

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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"IN PERFECT PEACE."

LIKE strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise, old yet new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-strawn past,
From unknown years that silent wait,
Amid earth's wild regrets, there comes
The promise, with its precious freight,
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me—
"In perfect peace."

"In perfect peace!" O loving Christ,
Where falls earth's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children, as of old,
"In perfect peace."

And through the glad eternal years,
Beyond the blame and scorn of men,
The hearts that served thee here may know
The rest that passeth human ken,—
"Thy perfect peace."

—Observer.

General Articles.

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

THE USE OF TALENTS.

BY MRS. E. G. WHITE.

THE parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and

advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favoured class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God.

God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord."

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have

nothing that we did not receive. Says Jesus, "Without me ye can do nothing."

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honoured vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature.

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father.

In order that we may become instruments fit for a valuable service, we must be prepared for our labour. We are as rough stones from the quarry, and we must be chiselled and hewn, until God sees that the unsightly edges are all

taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a life-long work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honour God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.

HOW GOD LEADS HIS PEOPLE. NO. 19.

OTHER incidents of interest occurred in connection with my work at Blackburn, upon which I cannot now dwell, as I wish to hasten on to show how I was led into further light and truth on the subjects of the resurrection, the law of God, the sanctuary, the third angel's message, and kindred subjects; and my papers have already grown to an extent I did not anticipate. I will only briefly allude to one or two of these incidents.

The question of natural immortality, having, as I showed in my last paper, been so prominently brought before the public, our doctrines were attacked publicly in print by the Spiritualists and some of the Particular Baptists. A leading speaker amongst the Spiritualists came to the town, and delivered what he called an "inspirational discourse," which was printed in pamphlet form, and scattered through the town. The spirit that inspired him confessed that

the thought of the town had been "much agitated on the question of human immortality." It complained that to Mr. Smith "the Bible appeared immensely large, and human reason, apart from it, insignificantly small." He then proceeded to impugn this position, and intimated that the Bible might be "set aside as an antiquated and comparatively worthless court of appeal"! He called my belief in the future resurrection of the body, "absurdity," "folly," a "monstrous folly into which no profound thinker could fall." How self-complacent! When men have to revile Bible doctrines so, it is plain that their doctrines are not of God. Was not Paul as profound a thinker as any man? Yet he taught the literal bodily resurrection of the dead, in that wonderful fifteenth chapter of his first epistle to the Corinthians. Read it, reader. But then Paul had seen, what our adversaries have not, the resurrected Saviour himself; and he could stand before kings and ask, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8. The unscriptural doctrine of the natural immortality of the soul blinds the eyes of men to the true Christian hope of a resurrection from the dead; and certainly if their doctrine were true, ours would be unnecessary. It is one of the signs of the "latter times" that men are departing from the good old apostolic faith and giving heed to "seducing spirits, and doctrines of devils." 1 Tim. 4:1. Christian, beware of such!

Another party wrote against us, and this time a party professing Christianity and reverence for the Bible as God's word. Some letters of the late and much respected Mr. Philpot, who was formerly a church clergyman, were published, or republished, against us on the life question. I replied to these in three advertised addresses, full notes of which we afterwards published in pamphlet form, treating upon the questions of the soul's immortality, life in Christ alone, and eternal torments. Our opponents tried to prove that unending torment was the doom of all the lost. To try to get a good sale for their pamphlets, they advertised that the profits from them, if any, should go towards the infirmary, which was deservedly popular in the town. They were willing to do something here for the relief of the wretched, while trying at the same time to prove that hereafter there would be no such charitable institutions for the suffering! They were, in fact, more merciful than their God, in theory! I therefore advertised one of my lectures in reply thus: "Hospital charities here but eternal torments hereafter!" (?) How inconsistent error is. Every right-minded man feels for those who suffer much and long here, however deservedly they suffer; yet a mistaken zeal for God causes them to represent him as having no such love nor pity. God certainly will punish the wicked, but it will be, as Paul says,

by "everlasting destruction," not everlasting preservation in pain. See 2 Thess. 1:8-10. This text tells, also, both the agency and the time of this "destruction." God says that he will before long "destroy all the wicked" (Psa. 101:8), while Spurgeon, Philpot, and others, teach that they will never be destroyed. For instance, Mr. Spurgeon says they will be tormented with—

"Sullen moans and hollow groans,
And shrieks of tortured ghosts;"

that their limbs will "crack like the martyrs in the fire, and yet be unburnt, . . . coming out *undestroyed*, . . . every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament"! It is a fearful picture; but Mr. Philpot makes it even worse, saying, "They will blaspheme his (God's) holy name, and *curse* and *hate him* to all eternity"! And the religious school to which these men belong also teaches that God from everlasting decreed unconditionally the election of some few to heaven, while he at the same time reprobated untold millions of his creatures to the flames and pains of an endless and a hopeless hell! Mr. Philpot affects alarm lest the doctrine of the *destruction* of the wicked should lead men to sin; but he complacently calls upon a God that reprobates men first to a brief period of transgression here, and then to an endless existence in misery hereafter! See also Calvin's Institutes, b. 3, c. 23, etc. For myself I cannot see how threatening men with destruction will lead them to commit sin, any more than hanging men causes them to commit murder: but even if it did do so, destruction, like hanging, *certainly prevents them going on in sin*; while, on my opponent's showing, preservation in conscious torment only, compels them to hate, to curse, and to blaspheme the holy name of God to all eternity! Think, my dear fellow mortal, which picture will bring about most harmony in the universe, be most in harmony with the best instincts of your own nature, the still better attributes of a merciful and long-suffering Creator, and the general teaching of God's most holy word? You say you wish you could believe in the final and complete destruction of all the wicked, do you not? It would remove a great difficulty, perhaps a great load; especially if you have lost some dear friend about whose salvation you were not quite sure. Well, read and compare carefully the following scriptures, and you will see what God requires you to believe on this matter: Psa. 37:20, 38; also 92:7; and 104:35. Isa. 10:18; Ezek. 18:4, 20; Obad. 16; Mal. 4:1, 3; Matt. 3:12; and 13:40; Luke 13:4, 5; Acts 3:23; Rom. 6:23; 2 Pet. 2:12; Jude 7, etc., etc.

I have now shown that professed Christians joined with Swedenborgians and Spiritualists to attack the Bible doctrine of eternal life through Christ alone. What strange company they

sometimes keep on purpose to rob Christ of this honour! We do not deny that men may become immortal, we only ask them to seek immortality, or eternal life, through Jesus Christ. Reader, will you give the Lord cause to complain as he did to some of old, "Ye will not come unto me that ye might have life"? I trust not. By sin we have forfeited the right to live; but through the mercy of God, in Christ we may regain that favour. But if we wilfully reject this favour, by refusing to receive it as "the gift of God through Jesus Christ," then we not only lose the right to live forever, but we risk the wrath of an offended God who will severely punish and ultimately destroy, all those who disobey his command to repent.

A. SMITH.

THE SEVENTH-PART-OF-TIME THEORY.

A LARGE number of those who observe the first day of the week as the "Christian Sabbath," tell us that "any one day of rest after six of labour," fully answers the demand of the Sabbath commandment. Is this theory true?

Sabbath day means simply rest day. Whose rest day is the Sabbath?—"The seventh day is the Sabbath of the Lord." How did it become his rest day?—"For in six days the Lord made heaven and earth, . . . and rested the seventh day." Ex. 20:10, 11. "And he rested on the seventh day from all his work." Gen. 2:2. Was any one of "the six working days" (Eze. 46:1) his rest day? Did he not bless and set apart a particular day?—"And God blessed the seventh day, and sanctified it." Why?—"Because that in it he had rested from all his work." Gen. 2:3. Will any one of the six days on which he worked, answer this description of the Lord's Sabbath?

It is objected that the commandment says merely the seventh day, and not the seventh day of the week. Of what else is it the seventh day? Is it not the seventh of the seven? and what are the seven days but the week? Are not the six days of God's labour and the seventh of his rest the origin of the week? Every well-informed person is aware of this fact. There is nothing in nature, and nothing else in revelation, to give rise to the week of seven days. And time was counted by weeks by Noah in the ark, and by "Laban the Syrian," Jacob's father-in-law. Gen. 8:10, 12; 29:27.

If the theory under examination is true, then each person who has ever lived has had full liberty to choose any day of the week as the Sabbath; and in doing so we are told "he would obey the letter and the spirit of the Sabbath law." But this put in practice would make confusion; and "God is not the author of confusion." Now suppose that when the Israelites were fed with manna in the desert, some had, in the exercise of their rights, chosen to keep the second, the third, the fourth, the fifth, or the sixth day as their Sabbath, and had gathered

a double portion of the manna on the preceding day, what would have been their food on their chosen Sabbath?—Nothing but a loathsome, putrifying substance, full of worms. Ex. 16:19, 20. Supposing that on the failure of this experiment, they had decided to keep the first day of the week, and gather on Saturday enough manna to last over Sunday, what would have been the result?—"And there went out some of the people on the seventh day for to gather, and they found none." In his providence, God made it necessary for them to keep the particular seventh day which he had appointed, or to fast on every Sabbath of their own choosing. But by gathering a double portion on the sixth day, they had something fit to eat on the Sabbath. See Ex. 16:22-27. Did not God distinguish his rest day in the eyes of all Israel in the desert? It is safe to say that his providence and his word always agree.

Doubtless Nehemiah thought that the Sabbath was a definite day when he shut the gates of Jerusalem during its sacred hours. Those who thought otherwise had the privilege of lodging outside the city once or twice. Neh. 13:15-21. The disciples of Christ, who "rested the Sabbath day according to the commandment" after his crucifixion, kept the seventh day; for the next day was "the first day of the week," on which they resumed their labour. Luke 23:56; 24:1. And when Paul preached "every Sabbath," it was the day on which the Jews met in their synagogue. The rest of the week he was at work at his trade. Acts 18:1-4.

One testimony more, and that is from the very persons who hold the theory in question. They tell us that any one day in seven is all that the commandment requires, and make this the basis of an argument for changing the Sabbath from one definite day of the week to another,—from the seventh, which they know was the day uniformly observed by the ancients, to the first day of the week. And this they keep, because it is the first day, the day on which Christ rose from the dead. Therefore they actually hold that the Sabbath has been changed from one particular day of the seven to another. They desire all to observe a particular day of the week as the Sabbath, in spite of their indefinite-day theory; and many of them desire to compel its observance by penalties of civil law.

The reason why they put forth the one-day-in-seven theory, is because there is not the first particle of evidence in the Scriptures for the change. This many of them know, and some confess. The Lord will not thank them for their effort in his behalf, in apologizing for his changing the Sabbath without informing a soul of man of the change.

R. F. COTTRELL.

"Who fathoms the eternal thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man."

"THY SAINTS SHALL BLESS THEE."

My soul in grateful joy,
Aloud His praises sing:
Whose praises heaven and earth employ—
Thy Saviour and thy King!

All power to him is given
Who triumph'd o'er the grave!
All power in earth and all in heaven,
Almighty then to save!

He hath redeemed my soul,
On earth he can forgive;
And shall I not his grace extol,
When by that grace I live?

When dark my devious way;
And, faint, I scarce pursue:
The strength is given for the day,
Which still preserves me through!

He hath my strength renew'd,
And will my life restore!
Oh! for a heart with grace imbued
To serve him evermore!

Kept ever by his power,
"I never will forsake!"
When garrison'd in such a tower,
What can the promise break?

Awake, then, heart and lyre!
Let every string awake!
Join in the strain, ye trembling choir—
He never will forsake!

Spread, then, abroad his fame,
Who intercedes on high!
Together let us praise his name;
And Jesus magnify! A. SMITH.

THE HOPE OF THE RIGHTEOUS.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

ISAIAH was blessed of the Lord by being permitted to have a view of the redeemed in their glorified state. Glorious promises to the righteous are recorded by him. He also writes of fearful scenes to be witnessed by them before they enter their everlasting possession.

The apostle Peter says that the holy prophets spoke of the restitution of all things. And so they did. Micah declared that the first dominion should come to the Stronghold, or Saviour, of the daughter of Zion. The first dominion was this earth in its Eden beauty. That was lost by transgression; but Christ came to seek and to save that which was lost. He declares that he will make all things new. Therefore this earth will be restored to its primeval glory.

Isaiah tells us that the "wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." This whole earth will be made "a desolate wilderness" by the great army of the Lord at the second coming of Christ. Joel 2. And thus it will remain for a thousand years; after this, the city of God, the camp of the saints, will descend with all the shining hosts and the King of Glory. The wicked will then be raised to receive the devouring fire, which will leave the earth free from sin and sinners. Rev. 20; Psa. 37. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. This earth that was "a desolate wilderness," "a

solitary place," shall be glad for them; for they (the righteous) have been away from it for a thousand years. Then they will receive their "everlasting possession;" and from one new moon to another, and from one Sabbath to another, they will all assemble to worship their King. Yes, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And because there shall be no death there, nor any pain, "sorrow and sighing shall flee away."

Grand promise! Glorious reward! Zion, the city of our solemnities, is that "strong city" of which the saints will sing in that day when they wait with anxious eyes to behold their King. Trials and sore afflictions will have separated them from the world. All their joy will be to think of the future. During the plagues they will be protected by the angels of God (Psa. 91); yet their hearts will meditate terror (Isa. 33:18); for the angels will be unseen by them. They can only hear them saying, "This is the way, walk ye in it." Isa. 30:21. Then mortal men on earth will be holy; for the decree will have passed: "He that is holy, let him be holy still." Probation will be over; for the *unmixed* wrath of God will be falling upon the ungodly. These scenes will not last long; for the Lord then says, "Behold, I come quickly." Rev. 22:11, 12.

Isaiah says they that give the proclamation of coming salvation to the end of the world shall be called "the holy people, the redeemed of the Lord." Chap. 62:11, 12. Following this is a description of One whose garments are sprinkled with blood, One who is mighty to save. And he declares: "The day of vengeance is in mine heart, and the year of my redeemed is come." This is the time during which the plagues will fall. Rev. 18:8. To illustrate how God's people will be protected, he mentions the loving kindness of the Lord to ancient Israel: "The angel of his presence saved them." How good the Lord is! How wise the plan! Mortal eyes cannot endure the shining brilliancy of the heavenly angels. But at this time they will be guarded on every side by hearing a "word behind" them. Isa. 30:21.

Many scorn the idea of a special work of preparation for the last generation. Perhaps they do not consider that all the living who are saved will have to become *holy* in order to be called holy by Him who "is like a refiner's fire, and like fuller's soap." But they tell us, "The Lord will have to forgive our sins, just as he has always forgiven sins." The good of past ages are saved because they sincerely repented, and because Christ pledges his blood to the Father that if they had lived till the perfect day they would have become blameless. See 1 Thess. 5:4, 23. Therefore, brethren, let us not "sleep as do others," but let us "watch and be sober." We must become righteous, and we must do it by

true repentance and careful watching with fervent prayer. We can then be numbered with that waiting "holy people." And when the afflictions are all over, our eyes will behold the King in his beauty. We can look up with joy and say, "Lo, this is our God; we have waited for him, and he will save us."

Soon the voice of the archangel and the trump of God will shake the earth. The heavens will tremble at the sound. The dead will hear and live. Then the waiting remnant will unite with the good of all past time, and ascend with shouts of victory to worlds on high. Oh, the rejoicing! It is said that tears will then be wiped from off all faces, but it almost seems that tears would be shed for joy as saints clasp glad hands in the kingdom. What a meeting!—*G. V. Kilgore.*

SHALL DEATH HAVE ENDLESS VICTORY?

DEATH, the enemy, is to-day a victor. He may be personified as "the king of terrors," persistently carrying on his fell work, regardless of age, position, or prospects. Shall this dread enemy of humanity be stayed in his course of destruction? Shall his domain be invaded and the captives released?

The voice of inspiration has pronounced his doom. Hear the testimony of seers and Saviour, as with united voice they promise a coming deliverance. Has the enemy snatched a loved child from our embrace? The "weeping prophet" says: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17.

Are we mourning the loss of kindred dear to us? The evangelist of the Old Testament heralds the tidings: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. Isa. 25:8.

Has death its terrors to us as we near the time of decease? Listen to another voice of the olden time: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13:14.

Confirming and continuing the gospel of victory, our Saviour states: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Defining his own relation to the work, he says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Based upon such statements as the ones we have noted, we found our faith in the rescue of the sainted dead. We believe that they will be placed beyond the reach of the dread foe. And with Richard Baxter we are ready to say: "Hasten, O my Saviour, the time of thy return; delay not, lest the grave should boast of victory; and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. Oh, hasten that great resurrection day, when thy command shall go forth and none shall disobey; when the seed that thou sowest corruptible shall come forth incorruptible; and graves that received but rottenness and retained but dust shall return thee glorious stars and suns. Therefore dare I lay down my carcass in the dust, intrusting it not to a grave but to thee; and therefore my flesh shall rest in hope, till thou raise it to the possession of the everlasting rest."—*Selected.*

INSPIRATION.

IT seems to be the view of some that the writers of the Scriptures were dependent for their facts on their own personal knowledge of them, or on the testimony of those who had personal knowledge of them. Such seems to have been the view of Canon Farrar in his "Life of Christ." Speaking of the incidents of his early history, he says: "But on all these minor incidents the Gospels do not dwell. The fullest of them is St. Luke, and the singular sweetness of his narrative, its almost idyllic grace, and its sweet, calm tone of noble reticence, seems clearly to indicate that he derived it, though but in fragmentary notices, from the lips of Mary herself. It is indeed difficult to imagine from whom else it could have come, for mothers are the natural historians of infant years."

It might have been so, but we think not necessarily. We are more inclined to think that he was not dependent upon Mary for his information, nor upon any other person than the Holy Spirit. "Holy men spake as they were moved by the Holy Ghost." So also did they write as they were moved by the Holy Ghost, and they wrote just what he moved them to write, and as he moved them to write. Christ told the disciples that the Spirit of truth should receive of his and show it unto them; and that he would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. They should not be dependent upon their own memories, nor upon the memories of others, for what they should write. The Spirit probably brought all things to their remembrance that it was the will of God should have place in his word. Had they been left to depend upon themselves, or upon others for their facts, the Bible would doubtless have been filled with mistakes, and have been a very different book from what it now is. There are many things written for the

knowledge of which it is quite improbable that they depended upon the witness of others. Of this nature is what transpired in the interview of Christ with Nicodemus. It is not probable that John got his facts from either of the parties. And the same may be said of the temptation, and of the bargain of the chief priests with the soldiers, and of the conference of Gamaliel with the other members of the Sanhedrim.

The sermon on the mount was doubtless amongst the "all things" that the Comforter was to bring to the remembrance of the disciples, as also Christ's discourse and prayer with them on the night of his betrayal. The Scriptures abound in incidents and narratives which we think could have been penned only at the suggestion of the Holy Spirit. We believe that the writers were under this special aid and superintendence in all that they wrote. And it is this belief that makes the Bible to us indeed the word of God, and thus precious to our hearts.—*Selected.*

SANDY FOUNDATIONS.

How many people there are who are building their hopes of heaven upon sandy foundations, the day of Judgment only will tell. The Saviour gives expression in Matt. 7: 24-27, to the following language: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

So the Saviour's sayings are not only to be heard but kept; and the man that keeps his sayings is likened unto a wise man who builds upon rock, while the man that hears and does not is compared to a foolish man who builds upon sand. The Saviour's sayings are many, and whoever keeps those sayings will certainly find that in being a follower of Christ there is something to be done. The Christian religion means labour in the Lord's vineyard; and as we think of the work before the Christian, and see how few real, sacrificing labourers there are, we can come to no other conclusion than that many souls will wake up at the last day to realize that the foundations upon which they have built, have been erected upon sand.

The religion of Christ means more than a profession, more than a mere belief, more than good wishes for the prosperity of his cause. A "God bless you," a "Depart in peace, be ye warmed and filled," will not relieve the suffering; nor will good wishes build up the cause

of Christ. Faith is good, but the fruits of faith must cluster upon its branches. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Truly, he that hears and *does*, builds upon rock; while he that hears and *does not*, builds upon sand. Shall we not take heed how we build? Shall we not have a sure foundation?—*Gospel Trumpet.*

SECRET AND PERSONAL PRAYER.

"ENTER into thy closet," says the Saviour, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And how wonderfully in the history of the Bible has this gracious promise been fulfilled! How multiplied the examples of those who prevailed in prayer when they were alone with God!

Abraham was alone when he pleaded with God for Sodom, and so far as he failed, it was "because he ceased to ask before God ceased to grant." Moses was alone when God communed with him from the burning bush and appointed him the deliverer of Israel. Joshua was alone when the angel of the covenant came to him as an armed man; and Gideon and Jephthah were alone when commissioned to deliver Israel. When Elijah raised a child from the dead, and when afterwards Elisha did the same, each were alone pleading with God in prayer. Daniel was alone praying in his chamber, and alone when his soul went up in supplication from the den of lions, from which he was so divinely delivered. Cornelius was alone when the angel appeared to him, Peter alone on the house-top in prayer when divinely taught to make known the gospel to the Gentiles; one John alone in the wilderness, and another alone in Patmos, when God was specially near to them. And in every age it is found that when God's children are wrestling with him in the closet, they seem to draw nearest to him, and to receive the richest blessings from on high, both for themselves and others.

The closet may be the upper chamber, as with Elijah; or the open air, as with Jacob; or the house-top, as with Peter; or the lions' den, as with Daniel; but so it be a place where the soul goes out in earnest, and longing personal communion with God, there he will meet the suppliant and grant special blessing to the soul that thus waits on and pleads with him.

"Then, my soul, in every strait
To thy Father come and wait;
He will answer every prayer,
God is present everywhere!"

—*American Messenger.*

BEHOLDING AS IN A MIRROR.

YOU may remember that the mirrors of old were of polished metal, not like ours, of glass, and therefore they had this

peculiarity, that, if a person looked into a mirror, he saw, probably less perfectly than we do now, his face; but if he used the mirror to look at any other object—as, for example, reflecting mirrors are used in telescopes, to see the stars and the moon—if he used the mirror for such a purpose, if the object was a brilliant one, it would not only show itself upon the surface of the polished mirror, but cast back its rays upon his face, so that a man who was using a mirror for this object would not only see what he wanted, but imperceptibly his face would be lit up with the glory of the object, if that object was one possessing brightness. I think that is the key to the right understanding of that passage: "We all, with unveiled face, beholding, as in a mirror, the glory of the Lord." We are told a little further on, that, "in the face of Jesus Christ," the glory of the Lord is revealed. We are gazing at him, and, as we gaze at him, there is this effect going on—the Spirit of the Lord is changing us from glory to glory. Here, then, is the advantage of gazing on Christ; that we are gazing at an object whom the Spirit of the Lord uses to this end; that he reflects back the glory of the object upon the countenances of those who gaze at him. May our thoughts be sanctified, and, as the Lord Jesus is the object of our contemplation, may our hearts have reflected back upon them some of the rays of this glory with transforming power.—*Rev. H. E. Brooke.*

BUDDHISM AND ROMANISM.

BOTH have a supreme and infallible head; the celibacy of the priests; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with child; also prayers for the dead; repetition of prayers with the use of a rosary; works of merit and supererogation; self-imposed austerities and bodily afflictions; a formal daily service consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and countermarchings. Both have also fast-days and feast-days, religious processions, images and pictures, and fabulous legends, and revere and worship relics, real and pretended. These two systems, wonderfully adapted to different circumstances of race, civilization, and religious intelligence, hold in spiritual bondage nearly four-fifths of the human race, gratifying at the same time the religious longings and sinful perversions of our nature, providing objects of worship, but in fact leading the soul away from God.—*Rev. John L. Nevins.*

"WHO is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

Home and Temperance.

"Whatever 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.

THE SIN OF OMISSION.

It is n't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heart-ache
At the setting of the sun,—
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own;

The little acts of kindness,
So easily out of mind,—
Those chances to be angels,
Which every one may find;
They come in night and silence,—
Each chill, reproachful wraith,—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heart-ache
At the setting of the sun.

—Christian Leader.

THE MARTYR-PEOPLE.

HAVE I told you ever about the Waldenses? If not, there is a beautiful, yet mournful story to tell you. It is beautiful, because it shows what courage and patience God can give to those who suffer for his sake; and it is mournful, because it is a tale of blood. Let us go to the Continent, and plant ourselves on that high mountain range called the Alps. The Alps are north of Italy, and east of France. Towards the south side of this mountain range, in a country called Piedmont, lies a small tract of land no larger than one of our counties, where the "men of the valleys" live, or the "martyr-people;" or, as they are better known on this side of the water, the Waldenses.

In very early time, soon after the apostles carried forth the glad news of salvation, the religion of Jesus Christ was faithfully preached here, and it took deep root in the hearts of these men of the valleys. Some say that Paul himself came hither and gathered churches. It is not by any means certain that he did; but it is certain that God's truth was taught with saving power: it met a glad welcome; it was embraced, believed, and loved; it formed the strength and excellence of the people.

In the course of time, errors and superstitions gradually crept into the Christian Church; people began to turn from the pure light of God's word to the doc-

trines of men; it was no longer what God commanded and what Christ taught, but what bishops said and what councils decreed: then the people went astray. Our feet are apt to stumble and lose the road in the dark; so will the souls of men stumble and lose the way to heaven and holiness without the light of God's word: without his word all is dark. But people *did* turn from his word; then it was dark, and they went astray; images were put up in the churches; relics began to be hunted up; the wooden cross upon which Christ died was more thought of than the atonement he made for the sins of men; true Christianity died out, and popery began to reign. The pope took the place of God.

But the Waldenses, away up in their mountain retreats, never fell into the corrupt way of thinking with all the rest of Europe; no, they held *fast to the pure word of God*. They said, "Men ought not to go to Rome for the pardon of their sins, nor have recourse to saints and relics." "The church," they declared, "is not founded on St. Peter, much less on the pope; but upon Christ and his doctrines as taught in the Bible." Images, they persisted, it was wicked idolatry to worship, or so much as to have them in the churches. Behold how they *protested* against popery! They were real Protestants long before Luther's Reformation, or before the name "Protestant" was given to Christians. . . .

For many, many years, the Waldenses lived undisturbed in their mountain homes. The popish priests kept saying there was *heresy* in those valleys. Heresy! it was a frightful word in those days, very frightful. The common meaning of the word heresy, is a denial of some of the essential doctrines of religion; but in popish countries, heresy is a religious opinion or belief different from what the Roman church teaches. You see the Waldenses were heretics, according to the views of the priests, because they *did* hold views very different from their popish neighbours. They clung to Christ, while the priests clung to the pope. Heresy was a frightful charge in those days, because heretics were put to torture, and to cruel deaths.

This cry was made against the Waldenses, "Heretics! Heretics!" The pope urged the Duke of Savoy, who was their civil ruler, to fight against them; he declared it was a *duty* to *root out* heresy, and not suffer it to exist. The duke minded the pope. Whenever the Waldenses came down on the plains, no matter for what purpose, they were seized and imprisoned. On Christmas day, in the year 1400, an armed force of Roman Catholics fell suddenly upon the peaceful inhabitants of one of the valleys, and slew great numbers; others fled to the mountains. The weather was severely cold. Mothers, with the cradles containing their babies on their backs, and dragging their children by their

hands, might have been seen wallowing through the deep mountain snows. On reaching the summit, far out of the reach of their pursuers, there were no means of kindling a fire, or sheltering themselves from the piercing cold. What a dreary, dreadful night! in the morning eighty babes lay dead in their little cradles, while their poor mothers were stretched dying by their side!

After that, an army of twenty-four thousand men were sent against the men of the valleys. They marched up through the mountain passes, when their principal captain was killed by a stone sent from a sling by a brave Waldensian, who stood on the peak of a high rock above. He was like David killing Goliath. A band of his brethren then rushed out upon the blood-thirsty enemy, and drove them back; many were driven into the torrent, and many were crushed by huge rocks falling upon them; everywhere the duke's army was defeated, and he was soon glad to stop a war from which he had got nothing but loss and disgrace.

While this duke lived, they were not again disturbed; but, after his death, the new ruler was urged by the bishop to carry on another crusade against the valleys. Another army of fifteen thousand picked soldiers were soon on their march, committing everywhere the most horrid barbarities upon the poor Christians; their houses were destroyed, their goods stolen, their wives were injured, and many were put into dungeons, never again to see the light of day, or were taken out only to be burned alive at the stake. Higher up the mountains, the Waldensian slingers did great harm to the soldiers, so much so, that the duke found the war a most unprofitable business; indeed, he declared that "the skin of a Waldensian always cost fifteen or twenty of his best Catholics."

For some time after this no army was sent against them, although their rulers treated them with great severity; they were always liable to be persecuted for Christ's sake. From time to time spies were ordered to penetrate into their retreats, to hunt up something to accuse them of. Some of these spies were candid men; let us hear their testimony.

Rainerius, a cruel persecutor, owns that the Waldenses led religious lives; they never swear, they are modest and prudent; he saw peasants who could recite the book of Job by heart, and perfectly repeat the whole New Testament. The bishop once obliged a preaching monk to go and hold meetings among them, in order to convince them of their errors, and prevent bloodshed. The poor monk came back in great confusion, declaring that he had never known in his whole life so much of the Scriptures, as he had learned during the few days in which he had held conferences with the heretics.

The bishop then sent some young doctors just from the university, to try

their skill. One of them openly owned, that he understood more of the doctrine of salvation, from the answers of the little children in their catechism, than by all the learned disputes which he ever heard. But I have told you enough for this time.—*Christian Treasury.*

CIGARETTES.

CIGARETTES are largely used by boys; but cigarette smokers, both young and old, usually regard with scepticism the statement made by physicians concerning the evil consequences of the habit. The smokers say that their cigarettes are made of the "purest Virginia;" but if they want to know what this "purest Virginia" is, they should read what a large manufacturer of tobacco said to a New York reporter. "The quantity of drugs used in cigarettes is appalling," he declared, "and the commonest of these is valerian and tincture of opium. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit.

"By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Cigarettes are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them."

"What is this Havana flavouring that is so much used?"

"It is made from the tonca bean, which contains a drug called melleolotis, a deadly poison, seven grains being sufficient to kill a dog. It has become quite an article of commerce, and is extensively used in the manufacture of cigarettes."

"Does the paper wrapper of a cigarette add a great deal to its injuriousness?"

"Certainly. There are three sorts of paper in common use, made respectively from cotton, from linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris.

"The first, manufactured from the filthy scrapings of rag pickers, is bought in large quantities by the manufacturers, who turn it into a pulp, and subject it to a bleaching process to make it presentable.

"The lime and other substances used in bleaching have a very harmful effect upon the membranes of the throat and nose.

"Cotton paper is so cheap that a thousand cigarettes can be wrapped at the cost of only one penny. Rice paper is rather expensive. Tobacconized paper is also manufactured.

"It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very nearly. It is used in making all tobacco cigarettes.

Arsenical preparations are also used in bleaching cigarette papers, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease.—*Youth's Companion.*

BIBLE WINES—A BIBLE-READING.

GOOD WINE.—1. *Question*—Is there any kind of wine that is good for the stomach?

Answer.—"Use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23.

2. *Q*.—Does wine have a blessing in it before it is destroyed by fermentation?

A.—"As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it." Isa. 65:8.

3. *Q*.—How does the wine that God brings forth out of the earth, and prepares in the cluster, affect the heart of man?

A.—"That he may bring forth food out of the earth; and wine that maketh glad the heart of man." Psa. 104:14, 15.

BAD WINE.—4. *Q*.—How does wine affect the heart (and also the eyes) when destroyed by fermentation?

A.—"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine." Prov. 23:29, 30.

5. *Q*.—Should we totally abstain from wine after fermentation has commenced?

A.—"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Verse 31.

6. *Q*.—When the work of fermentation is completed is it an irritant?

A.—"At last it biteth like a serpent, and stingeth like an adder." Verse 32.

7. *Q*.—Is it a stimulant?

A.—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5:11.

8. *Q*.—Is it a narcotic?

A.—"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean." Lev. 10:1, 8-10.

9. *Q*.—Is it an anaesthetic?

A.—"They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." Prov. 23:35.

10. *Q*.—Does its use derange the mind?

A.—"Thine eyes shall behold strange women, and thine heart shall utter perverse things." Verse 33.

11. *Q*.—How unsafe will it render a man's life?

A.—"Yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth upon the top of a mast." Verse 34.

12. *Q*.—Is it wise to drink this fermented wine, that has no blessing in it, but always brings a curse?

A.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.—G. K. Owen, in *Pacific Health Journal.*

WHAT ALCOHOL IS RESPONSIBLE FOR.

WRITING to the *Lancet*, Dr. Wynn Westcott, Deputy Coroner for Central Middlesex, says: "Prompted by my friend, Dr. Norman Kerr, I have made an analysis of 1,220 consecutive inquests held by me in London, and I cannot refrain from making the results public. I am not, and never have been, a total abstainer, or an advocate of that cause, so there need be no fear that the figures are exaggerated. Of 1,220 cases of death, including deaths from violence, sudden deaths, persons found dead, and deaths with regard to which no medical certificate is forthcoming, 470 were infants, children, and persons below the age of 16 years. These may be presumably removed from the list of deaths from alcoholic excess. Of the remaining 750 deaths, no less than 143 are recorded as being the result of chronic alcoholic disease, acute alcoholism, delirium tremens, suicide caused by drink, or of accidental death while drunk, or of accidents arising because of incapability when intoxicated.—*The Echo.*

THE *British Weekly* says: "As illustrative of the spread of temperance principles in the churches generally, we have the authority for saying that at a largely-attended committee, consisting of the leading Wesleyan ministers and laymen of the Cornwall district, appointed to arrange for the forthcoming Wesleyan Conference in Camborne next month, it was unanimously and enthusiastically resolved that all refreshments provided on the Conference premises should be on strictly temperance lines, and that under no circumstances whatever would anything but temperance beverages be procurable in the precincts of the Conference Chapel. Lovers of the temperance cause will congratulate the Cornish Wesleyans on taking this step, an entirely new, but most praiseworthy, departure in connection with 'Conference arrangements.'"

Why should not all refreshments provided by the Wesleyans, and all other Christian bodies as well, "be on strictly temperance lines"? Paul enumerates temperance among the graces of the Spirit. Don't we need all the graces?

THE PRESENT TRUTH.

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

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EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

NORTH BRITAIN.

DURING the last month we have spent a few weeks in Scotland. While there we called on a number of individuals who were interested in our work. We found people of influence willing to co-operate with us in extending the circulation of our paper, and deeply interested in the encouragement of Bible study among all classes of people. We found many interested in the Sabbath reform, who had not as yet fully committed themselves to the observance of the Sabbath of the Lord, the seventh day. We spent a short time in Edinburgh, a city whose history is so intimately connected with the Scottish Reformation. Especially were we interested in those various buildings where lived, and testified, and suffered, those noble men of Scotland who contended for the faith of Jesus. While visiting the Parliament buildings, through the kindness of Mr. F. T. Cooper we were shown the building and the room where many Covenanters were tried for their faith. Our minds went back to the days of John Knox, and to subsequent times, when the Covenanters were tried *super inquirindus*, that is, on evidence extracted from their own lips by insidious questions drawing out personal confessions, or acknowledgements resulting in the betrayal of friends. To aid in this work of eliciting satisfactory answers, their persecutors frequently made use of what was called the "boot," an instrument which was placed upon the leg and so operated as to crush the bones of the limb. Another favourite instrument of torture was the "thumbkin" in which the fingers were placed, the bones being crushed by the pressure brought to bear upon them. Upon evidence thus wrung from quivering lips, without a single witness to prove the alleged offense, many were condemned.

During these times no rank or class was exempt from the inquisitorial proceedings. The father was compelled by torture to bear witness against his son, and the mother against the daughter; the husband against the wife, and the wife against the husband. Loyal as they themselves might be to the ecclesiastical power, if found conversing with those who had been pronounced heretics, even though relatives, they were liable to suffer death. The cruelties practiced upon

innocent men, whose guilt was none other than that of worshipping God according to the dictates of their own conscience, have been justly, and not too strongly said to have been "savage, worthy of cannibals, refined, worthy of fiends." Even children shared in the malignant persecution. Such scenes were not confined to Scotland in those days, but wherever religious bigotry reigned, the times were pregnant with persecution.

We also visited the house of John Knox, a stone building, considered to be one of the oldest, if not the oldest building, in Edinburgh. It is such men, of sterling integrity, that we need in times like the present. In days of peace and prosperity, men forget the necessity of an uncompromising devotion to the cause of truth. The tendency of the natural heart is downward, and in times when there is little opposition manifested, we are prone to relax vigilance, and are in the greatest danger. It is then that the enemy is busy sowing his seed, and influences are brought to bear upon the mind, imperceptibly weakening the hold upon God, so that when times of trial come, the heart is unprepared for the struggle. Continual vigilance must be manifested by the Christian if he would fight the battles of the Lord. It is a fact which must be admitted by every one at all acquainted with history, that wherever Roman Catholicism has reigned, notwithstanding its professions to the contrary, there has been persecution too terrible to describe. This alone should be sufficient to place Protestantism on its guard to resist every encroachment of the papal power. The strongest, and, in fact, the only weapon which can be wielded successfully against this system or error, is the word of God. The question with all Protestants should be, What does the Word teach? It is the men and women who will not compromise their faith, and who walk in all the light that shines forth from the book of God, whom he will use to establish his truth. This is why we honour the Reformers. We speak of them as men of God. We clothe the martyrs with robes of righteousness, considering them highly honoured to have lived in the times in which the servants of God were called to testify of his truth, even unto death. And yet, to expose a system that brought about such a condition of evil, is thought by many to be severe and uncharitable. Because a sentence against an evil work is not speedily executed, therefore the hearts of the sons of men are fully set to do evil. But God lives and reigns; and because wickedness is in the place of judgment, and iniquity in the place of righteousness, he has appointed a time of judgment, when he will judge the righteous and the wicked. May God hasten the time when righteousness shall be established in the earth.

THE BENEFIT DERIVED FROM THE STUDY OF THE SCRIPTURES.

It was an injunction of Moses to search the Scriptures. "And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. If the word is hid in the heart it will prevent sinning against God. Psal. 119:11. This is done by meditating on it in the night watches as well as in the day. See verses 15, 23, 48, 78, 148. The man who doeth this is compared to a "tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Psal. 1:3. This will bring Christ into the heart. The one who thus learns to do well, though his sins be as scarlet, they shall be white as snow; though they be red as crimson they shall be as wool. Isa. 1:16-18. Such an individual will become acquainted with the Lord. It is then, and only then, a confession of Christ is made unto salvation. Rom. 8:5-10. This will bring peace and every desired blessing. It will make the person clean in God's sight. John 15:3. He will possess the same character that Christ had, for by beholding we become changed to his image and glory. 2 Cor. 3:18.

Some have great trouble with their own heart because it is always leading them astray, and they cannot control their thoughts. Here is a remedy. As the food we eat goes to make up our body, so the mental food which is given to the mind makes the character; and the character is what God weighs in the judgment. Let us take the word of God into our hearts and minds, and feed upon it, and every thought may, by God's grace, be brought into obedience to Christ. Men oftentimes think themselves holy because they believe they are saved; but simply a belief cannot save anyone if the character is not changed. It was sin that made the character wrong, and for this cause Christ came to die. If he could have saved men without a right character, he need not have died, and must, therefore, have died in vain. By his death we are placed under renewed obligations to conform our characters to the righteous standard. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. By belief in Christ we acknowledge ourselves sinners, and sin is the transgression of the law. 1 John 3:4. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him." See James 2:14-17. The devils do more than simply believe;

they believe and tremble, and that is more than some men do.

A formal connection with the church will save no one. If we hold exalted positions in connection with the work of God and fail in the character, the greater will be our condemnation. The mind is to be educated in the things of God, and taught to dwell on divine things as really as the young mind must be trained in the sciences. Those individuals who have meditated on the word of God and committed it to memory as above described, will have experienced the fulfilment of such promises as the Saviour has made to the weary and the sorrowful. Matt. 11:28-30; Isa. 54:13, 14. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED? NO. 4.

THE period of time mentioned by the angel to the prophet in Dan. 8:14, is one of peculiar interest to the Bible student when considered in all its divisions and subdivisions, and a careful survey is made of the wonderful events clustering round it. This is the longest prophetic period of which the Bible speaks. It is found in the midst of a line of prophecy given to Daniel in vision. To Gabriel it had been said, "Make this man to understand the vision." This he must have done before Daniel's death, else he is a fallen angel. But we know that he fell not, from the fact that more than five centuries later he declared to Zacharias, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." Luke 1:19. The conclusion is inevitable, that the prophet received an explanation of this vision, and if we find upon examination that he has recorded the explanation, it will aid us greatly in an understanding of the important truths here revealed.

In Dan. 8:1, 2, the prophet gives the time and place of this vision, and in verses 3 to 10, he describes three symbols, a ram, rough goat, and a little horn; and in the 14th verse he gives the prophetic period of "two thousand and three hundred days," declaring what would take place at the end of that time—"then shall the sanctuary be cleansed." Passing by, for the present, the sanctuary and its cleansing, let us take a brief survey of the ground covered by the vision. Four objects attracted the attention of the prophet, the ram, goat, little horn, and the period of time, the twenty-three hundred days. Is it possible for us to determine what these symbols mean? If left unaided by the light of revelation we would answer, No. But Daniel de-

clares in verse 15, that when he had seen the vision, and had sought for the meaning, "Then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision; so he came near where I stood: and when he came I was afraid, and fell upon my face: but he said unto me, understand, O son of man: for at the time of the end shall be the vision." In former papers we have shown that the time of the end began when the civil power of the papacy was broken in 1798. Now, since the vision of chapter 8 was to be "at the time of the end," we are shut up to the conclusion that this vision will not be seen in all its symmetrical completeness until we have passed into the period called the time of the end. The facts symbolized in this vision, as in all other visions relating to the future, were simply facts of faith until their literal fulfilment, but when such fulfilment is reached, and the events symbolized occur, then is the vision seen in its entirety.

Not only did this angel tell Daniel to understand the vision, but he proceeded to explain it to him, in terms so clear and concise that we may understand it also. The ram he informs him, represents Media and Persia, and the rough goat is the king of Grecia. Then he gives several specifications which identify the little horn with the Roman power. He says it was to have mighty power, "destroy wonderfully," "prosper," "destroy the mighty and the holy people," "cause craft to prosper in his hand," and "stand up against the Prince of princes." These statements find a complete fulfilment in the history of Rome, as they do nowhere else. So we find that in this chapter the angel explains to the inquiring prophet three of the four events which attracted his attention in this vision. He defines the symbols of the ram, the goat, and the little horn, and draws before the astonished prophet a vivid picture of the oppression and torture that Rome would inflict upon the people of God. Before this scene, so cruel and inhuman in its nature, Daniel declares that he "fainted and was sick certain days" and that he "was astonished at the vision, but none understood it." Verse 27.

He does not say that he understood none of it, but there was no one who understood the vision. A large portion of it had been explained to him, but of the last point in the vision he had received no explanation, the "two thousand and three hundred days" were still to his mind a dark mystery. In the next chapter we shall find that he seeks for light upon this point of the time question, and his search, as will be seen, was not in vain.

"HAVING A DESIRE TO DEPART."

THE text from which the above words are taken is supposed by many to teach that the apostle Paul expected to be with Christ at the exact moment when he would "depart." The verse reads, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1:23. The unnecessary conclusion is drawn that the writer meant that he at death would be with Christ.

That such a conclusion is not only unnecessary but does violence to other portions of the divine word, will appear from a few plain statements from the inspired penman.

1. This same man who desired "to be with Christ," told his Corinthian brethren that, "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. Can the reader conceive how such a statement can be true if the righteous enter upon their reward and are with Christ at death? It must appear to the candid mind from this Scripture that Paul bases his hope of a future life entirely upon a resurrection from the dead. A few years before Paul wrote this epistle to the Corinthians, he described to the Thessalonians *how* and *when* they would be with the Lord in the following incisive words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

He gives no intimation that death would bring the promised reward; no hint that by going into the grave they would be with Christ. Behold the sublime events he so graphically describes.

1. The Lord himself descends from heaven.

2. The voice of the Archangel (Christ), and the trump of God are heard.

3. The dead in Christ arise from the grave.

4. The living who remain till the coming of Christ, will be changed from mortality to immortality. 1 Cor. 15:51, 52.

5. Those who live till Christ comes, and those who will be raised from the dead at that time, will be "caught up together . . . in the clouds to meet the Lord in the air, and so," says the apostle, "shall we ever be with the Lord." Not by ending this mortal life, not by dying and going into the grave, are we to be with Christ; but by waiting till the resurrection morn, when the dead in Christ will rise, and the living will be

changed, "so," in this manner, are we to be with the Lord. This is in perfect harmony with what he said to the Corinthians, as we have already seen.

Ten years later, Paul writes to the Colossians, and to them he defines his faith in reference to the time when the saints will be with Christ. "For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3:3, 4. These words need no comment. The writer plainly and emphatically declares that our appearing with Christ in glory depends on *his* appearing, which event brings us to the resurrection of the dead.

About this time the apostle wrote to the Philippians, and in his letter to them expressed his "desire to depart and to be with Christ." Is it a necessary conclusion that Paul meant he would be with Christ as soon as he departed?—Certainly not. Such a conclusion does violence to his testimony which we have already examined, and it is unnecessary from the simple fact that his departure is one thing and his being with Christ is quite another thing. In this text he does not tell us how much time would intervene between the two events, but elsewhere he shows that it would be the time between death and the resurrection.

A person standing on the wharf, waiting to embark for his home, which may be ten thousand miles away, says, "I have a desire to depart and to be with my friends." Now, although he should not stop to explain that weeks of tedious sailing would elapse before he would reach his home, every body would recognize that fact when the man expressed his desire. His departing would be one thing, but his being with his friends quite another thing, and a considerable period of time would pass before the satisfaction of seeing home and meeting friends would be realized. Just so in the case before us. Men depart this life, die, and go to the grave, where they wait till the Life-giver calls them forth (Job 17:13; 14:14, 15); till the trump of God sounds; till "Christ who is our life" (Col. 3:3, 4) appears,—*then* will the saints appear with him in glory, and then will Paul's desire be realized.

R.

OLD-FASHIONED RELIGION.

THIS phrase is one we often hear. Sometimes it is mingled with regrets at the disappearance of the article, sometimes with ridicule at the old-fashioned ways. That there has been a great change in religious thought and practice, seems to be generally recognized. Probably no person will claim that the religious sentiment or practice of fifty years ago was perfect, or that grave errors did not exist in connection with them. Neither would any intelligent, candid person dis-

pute but that in some respects improvement is manifest—greater humanity in the treatment of the unfortunate, the insane, the blind, and other classes; more charity towards those differing in religious belief, and in other directions. How much of this change is attributable to the real spirit of Christ, and to proper motives, we will not attempt to say. That there are many noble men and women labouring for the salvation of souls, the amelioration, and the elevation of the race in intelligence and purity, we would not for a moment question.

But there are elements of old-fashioned religion which are greatly missed. The stanch steadfastness, the rugged probity, the simple virtues, the reverence for sacred things, the quiet humbleness of mind, the simplicity of dress and hatred of show and parade, and the love of truth and justice, seen a generation or two back, are not as plenty as we could wish. We must admit that there is a lowering down of the standard of right, less of sterling integrity than in the days of our fathers. A laxity of principle seems to be taking its place. Outbreaking crimes are becoming quite common among those in high positions of trust and responsibility, not only in the world, but in the church. How many startling incidents of this kind have the secular papers chronicled in the few years just past,—numerous instances of ministers of the gospel brought to trial through impurity; defalcations in the use of funds among church members. In fact, these things are becoming notoriously common. And, worst of all, we cannot doubt that there is a general feeling of indifference to these things affecting society, which is fraught with great peril to those living in the near future. The foundation principles of morality seem to be losing their influence. It is a question of the deepest interest where these things are going to end. It seems too plainly evident that the current is running the wrong way, and with great force. Why is this? We believe the professed church of Jesus Christ is largely responsible for this state of things.

The faithful teacher should expose the sins of the heart, and lay open the corrupt principles of the sinner's life, and show him where he is wrong and the consequences of it, and the sure punishment if persisted in. Then when intelligent repentance takes place point the poor, sin-sick soul to "the Lamb of God which taketh away the sin of the world." The sinner would then feel the need of this dear friend. Because he knew he was mortally sick he would feel the need of a physician. He would prize his help and cling to him with the deepest affection, because he felt it was something of importance to be saved from the terrible consequences of sin. His love and grati-

tude would correspond with the importance of his help.

But this modern preaching says, "Come to Christ," before there is any clear sense of the nature of sin, and before their danger is realized. The heart is not broken; an excitement of feeling bears the crowd along. The feelings are moved by stories, more or less fictitious or sensational. Death-bed scenes are relied upon to move to action, and the consequence is, the whole work is superficial. There is no intelligent surrender of the heart to God to live in obedience to his law, to give up the world and its vanities for the sake of Christ. Many are taught to believe that Jesus has done it all; nothing to do but believe that you are saved now. If you only believe it, that is all there is to it. No doubt Christ has done all of his part of the work, but the sinner has a part also to do. Repent, believe, obey, is the sinner's part. He will need constant help from Christ to enable him to do this. There can be no more dangerous doctrine than this, that there is nothing to do but believe. The whole tenor of Scripture is against it.

Christ says, "If thou wilt enter into life, keep the commandments." "Why call ye me Lord, and do not the things which I say?" "Fear God and keep his commandments; for this is the whole duty of man." "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "This is the love of God that we keep his commandments." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Faith, if it hath not works, is dead, being alone."

Thus saith the Scripture, and not a tittle of it can fail. But this doctrine, that all we have to do is to believe, is destroying its thousands. A truth but partially expressed may become misleading, yea, actually false. It is true that when a sinner has thoroughly repented of his sins, is penitent and humble before God, and ready to do anything he requires, the only thing he can do is to believe and accept Christ as his Saviour. This is the only thing that will save him at this point. If he accepts him with all the heart, he can say, Christ is my only Saviour, he saves me now. But how wrong and misleading to say Christ saves us when we do not repent, and when we utterly refuse to obey God's requirements. Such teaching, then, would be the basest falsehood. Christ's blood will not benefit him who utterly refuses to obey God. Repent, believe, *obey*, is the proper order. These faithfully regarded will give us the genuine kind of religion.

G. I. B.

THE TWO COMMANDMENTS AND THE TEN.

THE two great principles, supreme love to God, and love to our neighbours as to ourselves, are generally recognized in Christendom as universal and eternal principles, and comprehensive expressions of the will of God. But there are some who, while admitting this, deny that the ten commandments are the law of God, claiming that the latter were given to Israel alone, were local and temporary in their application, and have been done away.

The main reason on which they rest this attempt to divorce these two principles from the ten commandments, is that they were not, like the ten, formulated upon the tables of stone. The one expression, "Thou shalt love the Lord thy God with all thine heart," is found in Deut. 6:5; and the other, "Thou shalt love thy neighbour as thyself," is found in Lev. 19:18. These, they say, therefore, were no part of the ten commandments, but were in the books of Moses, and were a part of his law.

Such a conclusion is altogether illogical from the fact that God was under no limitation with respect to communicating through Moses to the people whatever he chose to make known respecting his commandments and any of the principles of his government. He might refer to them, rehearse them, expound them, or summarize them, in any manner he chose, and that would not confound his moral law with the ceremonial system, nor degrade his commandments from their position of supremacy over all others.

The ten commandments written upon the two tables, are a revelation of God's law as adapted to this world. They cover the two lines of duty, founded in the very nature of things, love to God, and love to our fellow-men. Nothing less than these particulars would be adapted to man in his present condition in this world. And the two principles referred to above, are immediately related to the two tables, inasmuch as they are simply a summary of the laws contained thereon.

Why, then, were not these two great commandments engraved upon the tables?—Because, as already noticed, to be fully adapted to man's present condition, all the particulars contained in the ten precepts needed to be expressed. But why, perhaps some will ask, were they not also engraved upon the tables, in addition to the ten commandments? We answer, Because that would have been tautology. The ten precepts being there, the summary of them might well be expressed elsewhere, or left to be developed in the minds of those who were to obey them. Thus every query that can possibly arise concerning the matter is easily solved.

It is seen that the two great commandments, while they are a summary of the ten commandments, could not consistently have been placed upon the tables with the ten; and God's way is the right way and the only way.

These two great commandments are a summary, not only of the laws binding upon the human family, but of all obligations resting upon any created beings, past, present, or future; and they are drawn out into particulars as circumstances require. Some indulge in a great deal of childish amusement over the idea that such a commandment as the fourth could be binding on the angels. What! say they, angels have men-servants and maid-servants, and horses, and cattle to rest as well as they? So foolish an objection deserves no notice. The obligation to love God with all the heart, involves the obligation to remember him in any way he may designate. The circumstances of man's creation gave him the Sabbath for that purpose. That the same object is to be gained in the case of the angels we may be sure; but in what way they are to secure it, it is not for us to say without a revelation. But whatever it is, that is to them what the fourth commandment is to us, one of the channels through which they show their love to God. Men were to have, some of them at least, men-servants, maid-servants, and cattle; and hence for them the commandment regulates their duty in reference to these things. For a class of beings who were never to have them, no mention, of course, would be made of such things. But in their way they would be manifesting obedience to the great law to love God with all the heart, just the same.

Under this principle, as we have seen, one of the commandments binding upon men is the fourth commandment. And this was no new principle and super-added obligation brought in at the time of the creation, but only a development of the same principle adapted to the circumstances of the human family. And having once been thus introduced, it can never be taken from them until the circumstances of the creation can be reversed, which, of course, can never be. Hence this great memorial of the Sabbath abides with man, so long as man in his coming immortality shall endure. For this reason the Lord declares by the prophet that so long as the new heavens and the new earth—the future eternal abode of the righteous—shall remain, so long shall the Sabbath remain. And each of those blessed Sabbaths shall behold the redeemed multitudes of all the earth, assembled together to worship before the Lord of hosts. Isa. 66:22, 23.

U. S.

KEEP cheerful, hopeful, and contented.

CHRIST'S KINGDOM.

WE agree with all Christian denominations that the kingdom spoken of in Dan. 2:34, 35, 44, 45, and 7:14, 27, is the kingdom of our Lord Jesus Christ. We do not agree with those who assert that this kingdom was set up at the first advent or on the day of Pentecost. Acts 2:1, etc.

We could not agree with them for the following reasons:—

1. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. We learn from this text, (1.) that the kingdom of God is an immortal or incorruptible kingdom; and (2.) that mortal men have no place in that kingdom. That mortal men have lived with and without Christ since the time of the first advent, of course none will deny.

2. The kingdom of Christ will *destroy, break in pieces*, and utterly consume all the kingdoms of this world, that *no place* will be found for them. Dan. 2:35, 44.

3. Christ's kingdom is not of this world (John 18:36), or of this world in its present state. Compare with 2 Pet. 3:5-7, 13; Isa. 65:17; 66:22; Rev. 21:1, 5.

4. Peace, joy, love, and unalloyed happiness are to exist in the kingdom of Christ; while sorrow, strife, and all sin and its effects will be banished thence. Rev. 21:3, 4, 8, 27; 22:5, 2 Pet. 3:13; Isa. 35.

Yet in the face of all this evidence, which is not a tithe of what might be adduced, many ministers and professors of theology would have us believe that we are living in Christ's kingdom. Piti-ful theology! Christ's kingdom, when heathen Rome was slaying nations, and wading in the blood of human sacrifices! Christ's *glorious* kingdom, during the "ten persecutions"! Messiah's *everlasting* kingdom, when the saints, "the children of the kingdom," were well-nigh destroyed by papal Rome during the 1,260 years of papal supremacy! Christ's *peaceful* kingdom, during the dismemberment of the Roman empire, that deluged the earth in blood; during the revolution of 1848, which shook the earth to the very centre; during the American civil war, in which the blood of thousands was shed, and all the land was in mourning and tears! Christ's *immortal* kingdom, while famine, war, disease, pestilence, and death in all its terrible forms, continue to ravage the earth, sweeping off countless victims in their awful desolations! No; it is not the kingdom of our Lord. The world, physical, political, religious, groaning and travailing, tells us it is not. God's word tells us it is not.

But the kingdom is near. Our Saviour tells his disciples that after the fulfilment of certain signs in the heavens and earth, we shall "see the Son of man coming in a cloud with *power* and great glory;"

that our "redemption draweth nigh," and that "the kingdom of God is nigh at hand." And then he adds, "Heaven and earth shall pass away; but my words shall not pass away." Luke 21: 25-33. Those signs have passed. What next?—*The kingdom.*

It comes with the second advent of our Lord. Paul places them together; 2 Tim. 4: 1; 1 Thess. 4: 15-17; and John, Rev. 14: 14 with 15: 2, 3. The faithful shall inherit it. Gal. 3: 7, 29. We enter it "through much tribulation." Acts 14: 22; 2 Tim. 2: 12. The overcomers shall inherit all these things (Rev. 21: 7); "for he is faithful that promised." O, glorious kingdom! O, glorious King! "Thy kingdom come. Thy will be done in earth as it is in heaven." "Amen. Even so, come Lord Jesus." M. C. W.

The Watch Tower.

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

"FLYING FROM GLASGOW."

THE following from the *Glasgow Herald* shows how great progress in modes of transit has been made within the memory of those whose recollections carry them back to the preceding generation:—

"'We flew from Glasgow,' writes Mendelssohn in his diary, 'at the rate of ten miles an hour.' Reference is here made to the memorable journey of 1829, from which the great German musician derived inspiration for the composition of his popular Scotch Symphony. Mendelssohn's 'flyer' was, it need hardly be said, the ordinary mail coach of the period. It must be remembered that when he wrote, the old-fashioned system had been so developed that a rate of speed was obtained which was thought wonderful. Yet it took the stage coach 'flyers' some forty-five hours to cover the distance between Glasgow and London.

What would Mendelssohn, or any other traveller of a by-gone generation, think of the announcement now made regarding the time in which such a journey is to be accomplished henceforward? Even those who were most accustomed to the railway rush of these days had come to look upon the express services on the three great trunk lines which connect Scotland and England as marvels alike of speed and safety. But to be carried from the capital of the one country to the capital of the other—a distance of four hundred miles—in nine hours, seems a wonderful achievement of engineering science.

Still it is to be improved upon. The 'Flying Scotchman,' which leaves Edinburgh every morning at ten o'clock, will, after the end of next month, be accelerated by half an hour, so as to reach King's Cross at half-past six in the evening, while a similar reduction of time is to be made in the case of the "down" express. This, we understand, is to be accomplished without depriving passengers of the rest at York for dinner which is now allowed them. The acceleration contemplated in the West Coast service is even more remarkable, seeing that the gradient difficulties to be overcome on that route are much greater than those which the East Coast route presents. Hitherto the day expresses on the Caledonian and London and North-Western lines have occupied ten hours in the journey, with brief

stoppages, the longest of which is one of twenty-five minutes at Preston for dinner. On and after the 1st of June it is intended to run these trains in nine hours both on the up and the down journeys. None of the present stoppages are to be abandoned, with the exception of that at Law Junction, but the diminution of time is to be secured by an increase of speed all over the transit, as well as by the employment of lighter trains. Railway managers may be congratulated on their evident desire to maintain the high reputation of the British railway system."

Away back in "the third year of Cyrus, king of Persia a thing was revealed unto Daniel," and the angelic messenger who appeared to the Hebrew prophet told of a time when knowledge should be increased and many should "run to and fro." If this running to and fro refers to the rapid transit from place to place, as well as the turning and searching to and fro of the word of God, the above quotation shows how complete is the fulfilment of the specifications of that "time of the end" in the present age. Only a few decades back, and we find methods of travel and communication but slightly in advance of those in the days of the prophet. The postal service of Great Britain in the dawn of this century may have been more systematic in operation, but it was possibly not more expeditious, and certainly not more varied or picturesque than when, in the days of the great Ahasuerus, royal decrees were sent out "by posts on horseback, and riders on mules, camels, and young dromedaries," "hastened and pressed on by the king's commandment." In 1829, the composer could say that he "flew from Glasgow" at the rate of ten miles an hour. Truly the world moves rapidly to-day, and we are hastening on to the Judgment.

s.

A MODEL PAPAL STATE.

IN Ecuador the Pope still names the president, the priests still make the laws, and as a natural result, in that whole country there is not a railroad nor a telegraph, nor a stage coach, nor a highway upon which a carriage or a cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should except a tract ten miles long on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only seaport of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the church, so much so, that the principal portion of the army of Ecuador is kept

there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company, and are constructing a line to Quito, the capital, but the wires are constantly cut, and well-informed people predict that the priests will not allow it to be operated, for fear it will prove a wedge that shall open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks and nuns that keep the people in darkness. When the public revenues are not sufficient to meet their demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom, for to protect themselves from such impositions, the foreign residents put signs on their doors to announce their nationality. Hence the traveller's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses with a legend printed upon them, reading "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and appeal to the minister resident is necessary for protection.

Drunkenness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectively "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The Division of the Son of God," "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus," is the national emblem, and the

body-guard of the president is called "The Holy Lancers of Saint Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned.—*Dominion Churchman.*

**"THY KINGDOM COME; THY WILL
BE DONE."**

In connection with the much-talked-of "Imperial meeting" there occurred an incident to which, inasmuch as it may not receive the attention it deserves, we give prominence here. At Krasnoe Selo, on Friday evening, the Russian and German Emperors reviewed 40,000 Russian Guards who were encamped there. After the review the military bands, numbering 1,000 musicians, were massed in a body and played a choice selection of music. While this was proceeding three rockets suddenly shot up into the air, and all the batteries opened fire, volley following volley in rapid succession; while the echoes of the artillery were dying away the kettle drummers beat the tattoo, and the great orchestra poured forth the solemn strains of the National Hymn; and when this was finished all heads were uncovered, and the chief bugler, standing on a mound, recited the Lord's Prayer. No doubt this ceremony was very impressive, and it may even be that these Emperors and their armed minions were in a certain sense sincere as they offered this prayer. But it would be difficult to imagine a greater contrast than that which is presented by the conditions to which this prayer points, and the conditions which now exist in Russia and Germany. God's kingdom is one of peace and love, and his will is that all his children should live in brotherhood; but the kingdom of these absolute rulers is founded on violence, and their will is the perpetuation of their own power and the extension of their territory by war, and the enslavement of their subjects. Yet they imagine that the gospel of Christ sanctions their war and bloodshed and despotism! Christianity is made to countenance every form of atrocity, so far as this can be done by the ostentatious sanction of its professional representatives, and thus it is caricatured before the eyes of the nations. And then we marvel that Nihilism and Anarchism and Atheism should spread! There is nothing to wonder at in this; it is a natural result.—*Christian Commonwealth.*

"A BLESSED change," writes a Roman Catholic paper, "has come over the respectable Protestant papers within the last ten years;" which of course means that the less Protestant a paper is, the more respectable it appears in the eyes of its opponent.—*Bulwark.*

The Missionary.

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

THE USEFUL LIFE.

Go, LABOUR on; spend and be spent,
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servants tread it still?

Go, labour on; 't is not for naught;
Thine earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises, what are men?

Go, labour on; enough, while here,
If he shall praise thee; if he deign
Thy willing hands to mark and cheer,
No toil for them shall be in vain.

Go, labour on; your hands are weak,
Your knees are faint, your soul cast down.
Yet falter not; the prize you seek
Is near—a kingdom and a crown.

Go, labour on while it is day,
The world's dark night is hastening on;
Speed, speed the work, cast sloth away;
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up thy torch and wave it wide,
The torch that lights time's thickest gloom.

Toil on, faint not; keep watch and pray!
Be with the erring soul to win;
Go forth into the world's highway;
Compel the wanderer to come in.

—H. Bonar.

MISSIONARY WORK BY CORRE- SPONDENCE.

THE following words from the pen of Mrs. E. G. White, we would bring to the attention of all who have an interest in the missionary work, and especially those who have felt that the cares of the home and the pressure of business excused them from active labour:—

"The great lack of men to go from place to place and preach the word, may be in a great degree supplied by tracts and papers, and by intelligent correspondence. If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,—nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do.

"All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

"Those who are co-labourers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beauteous character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled

branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity by merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

"Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labour, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,—how we can work to save and bless souls for whom Christ died. In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God.

"We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women are needed now,—women who are not self-important, but who will work with the meekness of Christ wherever they can labour for the salvation of souls. All who have been partakers of the heavenly benefits should be anxious that others who do not have the privileges they have enjoyed of seeing and hearing the evidences of truth, should have the truth in papers and tracts. They will not merely *desire* that others may have this benefit, but will act their part to accomplish this object.

"Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves, will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus.

"The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jewelled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God."

HOBART, TASMANIA.

THE following we quote from a private letter just received from Hobart, where a series of tent-meetings have recently been held. The encouraging results are stated:—

"We have thirty-six names on the covenant, of a very nice class of people. The Lord has done great things for us here, far beyond our faith, for which we would praise him. We have a Baptist chapel in the city, a very nice place in which to hold our Sabbath meetings and Sabbath-school, and Wednesday evening meetings. We have a prayer and missionary meeting every Wednesday evening. Our Sab-

bath meetings are excellent, and it would do you good to hear those who have embraced the truth since we came here expressing their gratitude to God for the truth, and telling how God has blessed them since they took their stand. We have a great desire to see them all fully converted to God and to the truth, so that they will have a deep experience, and know what it is to have faith in God. One gentleman, who has been in the civil service in India, and his wife have embraced the truth. He has walked over two miles to meeting and back nearly every night since we commenced services in the hall in Hobart. He feels quite anxious about some of his friends in England, and is going to commence to do missionary work for them. Both he and his wife have written articles to the papers that would have had a tendency to pull rather hard on the ministers for an explanation in regard to what was truth, but the papers would not publish them. Another man, who does the largest business in painting, decorating, etc., in the city, employing thirty men, who was one of the leading men in the largest Wesleyan chapel in the city, and his wife, one of the leading singers, have attended all our meetings, and she has commenced keeping the Sabbath, but I don't know what steps he has taken yet in regard to his business. She has united with the Tract and Missionary Society, and they are doing considerable missionary work among their friends. We hope to see them both take a firm stand as they are people of sterling character."

ENCOURAGING WORDS.

THE following extract is from a letter to a contemporary from the wife of a minister, who, with her husband, lately accepted the truth for these days:—

"Why did we not see the word as plain before? The Old Testament is a new book to us, and the New Testament a light that shines along our pathway, growing brighter and brighter all the time. I can but say, Why could we not have seen it sooner? But we know that God is in it. We have been Bible students nearly all our lives, but we now feel that the scales have fallen from our eyes, as they did from Paul's. And, while we may not see as clearly as he did, we pray daily for the light to dispel all darkness. Oh, if we could spend and be spent in this work, what a glorious life it would be!"

These people received the light in which they are now rejoicing, from papers sent them through the post. This should encourage those who are engaged in doing missionary work by correspondence. This is only one of constantly recurring cases. We know that all work done in simple, trusting faith will bring its reward; not a letter written, not a paper sent out, followed by the prayers of the worker, but will bear some fruit in the kingdom of God.

SOUTHAMPTON.

JULY 13 to 17, I laboured in connection with this church. It was a year and a half since I last met with the brethren at this place. There had been several changes during this time. Some had moved away to other parts, one had been called away by death, and one or two had left the truth. But those who are left are of good courage, and are making efforts to get others interested. Two had lately begun to observe the Lord's Sabbath. These, with another, were buried with their Master in baptism.

We had excellent meetings. The presence of the Lord was realized by all, and I trust the precious seasons will not soon be forgotten.

This is the oldest S. D. A. church in England, and its record shows that more than fifty have had fellowship with them. Yet there are still others interested, and by earnest efforts of the brethren and sisters, and the blessing of God, many more may connect with them.

J. H. DURLAND.

The Sabbath-school.

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

LESSON 31.—JACOB LEAVES HOME.

THE name of the place where Isaac lived was Beersheba, and Jacob started to go to Haran, the place where Abraham stopped when he was on his way to Canaan. He had to go on foot and alone; and the first night he had to lie down on the ground, and take a stone for a pillow. While sleeping he had a strange dream. He thought he saw a ladder reaching from earth to heaven. Angels were going up and down on it; and the Lord stood above it, and said to Jacob, "I am the Lord God of Abraham thy Father, and the God of Isaac." He also told him that he would give him the land where he was lying, and that he would be with him in all places where he should go. He also promised to keep him from harm, and to bring him to that place again.

When Jacob awoke, he was afraid, and said: "Surely the Lord is in this place, and I knew it not." And Jacob rose up early in the morning, and took the stone that he had used for a pillow, and set it up for a pillar, to mark the place where he had this wonderful dream.

QUESTIONS.

1. Where did Isaac live? Gen. 28: 10.
2. To what place did Jacob start to go?
3. Who had been at this same place before? when?
4. How did Jacob travel?
5. Where did he sleep the first night?
6. What did he use for a pillow?
7. What happened as he was sleeping?
8. What did he see in his dream? Verse 12.
9. Who were going up and down on the ladder?
10. Who stood above it? Verse 13.
11. What did the Lord say? Verses 13-15.
12. What did he say he would give Jacob?
13. In what places did he say he would be with him?
14. What did he promise him?
15. How did Jacob feel when he awoke?
16. What did he say? Verses 16, 17.
17. What did he do early in the morning?
18. What did he do with the stone? Verse 18.
19. Why did he do that?

LESSON 32.—JACOB MEETS RACHEL.

THEN Jacob went on his journey, and came unto the land of the people of the East. As he was going along, he looked up and saw a well in the field. There were three flocks of sheep lying by the well. The people brought the sheep to the well to water them. Jacob went to the well, and asked the people who kept the sheep if they knew Laban, his uncle. They said that they knew him, and that his daughter Rachel was coming with Laban's sheep, to water them. When she came to the well with her flock, Jacob rolled away the stone from the mouth of the well, and watered the sheep. Then he told her that he was Isaac's son; and Rachel ran home and told her father. Then Laban came out to meet Jacob, and kissed him, and invited him to his house. Rachel was beautiful, and Jacob loved her so much that he told Laban that he would work for him seven years if he would give him

Rachel for a wife. Laban agreed to do this; but when Jacob had worked seven years, Laban cheated him, and gave him his daughter Leah instead of Rachel. Then Jacob worked seven years longer for Rachel. So Jacob had two wives.

QUESTIONS.

1. To what land did Jacob finally come? Gen. 29: 1.
2. What did he see as he was going along? Verse 2.
3. What were lying by the well?
4. Why were the sheep there?
5. What did Jacob do?
6. What did he ask the people who kept the sheep? Verse 5.
7. What did they say?
8. Who did they say was coming with Laban's sheep?
9. What did Jacob do when Rachel came to the well?
10. What did he tell her?
11. What did she do? Verse 12.
12. What did Laban then do? Verse 13.
13. Where did he invite Jacob to go?
14. Why did Jacob love Rachel so much? Verse 17.
15. What did he tell Laban he would do? Verse 18.
16. Did Laban agree to this? Verse 19.
17. Did he keep his promise?
18. What did he do?
19. How much longer did Jacob have to work for Rachel?
20. Then how many wives had he?

THE TEACHER'S NEED OF THE HOLY SPIRIT.

OUR Saviour promised to send the Holy Spirit to teach his disciples all things (John 14: 26), to guide them into all truth (John 16: 13). He gave the promise because he knew they could not do without that teaching and guidance. The same need of the Holy Spirit's help exists to-day as when Jesus spoke to his first disciples. No one can now know the truth as it is in Christ without the teaching of the Comforter whom Jesus promised. Men now can no more walk in the way of life without the Holy Spirit, than could Peter, James, and John.

The Sabbath-school teacher needs the Holy Spirit as his own personal teacher and guide. He is himself to be taught before he can teach others. He is himself to walk in Christ's footsteps before he can guide others' feet in the paths of peace. No one, however wise or learned, can teach another what he himself does not know. A guide, to be of use, must understand the path in which he seeks to lead others. No knowledge gained in schools and colleges can make a man wise unto salvation; he must "have an unction from the Holy One" (1 John 2: 20). In this work for his own soul he is absolutely dependent upon the Holy Spirit. No other power in the universe can do for him what the one appointed by the Master can do. All the beauty, grace, and vigour of a pure and holy life come from the teaching and guidance of the Holy Spirit in the teacher's own soul. Without the Holy Spirit there can be no true Christian power, no real Christian inspiration. We are taught to covet earnestly the best gifts (1 Cor. 12: 31). Surely no gifts can be better for the Sabbath-school teacher than those bestowed by the Holy Spirit (Gal. 5: 22, 23).—*Selected.*

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.

SCRIPTURAL CONVERSION.

1. FROM what does Jesus save his people?
"Thou shalt call his name Jesus [*i. e.* Saviour]; for he shall save his people from their sins." Matt 1:21.
2. On what conditions are men to be saved from sin?
"He that believeth and is baptized shall be saved." Mark 16:16.
3. Is faith, then, a fundamental requirement?
"Without faith it is impossible to please him; for he that cometh to God must believe." Heb. 11:6.
4. Must faith be joined with confession in order to secure salvation?
"The word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10.
5. What must be obeyed in order to be freed from sin?
"Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.
6. What is the doctrine of which a form or model is to be obeyed?
"Moreover, brethren, I declare unto you the gospel, . . . (1) That Christ died. . . . (2) That he was buried, and (3) that he rose again." See 1 Cor. 15:1-4.
The form of this doctrine must resemble it; must have a death, a burial, and a resurrection.
7. In conversion, who are reckoned dead?
"Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.
8. What is sin?
"Sin is the transgression of the law." 1 John 3:4.
9. Will those dead to sin, live any longer in it? will they transgress the law?
"God forbid! How shall we that are dead to sin, live any longer therein." Rom. 6:2.
10. Describe the form of burial and resurrection of those who are dead to sin.
"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verses 3-5.
11. Does this signify a total renunciation of sin?
"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6.
12. What other term did the apostle use to represent this death to sin which must precede burial by baptism?
"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.
13. How does Isaiah describe repentance and remission of sins?
"Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18.
14. Does the apostle also require this turning from sin?

"Let not sin therefore reign in u mortal body." Rom. 6:12.

15. How does he identify the law by which sin is known?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

16. Is there any law, except the ten commandments, that says, "Thou shalt not covet?" Ex. 20:3-17.

17. Does the faith of the gospel make void this law?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

18. Do the apostles require obedience to every precept of the law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." James 2:10, 11.

19. Does the law require the keeping of the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

20. Which day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Verse 10.

21. Is it a transgression of that law to do our work on that day?

"In it thou shalt not do any work." *Ibid.*

22. Is it a transgression of that law to work on Sunday, the first day of the week?

"Six days shalt thou labour, and do all thy work." Verse 9.

23. Does the law act a part in conversion?

"The law of the Lord is perfect, converting the soul." Psa. 19:7.

24. Will one who has been thoroughly converted from sin, break any precept of the law? Which? R. F. COTTRELL.

Interesting Items.

—Hungary is threatened with a locust plague.

—Italy has taken possession of the territory of Massowah.

—Whole flocks of sheep perished in the snow recently in Wales.

—The Polytechnic Institute has received £1,500 from an anonymous donor.

—A new French hospital is to be built in Shaftesbury-avenue, to cost £20,000.

—The population of New South Wales has just doubled during the past fifteen years.

—The Temple at Salt Lake City has cost £800,000, so far, but it is not nearly completed.

—Fifteen hundred persons have been rendered homeless by a fire at Roslyn, Washington Territory.

—At the request of his wife, President Cleveland has abandoned the use of intoxicating liquors.

—M. Eiffel, the celebrated engineer of Paris, has undertaken to construct the locks of the Panama Canal.

—The Bible is to be published in Italy in halfpenny numbers, in order to bring it within the reach of all.

—An exhibition is to be held next year in Berlin, and is to be entirely devoted to life-saving and accident preventing apparatus.

—The Pope denies that he intended to leave Rome, and regretted that such an interpretation should have been placed upon his last Note.

—A volcanic eruption occurred at Takamatsu, Japan, July 17. Four hundred persons are reported to be killed and a thousand injured.

—It is understood that the temperance people are preparing a list of the clergymen and ministers who hold shares in brewery companies.

—An expedition has started from Philadelphia, directed by Dr. J. P. Peters, Professor of Old Testament Literature, for the exploration of Babylonia.

—The Mikado has commissioned an engineer to visit the United States to gain information with the intention of introducing electric railways into Japan.

—Tablets have been discovered giving correspondence between Pharaoh and the northern kings at a time when Moses was a member of the Egyptian Court.

—The Mission to Deep Sea Fishermen has received a donation of £3,500 from an unknown friend. The money is to be used for the purchase of another hospital vessel.

—A specimen of a steamer lifeboat is on exhibition at the Alexandra Palace. It is pronounced unsinkable. The draught of the vessel, with fifteen men on board, is only twelve inches.

—Dr. Tschakert, of the University of Königsberg, has found in the library at that place numerous manuscript sermons and commentaries by Luther, hitherto unknown, written in the years 1519 to 1521.

—A cloud-burst occurred at Wheeling, Virginia, July 19, causing the loss of twenty-five lives. Bridges were demolished by the flood, three houses were swept away, and much other property was destroyed.

—The police of Chicago have arrested three men with twelve dynamite bombs in their possession, engaged in a conspiracy to destroy some prominent persons of that city, as well as public buildings and some newspaper offices.

—The Prince and Princess of Wales, with their three daughters, visited Holloway, July 17, to open the Great Northern Central Hospital. They were enthusiastically received by an immense number of people. Among the many inscriptions to be seen, one near the Hospital was considered very appropriate for the occasion: "I was sick and ye visited me."

ANALYSIS

—OF—

SACRED CHRONOLOGY.

BY S. BLISS.

TOGETHER WITH

THE PEOPLING OF THE EARTH.

—BY—

A. T. JONES.

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

"The Peopling of the Earth" is a series of historical notes on the tenth chapter of Genesis. It gives an outline of the origin and descent of all the principle nations of the earth—the Greeks, the Romans, the Scotch, the Irish, the Welsh, the English, the Germans, the Scandinavians, the Russians, the Chinese, etc., etc. It forms an excellent introduction to universal history.

This little book is just the thing for Bible students everywhere—in college, in Sabbath-school, and in the home. Bound in cloth, 300 pages, price, post-paid, 4s.

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

THE PRESENT TRUTH.

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

LONDON, AUGUST 2, 1888.

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

SUBSCRIBERS frequently write to us inquiring when their subscriptions to the PRESENT TRUTH expire. We would call attention to the date following the name on the label pasted on the wrapper of each paper sent to regular subscribers. This indicates the time to which subscription has been paid. If on examination any find their subscription in arrears, we would suggest that they kindly remit the amount now due, or until the end of the present volume.

"THE faithful Christian will watch and pray for the evidences of his Lord's return. It will be to him an event of joy. He will seek to be ready for it. He will be watchful against the insidious approach of evil which exists to-day in a thousand forms; and will also watch for the many forms of deception which bear the name of religion, and yet serve to close the heart to the truth for these days. Every effort will be put forth by the enemy, to have God's people remain ignorant and indifferent to this great event; and it is said: 'And none of the wicked shall understand; but the wise shall understand.' Dan. 12:10."

THE perpetuity of the law of God was in no way disturbed by the promise of a new covenant, as recorded in Jer. 31:31-34. Those

texts give no promise of a new law, neither do they estimate that the old law should cease to be operative when the new covenant should be made. On the contrary, God there promised that when the new covenant should be made, he would write his law in the hearts of his people. He did not say he would make a new law and write that in the hearts of the people, but he was speaking of his law that then existed. It is a singular fact that no promise was ever made that God would enact a new law for man, or that the old one should ever cease to be in force; neither is there anywhere a record of the enactment of a new moral code. The old code of ten commandments is the one rule of action for mankind from the beginning to the close of probation, and it continues without the slightest alteration. The Sabbath commandment reads just the same to-day, and has precisely the same significance that it had when spoken from Sinai.—*Gospel Sickle*.

THE FIRST-FRUIT OF OUR TRAINING-SCHOOL

It is now nine months since our Training-school was opened in Tufnell Park, London, N. Our efforts have been with a two-fold object in view, first, to awaken an interest amongst those who love God in a more critical study of the Scriptures; and, second, to encourage and instruct those wishing to give themselves to the work of Christ. From this small beginning two have now left us for the West Indies. They sailed from Southampton July 25. Their devotion to the cause of Christ, the spirit of sacrifice manifested in the search for Bible truths, had endeared them to the hearts of those connected with the work. Tears of thankfulness were shed that God had thus worked for his cause, and of sadness at parting with these friends; and they will be followed by many earnest prayers that divine Providence may watch over them as they journey, and bring them safely to their destination. Others have stepped in and taken their places, so the number is kept good in the school.

ANALYSIS OF SACRED CHRONOLOGY.

AN advertisement of the above book will be found in this paper. It is a new and revised edition of a work written by Sylvester Bliss about forty years ago. It gives the chronology of the Bible from the creation to the death of the apostle John. An original feature of the work is the presenting in chronological order of the texts of inspiration, having a bearing on the time of the events recorded. It harmonizes the chronology of the kings of Judah and Israel, which has given Bible students so much perplexity, giving tables showing at a glance the successive kings, and the time and length of their various reigns. To the "Sacred Chronology," a chapter has been added on the "Peopling of the Earth," being a concise historical comment on Genesis 10. It follows the family of Noah as it spread abroad in the earth, and traces the origin of the various nations existing at the present time. It is a valuable work to all students of the Bible and history, and should be in the hands of all who desire that knowledge of Bible chronology so important at this time, when so many are questioning the authorship and correctness of the Old Testament records.

OUR AGENTS.

GREAT BRITAIN,

International Book Depository, 48 Paternoster Row, London, E. C.

AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.
New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AFRICA.

International Tract Society, Cape Town, South Africa.

AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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