pillars in God's spiritual temple, and they shall go no more out. They shall be sealed with God's seal, and go to the heavenly city, where they will for ever realize that—

"Then all the scoffs and scorns I've borne
For His dear sake who died for me,
To everlasting joys will turn
In glorious immortality."

"He that hath an ear, let him hear what the Spirit saith unto the churches." Therefore, Christian, be faithful. Walk in the ways of the Philadelphian overcomer, and God will keep you from falling, and redeem you to himself for ever.

M. C. W.

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.

"HE SHALL COME TO HIS END."

WHEN, after the death of Chosroes, the Persian, in the seventh century, the hordes of Saracens and Turks poured out from the deserts of Arabia, likened by the Revelator to smoke as of a furnace rolling forth from the bottomless pit, darkening the sun and the air, the wave of Moslem fanaticism did not cease to roll until it had crossed the Bosphorus, and swept round the Black Sea, and far up the Danube, planting the horse-tail banners of the Turk under the very walls of Vienna. The middle of the sixteenth century found the northern boundary line of the Ottoman Empire stretching from near the head of the Adriatic across the present Hungary to the River Don. One after another, all of the Christian nations of the Balkan peninsula had been swallowed up, the Montenegrins alone excepted, of whom Tennyson has written,—

"O smallest among peoples! rough rock-throne Of Freedom! warriors beating back the swarm Of Turkish Islam for five hundred years."

Thus was established the mediæval and modern "king of the North" of Daniel's prophecy. (See article on page 339 entitled "The King of the North".)

After the reign of Suleyman the Great, began the decline, which, according to the prophecy, was to be particularly no-

ticeable after the time of the end had been reached, and was to be an important sign of the close of the dispensation. The map of Europe after the reconstruction in 1815, shows that the Ottoman boundary was essentially the same as it was in 1718, when Austria had obtained full possession of Hungary. But in this century, and especially in the present generation, the dismemberment of Turkey has been rapidly going on. Instead of possessing 230,000 square miles of territory in Europe as it once did, it now has but 66,000 miles; and instead of a population of twenty millions, it has but four and a-half millions, a great proportion of which is longing for deliverance from Turkish rule. Present signs of decay are many. A correspondent of the *Record*, visiting on the Bosphorus, sends an interesting description of the place and people. One paragraph we quote:—

"Many circumstances point to the speedy extinction of the Ottoman power in Europe. When they took Constantinople in 1453 they had a general belief that they would not hold it for more than 400 years; and many of them have been buried in Skutari from a firm conviction that their nation was destined to be expelled from Europe. It is a remarkable fact that, by treaty with Russia, they have been compelled to revive on their coins the ancient name of Constantinople. To them the city has always been known as Stamboul, or Istamboul (a corruption of the Greek *es ten polin*—to the city); but whether by mistake or by design, the Turkish coins used to bear upon the reverse side the statement that they were stamped at Islamboul—the city of Islam. In 1829, Russia, fearing the moral impression which this assertion might make upon her own Mussulman subjects, obtained by treaty the change of Islamboul into Costantiniyah, which now appears on each piece of Turkish money. Another sign of national decadence is the fact that the Sultan, instead of living among his Turkish subjects at Stamboul, now resides in the suburbs of Pera on the Christian side of the Golden Horn. He is surrounded by Nubian and Asiatic regiments, and relies for his safety on the jealousy and ill-will with which they are regarded by each other, and by the surrounding population. In spite of the currency being in gold and silver, instead of in paper, as in Austria and Greece, the country is known to be in a bankrupt condition. The pay of the soldiers is in arrears, and even their food and clothing is miserably deficient. Those in the capital are not actually in rags, but, if rumour is to be believed, their uniforms, when worn out, are sent off for the use of the regiments in the provinces. The end appears to be surely though slowly approaching. The Greek Byzantine Empire was effete and moribund for decades, if not centuries, before the final catastrophe came, and its history in this respect is being closely followed by its Ottoman successor."

"Tidings out of the east and out of the north shall trouble him," says Daniel, and we at once recognize the steady Russian advance from the north as a terror to Turkey in that direction. The same influences which are feared in the north are working in Persia to the east. In an article on the "Fluctuating Frontier of Russia," contributed to the *Nineteenth Century* by Mr. Curzon in February last, he said that as long ago as 1875 the people of Northern Persia were asking when the

Russians were coming, and adding, "May God send them speedily." A petition to the Czar, praying for annexation, is said to have been circulated in the villages, and to have received 10,000 signatures. "The life of the reigning sovereign is probably the limit of the *status quo*. As soon as the Shah dies, the Russo-Persian frontier, which I have described, will vanish into thin air."

"Yet he shall come to his end, and none shall help him," continues the prophet, indicating that he would receive help which would at last be withdrawn. From the beginning of the century to the present time the powers of Europe have supported Turkey on the Bosphorus against the advances of Russia, as in 1878, when the British Government hastily ordered its fleet up the Dardanelles for the defence of Constantinople, the Russian army having pushed its way to within a few miles of the city. But it is generally acknowledged that the support of the Slavonic provinces of Turkey against the Porte, given by the Powers at Berlin in the same year, sounded the knell of European Turkey. The attitude of the Western Powers is changing somewhat, and Russia is persistently working out her plans. Mr. Stanley Lane-Poole, one of the historians of the Mohammedan nations, says:—

"Asiatic Turkey, under the ægis of England's mysterious 'protectorate,' may still enjoy its ancient barbaric existence, menaced perhaps by the Russians in the north-east, by canals in the south, and by advancing civilization everywhere: but in Europe, the Turk will mount guard over the Bosphorus, and sit in the seat of the Cæsars only so long as Europe requires him there. Another Power is quite ready to take his place, and even in England the impossibility of permitting a Czar to reign at Constantinople is no longer an undisputed axiom."

The non-fulfilment of the promises of reform, upon which the assistance of the Powers was conditioned, and the recent exhibition of misgovernment and outrage in Armenia and Crete, threaten to rouse such a storm of indignation as did the famous "Bulgarian Atrocities," and are making the support of Turkey unpopular, however dangerous it may be to give Russia controlling influence on the Bosphorus.

"He shall come to his end." And what then?—"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was, . . . and at that time thy people shall be delivered, every one that shall be found written in the book." We are brought to the ending of probation, the pouring out of the plagues of God's wrath, and the final deliverance of his people. These are the momentous issues which should make the political movements in the East of intense interest to every Christian.

w. a. s.

ANOTHER NAVAL TERROR.

THE next war will be unlike any that has preceded, and, if the circumstances are such as to admit of joint land and naval action, its terrors may be doubly enhanced. The use of smokeless powder is assured, and the bullets that have never found their human billets because of the blinding smoke of the battle-field, will be sped more truly on their cruel mission. Just now military men are much interested in experiments which have been made near Philadelphia with the Zalinski pneumatic dynamite guns on board the dynamite cruiser *Vesuvius*. The requirements were, that each of the three guns should fire within ten minutes five shells, each containing 200 pounds of dynamite, a distance of one mile. After testing the air-valves, we are told, the first 200-pound shell was fired. There was a sharp report and whiz, and the next moment a black speck could be seen away off in the distance, high in the air rushing forward with tremendous velocity. A few seconds more, and the projectile struck the water 320 yards beyond the distance required. Successive experiments showed that the gun more than realized expectations. It was demonstrated that the *Vesuvius* can fire thirty shells, all she can carry, without stopping to fill the air-reservoirs. In other words, the three guns can throw 6,000 pounds of highly explosive matter a distance of a mile in less than a quarter of an hour. This ability, the *Daily News* correspondent says, "will be a great advantage in warfare."

It is sometimes remarked that such inventions as these may be only conservators of peace, as nations will fear to go to war with such destroyers in their hands. But the same has been said in the past of inventions which have since done their work in modern warfare, and been discarded for still more deadly weapons. This was said of the Maxim gun but a few years ago, but England has already had occasion to make use of this "civilizer" in Africa. A West Coast despatch says that eleven native police, under an English officer, went out against a party of warlike natives living beyond the protectorate, taking with them a Maxim gun. On their arrival, they found a stockade built, and the gun was placed so as to command this erection. When the natives marched out to attack the little company, the gun was put in operation. The effect is said to have been "magical." It is stated that 131 were killed, and those who were not disabled turned and fled. If enlightened nations use such weapons against naked savages, it is not to be supposed that they will hesitate to use them against each other when actuated by selfishness and mutual enmity, and when the public mind is intoxicated by the glory of conquest.

W. A. S.

The Missionary.

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

WHILE DAY LASTS.

THE day grows brief; the afternoon is slanting
Down to the west; there is no time to waste
If you have any seed of good for planting
You must, you must make haste.

Not as of old do you enjoy earth's pleasures
(The only joys that last are those we give);
Across the grave you cannot take gains, treasures,
But good and kind deeds live.

I would not wait for any great achievement,
You may not live to reach that far-off goal.
Speak soothing words to some heart in bereavement,
Aid some up-struggling soul.

—Ella Wheeler Wilcox.

WORK AMONGST THE DUTCH.

OUR Dutch contemporary, *De Bijbel Leser*, now in its third volume, has an encouraging circulation, and is doing a good work amongst that nationality, and opening the way for the preaching of the truth. Bro. M. J. Van der Schuur, lately of Holland, who went to the States to assist in labouring for the large number of this people there, reports an interesting series of meetings in Kalamazoo, Michigan. Although the attendance at times during the sixty meetings held was not large, the word of truth made an impression upon some hearts. Since a few decided to keep the Sabbath, that subject has been daily under discussion. Twelve have fully decided to obey the Lord in this requirement. One of the brethren has begun to canvass for our Dutch books and publications, desiring to engage in disseminating a knowledge of the truth which has been imparted to him. Another Holland brother has been preaching the truth to his nationality in Fremont, in the same State. Two whole families have begun to keep the Sabbath, and he confidently expects that a number of others in the place will do so soon, as many are convinced that it is the truth.

THE WORK IN RUSSIA.

Bro. L. R. CONRADI, of Hamburg, who spent some time in Russia about three years ago, furnishes an interesting report of the present status of the work in that empire. Of the 4,500,000 Protestants in Russia, the greater part are in Finland and the Baltic provinces, and in the German colonies scattered all over the empire. By missionary correspondence, believers were first raised up amongst the German colonists in the Crimea in 1883. In 1886 a church was organized, and a brother the same year began to work in that field, until recently the only labourer there in our cause. By missionary correspondence and by the faithful labours of this brother, the number of Sabbath-keepers has steadily increased, until now there are about 300 believers in Russia. Bro. Laubhan resides south of Saratow, on the Volga, in which part over 100 are keeping the Sabbath. About 800 miles south, on the Don, is a church of over twenty members. Again, 400 miles further south in the Caucasus, near the majestic Elbrus, a mountain over 17,000 feet high, is a church of nearly 100. In this vicinity are two other companies, some of whom have been repeatedly brought before the courts to answer for their change of faith. Thus far they have been delivered from the hands of men. Across the Black Sea, in the Crimea, are about fifty believers, increasing in number, although having no permanent labourer amongst them. Others are scattered about in the southern provinces. Thus the truth is making its way by some

means into various parts of the Russian Empire. Efforts are being made to organize and give instruction to the churches there, and to get other labourers trained and at work in systematically spreading the light of truth. As we noticed in reporting the proceedings of the Central European Conference a few weeks ago, another ministerial labourer has been sent to Russia. The stringent laws make it very difficult to carry on the work, but the progress of the cause in Russia demonstrates to us that it is not by might, nor by an army, but by the Spirit of God, the Spirit of truth, that his work is carried forward.

THE CANADA CAMP-MEETING.

THIS meeting was held at Fitch Bay, with a good attendance both of our own brethren and others. From seventy-five to 100 Sabbath-keepers were present during the meeting. The Lord gave freedom in preaching, and the Spirit of God was present in the congregation at times in a marked manner. Many of the citizens seemed much interested, and many were convinced that God was giving them light. On Sabbath quite a number started anew in the service of God, and some who had never given themselves to him found freedom in believing on the Lord Jesus Christ. At the close of the meeting, ten candidates were baptized a short distance from the camp-ground, many people of the village witnessing the impressive baptismal scene. The brethren in Canada are of good courage. The book-canvassing work is prospering, and in this way many are having their attention called to the present truth. Some were at the meeting who had accepted the faith by reading "Bible Readings for the Home Circle," which they had purchased of our canvassers. The establishment of a publishing office in Canada is a matter of great interest to the brethren in the Dominion, and the outlook for the future of the cause there is encouraging.

NOVA SCOTIA.

MEETINGS were being held in Truro, and as they progressed, the interest increased. The committee of the Y. M. C. A. secured the services of a gentleman from Halifax, who delivered a lecture against the Sabbath, at which the brother conducting the meetings was invited to be present to reply if he desired, being furnished with a catechetical lesson showing the line of argument to be taken. He replied that the subject was too important to be disposed of in such a summary way, and that the arrangement of the subject was an evasion of the real issue, which was, Which day does God require us to observe, the first or the seventh day? Urged to affirm that the Bible teaches that since the resurrection of Christ, the first day is appointed by Divine authority as a day for worship and the Christian Sabbath, also the Lord's day, the lecturer replied: "I do not believe that the first day of the week is the Sabbath, or a Sabbath. Of course I will not affirm it." In his lecture he declared that the ten commandments were abolished and done away. He was briefly replied to, Bible proof being given that the ten commandments were binding on Adam, that Christ said one jot or tittle should not pass from them, and that Christ and the apostles kept the Sabbath of the commandment, the seventh day. It was urged that the discussion should be continued that the question might be thoroughly examined, but the lecturer refused to accede. The Y. M. C. A. endorsed the lecturer, but the brother reporting says that some of the ministers are evidently recanting to their members the positions taken, and he is glad to learn that some did not accept the view that the law of God was abolished by Christ. As a result of the meetings in Truro, ten or twelve have taken their stand to keep the Sabbath.

LOCAL MEETINGS IN THE STATES.

DAKOTA.—A report from a Dakota town says: "We closed the meetings here with a full house. Eighteen have signed the covenant, and a Sabbath-school of about twenty members has been organized. We have had an opposition sermon once a week from either the Methodists or Baptists, which has helped to keep up the interest. One would preach that the law of ten commandments, with all of God's laws, was nailed to the cross. The other would deny it, but would say that we were bad people, for we would get the best members they had. Although our meetings have been held in the busy season, the interest has been good from the start." Word from meetings in another town says that nine have decided to obey.

WISCONSIN.—Increasing interest has attended meetings in Boscobel. A Sabbath-school of forty-eight members has been organized, and fifteen or twenty have begun to keep the Sabbath. The workers expect that a good company will be led into the light of truth.

MICHIGAN.—Meetings were recently closed at Marcellus, twelve persons having signed the covenant to keep the commandments of God and the faith of Jesus. Others are investigating, and many warm friends of our work have been raised up. Five services have been held in a town a short distance from this point, and the attendance is increasing.

NEBRASKA.—After a series of discourses in Oxford, ten souls decided to obey. Others are favourably investigating the grounds of our faith.

INDIANA.—The Bible workers have been doing a good work in Indianapolis, the capital of the State. Bible readings have been held with as many as sixty families at one time, and, as a result of this effort, seventeen or more have signified their determination to observe the Sabbath. Some of these new converts are the most active workers in the church. About £150 worth of books have been sold by the workers, and many souls are just at the deciding point.

AUTUMN CAMP-MEETINGS.

MISSOURI.—The annual camp-meeting for this State was larger than last year, there being sixty-five tents pitched, and 389 of our people encamped on the grounds. Much of the Spirit of God was enjoyed, and at the close of the meeting twenty-five were baptized. There was a good attendance from outside of our own brethren, many coming from five to ten miles to hear the preaching of the truth.

VERMONT.—This camp-meeting, with the workers' meeting preceding it, continued for two weeks. The class instructed in the book canvassing business numbered about fifty. Over fifty tents were pitched on the grounds, and about 300 were encamped. Many of the citizens of St. Albans, in which town the meeting was held, attended the services, especially in the evening, and some were much affected by the influence of the meetings.

MINNESOTA.—The annual gathering for the northern section of this State was not largely attended, owing to the fact that the harvest was late, and at the time of the meeting required attention. Some who attended did so at great sacrifice; but all felt amply rewarded by the good meeting enjoyed. Instruction was given in the book canvassing and missionary work, and several decided to devote their time to the work. Outside attendance was good, and a good impression in favour of the truth has been left on the minds of the people. Eight persons followed the Lord in baptism. A corps of workers was left to follow up the interest by a course of lectures.

VIRGINIA.—There was a fair attendance of our own people at the meeting in this State, and a good outside interest, the place of meeting being filled every evening.

The Sabbath-school.

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

LESSON 95.—KORAH, DATHAN, AND ABIRAM.

THERE were three men,—Korah, Dathan, and Abiram,—who were jealous of Moses and Aaron. They said very bad things, and got two hundred and fifty of the chief men among the people to join with them. When Moses talked with them, they were very bitter, and said that he meant to kill them all if he could not make himself a prince over them. They wanted to be equal with Moses and Aaron, and do the same things that the priests did. So Moses told them to take censers and come to the tabernacle the next day. He said that Aaron should come with a censer also, and the Lord would decide between them.

When they had come together at the tabernacle the next day, the Lord told Moses to have all the people get away from the tents of Korah, Dathan, and Abiram; and when they had done so, the earth opened, and swallowed up these wicked men, and their tents, and all that they had. Then fire came out from the Lord, and burnt up the two hundred and fifty men that offered incense.

We would think that this must have taught the people a lesson which they would never forget; but the very next day they cried out against Moses, saying that he had killed the people of the Lord. "And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." Moses then told Aaron to take a censer, and run into the camp, and burn incense; but before he could get there, the plague had begun, and nearly fifteen thousand of the people had died.

Then Moses told the people to bring a rod from each tribe, with the name of the prince of that tribe on it, and he would take a rod and put Aaron's name on it. And the Lord said, "The man's rod whom I shall choose, shall blossom." So Moses laid the rods in the tabernacle; and the next day when they were brought out, Aaron's rod had budded, blossomed, and brought forth almonds.

1. What men were jealous of Moses and Aaron? Num. 16: 1.
2. How did these men try to get the people to think ill of God's servants? Verse 3.
3. Whom did they get to join them? Verse 2.
4. What kind of spirit did they show when Moses and Aaron talked with them? Verses 12-14.
5. What did they say?
6. What did these fault-finding people want?
7. What did Moses tell them to do? Verses 16, 17.
8. What did he say that Aaron should do?
9. Who was to decide between them?
10. When they had come together at the tabernacle the next day, what did the Lord tell Moses to have the people do? Verses 23, 24.
11. What happened as soon as the people had done this? Verses 31-33.
12. What was done to the two hundred and fifty men that offered incense? Verse 35.
13. What did the people do the next day? Verse 41.
14. What did they say?
15. What did the Lord tell Moses to do? Verse 45.
16. What did Moses tell Aaron to do? Verse 46.
17. What happened before Aaron could reach the camp? Verse 47.
18. How many of the people died? V. 49.
19. What did Moses then tell the people to do? Chap. 17: 2.
20. What was to be written on each rod?
21. Whose name did Moses put on the rod that was taken for the tribe of Levi? Verse 8.
22. What did the Lord say about these rods? Verses 4, 5.
23. What was done with the rods? Verse 7.
24. When the rods were brought out the next day, what miracle had been performed upon Aaron's rod? Verse 8.

LESSON 96.—MOSES AND AARON DISHONOUR GOD.

AFTER wandering about in the wilderness for nearly thirty-eight years, the Israelites came again to Kadesh, and there Miriam died, and was buried. It was there, too, that the people murmured again for water, and Moses brought it again from the rock. But this time both Moses and Aaron were impatient, and talked and acted in such a way as to dishonour God before the people. So the Lord told them that they should never go into the land of Canaan.

Now the children of Israel wanted to go through the land of Edom, and come into Canaan in a different way from the way which the spies took when they went up to search the land. But the king of Edom would not let them go through his land, although Moses promised him that they would travel in the highway, and pay for all they had. So they had to turn back a long way, even to an arm of the Red Sea, in order to go around the mountainous country of Edom.

When they got as far as Mount Hor, the Lord told Aaron that he must go up to the top of that mountain and die there. So Moses, and Aaron's son Eleazar, went up to the mountain with him; and when his priestly garments had been taken off and put upon his son, he died; and Moses and Eleazar buried him.

1. How long did the Israelites wander before they came to Kadesh again?
2. Who died at that place when they had come to it the second time? Num. 20: 1.
3. For what did the people murmur? Verses 2-5.
4. How did they get water? Verses 9-11.
5. Where did Moses, once before this, bring water from the rock? Ex. 17.
6. What wrong feelings did Moses and Aaron have when they brought water from the rock at Kadesh?
7. How did they talk and act?
8. What did the Lord then tell them? Num. 20: 12.
9. Through what land did the children of Israel want to go? Verses 14-17.
10. Why did they want to go through this land?
11. What did Moses promise the king of Edom, if he would let the Israelites go through his country?
12. Would the king consent? Verses 18-21.
13. Which way did the people have to go? Verse 22.

14. Why did they have to go back so far?
 15. When they had gone as far as Mount Hor, what did the Lord tell Aaron? Verses 23-26.

16. Who went up to the top of the mountain with him?

17. What was done to Eleazar after they had gone to the top of the mountain?

18. What did they do with Aaron after he died?—*Bible Lessons for Little Ones.*

Bible Readings.

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

ETERNAL LIFE.

1. Who suffered Christ to die, and then raised him again?

"Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18. "Whom [Christ] God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24.

2. How came death into the world?

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

3. Why could not death hold Christ under its dominion?

"Who did no sin, neither was guile found in his mouth." 1 Pet. 2:22.

4. What did Christ's resurrection gain for all men?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21, 22.

5. Why did God give his Son to die? and who alone are benefited by his death?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth not the Son shall not see [everlasting] life, but the wrath of God abideth on him." John 3:16, 36.

6. With whom is this eternal life of the believer now hid?

"For ye are dead, and your life is hid with Christ in God." Col. 3:3. "And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John 5:11, 12.

7. When will this eternal life be put on?

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

8. Is there any exemption from the first, or temporal, death?

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

9. Who have part in the first resurrection?

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, . . . and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. . . . On such the second death hath no power." Rev. 20:4-6.

10. Who have part in the second resurrection?

"But the rest of the dead [the wicked] lived not again until the thousand years were finished. And fire came down from God out of heaven and devoured them." Rev. 20:5, 9; Dan. 12:2; Heb. 11:35.

11. What is the second, or eternal, death? and who suffer it?

"And death and hell [margin, the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15. "The lake which burneth with fire and brimstone . . . is the second death." Rev. 21:8. "He that overcometh shall not be hurt of the second death." Rev. 2:11. See Ezek. 18:26.

12. What is then said of those who share the first resurrection, and so escape the second death?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:4, 5.—From "Bible Readings for the Home Circle."

Interesting Items.

The number of Roman Catholic Cardinals now living is sixty-five.

The Caucasian petroleum wells are gradually becoming exhausted.

Abyssinia has now formally been taken under the protection of Italy.

The total length of submarine cables is 209,322 kilometers (130,066 miles).

There are twenty-two Protestant places of worship in Rome, and twenty-six in Bombay.

France is threatened with a general strike among the working classes as soon as the Exhibition closes.

In Belgium, with increased drinking facilities has come an increase in suicide, and in lunacy, and in crime.

Protestantism at least has extended by the German occupation of Metz. The Protestant congregation has increased from 600 to 8,000 souls.

The Jews in New York City have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000.

Dr. Talmage's Tabernacle in Brooklyn was burned down on Sunday, the 12th. This is the second time Dr. Talmage has met with this misfortune.

During the past thirteen weeks the death-rate of London was only sixteen per 1,000. Ten years ago at the same date it was nineteen, and twenty years since, twenty-two.

Queen Nathalie has gained her point. The ex-king and his friends in Servia have had to give way. On Saturday the boy king paid his mother a visit of over an hour's duration.

The Scriptures are now accessible, as to languages, to nine-tenths of the world's inhabitants, while in the early part of this century they could be studied only by about one-fifth.

A United States consul declares that the unrestrained absinthe drinking in France forms one of the greatest dangers that now threaten the physical and moral welfare of the people.

More than 40,000 Jews have, it is believed, been expelled from Russia in the last eighteen months. The Jews received orders to leave the empire within a fixed time, generally a month.

It is now eighteen years since the first newspaper was published in Japan, and now 575 daily and weekly papers are issued from the press, thirty-five law magazines, 111 scientific periodicals, thirty-five medical journals, and an equal number of religious periodicals.

Messrs. Donald Currie and Co's mail steamer, *Roslin Castle*, has just made the fastest passage on record from Cape Town, having accomplished the distance to Plymouth in 16 days 22½ hours, including stoppage at Madeira.

Mrs. Leavitt says the most encouraging and hopeful country she visited in her world temperance tour was Japan. The Japanese women have since taken up the cause of temperance, purity, and social reform in an astonishing manner.

The King of Portugal died on the 19th, after a long illness. He succeeded to the throne in 1861, and was one of the most enlightened Sovereigns who has ever reigned over Portugal. His son, aged twenty-six, succeeds under the title of Dom Carlos I.

The number of Roman Catholics in Ireland is 3,792,457; the churches number 2,547, and the priests 3,251. In England, the Catholic population numbers 1,353,465, the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches, and 329 priests.

From fear of assassination, the route by which the Czar would return to St. Petersburg from Berlin was kept a secret. He has had an iron-clad railway carriage constructed and placed with similar ones, so that would-be murderers should not know the Czar's whereabouts in the train.

Out of the 341,495 scholars in average attendance in the Board schools of London, no fewer than 43,888, or 12·8 per cent., are returned as "habitually attending school in want of food;" and, in spite of the numerous charitable efforts, something like 24,789 go home as hungry as they came.

The total quantity of minerals raised in the United Kingdom last year, amounted to 182,660,163 tons, an amount which exceeds the total of any previous year. The largest item, of course, was coal, which reached the huge output of 169,935,219 tons—nearly 7,816,000 tons more than the quantity brought to bank in 1887.

The death-rate on the earth is calculated to be 67 in a minute, or 4,020 an hour, 96,480 a day, 35,215,200 a year. The birth-rate slightly exceeds this. It is calculated to be 70 per minute, 4,200 in an hour, 100,800 a day, or 36,742,000 in a year. The estimated increase per annum, according to this, is, therefore, only a little more than 1,500,000.

The Rev. Father Johann Martin Schleyer, the inventor of Volapuk, can write and speak twenty-three languages, including Chinese and three African languages. It is estimated that during the last few years more than 10,000 persons have learned and used Volapuk; about 400 have received diplomas as adepts. Many books in Volapuk have appeared, and there are half a dozen periodicals published in the language.

Chakir Pasha was sent to Crete to put an end to the insurrection. After his pacific proclamations on his arrival, the people permitted him to occupy all strategical points on the island, but as soon as this was done Musliman hatred of the Christians was allowed full reign, and thefts, outrage, ravaging, and murder went unpunished everywhere. It has been a veritable reign of terror. It is truly said that "this is but one more nail driven into the coffin of the Porte."

OBITUARY.

CAVILL.—Died, in Freemantle, near Southampton, Oct. 9, 1889, suddenly, of apoplexy, Henry Cavill, aged sixty-four years. Mr. Cavill commenced keeping the Sabbath of the Lord seven or eight years ago, under the teaching of Bro. J. N. Loughborough, and he has ever since been an earnest worker in advancing that truth among his fellow-creatures. We hope to meet him at the resurrection of the just.

G. E. A.

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

LONDON, OCTOBER 24, 1889.

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"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

AGAIN a Turk has administered a rebuke to Western irreligion. A play founded on the life of Mohammed is about to be enacted in Paris, and the Turkish Ambassador has protested against its production, as doing violence to the religious feelings of his nation. M. Spuller, who was appealed to, replied that a play was recently put on the stage in Paris in which the Saviour was represented; to which the Turk responded that "if Christians did not mind having the Founder of their religion treated with blasphemous contumely, it was otherwise with the Moslems."

THE ravages of intemperance amongst the natives of Africa are far greater in extent and effect than those of the slave trade. The advance of civilization is restricting the latter, but, unfortunately, extending the former. While Cardinal Lavigerie is waging a commendable warfare on the barbarous slave traffic in the name of the Roman Church, he at the same time is encouraging the traffic in intoxicants which are daily enslaving far more victims than the Arabian traders. He has received a prize at the Paris Exposition for Algerian wine. Once reproached for his extensive wine-manufacture, he is said to have replied, "How am I to pay my missionaries who go into the heart of central Africa to carry thither the gospel, as well as to plant there the French flag?" This not original excuse is founded on the Jesuitical maxim that the end justifies the means. After all, is it

strange that a little boy's logic, as noticed in a selection in this paper, should lead him to ask his Christian mother if it would be wrong for him to steal money to put in the contribution box?

NEARLY every manifesto from the Vatican asserts that the peace of Europe is endangered by the refusal of the Italian Government to abdicate their capital in favour of the Pope, and Romanists are evidently doing their best to prove themselves true prophets. Of a fiery sermon preached at the Pro-Cathedral, Kensington, the *Christian Commonwealth* says:—

"Cardinal Manning's recent address showed that Romanists are thinking of fighting for the restoration of the temporal power. It is well known that for many years the Jesuits have been training an army of warriors, for the purpose of engaging in what they regard as a holy war. The militia which has been organized has been very carefully trained. Large numbers of men in various countries have joined its ranks. And as soon as the signal is given an army, whose size is far greater than most Protestants imagine, is ready to take the field under the banner of the Pope, and under the command of the Jesuits. If the long-expected European war should break out, as Mr. Gladstone seems to think it will, at an early date, the Romanists will probably seize the opportunity of making a bargain to provide a large army to assist one party, on condition that on its becoming victorious it should restore the Pope's ancient States to his control."

IN a speech at Palermo, the Italian Premier referred to the temporal power question, specially dealing with points treated in the recent *Contemporary* article, which has attracted much attention. He said:—

"The temporal power of the Pope, although it existed for centuries, was but a period of transition in the life of Rome. Rome arose, existed, and commanded before the temporal Papacy, and she will continue to exist without it, and will remain Italian. In the name of spiritual liberty, we have assured to the Church the constant and complete exercise of its religious attributes. We have only been careful to see that the rights of the Church should not encroach upon the sphere of the national right, which is the right of reason. Liberty is granted to Catholicism, as to every other intellectual principle. Every faith must live by its own virtue. Let the Church, now free, endeavour to frighten Prometheus with the thunderbolts of heaven."

The Church of Rome, however, lost its virtue before it secured the temporal power. It cannot live by this; but it has sufficient of the mystery of iniquity about it to enable it to thrive without the temporal power, although it will continue to proclaim its destitution of Christian virtue by clamouring for worldly possessions.

WHEN the Lord puts forth his hand to gather the "whole house of Israel"—"all Israel," as he promised through Ezekiel and other prophets, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," they will be planted there for ever. The inheritance upon which they will enter, will be beyond the reach of pain and sorrow, and there will be no such scenes as Jerusalem correspondents describe as having been recently enacted in that city. Several hundred poor Jews were evicted from their miserable huts, and have been destitute and

starving, many having to sleep night after night out of doors with no protection from the weather. When the voice of Christ awakes the sleeping saints, changes the living righteous to immortality, angels will go forth to gather the Israel of God from the four winds of heaven; and every attempt of poor feeble man to bring about this event in the gathering of fleshly Israel, can only result in the end in adding to the miseries of a suffering people. The true work is to recover every honest-hearted one from his unbelief, that, whether in mount Gerizim or Jerusalem, or in lands far distant, he may be worshipping God in Spirit and in truth when the great gathering day comes.

WE have received from the publishers a copy of a work entitled, "The Change of the Sabbath," by G. I. Butler. The ground covered by the book may be indicated by giving the titles of some of its twenty-two chapters: Origin of the Sabbath, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension, Apostolic Times, The Two Rest Days in Secular History, The Day Observed in the First Centuries, Steps by which Sunday Gained Prominence, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say about the Change, Testimony of Protestants, Summary of Facts about the Seventh Day, Summary of Facts concerning the First Day. The work does not aim to be a complete and thorough exposition of the subject, such as is found in our much larger "History of the Sabbath," but it presents a complete outline of the Sabbath history, Biblical and secular. "The Change of the Sabbath" contains 218 pages, and will be sent by our publishers, post-paid, for 10d. We should be glad to see many copies placed in the hands of those who wish to become informed regarding the Sabbath question, which Mr. Gladstone says is now "the popular question, *par excellence*."

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PUBLISHED by S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, E.C., and printed by the Pacific Press Publishing Co., 451, Holloway Road, London, N.