

THE Present Truth

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

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THE PRESENT TRUTH.

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PRaise THE LORD.

EXULT, O heart desponding,
Look up, be brave, be strong!
There is a life unending,
Let this inspire your song.
Exult and leave all sorrow
Within the vanished past;
The future has a gladness
That will forever last.
Praise ye the Lord, oh praise him!
Praise him with heart and voice!
Praise ye the Lord, oh praise him!
Let every soul rejoice!

The Lord is still your portion,
The Lord is good and true.
The sweetest of sweet blessings
He sends like gentle dew.
Be glad, O earth and people!
O bells of triumph, ring!
The Lord is King, forever,
Be glad and shout and sing!
Praise ye the Lord, oh praise him!
Praise him with heart and voice!
Praise ye the Lord, oh, praise him!
Let every soul rejoice!

ELIZA H. MORTON.

General Articles.

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

THE INESTIMABLE GIFT.

BY MRS. E. G. WHITE.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." Luke 2: 8-14.

WE are nearing the close of another year. Let us candidly and carefully review our life during the year that is about to pass, with its burden of history, into eternity, and consider the many

tokens we have had of the favour of God in the blessings he has bestowed upon us. The most unspeakable gift which God could bestow upon the world was the gift of his beloved Son.

We do not properly appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in Heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that Heaven could bestow was given to ransom fallen humanity. O, what Divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. Son of the Most High though he was, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. But, as if determined to cut themselves off from all communication with Heaven, as if scorning God's mercy and defying Omnipotence, the world whom he came to save, crucified the Lord of glory. Can we, my dear brethren and sisters, behold such love, such infinite sacrifice, unmoved? O, what abundant resources Divine power has provided for the fallen race!

Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of every one who accepts that claim. He engages to renovate the soul through the medium of the truth.

"This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the affections. Our Lord designed that his church should reflect to the world the fulness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ.

The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all Heaven is astir, dispatching messengers to bear the Divine will to every part of the earth, they expect the church of the living God also to be co-labourers with Christ. He engages to come into the midst of his church, and to honour their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of Heaven. Christ expects that man will be partaker of his Divine nature while in the world, and thus convey a large amount of glory from earth to Heaven. In full-souled piety, devotion, and ardour, man is to be one with Christ and one with God.

The church of Christ is the repository in which Heaven's wealth is stored, to be imparted to others, in the providence of God, as the extension of his work and the upbuilding of his cause shall demand. The rich dowry of grace, the intrusted capital of money, and the possessions in houses and lands, he has intrusted to his stewards upon the earth; and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these

gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practising strict economy, in order to have means to use in Christ's cause. We might invest larger treasures in the bank of Heaven, to be employed in missionary work. Said Christ, "Ye are the light of the world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is to-day in Heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls.

If men and women and youth could only realize the part that it is their privilege to act in connection with Jesus Christ, they would make far greater effort than they are making now. God forbid that any who are made partakers of the mercy and the grace of Christ, should devote their thoughts and their energies to serving themselves in these precious golden hours of probation. What answer can you give to the Master when he shall call for an account of your stewardship, if you have not been the means of saving souls for Jesus Christ? If your tithes and offerings, and even yourselves, have been withheld from his service; if the precious talents intrusted to your stewardship, either in property, in physical strength, in mental ability, or in all united, are not wisely improved; if they are turned to selfish gratification, you imperil your soul, and dishonour God, your Creator.

There are to-day a large number who are not rendering to God the things that are God's. Opportunities, precious beyond price, of doing good to those around us, are being lost, because our eyes are not single to the glory of God. Satan has his devices to divert the mind to selfish purposes, so that the pressing needs of the cause, both for personal effort and means, shall be lost sight of. The Lord tests his people with prosperity, to see if they will consider souls of more value than money, or houses, or lands. If you cling to the means with which he intrusts you, and do not consider the wants of the cause in its various branches as more important than any temporal gain, you do not give evidence that you appreciate the gift of God's dear Son, whose life was the price of your redemption. Souls are perishing in the very shadow of your own doors, and many of you are too indolent and indifferent to make an effort to bring them to a knowledge of the truth.

Work, brethren, while you have the opportunity; while the day lasts. Work, for "the night cometh, when no man can work." How soon that night may come, it is impossible for you to tell. Now is

your opportunity; improve it. Invest all that you can spare, in the bank of Heaven. Will you believe the words of Christ? and will you be doers of his word?

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

These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Did he not know your great need? Did he not in these words present the only safe course for you to follow, if you would gain the crown of glory? Then do not dishonour your Lord by disregarding his positive commands. Do not disobey the injunctions of Him who loved you.

God calls upon those who have possessions in lands and houses, to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted, and brought into the church. These souls will, in their turn, practise the same self-denial, economy, and simplicity, for Christ's sake, that they, too, may bring their offerings to God. Through these talents, wisely invested, still other souls may be converted; and thus the work goes on, showing that the gifts of God are appreciated. The Giver is acknowledged, and glory redounds from earth to Heaven in the salvation of souls, through the faithfulness of God's stewards. Although Jesus was the Prince of Life, he did not take his place with the rich and lordly ones of earth, but he honoured the lowly, the oppressed, and the suffering, and bestowed upon them the blessings of his love.

Christ was the Majesty of Heaven, yet the world rejected him. Let not his professed followers be guilty of this neglect. Is not the sin of covetousness fearfully denounced in the Holy Scriptures? "For this ye know, that no . . . covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life."

THE SIN OF INTOLERANCE.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:17, 18.

THERE is no virtue more generally admired to-day than courage. The soldier who leads a forlorn hope dashes into the midst of the enemy, plants his country's standard on the breastworks of the foe, is sure of medals, honours, crosses if he return alive. The sailor who stands by a sinking ship, though in danger of sinking himself, throws overboard his cargo to make room for those saved from the wreck, and by his cool, calculating courage saves all lives, is sure of being applauded and fêted by people always ready to honour the sons of the sea. The fireman who boldly makes his way through blinding smoke and scorching flame to a room where a small child is lying all unconscious of danger, and rescues that child from the jaws of death, is sure of the huzzahs of the excited multitude below. Are these the highest forms of courage? When men, excited by the presence of crowds, sure of the plaudits of the people, madly rush into the midst of dangers from which they would recoil in their calmer moments? Nay, that is not the highest courage, and those men are not the truest heroes. The highest courage consists in faithfully clinging to one's convictions, honestly discharging one's duty in the face of misunderstanding and misrepresentation, insult, and injury; and he is the truest hero whose heart is so full of the fear of God that there is no room in it for the fear of man, whose one great care always is to "Trust in God and do the right."

The narrative brings under our notice a very aggravated instance of religious intolerance. Nebuchadnezzar had once bowed down to God, afterwards he had cast God off, now he had forbidden all worship of him. It was not enough to erect an image, to call people to witness the dedication, he must compel all to acknowledge his god, and in doing so, if need be, to abandon their own. Intolerance of that kind by whomsoever practised is a sin; whether practised by Pagan or Christian, Romanist or Protestant, Conformist or Nonconformist, it is a sin. The only one who is Lord of my conscience is the God who gave it me. Kings, parliaments, friends, foes, have no right to interfere with it. To interfere with it is to interfere with what is God's own, and the Lord will not hold him guiltless who interferes with what is his. Have kings and parliament no right then to compel men? In civil matters they have. No book inculcates more than the Bible does the duty of submission to lawful authority; no class of citizens have been more law-abiding than Christians. But the Bible, which enjoins obedience to

authority in civil matters, at once lays down the law when God and the conscience are touched. Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. That law of the Bible, illustrated and enforced by the examples of the Bible, forbids my obeying any human authority when it clashes with the command of God.

How long will it be ere even Christian nations learn this? The heathen nations at the time of the founding of Christianity were intolerant toward all Christians; and Christians, when in the ascendancy, meted out the same treatment toward them. The Church of Rome inflicted barbarous punishment upon all who differed from her; the Church of England did the same to the Church of Rome. The Puritans were imprisoned, pilloried, otherwise tortured when weak; when strong they repaid in too many instances. In face of the testimony of history to the folly and cruelty of intolerance; in the face of the teaching of the Bible as to the sin of intolerance; in the face of the example of the Master, the precepts of the Master warning us against intolerance, let all Christians throw aside this weapon of the devil's own forging, and use only those weapons which are not carnal, but which are mighty in overthrowing the strongholds of Satan, and in building up temples to the living God.—*Rev. R. O. Johns.*

ST. JOHN THE AGED.

[THE following anonymous poem was found about thirteen years ago in a magazine published at Philadelphia. Its beauty of language, fervour of feeling, and exalted religious sentiment claim for it a wider circulation.]

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Master, oft,
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets,
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays his hand upon me—yea, his hand,
Not his rod—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away;
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me; then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had
Through harvest fields, and desolate, dreary
wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So put thine arm around me closer still!
How strong thou art! The daylight draws apace;
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me to my church once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
"My little children! God so loved the world
He gave his Son; so love ye one another;
Love God and men. Amen." Now bear me
back;
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so
full?
What call the flock my name? The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at even,
When in the dreary Isle of Patmos, Gabriel came,
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates;
I know the way! I trod it once before.
And hark! it is the song the ransomed sung,
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks, my soul
Can join it now. But who are these who crowd
The shining way? Say! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James'
face!
I am the last. Once more we are complete,
To gather round the Paschal feast.

My place
Is next my Master—Oh my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred
years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

JESUS—A REAL SAVIOUR FROM SIN.

"ALL have sinned and come short of the glory of God." Such is Paul's comment upon the human family, and every heart knows that this is true so far as it is concerned. Every man will plead guilty. He knows that he has something in him which urges him to do that which his reason and conscience say to be wrong; and he knows that he has often done so. The Bible says, "Of whom a man is overcome, of the same is he brought in bondage." Thus man, naturally, is in bondage to his own sins, he is a slave to his own nature; his desires, passions, and lusts master him.

Now, Christ came to save men from

this bondage, and to give them liberty. He came to loose the captives, and set free them which are bound. The angel that heralded his birth said to Joseph, "Thou shalt call his name Jesus, [that is, Saviour] for he shall save his people from their sins." This is the blessed work of Christ—to actually give men power to become the sons of God. He removes the burden of guilt and sin, he takes away the filthy garments, and clothes the penitent in the righteousness of God. And then gives the grace and strength necessary to live a life in harmony with the will of God. By this spiritual power, the old sinful nature is crucified and kept so. It no more has the dominion; but, instead, the man is led by the Spirit of God. And "as many as are led by the Spirit of God, they are the sons of God."

Not only does Jesus save his people from sin, but he saves them from sinning. He sustains and supports them to the end. He is "able to save to the uttermost." Heb. 7:25. He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20. He is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. In fact he is able to give us power "over all the power of the enemy." Luke 10:19. And this is not theory or mere theology, but it is real, it is actually done. So that the believer is literally and in reality "kept by the power of God." 1 Pet. 1:5.

Yes, Jesus does save from sinning. The true Christian is one who does not commit sin. There is no excuse for it. The moment he comes to Christ, that moment he has for ever done with sin. He has "put off the old man with his deeds" (Col. 3:9), and from that time he lives unto God. John states, "Whosoever is born of God does not commit sin." 1 John 3:9.

But, some argue, we are tempted so strongly that it is impossible not to do wrong. Well, hear what the Bible says. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. No matter what the temptation be, Christ is able to save from it. When in the hour of temptation, when thoughts of sin and evil crowd into the mind, when darkness and discouragement settles on the soul, or when Satan comes in like a flood, then it is the Christian's privilege to cry aloud to Christ, and to receive immediate help and deliverance. Rather than one soul should be overcome in such a strait, Christ would send every angel from Heaven to its assistance. "For in that He himself hath suffered being tempted, he is able to succour them that are tempted." FRANK HOPE.

ARE THERE NO CHANGES?—NO. 2.

THE predicted signs have been seen in the heavens above us, and among the nations of the earth there is distress and perplexity. The sun, moon and stars have borne their testimony to the truth of our Saviour's predictions, and the angry elements of earth portend approaching wrath, being the agents of death in various ways, by earthquakes, storms and plagues, inundations, conflagrations and pestilences.

And are there any ominous changes in the moral world? Speaking of the signs of the last days, Jesus said, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. In agreement with this, an apostle left this prediction: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

This testimony shows that iniquity will abound, not only in the world at large, but also with those who have a form of godliness. Are these predictions being verified in our own days? From the testimonies of the press, both religious and secular, they are. The records of crimes of all sorts are so terrible that one can hardly open a newspaper which gives the news of the day without a shudder. Iniquity of the most flagrant character abounds, in high as well as in low places, in the church as well as in the outside world. Men of observing minds testify to the rapid increase of crime. Indeed every person of twenty years' observation can see that murder and the most revolting and outrageous crimes have fearfully increased in that length of time. Since the war of the rebellion, human life has seemed much cheaper than before.

Closely allied to the increasing wickedness of the last days are the "false prophets" and "lying wonders" predicted by Christ and the apostles. Matt. 24:24. 2 Thess. 2:9. In fulfilment of these predictions, Spiritualism has arisen in our days to advocate the first great lie ever uttered to our race—"Ye shall not surely die," Gen. 3:4: and with it, infidelity and immorality, open or half concealed, to throw off all restraint from the wickedly disposed, break down the distinction between vice and virtue, and set at defiance law and order, human and Divine.

The spirits communicating are not the spirits of the dead; but they are, according to Rev. 16:14, "The spirits of devils working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the

battle of the great day of God Almighty." Their last work will be immediately followed by the coming of Christ, for at this point he says, "Behold, I come as a thief."

It is the united testimony of the best minds that infidelity and crime are fearfully on the increase. All things do not continue as they were in this respect. And these were foretold as signs of the last days. The cup of iniquity is fast filling up. The great day of the Lord is at hand; and as a destruction from the Almighty shall it come. As it was in the days of Noah and of Lot, when God poured out his wrath upon the unbelieving and wicked, "Even thus," said Jesus, "shall it be in the day when the Son of man shall be revealed." Who will be able to stand in that day? Those who "keep the commandments of God and the faith of Jesus." Rev. 14:12.

R. F. COTTRELL.

PRAISE AND PRAYER.

ALTHOUGH the true worship of God does not consist of ritualistic displays or elaborate musical performances, the service of praise when devoutly rendered, always has an inspiring effect, and should tend to elevate the thoughts above "the grovelling things below," imparting that true devotional spirit, the possession of which will enable us more fully to contemplate (as far as our finite minds will permit) the glory, the power, and the majesty of the Almighty.

The service of song is of no modern invention; Moses and the children of Israel sang a song of thanksgiving unto the Lord, in gratitude for their deliverance from Egyptian bondage (Ex. 15). The exhortation to sing praises to God is repeated four times in one verse (Psa. 47:6), but this is followed by the significant words, "Sing ye praises *with understanding*." St. Paul exhorted the Ephesians, and all the faithful in Christ Jesus (chap. 1:1), to speak together in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord (chap. 5:19). At the institution of the Lord's Supper, "when they had sung a hymn they went out into the mount of Olives." Mark 14:26.

In our religious services, singing praises to God forms a very important part, and we should value the opportunities afforded us of meeting together to sing and pray as the apostle desired, "with the spirit and the understanding also" (1 Cor. 14:15). Unquestionably the harmonious rendering of our sacred songs in public worship is extremely desirable, for we are thereby better enabled to comprehend the full meaning and force of the impressive words we so often sing.

We are, however, reminded by our Saviour that it is possible to draw nigh unto him with the mouth and honour him with the lips, while the heart may be far from him (Matt. 15:8). In Amos

6:1-5, we read of some who chanted "to the sound of the viol" and invented "instruments of music," but at the same time they were amongst those who were at "ease in Zion," and who "put far away the evil day."

In the ordinary scriptural use of the term, the word praise denotes an act of worship and is often used synonymously with thanksgiving. It is called forth by the contemplation of the character and attributes of God, and it implies a grateful sense and acknowledgement of the blessings we have received. We should delight in praising God for past mercies, and in praying for a continuance of them; and thus prayer and praise will ever be inseparably associated with that true spiritual worship which our Creator justly demands, and in which it is our privilege and our duty to take a humble part.

Expressions of praise and prayer may be found throughout the Psalms in almost every variety of beauty and force. The Psalmist declares that "it is good to sing praises unto our God; for it is pleasant;" and "praise is comely for the upright." Psa. 147:1; 33:1. "Praise Him with the timbrel and dance [margin, pipe]: praise Him with stringed instruments and organs." Psa. 150:4. These words clearly show that David did not share the opinions held by those who regard the use of instrumental music in our places of worship as objectionable.

In connection with Divine worship, music should simply be regarded as an aid to devotion; though it is perfectly well known that in many cases it forms the principal attraction. An ancient writer has truly said that "the thrills of music and the Divine joys of the soul are very different things. Worldly men may have the first, and think them from Heaven, but they continued no longer than the sound; while the peace of gracious praise is full, sublime, and abiding." The symphony of voice and the sympathy of heart may flow through the whole congregation, and this is the finest music to truly serious persons, and the most acceptable to God.

How heartily should we all unite in singing that beautiful hymn of praise and prayer (number 277),—

Praise to Him by whose kind favour
Heavenly truth has reached our ears;
May its sweet reviving savour
Fill our hearts and calm our fears.

Truth! how sacred is the treasure!
Teach us, Lord, its worth to know;
Vain the hope and short the pleasure
Which from other sources flow.

The privilege of prayer is also one with which our Maker has favoured us, and as a sacred and solemn duty its importance cannot be too fully realized. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. We have Scripture references showing that prayer may be regarded in various aspects. It includes adoration (2 Chron. 20:6), confession (Ezra 9:6), pleading

(Jer. 12 : 1), self-dedication (Psa. 73 : 25), invocation (Psa. 5 : 2), and thanksgiving (1 Tim. 2 : 1).

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

It gives the burdened spirit ease
And soothes the troubled breast,
Yields comfort to the mourners here
And to the weary rest.

God is the only object of prayer, and his throne of grace may be approached by sinful men by Christ alone, our only Mediator, "who ever liveth to make intercession for us." While we pray in Christ's name, we must ever be submissive to the Divine will, whate'er that will may be, believing that what God has promised he is able also to perform. Prayer and praise will not only afford peace and comfort in this life, but will be continued in the life to come. "The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51 : 11.

The contemplation of the glorious state here referred to should inspire us anew with zeal and greater earnestness; and in praising God for all the blessings of this life, let us pray that we may share in the inestimable blessings awaiting the faithful who soon will join in the song of victory. J. F. SHEPPARD.

MODERN DISCOVERIES CONFIRMING REVELATION.

"ALL human discoveries," says Herschel, "seem to be made only for the purpose of confirming more and more strongly the truths from on high contained in the sacred Scriptures." And the remark is strikingly illustrated and confirmed by the wonderful discoveries made of late years at Nineveh and Babylon, and in Egypt. . . .

Daniel, as the Bible tells us, for interpreting Belshazzar's dream, had a chain of gold put about his neck, and was made the *third* ruler in the kingdom. "But," says the objector, "why *third*? For he was made next to Belshazzar himself, and Belshazzar was evidently the *first* in the kingdom." And this for a time seemed a real and great difficulty; for while the Bible speaks of Belshazzar as the *last* king of Babylon, and as slain when Cyrus took the city, all the Greek historians say that Nabonidus was the last king of Babylon; and he was *not* killed, but was with his army in Borsippa, and lived for many years afterwards; and by the Greek historians no mention is made of Belshazzar.

Now here was what seemed a serious if not an insurmountable difficulty, and objectors were not slow to make the most of it. But the monuments and records above alluded to make the matter entirely plain, and show that both statements are right. They tell us that Belshazzar was the son of Nabonidus, and

that for three years he was associated with his father on the throne; that for several years Nabonidus had remained at home and sent Belshazzar to command the army, but that in this last year he himself took command of the army, and left his son Belshazzar in command at Babylon. And this is further made plain by the curious fact, that there have been found thousands of records on the little clay tablets discovered, which have been kept for centuries in the office of the recorder of deeds in Babylon, just as we keep copies of such deeds in our county records. Out of one hundred and sixteen years, there is not a single year lacking, in which from one to thirty deeds have not been found thus recorded, every one of which is carefully dated. And *one* of these deeds—just one—is dated exactly in the *third* year of King Belshazzar. His first two years are credited to his father, with whom he jointly reigned, while in this, the third year, he was reigning alone in Babylon. And this third year is the only one mentioned in the Book of Daniel. Thus it is plain why Belshazzar promised to make, and did make, Daniel the *third* ruler in the kingdom. He could not make him *second*, for he himself was second, his father being the first, and so Daniel was made *third* in the kingdom.—*Rev. Tyron Edwards, D.D., in the Quiver.*

CRUMBS.

WE think of the past with gratitude for God's part of it, and with a little shamefacedness for our own. We think of the present, and ask him how we can best improve it, and thus we intend to rejoice continually in hope of the future.

Waiting often brings a blessing, but waiting for the cross to become a pleasant and easy resting-place, is not the kind that brings it. Think of Christ thus waiting.

No loving hand had been outstretched
To make the leper whole,
No precious blood had ever flowed
To save the sinner's soul.

How many *Christians* are filled with fear lest they should miss Heaven at last! But how many are anxious and fearful lest they should not do their *whole duty* here on earth, and thus rob God? Dear Christian, what kind of fear is yours?

Jesus does not forgive sin *half-way*. His pardon is full and free. Can you not believe it and act accordingly? He does not want you crippled with a sense of condemnation after you have truly repented.

"*All manner* of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost," said Christ. The *great fear* felt by some lest they have committed this sin, is the best proof that they have not. Take Christ at his word; believe him to be true and faithful; for thus he is. Give the world the impression that you are serving a perfect Saviour. S. O JAMES.

CATACOMBS IN THE MOUNT OF OLIVES.

A NEW house has recently been built on the Mount of Olives for the Greek Bishop Epiphanius. During the progress of the work several important discoveries were made, including a Campo Santo, or Christian burial place, Roman tiles, and other antiquities, and some catacombs. These last are hewn in the soft rock, and are entered through ancient Jewish tombs. The catacombs are not very extensive. They contain both Jewish and Christian graves. The former are arranged singly; the latter in groups, as a rule in groups of three. No effort seems to have been taken to place the bodies with their feet towards the east. The long passage of the catacombs contains three pools, which may have been used to collect the water coming down into the caverns during the rainy season. In the large Jewish chamber, through which the catacombs are entered, there is a larger pool, constructed at a later date than the chamber. This trench is 2½ ft. wide, and nearly the same depth. Unfortunately, no inscriptions have been discovered. Bishop Epiphanius thinks that this place may be the spot to which Josephus gives the name Peristereon. The catacombs seem to have been originally excavated by the Jews and to have been modified and enlarged by Christians between the date of the Ascension and the date of the destruction of Jerusalem by the Romans.—*Christian Commonwealth.*

"YE THAT LABOUR."

IN the text, "Come unto Me all ye that *labour* and are heavy laden and I will give you rest," we often hear the word "*weary*" substituted for "*labour*."

Many persons are weary because they avoid labour. Shirking life's duties they become tired of an aimless existence, and find the burden of idleness harder to bear than God-appointed labour.

Not to this class does the Saviour extend this invitation, but to the *labouring ones* who are manfully bearing the heat and burden of the day, doing cheerfully and with all their might the work which God has sent them. Such may claim the offered rest. Not the bodily rest of idleness, for many of God's children are sons and daughters of toil, but a higher, nobler rest, even rest to their souls.

We would not discourage those who are willing to labour, but who are denied the privilege, to those who occupy the darkened room of the invalid, or who are shut out from active toil by circumstances beyond their control; such tired ones may be assured that "They also serve who only stand and wait," and it matters not how we labour, for if we only serve the Master in the way he has appointed for us, we shall find rest here and eternal rest in the many mansions of our Father's house.—*Hattie Stephenson.*

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.

WHITE CHRYSANTHEMUMS.

BORN of the clouds and darkness,
Of the frosts and early snow;
When the summer blooms have faded,
The beautiful Christ-flowers blow.
All through the budding springtime,
All through the summer's heat,
All through the autumn's glory,
They hide their blossoms sweet.
But when the earth is lonely,
And the bitter north winds blow,
With a smile of cheer for the dear old year,
The Christmas blossoms blow.

Sweet as the dream of summer,
White as the drifting snow;
When our hearts are filled with grieving,
The beautiful Christ-flowers blow,
Not all the south wind's wooing
Opens their secret heart;
Slender they grow, and stately,
Guarding their life apart.
But when the earth is dreary,
And heavy clouds hang low,
With their tender cheer for the way-worn year
The Christmas blossoms blow.

Sweetest of all consolers!
Fairest of flowers that grow!
When hopes and flowers have faded,
The beautiful Christ-flowers blow.
Bright in the cottage window,
Sweet in the darkened room,
Fair in the shortened sunlight,
Cheering the dusky gloom.
Oh, when our hearts are lonely,
And clouds of care hang low,
What blessed cheer for our dying year,
The Christmas blossoms blow.
—*Mothers' Companion.*

THE CHURCH TROUBLE AT HAZARDVILLE.

HAZARDVILLE was—for this is a story of "ye olden time"—a little country village, with its one street, its store, its school, its blacksmith shop, and its church trouble. That latter was as much a part of the place as its hills and trees, and, like them, had no accurate date for its beginning.

Tradition said that the trouble was born in the good old colonial days, when our Pilgrim fathers and mothers travelled "afoot" from Boston to Connecticut. Among the number were Jabez Porter and Ezra Doolittle, two stanch and doughty Puritans. As they walked behind their lowing cattle, their sober talk turned upon the site of the proposed meeting-house in the new colony.

Both had canvassed the locality, and in the opinion of Jabez Porter a certain steep hill seemed the more "fitting" position, while to Ezra Doolittle a convenient valley offered greater advantages. As neither would yield the point, this slight difference led to a bitter altercation. The listeners speedily "took sides," and the placid little company, hardly a hundred strong, was straightway divided into two wrothy factions.

The meeting-house was finally erected on the steep hill, and as the square barn-like house was put up, the Puritan

builders disputed for and against its position, so that into the very beams and rafters was wrought an atmosphere of discord. So it came to pass, as every community unconsciously absorbs the air of the church, a spirit of uncharity and intolerance floated all through the length and breadth of Hazardville.

The feeling was transferred from sire to son, till, as the place grew and thrived and prospered, this element of variance strengthened and thrived too. There were births, marriages, and deaths, joys and sorrows, gains and losses; still the difference soured and embittered everything, its refrain intruding ever—

"Men may come, and men may go, but
I stay on for ever."

Strange to say, this state of things served to increase rather than diminish the town's temporal prosperity. The village street was always in good condition, because Squire Porter kept up his own division, and the Doolittles didn't propose to be outdone in thrift. The village choir was the best in all that region, because Squire Porter's daughter could sing like a nightingale, and the Doolittle faction trained their daughters to like perfection. The "house of worship" was kept painted, the parsonage shingled, the Sunday-school library replenished, all because "the square" said the Doolittles wouldn't do it, and they were bound to show him they would. There was, however, a terrible dearth of vital religion. A few earnest souls occasionally tried to steer clear of the party feeling, but they became so unpopular, and were so universally frowned down upon as being "on the fence," that they gave up the struggle.

Such was the state of things till the year of our Lord 1861. Then a revolution was effected by so simple a circumstance as the visit of a soldier boy on his way to the war. It was Guy Hodge, the nineteen-year-old nephew of Widow Brewster, one of the few who refused to "take sides" on the always pending local question. Guy had come from a neighbouring town to spend a week with "Aunt Silvy" before going on that errand from which so many never returned. She was always a faithful attendant at the Thursday afternoon prayer-meeting, and this memorable afternoon Guy accompanied her.

The meeting was dull, cold, spiritless. There was no pastor, as the church officers had been unable to agree upon any one of the numerous candidates, and the meeting was led by Deacon Wadsworth. As he was not a Porterite, the squire, who could be ready and fluent, sat in critical silence, and the Doolittles, restrained by his presence, said little. The young soldier boy, zealous for his Master as for his country, talked and prayed with impassioned earnestness, wondering at the unresponsive silence that reigned.

When the meeting closed, Squire Porter, walking with dignity and his gold-headed cane down the hill to the

post-office, remarked to his wife that boys would better be seen than heard in public.

This New England woman, brought up in the tradition of her elders, generally kept silence on any church matter, but she now ventured the timid remark, "I like to hear Guy talk, and I thought he set a good example to some older ones."

The squire, unaccustomed to difference of opinion from that quarter, relapsed into a dignified silence. He retired early, hoping thus to forget some of the strong, earnest, loving sentences of the boy preacher, which had haunted him with strange persistence.

Sleep was long in coming, and then it brought curious dreams. The squire was again in the little meeting-house. He was standing before the high, red-cushioned pulpit, and its occupant had the open, beardless face of the soldier boy. He was reading from the church covenant, and seemed to be receiving the squire into membership. But instead of the solemn words to which he had, years and years before, assented, he heard strangely-put sentences: "You do join yourself to this church, determined to do nothing for it so long as you live; to promote its differences, its ill-temper, its quarrels; to walk apart from its members in selfishness and malicious hate; and to do all duties by which self may be glorified, and your own dignity extolled and established among men. We, as a church, therefore do receive you into our wrangles and disputes, promising to treat you with suspicion and with jealousy."

The bewildered squire emphatically shook his head, and the church-members sat in horrified silence.

The boy preacher turned his dark eyes upon them all as he said, with sad earnestness: "Ah! you refuse to assent to this in set phrase, and yet you will all go out from this place and live just this covenant. You have all gone astray. You all need to tear away the trappings of your self-righteousness and miserable self-deception. Will you do it?"

Then, in dream fashion, the scene changed. Squire Porter was again in the afternoon meeting, sitting with his brothers and sisters in cold, critical silence. Impressed by the past events, he tried to rise, but his feet seemed held as in a vise, till, making a supreme effort, he woke to find—morning.

It was with mingled feelings that he heard, toward evening, that Guy Hodge was to hold an evangelistic service in the meeting-house. Curiosity overcame prejudice with many besides Squire Porter, and a good audience filled the little room that evening. The boy preacher explained his action by frankly stating that he had been asked to conduct a series of meetings as he had been doing in his own town.

"But," he continued, with soldier-like directness, "I can do no work here until I am sure of your cordial sympathy with Christ and with his people. Some of

you have been at variance for years. Now, before we attempt to draw near to the Saviour, will you not, for his sake, draw near to each other in sincere contrition and forgiveness?"

Quick as a flash there came to the squire the memory of his dream, and he knew all eyes were upon him; but, as then, he was utterly unable to move. A silence fell over the room. The slight boy figure, with its pale face and large, dark eyes stood in waiting stillness. The light breeze floated in through the half-open door, gently swaying the folds of a faded flag which the village girls, to honour the speaker, had draped over the ugly pulpit. In that impressive moment no one noticed, and the breeze lifted the flag against the smoky lamp, till the half-frayed edge touched the blaze. Instantly it caught the tinder-dry roof, and the sparks were falling thick and fast on the dusty, rotten floor. It all happened so suddenly that there was no time for an alarm, and little could be done. The little library in the loft, and the asthmatic cabinet organ, with a few benches of faded cushions, were saved. For the rest, in an hour after the swaying folds first caught fire, nothing remained of the century-old building but a smoking mass of ruins.

Out in the grove, at the back of the smouldering timbers, stood the frightened crowd of men, women, and children. The boy preacher, who had rushed into the thickest of this fire fight, stood in their midst with grimy hands and flame-touched hair.

With quiet composure he looked into the awed, troubled faces, and said, as if nothing had occurred, "Shall we go on with our meeting?"

He was about to start a familiar hymn, when Squire Porter stepped forward. His usual air of self-reliant dignity had all gone.

"I want to say, friends," he began brokenly, while the people waited in surprised silence, "the Lord has been dealing with me—I am weighed in the balance and found wanting."

And then he told his strange dream, not omitting the startling church covenant.

"O friends, Christians," he said, with a new emotion thrilling his voice, "I believe this great calamity of our losing our house of worship was sent by a merciful Father to bring us all back to himself! If that sudden fire should prove but the type of a new kindling of the love of Christ in our hearts, may we not give thanks for even this affliction?"

In the hush of that solemn hour the squire fell on his knees, and prayed as he had never prayed before; and when he rose, all that heart-touched company crowded round him with out-stretched hands of genuine fellowship.

It was a rare scene upon which the late moon looked down,—in the foreground, the smouldering ruins; and behind them, unmindful of the chilly air, that group of earnest-faced men and

women, wrestling with God for forgiveness and a nobler life.

It was the beginning of better things. Precious meetings were held in the little district school-houses scattered over the parish, so that the dedication of the new church, when it came, was marked by the addition of forty souls; for the leaven of forgiveness and charity hidden, by God's grace, in the dream and the youthful words, and the fire, had been steadily working till the whole lump was leavened, and the church trouble at Hazardville had become a thing of the past.—*Congregationalist*.

DRY BEDS AND DAMP BEDS.

It is not sufficiently known that almost all substances have the property of absorbing moisture from the atmosphere. Linen is remarkable for this property; the same may be said of feathers, and in less degree of wool; hence the difficulty of keeping a bed dry, unless it is constantly used or exposed to warmth from a fire. Merely covering up a bed with blankets and counterpane will no more keep it dry than a pane of glass will keep out light; the atmospheric moisture will pass through every woven fabric.

Damp beds, unfortunately, are generally found in the spare, or visitors' room; hence the persons often most welcome in a house suffer from this terrible evil. Spare beds should never have anything but a slight coverlet to keep them clean, and it should be put upon them when not in actual use. People often fancy that damp is only in the sheets, but it is in all the other clothes. A bed will be much drier by itself than with blankets and counterpane upon it. Every spare room that is at all likely to be used by visitors, should have a good fire in it at least every third or fourth day during the winter, and the bed should be well turned in the interval. Blankets and counterpane should be dried and folded up hot, and put away till wanted; if they are left open upon a bed, they quickly absorb damp, which cannot be quickly dried out. It is cruel and ungenerous to put a visitor friend to sleep in a fireless, cold room, with damp clothes to cover him, when a little coal would have made all healthy and comfortable.—*Sel.*

ALEXANDER, PRINCE OF MACEDON.

ALEXANDER, Prince of Macedon, son of Philip, being out one day with his dogs, a gilded butterfly crossed his path. Like a common boy, he made a clutch at it, but it escaped him. Incensed at such audacity, he resolved upon capture and revenge. Throwing off his royal mantle and taking it in his hand, he started off on determined pursuit. The joyous creature flew on, darting this way and that, up and down, enjoying its little life on the balmy air—the perspiring prince making frequent attempts to bring it down. With every failure he grew more angry and more determined. On

he went over hedge and ditch, across fields and meadows, his dogs panting and barking at his heels; at length the tiny creature darted over the low wall of a cemetery, and alighted on a flowering shrub. Over went the excited prince, advancing slowly and cautiously awhile; when near enough he made a sudden grasp and brought away the butterfly and the shrub. In his hand was a crushed butterfly, and at the root of the shrub a dead man's skull grinning on his eyes. He started at the sight, gazed for a few minutes, and then turned musingly away. That vision haunted him to his dying hour. The historic appeal of the importunate widow "from Philip drunk, to Philip sober," tells of his inherited love of wine. He became a drunkard, and in his cups slew some of his friends. He died of a drunken debauch at the age of thirty-three, and in that ominous hour, at the end of an unexampled career of glory and conquest, came back that vision of a crushed butterfly and a dead man's skull. So the world's greatest conqueror was conquered by the world's greatest foe, all his glories ending thus ingloriously. Truly, strong drink is no respecter of persons!—*W. A. Pallister, in British Temperance Advocate.*

OPIUM SMOKING IN INDIA.

DR. MORISON, a medical missionary at Rampore Bauleah, Bengal, has recently sent home a letter describing the rapidity with which opium smoking is spreading in that province. He visited several opium dens in his own town, and found them filled with victims, many of them being quite young men, who confessed their utter inability to break away from the habit, though some of them implored him to give them medicine that would take away the desire. "Rice is dear," said one of these, "we can hardly get food for ourselves and our children, but we must have the opium pipe." Others admitted that it would be a good thing if these opium dens were closed, but at this the shopkeeper only laughed, and replied, "Ah! don't think the Maharanee (the Queen) will close these shops; she gets too much money out of these opium Canja and liquor shops to think of closing them." Sometimes the missionary has been implored by the relations of the victims to make an attempt at their rescue; but of course his efforts are unavailing. Dr. Morison adds—"I came home saddened and sick at heart. I began to give more attention to those immediately connected with the Mission, and found that among our small company there were two opium eaters and two Ganja smokers. It seems the habit has become almost universal; at all events, the numbers are much greater than we suspected, and the still more saddening fact remains that it is spreading at an alarming rate. This was the testimony of every smoker I met without exception."—*The Echo.*

THE PRESENT TRUTH.

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

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EDUCATIONAL INTERESTS IN SOUTH AFRICA.

(Concluded.)

PRIOR to this it had been proposed by the French Huguenots, to whom the Colony had been an asylum in their hour of distress, that some monument be erected in honour of the succour they had received. It was finally decided that there could be no better one than a Christian school for the education of the daughters of the Europeans. In accordance with this, the Huguenot Seminary at Wellington, was founded. The Seminary was opened January 10, 1874. At first there were only forty pupils, Dutch, French, and English, with ages ranging from fifteen to thirty-nine years. This number increased to forty-five before the term closed. All of these were boarders at the Seminary. One of the rules of the school was that each girl should be alone for half an hour every morning and evening. One third only of the first forty were professed Christians. One of the girls said that on entering her room for the first time in accordance with this rule, she was so impressed with the fact that God was there that she bowed herself before him, and promised to devote her life to his service. The first hour each day was devoted to religious instruction, the first half of which was given to the exposition of some Bible truth, and the latter part to the study of the Scriptures in classes. A fifteen-minute prayer meeting was held each evening for those who wished to attend. Nearly all prized these moments devoted to seeking God, and the religious interest of the school daily deepened. Those who knew the Lord prayed for their companions, and day by day, one and another found rest for their sin-tossed souls, until at the close of the first term, every one had been led to rejoice in the Saviour's love. Soon outside missionary work was commenced. About 150 of the coloured children were gathered each Sunday afternoon, and the students endeavoured to instruct them in things pertaining to the kingdom of God. This work amongst the children led to work amongst the parents. After a while, family meetings were held at stated seasons in different places, two of the young ladies having each meeting in charge.

In November of the same year the foundation of the second building was laid, which

was entered the following July. Thus from time to time additions have been made, till the institution has reached its present size; and last year seventy students were refused admittance for lack of room. The last building erected was a large two-story edifice, donated by a friend in the United States. The plan of the building was made, and the pieces of timber, boards, windows, etc. were all prepared and fitted in America, and then shipped complete, ready to be put up. As the vessel bearing it entered the harbour at Cape Town, it was wrecked, and every piece of the building sank to the bottom of the ocean. It was, however, insured, and finally the insurance company recovered it, and sold it at auction, and the school board became the purchasers. This not only saved the duties which otherwise they would have had to pay, but part of the original cost. In this way a number of hundred pounds were saved.

The demand for teachers by the Europeans in the Colony was so urgent that it was difficult to keep pupils in the school long enough to complete a course. Five years from the opening of the school was the first graduating class. Many of the students have gone to fill positions of trust. Over three hundred have been teachers, ten have been missionaries, either as teachers among the heathen, or as wives of missionaries. One prominent feature of the school is its Normal department. All pupils entering upon this course have the opportunity of gaining an experience in teaching, whilst receiving instruction in more advanced studies. They teach in the primary division under competent instructors. Besides this, each one is expected to take charge of the classes in which they recite, a certain number of times during the term, varying in frequency as circumstances may permit, some of them each week, whilst others not so often. These drills are also under some competent teacher to offer criticisms if necessary.

One hour each day is devoted to the making of bread, washing dishes, setting tables, sweeping, or some other useful employment connected with the schools. This relates only to those who board at the institution.

Their missionary society is one of interest. Miss Ferguson is President. Other schools have missionary societies, which are branches of this. Those who have become interested in the society are authorized agents to secure contributions. Many who have left the Seminary have formed missionary circles among their friends and pupils, and thus a missionary spirit is extended far and wide. All contributions collected are sent to the "Parent Society." Before the close of the first year of the society, one of the students offered herself as a missionary

teacher to the heathen, to be supported by this society. This gave an inspiration to the branches of the society, so that many even among the little children throughout the Colony have been led to take an interest in it. Donations have also been sent to Austria, and India, as well as to other missions in Africa. At the present time two such missionaries are supported by the "Huguenot Missionary Society."

A correspondence is carried on with the mission stations in Africa, and other parts of the world, and the letters received are read before the school each Monday morning. This presents before both teachers and pupils the progress of the mission work. Stones, shells, and different relics are secured from the various countries and states where the missions are located, and are kept on view, and at proper times are used in lectures and meetings to more forcibly impress on the minds of the students, something of the nature of the countries from which they have been brought, and the missions located there. Besides this a committee is appointed each week to study about different countries, the character, customs, habits, etc., of the people, nature of the climate, and all such particulars that would be of interest and profit. These report weekly in their missionary meeting. It is thus that the fear of God, the sciences, and the missionary spirit is constantly impressed on the minds of the students.

The Seminary is in no way connected with any missionary society in Europe or America. It is under the auspices of the Dutch Reformed Church of Cape Colony. All its trustees are members of that body. Notwithstanding the fact that it is somewhat denominational in its character, students of all sects are made welcome; even Sabbatarians are not excluded, but arrangements are made so they can observe the Sabbath if they choose, without criticism by the other teachers or students. One of the teachers of music conscientiously observes the Sabbath.

Stellenbosch, twenty miles nearer Cape Town is said to be the "Athens" of South Africa. The more popular schools are located here, also the Victoria College. But the schools seem to lack that zealous, missionary element, existing in the Wellington Seminary. There are other schools in the colony, where exists a high standard of morals, which are accomplishing much good. Some of them have missionary societies, and strive to impart to the pupils a missionary spirit.

Is it not from such institutions of learning that God will send forth men and women to enlighten many a darkened portion of the earth, and cheer many an aching heart with the "good tidings of great joy"? We can but believe that this is the case. The earth is to be

lightened with the glory of the angel that John saw coming down from heaven. The glorious truths of the gospel are to be presented before kings, and nations, and tongues, and peoples. God will adopt his own methods, he will select his own servants, and will use his own agents to accomplish his own work. He is not limited for means to carry it forward, but his providence is over all, and the message will be carried to the lengths, and breadths of the earth. He is using men and women in various situations and stations in life to accomplish his purposes, and these bear the stamp of the Divine.

It is for us to look and behold the marvellous works which he is performing, and will perform ere the scenes of this earth's history shall close. Who cannot see a Divine providence in these things? and seeing it we are led to exclaim with the apostle: "Oh the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."

Cape Town, South Africa.

THE WHOLE HEART.

THE Lord asks of his people the whole heart. Nothing less will suffice. He freely gave his only begotten Son a ransom to save them from eternal death. He did all that he could do; and in return he asks those who have been purchased by the precious blood of Christ to give him the whole heart. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," is the teaching of the Levitical dispensation. Deut. 6:5. No less is asked in the Christian dispensation. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment," is the teaching of our Saviour. Matt. 22:37, 38. God's plan for saving men has always been the same.

Love to God is not an emotion or feeling; it is a controlling, moulding principle, born of the Spirit of God, and acting as the mainspring of all true motives. Feelings of joy and peace are realized by those who have this love; but they are the results of the exercise of that love rather than constituent and ever-present elements. Sometimes feeling departs, joy is dead, hope is well-nigh gone; but love shines still, believes God still, trusts him still. It hates sin, but loves the sinner, and would save him, not *in* sin, in man's way, but *from* sin, in God's way.

True and whole-hearted love to God does not rest in *word* alone, but in *deed* as well. It does not depend upon a misguided conscience; it is in accordance with truth. 1 John 3:18. If it is a whole-hearted love, there will result from it a whole-hearted service. It will count

God's honour and the integrity of his righteous law above all things else. All affections and desires will be brought into submission to the one great principle, love to God. It will not question the wisdom of his plans, nor will any of his commands be grievous; but it will co-operate with him in the salvation of souls, and render cheerful obedience to all his requirements. It will not seek excuses from duty in dishonest interpretations of Scripture, nor seek justification of unlawful conduct from unwarrantable inferences drawn from the Word of God. It will not plead, "I pray thee have me excused" from any duty, however irksome or humbling it may be to the proud heart; but it will ask the question, with full purpose to obey, "Lord, what wilt thou have me to do?" It will not only lead to obedience to God, but it will lead to a *willing* obedience. If we possess this love, we will not be content with doing for God just the duties that are brought before us; but we will seek to know his whole will. In short, it will lead to the devoting of all our powers to God. Our words, our acts, our deeds, our means, our talents, will be used to glorify him and advance his cause. Obedience to God and his holy will will be the first object in life to a heart which truly trusts God. Bonds and affliction will not move it; life itself will not be counted dear. Instead of shirking the cross to avoid suffering, it will rejoice that it is "accounted worthy to suffer shame for his name." Such is the love which the Lord asks of those whom the blood of his Son has purchased—a love that "beareth all things, believeth all things, hopeth all things, endureth all things."

This love was perfectly exemplified in the life of our Saviour. He could say at the close of his earth-life, with all confidence, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 17:4. The examples of faithful men of God in the past manifest the same principles. Love to God manifested itself in obedience to all God's commandments. Says the psalmist: "O how love I thy law! it is my meditation all the day." Psa. 119:97. And this love led him to obey God. He says, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Verses 59, 60. The apostle Paul, in harmony with the psalmist, exclaims, "I delight in the law of God after the inward man." Rom. 7:22. In the next chapter he states that those who walk in the Spirit are fulfilling the righteousness of the law. Rom. 8:4. Those who do not delight in the law, or walk in obedience to its just and holy claims, have not been transformed by the grace of Christ, but are carnally minded. Verse 7. Says the beloved apostle, "For this is the love of God, that we keep his

commandments; and his commandments are not grievous."

Here are tests, dear reader, which point out infallibly the true condition of the heart. Are God's commandments grievous, burdensome, irksome? Does the cross cause you to murmur? Is the way too straight? Then the heart is carnal; the love and sacrifice of Christ are but little appreciated. But if, with a heart cleansed by Divine grace, you delight to do his will, and are willing to forsake *all* for him, if you follow not in your own ways, but willingly in his ways, then you can, with confidence in him and faith in his Son, "have boldness in the day of Judgment." May the grace of our Lord Jesus Christ develop such love in the hearts of those who shall peruse these lines.

M. C. W.

ELOQUENT TRIBUTE TO GOD'S LAW.

THE following paragraph is an "Extract from The Abiding Sabbath, by the Rev. George Elliott; being the Fletcher Prize Essay for 1884." It is a testimony against even the conception of trying to make a change in the law of God, sufficient, it would seem, to palsy any hand that would attempt such a sacrilegious work:—

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God! What is proposed?—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal. Is the eternal tablet of His law to be effaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation."

These words are worthy to be inscribed in letters of gold. Our readers will be glad to have them to use everywhere in vindication of that testimony which God inscribed with his own finger upon the tables of stone. But what is unaccountably strange about this is, that the book from which it is taken is written in behalf of Sunday-keeping. How any one who believes that Sunday has been put in place of the Sabbath, which not only changes the law but entirely perverts the Sabbatic institution from its original nature and purpose,—how such a one can give utterance to such sentiments as the foregoing, will be no small mystery to every Sabbath-keeper.

And yet it reveals a phase of the question which has in it some elements of encouragement. It shows a degree of loyalty to the commandments as written upon the tables, which is hopeful. It shows also how sincerely people have come to believe that Sunday-keeping is actually sustained by the fourth commandment; and this is better than to have them divorce it from that law; for when the light is turned on, and they are brought to see that the fourth commandment cannot by any possibility be made to sustain the observance of the first day of the week as the Sabbath, their adherence to the law will hold some to the truth, though many, rather than return to the true Sabbath, the seventh day, may choose to discard the commandment altogether.

At all events, let such sentiments as these be kept before the people. Let it ring throughout the length and breadth of the land that not "one single word graven on the enduring tables by the hand of the infinite God," can be "defaced by a creature's hand," without "reasons as holy as God, and as mighty as his power." U. S.

The Watch Tower.

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

ROME AND LIBERTY.

IN an Encyclical published a few years ago, the Pope said, "All Catholics should do all in their power to cause the conditions of States, and legislation, to be modelled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions." It has been urged officially that this should be specially kept in mind in England and the United States. The activity of Catholics, as Romanists, in the field of politics and journalism in England, is a constant reminder that the advice is being acted upon.

The recent Catholic congress in America has drawn attention again to the work of Rome in the United States. A suspicious feature of the conference was the repeated and vociferous protestation of loyalty to free institutions. Those who are loyal at heart are content to let their lives and work show it, and do not find it necessary to multiply honeyed words. It was not many years ago that a Papal Encyclical anathematized "those who assert the liberty of conscience and of religious worship." Speaking of the present position of the controversy in America—and we can see there more fully developed, perhaps, the forces which are

at work in this country—the *Christian Commonwealth* says:—

"From across the Atlantic come many ominous warnings of a great struggle soon to come. The great Republic is awaking to the prospect of a battle which can in no way be decided, for it is simply a fact of inevitable destiny that the people of America must pass through a conflict with Rome. Rome! Name of unspeakable portent! The very word calls up a whole panorama of lurid apocalyptic visions. . . . For ages the wave of human energy has rolled Westward. And in our day the battlefield where the crowning struggle of liberty is to be fought seems likely to be found in the western hemisphere."

But the *Commonwealth* draws inspiration from a recently published work showing the "increase of Protestantism and the decline of Popery." It says:—

"The Protestant peoples are rapidly tending to outnumber the Romish, and this single fact entirely settles the future outlook. As to America, when the Puritan element there is really roused the ambitious and dogmatic Romanism which is seeking to seat itself in a dominant attitude over the grand new prerogative of nations—liberty for all consciences—will quickly be convinced that it is in the minority and must never hope to emerge from such a position."

This faith as to the increase of Protestantism, is based on figures showing the increase of nominally Protestant peoples. But we do not forget the words of an eminent European who said, "Protestants there are, but Protestantism is dead;" nor the words of the late Dr. Prochnow, "The land of Luther needs again the spirit of Luther;" nor the very recent remarks of Mr. J. A. Froude: "That magnificent intellectual Protestantism is for ever dead. The spirit that inspired Cromwell and William of Orange, oh! that spirit has altogether died out." Were this not the truth, the children of the Reformation would do the works of the Reformation.

Even the "Puritan element" which is expected to become roused in America, has been fawning upon Romanism and begging its co-operation in a powerful movement which is designed to amend a Constitution now guaranteeing freedom of conscience to all, so that it shall be what is called a "Christian Constitution," which "would disfranchise every logically consistent infidel," along with whom, it is declared, the Christian observers of the seventh-day Sabbath, and the Jews would have to be placed. To effect this revolution, the aid of the Romanists is necessary, and some time ago an article in the organ of this "reforming" movement, the *Christian Statesman*, said, that although they might expect some rebuffs at first, the time had come "to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it." The same programme anticipates the introduction of religious instruction into the public schools. The late Catholic congress, as might be expected, has declared in favour of both national religious legislation and

religious instruction in the schools. Of course the religion Rome will favour, is what she calls the "true religion." And when the tiger is unchained by the removal of those Constitutional barriers which have placed matters religious where the religion of Christ places them, outside the jurisdiction of civil Government, it will need no prophet to foresee the result. We will let the *Christian Commonwealth* state it:—

"The 8,000,000 of Papists in the United States are being drilled day and night to demand supremacy over the civil Power in the all-important department of public education. Should the people of the United States yield the control of the schools to the Romish hierarchy, the death-knell of popular liberty would be rung."

Yet our contemporary says a little work showing the numerical increase of nominal Protestants is "enough to make an average pessimist sick." W. A. S.

THIS MUST BE A SOLDIERS' BATTLE.

[IN the last number of his magazine, Mr. Spurgeon deals a lusty blow at the "down-grade" movement. There is no mistaking that the question is one of the Bible or no Bible. In the days of papal supremacy, the contention was for tradition and no Bible. The Reformation began the work of separating the chaff from the wheat. Instead of grasping heartily the principles which led the Reformers while they lived, the children of the Reformers have been content, in too many particulars, to rest satisfied with a position committing themselves to the Bible and tradition. These two are not agreed, and this cannot be a final position. As the Saviour showed, the tendency of tradition is to make void the Word of God; and in the present onslaught upon the Bible, we believe we see but the natural and direct influence of this attempt to hold to cherished but unscriptural traditions. Let the Bible alone be the confession of faith, and we shall have a Scriptural faith. Not only does the Lord condemn those who have rejected the Word, but those who "have perverted the words of the living God, of the Lord of hosts our God." But we know that ere the battle is done, many a loyal soldier of the Cross will have fought his way into the light. The following is the article referred to:—]

One who is very valiant for the truth said to us, "This must be a soldiers' battle." In that utterance we heartily concur. The Gospel of the Lord Jesus is now assailed all along the line. Scarcely a denomination is free from the enemies of the truth: they are within our ranks. In the Church of England the superstitious errorists are more to the front than the sceptical; and it is not an easy warfare which falls to the lot of Evangelicals within the Establishment. How is it they are there? Those who are seeking a decision upon the matters

raised by the action of the Bishop of Lincoln are going straight to the point, and raising the question of Mass or no Mass in the most plain and practical manner. But if the result of the episcopal trial should be unfavourable, every Protestant man and woman should look upon the case as one for the personal conscience, and should, by individual action, drive the Evangelicals to a plain and unmistakable course of action.

Among Baptists, the great need is the personal investigation of the matters in debate by the members of our churches. It is clear that the members of the Council have nothing to say, except by way of rebuke, of any who protest against the growing error. The ministers also cry, "Peace, peace, where there is no peace." If sturdy individuality took up the matter, and godly men were determined not to remain in league with those who depart from the truth, the issues would be speedy.

A Congregational minister asks for an opportunity for the rank and file of the ministry to speak; and his impression is that ninety-five per cent. would be found to be on the old lines. We sincerely wish that we could believe it; but we think he puts his percentage far too high. Still, if in our free churches there were fair opportunities for utterance, either by the voice or through the press, we feel confident that the Broad School gentlemen would find themselves very much in the minority. But the hour of free speech will not come till the old Nonconforming spirit asserts itself in the pastors, deacons, and church members, and the gag is taken off from the religious press. We are glad to hope that by other organs the truth will yet gain liberty to speak through the press. It is possible that a clique is now predominant, and that the mass of the people are misrepresented by them; if it be so, let them declare themselves.

The Free Church of Scotland must, unhappily, be for the moment regarded as rushing to the front with its new theology, which is no theology, but an opposition to the Word of the Lord. That church in which we all gloried, as sound in the faith, and full of the martyrs' spirit, has entrusted the training of its future ministers to two professors, who hold other doctrines than those of its Confession. This is the most suicidal act that a church can commit. It is strange that two gentlemen, who are seeking for something newer and better than the old faith, should condescend to accept a position which implies their agreement with the ancient doctrines of the church; but delicacy of feeling is not a common article nowadays, and the action of creeds is not automatic, as it would be if consciences were tender. In the Free Church there is a Confession, and there are means for carrying out discipline; but these will be worth nothing without the personal action of all the faithful in that community. Every man who keeps aloof from the struggle for the sake of peace will have the blood of souls upon his head. The question in debate at the Disruption was secondary, compared with that which is now at issue. It is *Bible or no Bible, Atonement or no Atonement*, which we have now to settle.

Stripped of beclouding terms and phrases, this lies at the bottom of the discussion; and every lover of the Lord Jesus should feel himself called upon to take his part in an earnest contention for the faith once for all delivered to the saints. From the exceeding boldness of Messrs. Bruce and Dods, we gather that they feel perfectly safe in ventilating their opinions. They evidently reckon upon a majority which will secure them immunity; and our fear is that they will actually gain that which they expect. We are not sanguine enough to believe that they are mistaken. Unless the whole Church shall awake to its duty, the Evangelicals in the Free Church are doomed to see another reign of Moderatism. Have they suffered so many things in vain? Will they not now make a stand?

Finding ourselves in a community which had no articles of faith, and seeing deadly error rising up, we had no course but to withdraw. Whether others think fit to do so or not is no part of our responsibility; but nothing can free any true believer from the duty of maintaining pure and undefiled religion in its doctrine, as well as in its practice, by every means in his power. The most quiet country minister, the most retiring deacon or elder, the most obscure Christian man or woman—each one must come up to the help of the Lord against the mighty. The crisis becomes every day more acute; delays are dangerous, hesitation is ruinous. Whosoever is on the Lord's side must show it at once, and without fail. Let those who so sadly pine for "another reformation," and a remodelled creed, stand out and say so, and no longer conceal their sentiments, or eat the bread of men at whose most cherished convictions they are stabbing with might and main. Let these be honest, and let the Evangelicals be true. The church expects every man to do his duty.—*The Sword and Trowel*.

The Missionary.

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

SOWING THE SEED.

THEN sow; for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

—Selected.

AN AUSTRALIAN SCHOOL.

OUR brethren in Australia have felt the importance of having a school at which their youth might obtain good educational advantages, and at the same time be separated from worldly influences, receiving Christian training and instruction calculated to fit them to be true workers in the cause of Christ. An experienced teacher, who has been specially interested in the question, writes of a meeting lately held in Melbourne to consider the establishment of a school: "At this meeting a committee of seven members of the church was appointed to arrange for the school; to consult legal authorities as to what course to pursue in the organization of a school; to visit all the families to ascertain the number that would patronize the school, and the financial

support that could be relied upon; to recommend a grade for the school, and to select a suitable location. Only three days were given them in which to work until a report was called for. The visiting committee did their work well, and in calling on the different families found them all in favor of a school, and willing to help support it to the best of their ability. It was ascertained that about fifty pupils could be depended upon, whose ages range from six to sixteen years. A location has not as yet been secured. . . . Some, not of our faith, hearing of the establishment of our school, have manifested an interest, and requested that their children might be admitted as pupils."

NEW ZEALAND.

A NEW ZEALAND brother briefly reviews the many evidences of God's blessing upon the work in that colony since the light of the present truth came to them. Specially during the past year these evidences have been many. Few engaged in colportage had had experience in the work, and yet about £1,000 worth of our denominational books were sold, and much of the seed sown has fallen on good ground. "On May 27," he writes, "a period in our history was reached which had been looked forward to by all who take an interest in the spread of the message in the colony; for on that day the New Zealand churches were organized into a Conference, and a Colonial Tract Society was established, to take charge of our publications. This is what we have needed for some time, and we trust that the message will now go with greater power than heretofore. The Auckland church is making a special missionary effort since the Conference was held there, and companies go out every week distributing reading-matter and talking with the people at their homes about the truth. Just as the New Zealand churches had reached the time of organization, Bro. E. M. Morrison arrived to establish the canvassing work, and give instruction; and from Sept. 15 to 30, a colporteur's institute was held in Napier, which was attended by the fifteen colporteurs at present engaged in the field, and some others who thought of taking a part in this work. All are now of good courage, and better prepared for their work than they have ever been in the past. Some have already started out to their new field of labour. Altogether, the truth was never dearer than now, nor the prospects brighter than they are to-day for a great work to be done in New Zealand. Will our brethren remember the New Zealand labourers in their prayers, that the blessing of God may rest abundantly upon them."

UNITED STATES.

FROM reports coming to hand during the past fortnight, we gather the following points of interest:—

IOWA.—An eight weeks' lecture course has closed in Onawa, and nineteen have signed the covenant, and others are keeping the Sabbath. The labourers have begun meetings in a neighbouring town, and are having a good interest.

MICHIGAN.—The church in Hazleton has enjoyed a precious season during their quarterly meetings in seeking the Lord for a deepening of spiritual life. Three souls were buried in baptism at the close of the meetings. In another town meetings have been held, and sixteen persons have taken their stand.

KANSAS.—Meetings have been held in Leavenworth, where more than half of the church-going people are Roman Catholics. But the Lord has blessed in the preaching of the Word, and the opposition from press and pulpit has only increased the interest to hear. Fourteen are now keeping the Sabbath, and are hungering for the light and willing to accept it as fast as it comes to them.

WISCONSIN.—Meetings in Boscobel, which we have before reported, have closed, after continuing twelve weeks. There are now twenty-eight keeping the Sabbath. Some who had never before made a profession of Christ responded to the appeals to serve the Lord. The last week of the meeting, eleven were baptized. One sister who had lately begun to keep the Sabbath was so ill as to be unable to attend the services during the latter part of the course of meetings. She wished to be baptized with the rest, and while the services were being held a few met at her house, where prayer was offered for her recovery. She was completely relieved from all pain, and was baptized.

TENNESSEE.—The annual meeting of this Conference was held in Nashville, the State capital. The proceedings show that the Conference is increasing in strength, and plans were laid for advancement during the year. One of the resolutions passed is as follows:—

Whereas, Religious intolerance has again manifested itself among us in the persecution of Bro. R. M. King for work done on the first day of the week; and—

Whereas, We regard it strictly as religious persecution, and but the logical result of all Sunday laws; therefore,—

Resolved, That we extend our Christian sympathy to our brother in bonds, and pledge our support in his defence, and that we will vigorously oppose and expose the iniquity of all religious legislation.

NOVA SCOTIA.

[From *Review and Herald*.]

TRURO.—After our tent-meeting closed, we held a few meetings in a private house. Ten adults signed the covenant. We then secured a hall in which to hold meetings, and all took hold cheerfully to aid in fitting it up nicely for that purpose. It is now dedicated to the service of God, and is free from debt. They enjoy their meetings very much. A Sabbath-school of twelve was organized. I visited our brethren at St. Margaret's Bay, and found them all firm in the truth, and enjoying their meetings. The men have been from home much of the time fishing; they felt encouraged by having meetings. Two were baptized on the 19th, at Indian Harbour. Those engaged in canvassing have been greatly blessed spiritually, and have been successful in selling books. This promises to be a good field.

T. M. STEWARD.

The Sabbath-school.

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

LESSON 103.—RECAPITULATION.—FROM THE DEATH OF JOSEPH TO THE GIVING OF THE TEN COMMANDMENTS.

MANY years after the death of Joseph, there was a king in Egypt that put much hard labour upon the children of Israel, and finally ordered that all the male children should be killed as soon as they were born. This he did to make the people fewer in number; for they had become more numerous than the Egyptians.

At this time Moses was born, and his mother hid him,—first, three months in her own house; and afterward, in an ark of bulrushes, among the flags at the river's brink. Here he was found by Pharaoh's daughter, who hired his mother to take care of him, and finally took him to the court of Pharaoh, where he was taught and treated as her own son.

As Moses grew to manhood, he became very wise and great. When he was forty years old, he went out to visit his brethren; and in trying to help them, killed an Egyptian. So he had to flee to the land of Midian, where he married a wife, and tended the flocks of his father-in-law forty years.

One day, as Moses was watching the flocks near Mount Horeb, the Lord appeared to him in a flame of fire. The flame seemed to be in a bush, but did not burn it. There the Lord talked with him, telling him that he had known the sorrows of his people, and was now going to bring them out of Egypt, into a good land, where they would be free.

So the Lord sent Moses to tell his people the good news, and to tell Pharaoh that he must let them go three days' journey into the wilderness to sacrifice to their God. The people were very glad when they heard how the Lord had appeared to Moses; but Pharaoh was very haughty, and said, "I know not the Lord, neither will I let Israel go." After this he treated them much more cruelly than before.

Then the Lord brought plagues upon Pharaoh and his people, until all their grain and cattle were destroyed, and the first-born of every family was slain. Every time a plague was brought upon the land, Moses asked Pharaoh to let the people go; and several times he promised to do so, but as soon as the plague was removed, he refused. Finally, he was glad to let them go; for when the first-born were slain, the Egyptians said, "We be all dead men."

Pharaoh must have known that these plagues were from the Lord; for the Israelites did not suffer from them. Their first-born were not slain; for they killed the passover-lamb, and sprinkled its blood upon their doorways, as the Lord commanded, and were all ready, with staves in their hands, when the word came for them to go.

They had not been gone long, when Pharaoh raised an army and pursued them. He overtook them at the Red Sea, where he and all his host were drowned by the returning waters, as they tried to go over the sea in the path which the Lord had opened for his people.

After crossing the sea, the children of Israel sang a song of triumph; at Marah the waters were healed; at Elim, were twelve wells of water and seventy palm-trees; in the wilderness of Sin, quails and manna were sent them; at Rephidim, Moses brought water from the rock, a battle was fought with the Amalekites, and Jethro came with Zipporah to meet Moses. When they came to Mount Sinai, Moses was called up into the mountain, and the Lord talked with him.

LESSON 104.—RECAPITULATION.—FROM MOUNT SINAI TO THE DEATH OF MOSES.

At Mount Sinai the people made a solemn promise to obey the voice of God. Three days afterward they heard that voice speaking the ten commandments from the top of the mountain; while the earth trembled, the mountain smoked like a furnace, and the glory of God, brighter than flaming fire, rested on its summit. Afterward, God wrote the same commandments on tables of stone, and gave them to Moses.

At one time, Moses was in the mount with God forty days; and while he was there, some of the people took off their gold ornaments, and got Aaron to make a calf for them to worship. When Moses came to the camp, he ground the calf to powder, sprinkled the dust upon water, and made the people drink it.

While Moses was in the mount, the Lord showed him how to make a beautiful taber-

nacle, and holy vessels to be placed in it. The ark of God was made to contain the tables of stone, with the commandments written on them, and was put in the most holy place. On the top of it was the mercy-seat, with its chernbim, and the glory of God shining upon it. In the holy place were the altar of incense, the golden candlestick, and the table of show-bread. All round the sides, and overhead, were beautiful curtains of fine linen, covered with cherubim wrought in gold and blue and purple and scarlet. In front of the tabernacle, stood the laver and the altar of burnt-offering; and round all, the wall of the court, supported by pillars of brass.

Just a year from the time that they left Egypt, the children of Israel kept the passover; and afterward set forward on their journey toward the land of Canaan.

At Taberah, fire broke out in the camp and consumed some. At Kibroth-hattaavah, the people lusted for flesh; and when quails were given them, they ate so greedily that the plague broke out among them, and destroyed several thousand. At Hazeroth, Miriam was smitten with leprosy, for talking against Moses. At Kadesh-barnea, spies were sent up to search the land of Canaan; and when the spies returned, the people believed those who gave a bad report, but wanted to stone Caleb and Joshua, who gave a good report. Because of this, these stubborn people had to wander in the wilderness nearly forty years. During their wanderings the Lord showed them many miracles. The earth opened, and swallowed up Korah, Dathan, and Abiram; fire came forth from God, and consumed the two hundred and fifty princes that offered incense; thousands of the people died of the plague, for speaking wickedly of Moses and Aaron; and Aaron's rod budded, blossomed, and bore almonds. Many years afterward Miriam was buried at Kadesh; and here Moses and Aaron sinned in bringing water from the rock. Soon after this, Aaron died upon Mount Hor, and was buried there.

While journeying by the way of the Red Sea to go round the land of Edom, the people complained, and talked so wickedly that the Lord sent fiery serpents among them. Moses then raised a brazen serpent upon a pole, that those who had been bitten might live, if they would only look to the serpent, just as we may live if we will look to Christ and obey him.

Finally, this people went northward on the east side of Edom and Moab; conquered Sihon, king of the Amorites, and Og, king of Bashan; and came back to the plain of Moab, where they brought a plague upon themselves, after Balaam had tried in vain to curse them.

Moses, being warned of his death, talked kindly to the people, and gave them good advice. From the top of the mountain he viewed all the land of Canaan; then died, and was buried by the Lord in an unknown place in the valley.—*Bible Lessons for Little Ones.*

BEFORE a man becomes a Christian only part of his nature is in activity and employment. The grace of God comes in with powerful floods of mercy and new impetus to action, and now instead of the fifty faculties, or fifty wheels, there are a thousand all in play and in full motion. Vastly more of a man since he became a Christian than before he became a Christian.—*Talmage.*

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.

NEW TESTAMENT SABBATH.

1. In what order do the Sabbath and first day stand in the week?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28: 1.

2. After the crucifixion, what day was kept by the women who followed Jesus?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

3. What day is the Sabbath "according to the commandment"?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 10.

4. How did the holy women regard the first day of the week?

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24: 1.

5. What was the custom of Christ in regard to the Sabbath?

"And He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

6. In predicting the overthrow of Jerusalem, and the necessity of fleeing from Judea before that time, what did He enjoin upon his disciples regarding the Sabbath?

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. The destruction of Jerusalem was accomplished by the Romans in A.D. 70; and the Sabbath, therefore, was certainly commanded by Christ as late as that period.

7. What title does Inspiration give to the day on which the Jews met in the synagogues?

"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21. The Jews read Moses in the synagogue only on the seventh day—never on the first day. But these days on which they did read Moses, are said in the text to include every Sabbath day.

8. To whom was Paul especially commissioned to preach?

"But the Lord said unto him, Go thy way; for he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9: 15; 22: 21; Rom. 1: 5.

9. On what day did he and Barnabas go into the synagogue at Antioch?

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13: 14.

10. After the sermon had been preached by Paul, and the Jews had all left the synagogue, what did the Gentiles request of the apostles?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

NOTE.—This was as late as A.D. 45. The Jews had all left the meeting, and as Paul was the minister of the Gentiles, there was nothing to deter the apostle from announcing a meeting for them on the following day, Sunday, if that was to be the Christian Sabbath. But nothing to this effect is said in the text or its connection.

11. What was the result of this request of the Gentiles?

"And the next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

12. On what day did the women at Philippi hold their prayer-meetings?

"And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 13.

13. What shows that upon his arrival in the city, the apostle waited for the Sabbath before attempting to hold a meeting?

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days." Verse 12.

14. What was Paul's customary day for holding religious services?

"They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 1, 2.

15. How did the apostle spend the working days of the week when at Corinth?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: . . . and because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." Acts 18: 1-3.

16. What did he do on the Sabbath days?

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Verse 4.

17. How long did he continue this work?

"And he continued there a year and six months, teaching the Word of God among them." Verse 11.

NOTE.—Here were seventy-eight Sabbaths on which Paul preached in one city. The record further says that he worked at his trade, and we may justly infer that Paul worked at tent-making just as many Sundays as he preached Sabbaths. But if we place with these seventy-eight Sabbaths, the three he spent at Thessalonica, the one at Philippi, and the two at Antioch, we have a record of eighty-four Sabbaths on which the apostle held religious services, while he held only one on the first day, and that only a night meeting, immediately following the Sabbath. Acts 20: 7. Having continued his meeting until Sunday morning, he walked that day to Assos, nearly twenty miles, whilst his companions continued their journey by boat. Conybeare and Howson say: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." "He pursued his lonely road that Sunday afternoon in Spring, among the oak-woods and the streams of Ida."—*Life of Paul*.

18. On what day was John in the Spirit?

"I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Rev. 1: 10.

19. Who is Lord of the Sabbath?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. Also means "in like manner."

20. Who else besides Christ claims the Sabbath as His day?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My [God's] holy day." Isa. 58: 13.

21. Why does God call it his day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

22. But how did God create the world?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2.

NOTE.—Then when God rested from his creative work, the Son, by whom this work was performed, rested also. He could therefore well claim, by right of creation, to be Lord of the Sabbath, just the same as God himself. It was doubtless from this consideration that he said he was Lord also of the Sabbath.—*From "Bible Readings for the Home Circle."*

Interesting Items.

—Mr. Robert Browning, the poet, died last week in Venice.

—Colchester celebrated its 700th anniversary as a borough last Thursday.

—The Leaning Tower of Pisa is being offered as the prize of a monster lottery.

—Mr. Macdonald, manager of the *Times*, died Dec. 10, at his residence near Croydon.

—Two earthquake shocks have occurred at Naples, and the volcano is throwing up dense volumes of smoke.

—The gas-stokers of South London to the number of 2,000 struck last week. The Gas Company remains firm.

—A boiler exploded on board a Japanese steamer, and seventy-five of the ninety-nine passengers met their death.

—Von Moltke bears this testimony: "Beer is a far more dangerous enemy to Germany than all the armies of France."

—Emin Pasha met with a serious accident at Zanzibar, falling from a balcony, and is not yet declared to be out of danger.

—Mr. Jefferson Davis, who was President of the Southern Confederacy of America during the year of secession, died Dec. 6.

—The Princess of Monaco is said to have obtained a promise from her husband that if suicides continue the gaming tables shall be closed.

—Dr. Nansen, who recently crossed Greenland on snow-shoes, is reported as about to take the command of an expedition to the North Pole.

—The last census in New Zealand reveals the fact of a profession of religion on the part of no less than 95 per cent. of the whole population.

—Dom Pedro, the deposed Emperor of Brazil, refuses both the Civil List and the donations offered him by the Republican Government.

—In 1882 the export of tea from Ceylon amounted only to 697,268 pounds; in 1888 it was over 23 million pounds, and this year it will exceed 30 millions.

—East Lothian is suffering from a plague of rats. They have seriously damaged the potato and other crops, and a number of rats recently attacked a man as he was walking along the public road.

—"Death from pressure round the waist" was the verdict of a Birmingham Jury at an inquiry into the death of a servant-girl who received a severe fright. She was too tightly laced to stand any sudden emotion.

—The influenza epidemic has spread west over Europe. Hundreds have been attacked in Paris, and outbreaks are reported from Madrid, Rome, and Brussels. It has also touched England. The St. Anne's public schools at Grantham have been closed on account of it.

—The telegraph announces that the Vatican is preparing a new catechism for general use. Of course it will teach the usual lesson of the inconsistency of Protestants in observing Sunday as the Sabbath, while denying the church's authority to establish other holy days and festivals. This is a point Catholics make prominent in their religious instruction, and it cannot be denied that the charge is logical.—*Signs of the Times*.

—Reports having been set afloat by some parish priests near Pressburg, Hungary, that the Virgin and Child were visible in a fountain there, pilgrimages to fountains in the locality were organized, and, following the lead of the priests, processions came from great distances. The Primate of Hungary has at last issued a circular to the pilgrimage promoters, "prohibiting them from promoting or encouraging the veneration of fountains."

THE PRESENT TRUTH.

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

LONDON, DECEMBER 19, 1889.

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Editorial Notes.

"Now MY days are swifter than a post: they flee away. . . They are passed away as the swift ships: as the eagle that hasteth to the prey." Job 9:25, 26.

FROM communications received from our senior Editor, Bro. S. N. Haskell, who has been spending some months in South Africa, we learn that he expected to leave the Cape about the first week of the present month. His next stopping place was to be Mauritius. Bro. Haskell is travelling in the interests of our work in the South and East. He will proceed to India and China, and thence to Australia and New Zealand.

WITH this last number for the year 1889, Vol. V. of THE PRESENT TRUTH is brought to a close. We are glad to find upon our lists many new friends who have been added to our circle of readers during the year, and to learn of increasing sales through news-agents. With these new readers, we would also heartily greet many to whose homes our paper has been a regular visitor since the first volume of publication. We trust that old friends may still be retained, and that new patrons may become old ones.

IT has been the endeavour of the publishers of THE PRESENT TRUTH to fill its columns so full of the Word, that it might be sent out in faith that the promise would be fulfilled: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The day of Judgment will reveal the full fruits of these efforts, which have been put forth in prayerful faith, even if in weakness; but we have not been left to the evidence of faith alone; for the Lord has permitted us to learn of many who have been quickened in the Divine life through the ministrations of this

journal. Some have found in the Bible truths which it advocates, the light and truth for which they have been seeking and praying. To these same truths we are pledged for the future. If in the past the Word of God has been our guide, "whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

WE have been specially gratified to note an increase in our list of subscribers in foreign lands. During the year we have received cheering words of good accomplished by the publications which have gone out from this office, from India, Africa, South America, the West Indies, and from the British Possessions of North America. We hope to see our circulation in foreign lands widely extended. Even "the isles wait for His law," and we shall be glad to be instrumental in carrying the message of "the present truth" to the hearts of many in distant lands who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The subscription price for the paper in countries outside the Postal Union will be 4s., the extra shilling being required for the extra postage during the year. Remittances from foreign subscribers should be made by Money Order in all cases.

THOSE whose subscriptions expire with this number will, we trust, remember to renew promptly, that they may receive the first number of the next volume without delay. Persons receiving the paper by post will notice the date on the printed address-label on every wrapper, showing the time to which the subscription has been paid. We would specially request our readers in Nova Scotia, New Brunswick, and in various parts of the Dominion, who have largely increased during the year, to send renewals, or post-cards notifying us of their wishes respecting their subscriptions, in time so that we can receive word from them by the time such subscriptions expire.

WE give with this issue the Index of the volume, for the benefit of those who preserve the fortnightly numbers for binding. We believe many who give away their papers to friends, or for other reasons do not preserve them, would be glad to obtain a complete volume for the year. Vol. V. will be neatly bound in cloth, gilt lettered, uniform in style with previous volumes, at 4s. 6d. for the volume. Will those who desire this kindly let us know at once, that we may know how many copies to place in the hands of the binders. We can also furnish previous volumes at the following prices:—

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WE had hoped to find space for a brief review of Dr. Waggoner's book, "Prophetic Lights," advertised on the opposite page. We shall have to defer this until another number; but again call attention to the announcement, as we are sure it will prove one of the most acceptable holiday gifts to be found in the book world, if placed in the hands of any one who appreciates lucid and faithful expositions of Scripture, and finely drawn illustrations. With a view to getting out a larger edition, the publishers have been able to reduce the price of the work to 2s. in paper cover, and 3s. cloth.

THE *Christian Commonwealth* remarks one of the curious anomalies of the Christmastide celebrations among the representatives of nineteenth-century civilization:—

"We are just about to celebrate the birth of the Prince of Peace, but as in his day so now, alas, it is an "armed peace." On every hand we hear of new inventions of increased power for the slaughter of our fellow men. New guns are continually becoming obsolete by reason of later improvements. It is said that 400,000 Werndl rifles, which originally cost 35fl. each, have been sold recently for 2s. 6d. each. The old Prussian needle-guns were sold still more cheaply. They were to be had for 1s. 6d. and 2s. each. In fact, there is such a glut in the market of guns of all constructions that their value is not much greater than that of old iron."

THE Church of Rome does not allow us to forget that it is a firm enemy of the Scriptures, however much the enmity against the Word may be veiled in lands, with an open Bible. Priestcraft feels itself strong enough in Canada to do openly that which it would be glad to do in every land, doubtless, were it not that it would be unpolitic. The *Fireside News* says:—

"Bible-burning is not quite obsolete, at least not among the Romish curés of Canada. After mass on a recent Sunday in the Province of Quebec several hundred copies of the Scriptures were burned in front of the church, the books being collected from the houses of the parishioners. The agents of the society which supplied the books threaten to prosecute this zealous agent of darkness should he repeat his crime."

THE following paragraph in a contemporary gives the report of an interview with a lady who is well known in this country as a lecturer on the manners and customs of the Jewish people:—

"In an interview with Miss von Finkelstein, reported at great length in the *South Australian Register*, that lady gives a very discouraging account of the effect of Protestant missions on the Jews of her native land. She says that very few converts are made, and that in comparison with the Roman Catholics the Protestants have made very little impression on the natives. Her chief complaint is in the want of adaption to the peculiar modes of life and thought of those whom it is sought to convert."

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