

THE Present Truth

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

Vol. 4.

THURSDAY, OCTOBER 25, 1888.

No. 21.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

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

CHRIST, LET ME COME TO THEE.

CHRIST, let me nearer come;
My soul would gaze
On the unrivalled riches of thy grace;
Would see the brightness of Heaven's glory shine
In holy radiance from the brow divine;
And yet afar I stand, and through the gloom
I scarce discern thy face.

Fain would my soul be blest;
Sadly I stand,
Salvation's unfilled cup within my hand.
I taste the ripples of redemption's streams,
But lead me where the unwasting fountain
gleams.
Oh! show me where thy flocks at noontide rest,
By heavenly zephyrs fanned.

Yes, I will come to thee,
Will haste again
Through the dense crowd to touch thy garment's
hem.
Oh! let me place in thine my trembling hand,
“And walk beside thee to the holy land;”
Choose thou the way, if thou but share with me
The gladness and the pain.
—Earnest Christian.

General Articles.

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

ESAU'S MISTAKE.

BY MRS. E. G. WHITE.

ESAU, because he lusted for a favourite dish, sacrificed his birthright to gratify appetite. After his lustful appetite was gratified, then he saw his folly, but found no space for repentance, although he sought it carefully, and with tears.

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach—the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value

of eternal things are weakened. Esau had a special, strong desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. He bartered it away for a favourite dish. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever.

Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. The gracious invitation of our Saviour was slighted. He had been to the trouble and expense of making a great preparation at an immense sacrifice; then he sent his invitations. But they with one consent began to make excuses. “I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, therefore I cannot come.” The Lord then turns from the wealthy and the world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house is angry, and turns from those who had thus insulted the bounty offered them; turns to a class who are not full, who are poor, who are hungry, who are

not in possession of lands and houses; they are maimed and lame, halt and blind, and they will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. And yet there is room. The command is to go out into the highways and hedges, and compel them to come in, that my house may be filled. “For I say unto you that none of those men which were bidden shall taste of my supper.” Here is a class rejected of God because they despised the invitation of the Master. The Lord declared to Eli, Them that honour me I will honour, and they that despise me shall be lightly esteemed. Says Christ, “If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.” God will not be trifled with. Those who have the light and reject it, or neglect to follow it out, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory.

The glory, riches, honour, offered by the Son of God, are of such infinite value that it is beyond the power of men or even angels to give any just idea of their worth, excellence, and magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused, when not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will

then be interested; not one indifferent spectator will be there.

Speculations will not then engross the soul. The miser's piles of gold, which are before him, which have feasted his eyes, are no more attractive. The palaces which proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as reasons why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but they know it is not for them. They call in earnest, agonizing prayer for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery; inexpressible, heart-anguished prayers are wrung from the lips, Mercy! Mercy! Save us from the wrath of an offended God! A voice answers with terrible distinctness, sternness, and majesty: "Because I have called, and ye have refused; I have stretched out my hand, and ye have not regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh."

"If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character and corrupts their religious experience.

"Thou shalt love thy neighbour as thyself." This forbids the taking advantage of our fellow-men in order to advantage ourselves. We are forbidden to wrong our neighbour in anything. We should not view the matter from the worldling's stand-point. To deal with our fellow-men in every instance, just as we should wish them to deal with us, is a rule we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and dealing with our fellow-men, whether believers or unbelievers, this rule is to be applied: Love thy neighbour as thyself.

Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting. Dear brethren, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this! But we are not to lose sight of the fact that it is a promise based upon obedience to the command. God calls us to be separate from the world. We are not to imitate or follow their practices, nor be conformed to the world in our course of action in any respect. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

HOW GOD LEADS HIS PEOPLE. NO. 25.

DURING the interval I saw a friend, a Mr. Have-his-own-way, whom I invited to be present at our meeting, for the further consideration of the Sabbath question, but he declined to come. In the conversation which ensued he declared that he would have no proofs given him out of the Old Testament; he was a Christian and was guided by the New Testament alone! I have found many making similar professions, even amongst church people. Yet the Seventh Article of the Prayer-book says: "*The Old Testament is NOT contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do [does] not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.*" But men will ignore their own standards when they have a prejudice against something. They will often acknowledge truth in the abstract; but bring some practical case which seems to be against their temporal interests and they deny it. Such was the case with Mr. Have-his-own-way. To accommodate him I brought up Christ's words in the sermon on the mount, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. If we are guided by Christ, we must obey the Father's will; and Christ in prophecy shows us what this will is, saying, "I delight to do thy will, O my God; yea, thy law is within my heart." Psa. 40:8.

Alas! how very many are deceiving themselves in this way. They profess to love and honour Christ, yet they will not obey him by doing his Father's will! Of such he shows that although they call him Lord, Lord, they really do not obey him because they refuse to obey his Father; and that, therefore, such as refuse shall not enter into the kingdom. They are transgressors of that law which was in the very heart of him they profess to love. How can we completely love a person, and not love that which is in his very heart? Our hearts must respond in harmony with the Lord's. He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. While professing discipleship to him they would not do the

Father's will, so he repudiates them, because in this they did not obey him.

It is surprising how inconsistent such objectors are. My friend, Mr. Have-his-own-way, was a great stickler for the return of mortal Jews to Palestine, that they might be formed, as subjects, into a part of the kingdom of God. I asked him for his proof of this. He immediately referred me to the Old Testament! I told him that he must have a bad memory! "Why?" said he, "Why?" I answered, "Only a few moments ago you refused to hear anything from me out of the Old Testament, on the Sabbath question, saying we had nothing to do with that; and now you want me to listen to that which before you emphatically repudiated. Be consistent; find *your* proofs, if you can, in the New." But as he was not able to do this, the matter dropped; and we separated, I again reminding him that not every one even of those who acknowledge the Messiahship and Lordship of Jesus shall enter into the kingdom, but the doers of God's most holy will. In a moral sense, as well as in a physical sense, it is true, "Flesh and blood cannot inherit the kingdom of God." And how much fleshly feeling is manifested when a fleshly religion is disturbed by the truth of God? "The carnal mind," or mind of the flesh, that is, the thinking of the flesh, "is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

But about our meeting. The meeting was held at my house, in the kitchen, which was fairly large. Several were present, and Mr. Lane addressed us, sometimes hearing and answering our questions. Like Paul once before, Mr. Lane continued his speech until midnight, we were all so much interested. But none of us fell asleep! We were wide awake, and demanded proof for everything not quite clear; but our friend was patient. It is remarkable that all present at this meeting afterwards embraced the Sabbath. Angels of God were near us as we studied God's word, and the history of the Sabbath in the light of it. We had a good time, and felt we were receiving light from Heaven. We knew it came from Heaven because it lit up the word of God. The devil never lights up that Word. He would rather keep it in darkness. We had seen that Christ kept the Sabbath, and the apostles kept it. The holy women kept it after the cross, and would not anoint Jesus' own body as it lay in the tomb resting on the Sabbath. The apostle Paul established Gentile churches, "as his manner was," on the lines of Sabbath observance. All the disciples of Judea were taught for forty years to pray that when they had to flee from Jerusalem and Judea, because of the abomination of desolation, their flight might not be in the winter, nor on the Sabbath day. This flight took place about the year A.D. 70; and their prayers were heard. Twenty-six years after

the destruction of Jerusalem the apostle John recognized that day of which the Son of man is Lord, namely, the Sabbath day, saying, "I was in the Spirit on the Lord's day." And thus we found from the Bible alone that the Sabbath was observed and acknowledged down to the end of the first century. We were convinced of that; but this fact met us: It had been changed by some one; and we wanted to know by whom. We went, therefore, into the subject of the change of the Sabbath.

If we turn to Dan. 7:25, we find a power brought to view which would "think to change times and laws," or "the times and the law" as the Revised Version has it. It was to be a blasphemous and persecuting power, which would arise after the fourth beast, or Roman empire, had become divided by the ten horns or kingdoms. Dr. Scott says, "In process of time, it [the Roman power] was divided into ten kingdoms. These indeed are reckoned up in several ways by different writers, according to the date assigned to the enumeration; but in general it is clear that the principal kingdoms in Europe, at this day, sprang from them, and comprised them." He then gives the following list, from Machiavelli, of these ten kingdoms, with dates reaching from 356 A.D. to A.D. 483: Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Olans, Burgundians, Heruli and Rugii, the Saxons and Angles, and the Lombards. After the Roman power was broken up by these barbarians, the papal power arose, like the little stout horn on the head of the same beast. Three of the above horns, or powers, fell before the little horn, or papal power. Elliot, in his *Horæ Apocalyptice*, names three powers that were plucked up to make way for the supremacy of the papacy in these words: "I might cite three that were eradicated from before the pope, out of the list first given, viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths."

In 533 the Roman emperor Justinian issued a decree or letter to the pope, recognizing all previous privileges enjoyed by him, and considerably enlarging them; and the fall of the Ostrogoths in A.D. 538 cleared the way for those decrees to take full effect. Thus it was the papal power which was represented by the little horn, came up after the ten; and Daniel foresaw that this power would think to change times and the law. Now what times are brought to view in the law, the law of the Most High, against whom this power dared to speak? When God had spoken with his own voice, and written with his own finger the ten commandments, he said to Moses: "Come up to me into the mount, and be there: and I will give thee tables of stones, and a law and commandments which I have written; that thou mayest teach them." Ex. 24:12. Which of the commandments of

this law refers to time? The fourth. And this not merely refers to time, but its very principle or basis is a question of time. The Church of Rome, in her Catechisms, leaves out of this commandment all that refers to time, and gives it simply, "Remember that thou keep holy the Sabbath day." This might not seem of much account, but history shows that Rome by formal enactments, "thought" to change the Sabbath, by compelling men not to keep the seventh, but the first day of the week. Hear the following testimonies of learned men on this historical fact:—

"It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that *the ancient Sabbath did remain, and was observed by the Eastern churches, three hundred years after our Saviour's passion.*"—*Treatise on the Sabbath by Edward Brerewood, Professor in Gresham College.*

Socrates, writing A.D. 440, says: "There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and Romans, from an ancient tradition, refuse to do this."

Again: "It was Constantine the Great who first made a law for the proper observance of *Sunday*; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman empire."—*Encyclopædia Britannica, 8th Ed. Art. Sunday.*

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

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

The Reformers, Luther, Melancthon, and others, speaking of the unwarrantable assumptions of the Catholic church, say: "They allege the Sabbath changed into Sunday, the Lord's day, *contrary to the decalogue, as it appears*; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the [Catholic] church, since it *dispensed with one of the ten commandments.*"—*Augsburg Confession, Art. 28.*

Thus history testifies to the fulfilment of Daniel's prophecy; and that the Sabbath of the fourth commandment was changed, not by Christ or his apostles, but by that antichristian power which

has worn out the saints of God themselves; and which persecuted both them and the truth for twelve hundred and sixty years, namely, from A.D. 538 to A.D. 1798, when the papacy received a deadly wound, the pope in that year being taken captive by the French, thus marking the beginning of a series of events culminating in the loss of the temporal sovereignty of the popes. Thus were the times, the law, and the saints, taken out of his hands; and subsequently, in response to the third angel's message and warning, a great number of God's people have taken their stand again upon "the commandments of God" as well as "the faith of Jesus Christ." See Rev. 14:12.

These things much impressed us. That night, or rather next morning, after the little meeting broke up, we retired to rest convinced that the seventh-day Sabbath was a divine institution reaching from the creation of the world to the present time; and requiring to be observed by the people of God now, and hereafter finding a universal observance in the earth made new. Isa. 66:22, 23. A. SMITH.

HELL.

THE term hell, in every instance of its occurrence in the common version of the Old Testament, is rendered from *sheol* in the Hebrew, to which the Greek *hades* corresponds. It is used to designate the place and state of all the dead, whether righteous or wicked, and is frequently translated *grave*, and properly too, as that is the usual receptacle of the silent sleepers who have gone down to the dust in fulfilment of the sentence, "Dust thou art, and unto dust shalt thou return." But the popular use of the word hell, as meaning the place of the punishment of the wicked, leads many of the common readers of the Bible astray in the reading of the Old Testament and all those instances in the New Testament where *hades* is the word in the original.

Should we render *sheol*, in every instance of its occurrence in the Old Testament, by one uniform word, and let that word be hell, the reading of many a text would seem strange indeed. But there could be no reasonable objection to this. *Sheol* is used to convey one idea to the mind, and might be rendered uniformly by the same term. We will quote a few texts where this Hebrew word occurs, giving the word hell as its representative.

The language of the pious Jacob, who prevailed with God, would be, "I will go down into hell unto my son mourning." And David's charge to Solomon concerning certain gray-headed sinners, such as had "shed the blood of war," in time of peace, would be, "Let not his hoar head go down to hell in peace." "But his head bring thou down to hell with blood." Again, we should read in Psalms, "For in death there is no remembrance of thee;

in hell who shall give thee thanks?" And we would find the wise man exhorting all to the improvement of their time in good works, from the fact that "there is no work, nor device, nor knowledge, nor wisdom, in hell, whither thou goest."

According to this testimony all, the good and the bad, excepting those translated, are destined to one place, and that place is one in which no work, nor device, nor knowledge, nor wisdom, exists. This is positively affirmed; and as the Scriptures do not contradict themselves, it is certain that any representation of life, knowledge and activity among the inhabitants of that "land of darkness," is a figure of speech by which unconscious and inanimate things are represented as living, acting, and speaking. The following are examples: "Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" Isa. 14:8-10. "The strong among the mighty shall speak to him out of the midst of hell," etc. See Eze. 32:18-32.

The parable of the rich man and Lazarus is another example. These things were never spoken or written to induce the belief that the dead in *sheol* or *hades* were conscious and capable of conversing and acting; for this would be a contradiction of the positive assertion that there is no knowledge or work there. The trees of the wood, the timbers in a house built by dishonest gain, the hire of the labourer kept back by fraud, and the blood of the martyrs, are made to speak in the same way that the dead are made to converse (Isa. 14:8; Hab. 2:12; Jas. 5:4; Rev. 6:10); and all this for the purpose only of bringing true thoughts of future retribution vividly before the mind. And it would be no more absurd to hold that all these are literal facts, than to hold that the dead in *hades*, *sheol*, hell, or the grave, are conscious, and capable of conversation and action.

R. F. COTRELL.

WHY NOT BELIEVE?

WHY not believe the promises of God? Are those things which are still future any more wonderful than that which has been in the past? Is not the death of the Son of God a sufficient pledge for the fulfilment of everything that God has promised? Says the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How can any one believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,

but have everlasting life," and not believe that the provision is ample, the sacrifice sufficient, and that Christ "is able also to save them to the uttermost that come unto God by him"? To believe the former and not the latter is certainly to be governed by caprice rather than reason and sound judgment.

But that which is true, in this respect, of spiritual things, is also true of physical things; and many as fondly contradict themselves in the latter as in the former. Not a few who are quite ready to avow their belief that God created the world, yea, that he spoke into existence the whole material universe, find themselves unequal to the task of believing that which the pen of inspiration has recorded relative to the destruction of this earth by fire, and its final renewal as the dwelling-place of the righteous. Thousands who believe that God placed the worlds in their orbits, and set the machinery of the universe in motion, and that he sustains it by his divine power, are staggered at the simple statement that "the holy city, New Jerusalem," is to come "down from God out of heaven." Rev. 21:2.

Very many accept without question the fact of the resurrection of our Lord, and yet have no faith in the final resurrection of all who "sleep in Jesus." Others have apparently full faith in the gospel narrative of the first advent of Christ, of his literal sufferings and death, and yet seem to be utterly incapable of believing the plain predictions of his second coming. The prophecies concerning his first advent they believe were all literally fulfilled; the equally plain predictions of his second advent they spiritualize and explain away till they are altogether meaningless. Surely in these facts are confirmed the words of the prophet: "The heart is deceitful above all things, and desperately wicked; who can know it?" C. P. BOLLMAN.

THE FOURTH COMMANDMENT.

IT becomes Christians generally to be more convinced of the great importance of the fourth commandment, and of the folly of those, who, professing to believe God's word, yet take upon themselves to strike out a commandment written by the finger of God himself. The misapplication of our Lord's words: "The Sabbath was made for man and not man for the Sabbath," as a reason for not fully obeying the fourth commandment, might just as well be used for the fifth or either of the succeeding commandments; man was not made for either of these, but they were all made for man, in the same manner as the fourth commandment, except that the fourth has the pre-eminent distinction over them of being also for the glory of God. The fourth commandment has, however, one special feature different from all the other commandments—that obedience thereto must from its very nature be

seen outwardly in the world—the shutting of the shop, the closing of the counting-house, the stopping of labour on the Sabbath-day, are outward acknowledgments of our Creator's command to sanctify the Sabbath-day; and in obeying the fourth commandment, a profession is made before our fellow-men that we acknowledge obedience to God as our Creator; and we may rest assured that he will fulfil his own promise that those who honour him, he will honour. The Sabbath command has also another special mark in the word "remember." It becomes Christians to bear this in mind in their daily duties—that in despatching goods or ordering supplies, the sanctity of the Sabbath is to be remembered; that in posting their letters and requesting replies, God's holy day is to be remembered; that in investing their money they are to remember God's commandment; and are not to become involved as partners in companies which trade on the Sabbath, breaking God's commandment for their own aggrandizement. To the sincere Christian the observance of the Sabbath is no hardship, but a great privilege and delight.

It has been too much the custom to consider Sabbath keeping as almost exclusively connected with Judaism and the law, and that a greater liberty therewith is now permissible, and even right, as connected with the gospel dispensation, but when the subject is considered in the light of the whole Scriptures, when the unity of the Godhead is remembered, and the fact that our Redeemer is the same yesterday, to-day, and forever, is borne in mind, the present binding law of the Sabbath, as delivered at the Creation—as written on the tables of stone by the finger of God—as brought before the Jews again and again by the prophets in days of old—comes out more clearly. It is quite true that our Lord whilst on earth swept away those excrescences which man in his weakness, and in his pride and folly, had taken upon himself to add to God's commandment, as he swept away other excrescences from the fifth commandment and against false swearing; but that the Sabbath is repealed there is nothing to prove in Scripture, and the texts in Paul's epistles which have been quoted doubtless refer to the Jewish feasts, &c., and not to God's Sabbath. A law written by the finger of God will require a repeal as clearly written—also by the finger of God—to cancel the same, and for this, Scripture will be searched in vain, and while the law remains it is for Christians to obey, and that with all their heart. Our Lord shewed a jealous care for the Sabbath, teaching his disciples that when a time of temptation might arrive at the fall of Jerusalem, after his decease, they should pray beforehand that their flight might not be in the winter neither on the Sabbath day (Matt. 24:3-20)—a lesson which his followers in the present time would do well to remember—to pray for de-

liverance from those temptations which may beset them—against Sabbath-breaking, as well as other disobediences.

It is interesting to note that the fall of Jerusalem did not take place either in the winter or on the Sabbath day.—*Sunday School Chronicle.*

LIFE'S LESSONS.

THIS life is one of mingled things ;
The false lies ever near the true,
The weed grows just beside the flower,
The frost comes ere we miss the dew.

There's ne'er a rose without a thorn,
There's seldom gold without alloy,
There's not a day without a cloud ;
And sorrow mingles with all joy.

The rose is fair, in spite of thorns ;
The gold is pure, though mixed with dross,
And e'en the path that leads to God
Lies close beside the blood-stained cross.

We'll take life's bitter with its sweet,
And learn the lessons both may teach ;
We'll tread the pathway of the cross,
To gain the goal that path will reach.

And by and by we'll reach the land
Where all the dross is purged away ;
The curse's thorns we'll see no more,
Clouds ne'er will dim eternal day.

The light of God shall be the light
Of those so oft in darkness now ;
Fulness of joy forever more
Shall rest on each immortal brow.

JENNIE OWEN.

THE METROPOLIS OF THE SCRIPTURES.

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said :—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man. "It took me a long time to study it."

"Aye! no doubt of it."

"Why! Did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good indeed."

"Well, then, why do you say it is a poor sermon? Did n't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, that was very good, so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it was a very poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said, "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text,

to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that has n't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savour of Christ in it."—*Selected.*

STRENGTH FOR THE DAY.

"As thy days, so shall thy strength be."
Deut. 33:25.

BELIEVER, hast thou not felt it so? Hast thou not found plants distilling balm growing beside sorrow's path?—succours and supports vouchsafed, which were undreamed of till the dreaded cloud had burst, and the day of trial had come? Trouble not thyself regarding an unknown and veiled future, but cast all thy care on God. "Our sandals," said a saint now in glory, "are proof against the roughest path." He whose name is "the God of all grace" is better than his word. He will be found equal to all the emergencies of his people—enough for each moment and each hour as it comes. He never takes us to the bitter Marah streams but he reveals also the hidden branch.

The beautiful peculiarity of this promise is, that God proportions his grace to the nature and the season of trial. He does not forestall or advance a supply of grace, but when the needed season and exigency comes, then the appropriate strength and support are imparted. Reader, do not morbidly brood on the future. Live on the promises. When the morrow comes with its trials, Jesus will come with the morrow, and with its trials too. Present grace is enough for present necessity. Trust God for the future. We honour him, not by anticipating trial, but by confiding in his faithfulness, and crediting his assurance that no temptation will be sent greater than we are able to bear. You are insufficient of yourself for any trial—but your "sufficiency is of God." The promise is not, "thy grace," but, "My grace is sufficient." Oh, trust his "all-sufficiency in all things!" See written over every trying hour of the future, "As thy days, so shall thy strength be."—*J. R. Macduff, D.D.*

LOVE'S WORK.

A CENTURY since, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was in process of erection, an old man,

broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there,—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all; love wrought this!"

In the great cathedral of the ages,—the temple being builded for an habitation of God,—we shall all learn sometime that love's work is the grandest of all.—*J. L. Russell.*

THE DISCIPLINE OF SORROW.

IF the block of marble that lies before the sculptor were capable of feeling, how it would deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance! It would deem its lot a pitiable one indeed. Yet the hammer and chisel are transforming the rough and shapeless stone into a form of grace and beauty, fit to adorn the palace of a king.

So it is with us. Our characters are like unhewn blocks of marble, rude, misshapen, comparatively worthless; and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy blow of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the Great Sculptor is seeking thus to perfect for his celestial temple?—*Selected.*

If you are filled with prejudice, though Christ himself should walk by your side, you would not know him. The larger your faith and hope and desire, and the more you are determined to see of goodness, the more you will see; for it is there, in all things and in everybody; and it only needs the seeing eye and the open heart to behold it.—*Geo. Dawson.*

THE sinner must first be alarmed in his sins, before he will flee to the refuge set before him in the gospel. Sinai must first thunder, then Calvary invite.

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.

WHEN EVERYTHING GOES WRONG.

When everything goes wrong, my friend,
And life is full of cares,
And things for which you often planned
Surprise you unawares,
Take my advice at once, dear friend,
Ere other course you dare:
Withdraw into your closet close,
And offer up a prayer.

When everything goes wrong, my friend,
And all is upside down,
When joy expected turns to tears,
A smile to ugly frown,
Take my advice at once, dear friend,
As moments slip along,
And lift your heart in praise to God
In some familiar song.

When everything goes wrong, my friend,
And nothing will come right,
When every effort you put forth
But leaves you in a plight,
Take my advice at once, dear friend,
I know 'twill turn your fate:
Just leave it in the Master's hand
And only trust and wait.

When everything goes wrong, my friend,
To sing and trust and pray,
Will cause the sunshine to appear
Through any cloudy day.
Take my advice at once, dear friend,
And never once delay:
When everything goes wrong around,
Then trust and sing and pray.

—T. M. Eastwood in *National Baptist*.

WHEN THE DAY IS DONE.

How quiet the house is at midnight.
The people who talk and laugh and sing
in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far-away whispers that have no sound, so that we only hear their very stillness.

I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table and my eyes fall upon a little book lying on the floor. It is a little First Reader. He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson, such an easy lesson, and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave, patient cheeriness, struggling with his disappointment and pain. I see him lie down on the floor and the little face bend over the troublesome lesson, such a simple, easy lesson, any baby might read it. Then, after a little struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for re-enforcements, sighs and goes away from the lesson he cannot read to the play that comforts him. And there

lies the little book just as he left it. Ah me! I could kneel down and kiss it now as though it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read one-half so precious to me as one cooing word from the prattling lips that quivered when I turned away. I hate the book I read. I will never look at it again. Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, though all men praise the book, and, though an hour ago I thought it excellent, I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my boy I choose my book, why should not God leave me with my books? My hateful books!

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah me! there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short! And I? Oh, pity me, I missed every word! I did not read one line aright. See, here is my copy now—all blurred and blistered with tears and heartache, all marred and misspelled and blotted. I am ashamed to show it to the Master. And yet I know he will be patient with me; I know how loving and gentle he will be. Why, how patiently and lovingly all these years he has been teaching me this simple lesson I failed upon to-day. But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once?

Ah, friend, we do waste time when we plait scourges for ourselves! These hurrying days, these busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love and gold for kisses. Some day, then, when our hungry souls will seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your book-shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read—a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, the world will be better and happier.

—R. J. Burdette.

A RUM BLOSSOM.

ONE of the signs of intemperance, which its victims put forth the most strenuous efforts to suppress, is that peculiar enlargement of the nose, with intense redness, so appropriately termed the "rum blossom." The effect of alcohol is to paralyze the nerves of the blood-vessels; and when its frequent use occasions the almost constant paralysis and engorgement of the blood-vessels of the face and nose, more particularly the latter, it grows too fast, and by this means may acquire enormous size.

The significance of the toddy blossom is by no means small. The red nose and flushed face of the drunkard indicates a similar condition of other parts of the body. When a moderate drinker's face is flushed by wine, his brain is flushed as well, and not his brain only, but his muscles, his heart, his stomach, his liver, and every part of his body, blushes at the indignity to which it is subjected.

Is it any wonder that the toper feels depressed and enervated, and in need of a "pick me up" the next morning after a debauch? or that he falls so easy a victim to causes of disease which others escape? It was long ago observed that drunkards were the favourite victims of cholera, the plague, sun-stroke, and other causes of speedy death. The system is prepared, by the paralyzing influence of the drug, for almost any form of disease to which human flesh is heir.

The brain of a man who carries a rum blossom on his face is pretty certain to be in a state of disease. When healthy, the brain is so soft that it would scarcely retain its shape if it were not for the skull. The sharpest knife is required to cut it without mangling its structure. It is necessary to immerse the organ in alcohol for weeks, or even months, in order to harden it, when a careful examination is necessary. But a drunkard's brain presents a marked contrast. It is already hardened—pickled, almost. In the dissecting room, it affords rare pleasure for a medical student to secure the desiccated brain of an old toper. A celebrated anatomist declared that he could tell a drunkard's brain in the dark, by the sense of touch alone. A London physician reported a case in which he found, upon making a *post-mortem* examination, a strong odour of alcohol emanating from the brain; and when he applied a match to it, it burst into flame. The quantity of alcohol in the brain is sometimes so great that it can be collected by distillation after death.

It must not be supposed that every drunkard's brain is as hard as a pickled one; but it may be fairly supposed that the hardening effect of alcohol has no little influence in the production of degenerations of the brain, such as result in various forms of progressive paralysis. Numerous functional disorders of this organ are also traceable directly to the habitual use of alcoholic liquors. Locomotor ataxia, an almost hopeless malady,

involving the brain and spinal cord, is very often the result of intemperance.

The blossom is a thorough index to the condition of the drunkard's dilapidated body. To the eye of the physiologist, it tells the startling tale of the effects of alcohol upon the heart. When the drug is taken into the blood, it soon comes in contact with the nerve centres which govern the action of the heart. Its effects are the same as upon the other nerve centres. It paralyzes them, just as chloroform does the brain. Then the heart is like a steam-engine without a governor, or a clock from which the pendulum weight has been removed. It runs down with wonderful rapidity. This effect is largely due, also, to the influence of alcohol upon the small blood-vessels; the nerves which control them becoming paralyzed, they become dilated or relaxed, and so afford less resistance to the action of the heart, allowing it to beat too rapidly. This increased action is most unfortunately mistaken for increase in strength on the part of the organ, when it is mere increase of action—wasted force. The amount of extra work done by the heart under the influence of liquor may be readily estimated. Dr. Parkes, by a series of careful experiments, found that the pulse of a man whose heart beat about seventy-four times a minute, or 106,560 times in twenty-four hours, when drinking only water, was, when under the influence of one ounce of alcohol per day, compelled to beat 430 times more in a day. Two ounces of alcohol per day caused an increase of 1,872 beats a day. Four ounces required 12,960 extra beats a day. Six ounces drove the pulse up to 18,432 extra beats; and eight ounces, to 25,488 unnecessary beats, or nearly one quarter more than when taking only water.

It must not be supposed that the evils referred to are solely the result of the use of a large quantity of alcohol. Dr. Carpenter, the eminent physiologist, is authority for the statement that the changes in the corpuscles and the fibrine of the blood take place when not more than one part of alcohol to five hundred of blood is employed. Thus it will be seen that the very weakest wines are unsafe, since none of them contain less than three to five per cent. Even small beer would be capable of doing mischief in this way. It is apparent, then, that the only safe ground to take in relation to alcoholic liquors is that of total abstinence. Alcohol may be very useful as a chemical agent, occasionally convenient as a preservative, and possibly sometimes productive of good as a medicine, though it may be doubted whether there are not better remedies which may well be substituted for it, but it is not only of no value as a food, but in the highest degree injurious if regularly used, even in small quantities.—*J. H. Kellogg, M.D., in Health Science Leaflets.*

THE unspoken word never does harm.

A BOY'S RESOLVE.

YEARS ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if indeed it ever existed at all. But, said the little German, I will find it. Though a poor lad, slaving at work until bed-time, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of labourers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A few years ago the treasures of gold, silver, and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schliemann, at his own expense and by his amazing enterprise, proved the discovery to the world. Think of it. A poor lad learning languages, making money, spending seven years or more in far-away deserts, sustained through a life-time by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find glory, honour, immortality, and eternal life, is it not worth while, for the sake of these imperishable possessions, to summon up our utmost resolution, and to pursue our aim with diligence through the swift years of our mortal pilgrimage? They do it for a corruptible crown, but we for an incorruptible. Do it with thy might.—*Band of Hope Review.*

DISCIPLINE.

THERE was a very aged gentleman who, in my boyhood, visited often at my father's house. He had been a member of Parliament, which, in his young days, implied even more social distinction than it does now. His manners were charming, and he was venerable in character as well as in years. He was very kind to me, and, boy as I was, treated me with never-failing courtesy. One day, when I fretted a little in his presence under the bonds of discipline, he laid his hand upon my shoulder and said: "Let me tell you a story of the great Dr. Parr. You know, of course, who he was; what a power he was in literature, in politics, and in the church. One day I dined in company with him, and he attracted much attention in his wig and his little black silk apron that he wore like a bishop. The conversation turned upon

training in schools and colleges; and there was a self-sufficient young man at the table who made himself conspicuous by a disagreeable and noisy denunciation of discipline, as something that was calculated to break down a youth of spirit. Parr said nothing for awhile, but at last, taking advantage of a pause, he turned to the young man and said, in his lisping way: 'I'm not thurprithed, thur, at your objection to dithipline. Dithipline, thir, maketh the thcolar; dithipline, thir, maketh the gentleman, and the lack of dithipline hath made you, thir—what you are.'—*Richard Grant White.*

PURE READING.

THE taste for pure reading cannot be too early cultivated. The careful selection of books for the young, and a watchful supervision over their reading-matter, cannot be too strenuously impressed upon parents and teachers. Books are, to the young, either a savour of life unto life, or death unto death,—either contaminating or purifying, weakening or strengthening the mind of the reader.

If the first aim of a public-school system is to make men better workers, the second should be to make them better thinkers; and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry, and geography, will pass away; as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away; it will be of use every day and almost every hour; they will find it a refuge and a solace in the time of adversity, and be happy when others are sad; it will spread from the father to the third and fourth generations.—*Mother's Magazine.*

THE sunlight falls upon a clod, and the clod drinks it in, is itself warmed by it, but lies as black as ever, and sheds no light. But the sun touches a diamond, and the diamond almost chills itself as it sends out in radiance on every side the light that has fallen on it. So God helps one man bear his pain, and nobody but that one man is a whit the richer. God comes to another sufferer,—reverent, unselfish, humble,—and the lame leap, and the dumb speak, and the wretched all around are comforted by the radiated comfort of that happy soul.

HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old and plain and worn, but from its cords float strains that are a feast of music.

"As some rare perfume, in a vase of clay,
Pervades it with a fragrance not its own,
So when Christ dwelleth in a mortal soul,
All heaven's own sweetness seems round it
thrown."

THE PRESENT TRUTH.

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

LONDON, OCTOBER 25, 1888.

EDITORS.

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

CORRESPONDING EDITORS.

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

THE DECEITFULNESS OF SIN.

THERE is nothing so deceitful as sin. When the human heart is under its influence it is the most deceitful of all things. The prophet thus describes it: "The heart is deceitful above all things, and desperately wicked: who can know it?" The prophet would convey the idea that no one can know it, for the fountain is impure. Not but there may be at times good thoughts and laudable desires in the heart, but the ruling motive is selfishness and sin. He then adds: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10. God, that created man, and gave his Son to die for him, knows how to deal with man. He searches the human heart, and often brings a man into positions, and places him under circumstances, that develop strange things in his heart. "Is thy servant a dog, that he should do this great thing?" said Hazeal, when the prophet told him what he would do. But when circumstances changed and he came into power, he did the very thing the prophet said he would. 2 Kings 8: 7-15 with chap. 10: 32 and 12: 17, 18.

Neither because men hold high and exalted positions does God excuse sin in them. The greater the privileges the worse the sin in God's sight. It is not always viewed in this light by the world. Sin is often passed over because it is committed by men in position; but God did not excuse even Moses when he sinned after leading Israel for forty years. No man was ever more exalted than Moses. He had talked with God face to face. Often he had plead with God for the people, and the Lord had heard him. But at the rock of Meribah he spoke unadvisedly with his lips. "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20: 7-13. It is evident from the corresponding Scripture that Moses would never have died had he not sinned at that time as he did. God forgave him, but he could not excuse sin in him. In the case of an ordinary man, this sin might not have been so heinous in God's sight. His displeasure must needs be plainly shown in such a case,

lest men should think it a light thing for a man who is highly favoured by God to commit a transgression. It is so at the present time. Holiness unto the Lord should be the aim of each one of us. This means a holy life, tenderness of heart, contriteness of spirit,—a life conformable to the word of God.

One of the most surprising things in the world is, that in the eyes of some, sin in certain persons becomes an entirely innocent affair. They do not consider the nature of the deed, but the man who commits it; and the reputation of the man, or his position determines its sinfulness. This is a great mistake, and a delusion of the devil. They forget that Satan, who was perfect in all his ways from the day he was created till iniquity was found in him (see Ezek. 28), by one act of rebellion became the prince of darkness. And as he abode not in the truth (John 8: 44), so also our first parents, who were created in uprightness, ventured to commit one transgression against God. Eccl. 7: 29; Rom. 5: 12. They found to their sorrow that God had no favourites. Their previous innocence and their Eden home did not make disobedience an innocent thing with them. Their previous exaltation and their communion with God rather enhanced their guilt.

Consider the following prophetic words: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things offered unto idols. . . . But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Rev. 2: 20, 24. This no doubt refers to that corrupt system of religion that flourished in the dark ages. She had space for repentance but she repented not. There were opportunities but she did not improve them. But for those who had been led into sin there was an opportunity. This doctrine of the innocency of sin as here referred to is termed the depths of Satan. And well may it bear that name. There are the deep things of the Spirit of God, and so also are there the "depths of Satan." To think that men should indulge in the depths of Satan and yet be in the livery of heaven is an awful thought. Never did the depths of sin, the wiles of the devil, the mystery of iniquity, the exceeding sinfulness of sin, so appear in their true character as in this doctrine of the innocency of sin in persons of position and those professing piety. Sin is that abominable thing that God hates. It was not tolerated in the highest angel in heaven. It would cost the whole angelic

through their place in heaven were they to commit the smallest transgression and not repent of it.

When will men learn that the God of heaven has no favourites? Let the cases of Moses and David, and other men of position, those whom God has used to his glory, and the awful consequences of their transgression, teach us a lesson. Sin never becomes righteous by its age or by its being oft repeated. It grows more heinous by age, and more abominable by repetition. It destroys all that is good in men and unfits them for heaven. A rare thing at the present day is a conscience that is quick to feel wrong, and will lead men to change their course of action, although it may be a blow to some cherished idol. It may come directly across our path. It may require us to change our entire course of life in some things. Such a conscience which will so revere the word of God is a precious commodity. But God abhors hypocrites and those who indulge in sin and call it right, or even acknowledge it as right in others. Sins under the garb of religion or respectability are infinitely worse than those which honestly appear in their native ugliness. The worst of all sinners are the sinners in Zion. May the Lord help the readers of this article to rid themselves from sin and cleave to that which is right, and walk in the path of humility and light.

THE DEATH OF THE CROSS.

WE noticed in a previous article that the virtue through which pardon for the sinner was derived was in the blood of Christ; that all works of penance as a means for securing pardon, would but detract from the glory of the Redeemer of men. We noticed that he, our Sacrifice, bore our sins in his own body upon the cross, and, as the prophet says, "The Lord hath laid on him the iniquity of us all." We would further notice that it was not the cross upon which Christ was wounded that caused his death. The driving of the nails through his hands and his feet touched no vital part of his body. This did not cause the death of the Son of God. Criminals who were put to death by crucifixion often lived several days, suffering most intense agony, before they finally expired. We read that Pilate marvelled that Jesus was so soon dead, when Joseph of Arimathea requested that he might take his body for burial in his tomb. The soldiers broke the legs of the two thieves who were crucified with him, to hasten their death before the Sabbath, but when they came to the Saviour they perceived that life was extinct, although one of the soldiers pierced his side with a spear, that they might be sure of his death. That death was due to the burden rolled

upon him because of the sins of every transgressor of his Father's law. In Psa. 69:20 we read, "Reproach hath broken my heart." Again we read that he "poured out his soul unto death." "It pleased the Lord to bruise him; he hath put him to grief." There can be no doubt that the treatment which Christ received at the hands of his enemies tended to death; but it was not the wicked interposition of his enemies that dealt the fatal blow. As the Rev. Alexander Stewart says, the blood and water which flowed from the side of Christ evinces the fact that he died broken hearted. The distress of mind and anguish of spirit was so great that it caused his death. His heart was bleeding unto death while he was in the midst of his enemies, but they saw not that inward agony, neither knew they that it was from this cause that he died. It was thus that he shed the blood—that precious blood which taketh away sins. It was not the efforts of his persecutors, but the agony of soul and the withdrawal of his Father's face that caused him to cry out.

"For our sins he groaned, he bled
Beneath his Father's rod."

"It is true," says Dr. Stewart, "that severe physical exercise might cause rupture of the heart, but this will take place only, when the muscular fibre of the heart gives place to what is called fatty degeneration of that organ. It would be approaching blasphemy, however, to suppose this of Jesus. Soundness of body was needed, to endure even for one moment, in that dreadful hour. His terrible work had to be accomplished while in the body. It was finished when dissolution came. Moreover, as Keble puts it, 'Thou wilt feel all, that thou mayest pity all. . . . O most entire, and perfect sacrifice, renewed in every pulse!' 'In regard to Christ we know that at the period of his death, he was in the prime of life; and that as morally he was holy, harmless, and undefiled; so physically he was without spot or blemish' [Dr. Begbie]. We must therefore conclude, that unspeakable anguish of soul, must have torn the heart of Jesus, when he stood in the room of all sinners of mankind, for 'he tasted death for every man.' The death of woe, due to every sinner, from Adam to the last that shall be born on earth, was put into one cup. It must have been an awful cup, yet that cup the Saviour drank, and drank it all. No wonder that his human heart should fail to stand the anguish which wrung it."

Thus it was that Christ died, not from his physical injuries received at the hands of men, but because of the burden which the Father had laid upon him. It is our sins, therefore, which slew the Saviour, and every sin which we commit is, as it were, rending from his heart anguish of

spirit, as it draws from the virtue of his blood shed on Calvary. He is represented in heaven before the Father, as a Lamb slain from the foundation of the world, the great antitype of the offerings made in the former dispensation.

THE WORLD TO COME.

THE word of God clearly presents the grand truth that beyond this vale of sorrow and tears there is a home into which the righteous shall enter. It is true that man by nature is unable to contemplate the grandeur and glory of the reward of the righteous. "Eye hath not seen," says the apostle, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We must not conclude from this that the Bible has left us in the dark concerning the future world and the reward of the saints; for the apostle immediately adds in the next verse, "But God hath revealed them unto us by his Spirit." 1 Cor. 2:10. The word of God is the result of the operation of the Spirit upon the hearts and minds of the inspired writers; and so the Word thus revealed is for us and for "our children forever." Deut. 29:29. Then whatever pictures this Word draws of the world to come and of what is promised to those who love and fear God, we are at full liberty to contemplate. The present world at best is but a world of sorrow, pain, and tears; filled with disappointment, shattered prospects, blasted hopes, aching hearts, and anguish and death. Why all this? Is this condition of things to eternally exist? Is the grim monster Death always to bear sway over earth's teeming millions? Are strife, misrule, carnage, and war, and shocking tragedies, and darker crimes to be the order of the day forever?

Science cannot tell us. The human mind unaided by the light of revelation stands dumb, and makes no answer to such questions as these. Then is there no light to penetrate the mysterious darkness? Inspiration here comes to our relief and presents an avenue of hope. Lifting the curtain between us and the unseen, it bids us look at things eternal and contemplate the sublime and unsurpassing glories of the world to come. Before considering these, however, let us, with the inspired Word as our guide, take a brief survey of some of the causes which have operated to produce the sad results that this fallen world presents to our view. When Eden bloomed, and Adam and Eve stood in their innocency, God communed with them face to face. He gave man dominion over all the earth. Gen. 1:26. This dominion he would have retained forever if he had proved loyal and true to his God. But man fell. "That old Serpent, called the Devil, and

Satan," tempted man and led him into sin; and so by "one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Not only did man lose his life by this transaction, but he lost his dominion as well. The apostle Paul, in referring to the original dominion given to man, says that God "put all things in subjection under him, he left nothing that is not put under him;" and then he immediately adds, "But now we see not yet all things put under him." Heb. 2:8. Man's dominion was taken from him and usurped by another. Peter declares, "Of whom a man is overcome, of the same is he brought in bondage." He was overcome by Satan, and thereby lost his life and the dominion given to him in Eden. This throws light upon the oft-repeated declaration, that Satan is the prince of this world, the god of this world, etc. He is also declared to be the one "that had the power of death" (Heb. 2:14), because, by leading man into sin, he brought death into our world, and all its woe. Death is not a natural product of the Creator, but it is the direct result of sin. Inspiration declares that "by one man sin entered into the world, and death by sin." The character of death's origin, then, is decidedly bad. Its history betrays its character to be what Paul describes, 1 Cor. 15:26, an enemy to mankind. Its parentage is sin, and "sin is the transgression of the law" (1 John 3:4); and hence death becomes the penalty of the divine law thus transgressed. Rom. 6:23. Almost immediately after the fall the joyful news of salvation and redemption through the "seed of the woman" was given to man, and so from the closed gates of a paradise lost, the penitent believer could look forward by the eye of faith through the sacrificial blood, and behold his redemption from death secured by him whose blood "speaketh better things than that of Abel." Not only could the believer thus behold by faith his own personal salvation, but in his offering he saw typified that greater and more perfect sacrifice, which was the redemption price "of the purchased possession" (Eph. 1:14), as well as the price given to redeem man.

God gave the earth to man in the beginning (Psa. 115:16); but he was overcome, and in the conflict lost his possession, the earth, which is now in the hands of the wicked one. Job 9:24. But our Saviour Jesus Christ, man's Redeemer, has paid the redemption price and secured the right to have "the first dominion," which was the one given to Adam, come to himself. Micah 4:8. When, therefore, restitution is complete, the earth which is groaning to-day under the curse on account of sin, will be brought back

to its pristine glory. Then will the "earth be filled with the knowledge of the glory of the Lord as the waters cover the sea." Then shall the meek "inherit the earth; and shall delight themselves in the abundance of peace." Psa. 37:11.

R.

A CHARACTERISTIC OF THE REMNANT CHURCH.

THE true people of God who live upon the earth when Christ comes are commandment-keepers. Thus the Scriptures speak of them: "And the dragon [Satan] was wroth with the woman [the church], and went to make war [by stirring up earthly Governments] with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The first passage is chronologically fixed by two things: 1. The chapter in which it is found presents before us the conflict of the church of Christ throughout the Christian age. The great pagan and papal persecutions are portrayed in verses 12-14. The 1260 days, or years, of tribulation are noticed. The earth helping the woman symbolizes the changed attitude of earthly Governments toward the church, caused by the dissemination of the principles of the Reformation. But once more the powers of earth are roused by Satan, and the final conflict of the church takes place. See chapter 13:3, 4, 11-18. It is the closing act of the drama, therefore the last stage of the church. But the last stage of the church must witness Christ's coming. 2. This is also shown by the term "remnant." The original word, *loipos*, is defined by Young, "remaining, left," by Greenfield, "the rest, remainder." It is the waiting few who are looking for the Lord.

The twelfth verse of the fourteenth chapter also relates to the same time and same class. "Here is the patience," when the coming of Christ draws nigh. James 5:7, 8. "Here are they that keep the commandments," etc. And as John sees this class developed by the last threefold message (Rev. 14:6-11), Christ appears to reap the harvest of the earth. Verse 14. "Here," therefore, denotes a time just preceding the coming of Christ. Other proofs might be brought, but these are sufficient to show that these commandment-keepers are living upon the earth in patient waiting when Christ comes the second time. Who are they?

They are not Jews, for they keep the "faith of Jesus." This must include all that could be included in this term "faith;" for it is unlimited. It includes the ordinances of the gospel and faith in all its provisions for man's salvation.

Then they are commandment-keeping Christians.

If they keep the commandments of God they must observe them *all*. He who transgressed the second commandment, or the sixth, would not by anyone be considered a commandment-keeper; for he would be a commandment-breaker. And this principle holds good as regards every one of the ten commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. Rebellion against God can be shown by little variations from his divine commands, as well as by great transgression. The obedient heart obeys all.

As regards the first three commandments of the decalogue, and the last six, all of Protestant Christendom are united in their observance. With few exceptions, all believe them to be binding. But as regards the fourth, they are at variance. The fourth precept of the decalogue declares, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. But Christians generally observe the first day of the week contrary to Bible authority. By no possible feat of legerdemain, nor by any legitimate use of language, can "the seventh day" be made to mean "the first day." A memorial of creation cannot be made a memorial of redemption without changing the law. The law demands the observance of the seventh day, and any variation from that is transgression of the law. It may be ignorantly done, believing it to be right, but it is still transgression. God may "wink" at the ignorance in times of darkness; and he will forgive those who walk in all the light they have. But the sin must be forgiven.

Many have been blessed in the past who did not keep the fourth commandment, but they were blessed not because they kept the first day and did not keep the seventh, but in spite of their transgression. God blessed them because they had a heart to keep all of his commandments if they had seen them; and they proved this by walking in all the light they did have. But when Christ comes there will be no excuse. The whole world will have been enlightened by the threefold message of Revelation 14, or they will have had the privilege of being so enlightened. Only willing and wilful ignorance will prevent.

But of the faithful first-day observers of the past, so faithful that they died for Christ, it is *not* said that they are commandment-keepers. The seventh-day Sabbath was kept by the faithful for hundreds of years after Christ, and by some all through to the present, but in nearly all cases it was crushed out by Rome. The Reformers took advance steps, but saw not all the light. Proph-

ecy reserved some till a later day. The Reformers kept the first day, for they knew not otherwise. Many died for their faith, but they are not called by inspiration commandment-keepers. Their great persecutor, the Papacy, is symbolized by the beast of Revelation 13. The 1,260 years of its triumph began 538 A.D., and ended 1798. Verse 10. At that time God speaks of the suffering martyrs and reformers. We will place his portrayal of them by the side of those who are living when Christ comes.

REFORMERS AND MARTYRS.

"Here is the patience and faith of the saints." Rev. 13:10.

THE REMNANT CHURCH.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Both classes have patience; how much needed! Both have faith; how much required! But the remnant alone are commandment-keepers. Here is an evidence that the remnant church keeps the commandments in a sense that the reformed churches *did not* and their followers *do not*. But they kept all save the fourth; consequently the *fourth commandment* is the *point of difference*. And keeping that in connection with the other nine is what constitutes them keepers of "the commandments of God." They also hold to the faith of Jesus. Then they look for his second coming; for that is a part of the great scheme of redemption. John 14:1-3; Heb. 9:28; Titus 2:11-14, and others.

On the other side are those who worship the beast and his image and receive his mark. The light of God's word and the pages of history have revealed the source of the errors which have corrupted and weakened the Christian church. They came through the papacy. But against these corruptions God mercifully warns the world, and his professed people. Fear not man; worship not the creature; give not glory to tradition or error. But "fear God, and give glory to him; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

These must be the characteristics of the remnant church. A sense of man's sinfulness and littleness and God's holiness and greatness will lead them to fear God, which is "the beginning of wisdom." In "the everlasting gospel" they find pardon and also "the power of God unto salvation," which leads to the highest of all worship—implicit obedience to all the requirements of the great Creator. Therefore, with all other moral precepts, they observe the memorial of God's creative work, the seventh-day Sabbath. Obedience, faith, patience will be their characteristics. It will be the work of faith (James 2:17, 18), the labour of love (1 John 5:3), and the patience of hope (Rom. 5:4, 5). God grant that our readers may stand among them.

M. C. W.

OUR RIGHTEOUSNESS VS CHRIST'S RIGHTEOUSNESS.

THE apostle Paul was anxious to be found by his Lord, not having his own righteousness, "which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3 : 9.

Why did Paul not desire to have his own righteousness? Evidently because he did not think it was of the right quality. The prophet Isaiah says: "All our righteousnesses are as filthy rags." Chap. 64 : 6. The child of God is represented as being clothed with righteousness. Righteousness is right doing, or obedience to the law of God, which is the only standard of right.

The poor Laodicean was recommended to buy the white raiment, that he might be clothed, that the shame of his nakedness might not appear. This was evidently the pure robe of righteousness; in other words, the possession of a character consistent with right doing in all respects. Paul speaks of a class in Rom. 10 : 3, who were ignorant of God's righteousness, who went about to establish their own righteousness, and did not submit themselves to the righteousness of God. Their righteousness was very faulty, and inconsistent with the right doing required by the law of God.

The apostle Paul, in the 7th chapter of Romans, speaks of his efforts to obey the law of God in his own strength. He saw that the law was good, spiritual, holy, and just; he delighted in it after the inward man; but he found another law in his members, which kept him from fully obeying this holy and just law. He struggled hard in his efforts to obey it, but failed every time, until, in his despair, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" He found it was utterly useless to try to keep the law in his own strength, for every effort resulted in a failure.

There never was a man in this world who could keep the law of God in his own strength. Man is so weak because of sin, that his best efforts will never succeed in living up to the pure and holy law. The law is spiritual; but he is carnal. How can a carnal man keep a spiritual law? There must be a transformation of this carnal mind, which is enmity against, and not subject to, God; which is deceitful above all things and desperately wicked, before there can be perfect obedience to the law of God. When the prophet says, "All our righteousnesses are as filthy rags," we understand him to refer to our human efforts to render obedience to the law of God without divine help. Persons clothed in filthy rags would present a very unbecoming appearance. So a person, trying with merely human strength to keep the law, will

never meet the requirements of the Judgment. God's people are to stand without spot, or wrinkle, or any such thing, perfect before the throne of God. Such a character would never be properly represented by the raiment of filthy rags.

Paul failed in every effort to keep the law in his own strength; and so will every one of us. What did he do? Did he give up in despair? By no means. After crying out, "O wretched man that I am!" he looks to Jesus Christ, and finds help and deliverance. He then exclaims, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [by a sacrifice for sin, *margin*], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us [the precept of the law fulfilled by us—*Whiting*] who walk not after the flesh, but after the Spirit." Paul utterly failed to keep the law before in his own strength. His garment of right doing was properly represented by filthy rags; but now he has found life in Christ, and the precepts of the law he keeps through the strength which Christ imparts. He is now found not having his own righteousness, "which is of the law; but that [righteousness] which is through the faith of Christ, the righteousness which is of God by faith."

Christ's strength imparted to Paul through faith, gave him victory over his besetments, and he was now clothed with Christ's righteousness; that is, righteousness or right doing, which he was enabled by the strength of Christ to obtain. Christ, then, has strength to impart which will enable us to keep the law in the spirit and the letter; but this strength can never be obtained till with brokenness of heart and a sense of our weakness, we fall upon him, and then by faith draw his blessing down. God forbid that any of us should appear before the Judgment bar, having "our own righteousness, which is by the law;" that is, being satisfied with our own efforts to keep the law without the help of Christ's Spirit; but may we all appear before him, having that righteousness which comes by faith in Christ, giving us strength to carry out its sacred principles, and live up to all its requirements. This power comes alone through conversion and living faith.

G. I. B.

THREE things should be thought of by the Christian every morning—his daily cross, his duty, and his privilege; how shall he bear the one, perform the other, and enjoy the third.

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.

IS THE GOSPEL A FAILURE.

WHEN Jesus sent his disciples into the world to preach the gospel he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." What this gospel was to accomplish, is a question that was not answered in the commission.

At the present time there is a diversity of opinion in the Christian world, as to what the final result of this gospel will be. Perhaps the larger number of professing Christians believe that this work will not be complete until all the world is brought to Christ. Anything less than this, they think would cause the mission of Christ, and the gospel he taught to be a failure. If their position is true, we might expect to see some tokens that this great time of peace and safety is near at hand. But what is the condition of the world to-day? Six thousand years of its history is about passed, and nearly two thousand years of that time has been spent in preaching the gospel under the commission given by Christ to his disciples.

WHAT ARE THE RESULTS?

To-day the population of the earth is about 1,392,000,000. Out of this number there are 201,000,000 Roman Catholics; 106,000,000 Protestants; 81,000,000 Eastern Churches. If we call all these Christians, we have 388,000,000, out of the entire population of the globe. There would be left 1,004,000,000 of the earth's population, who are in heathen darkness, who must be brought to Christ. But by taking another look at facts, we learn that the Protestant church membership numbers only about 16,500,000. To say half of these are really Christians (a charitable estimate) would give only about 8 in 1,300! This leads us to see, what a great work there is for every Christian to do before all the world is converted. Each church member is responsible for 1,300 souls in heathen darkness, if the gospel cannot do its work until all are brought to Christ. With this thought before you, my Christian friend, let me place another which must be considered with it; viz., that the heathen are multiplying much faster than Christians. And the grand work of Christian missions falls far short of overtaking even the normal annual increase of the heathen.

STARTLING FACTS.

From an article by Canon Isaac Taylor, lately published in the *Fortnightly Review*, I take some extracts, which all

those who are believers in the world's conversion, will do well to consider:—

"The non-Christian population of Asia, and Africa is upwards of 920,000,000, so that the annual increase by excess of births over deaths must exceed *eleven millions*. Dr. Maclear, the principal of a training college for missionaries, who is perhaps the greatest living authority on the subject, estimates the annual increase of native Christians, from missionary efforts, at sixty thousand. If this estimate is approximately correct, it would take the societies 183 years to overtake the increase of the non-Christian population in a single year. The missionary societies say we are advancing, and so we are. But in spite of our advances, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues the further the tortoise is left behind."

The Canon tests estimates made by Dr. Maclear, and finds the results even more disheartening. "The Church Society, which does a third or fourth of the whole work, increases the native Christian at the outside, by 4,000 a year, which would take the society 2,750 years to overtake the advances made by births in a single year, to the non-Christian population; while if the population remained stationary, and all the converts remained steadfast, it would take more than 330,000 years to convert the world, or nearly 1,000,000 years if the relapses are taken into account." What will our Christian friends do with these facts, which are so much against the great cry of a world brought to Christ?

Mr. Taylor also gives some interesting items on

THE COST OF CONVERSIONS,

which I think worthy a place in this article.

"Last year in Ceylon 424 agents of the Church Missionary Society spent £11,003. 15s. 7d. in making 190 adult converts out of a population of nearly three millions. But the relapses were more numerous than the converts, as there was a decrease of 143 in the native Christian adherents. In China 247 agents of the same society spent £14,875. 3s. in making 167 converts out of a population of 382 millions. In northern India (Bengal, Bombay, and the northwest Provinces), 715 agents made 173 converts at a cost of £34,186 2s. 5d."

At the above rate, how much money will it take to bring the whole world to Christ? The more we spend, the further we are from seeing our aim accomplished. Every convert we get costs us from £60 to £70. This would not be so bad were it not for the facts which follow in his report. He says:—

"In the mission to Egypt, Persia, and Arabia, where there are no heathen, the church missionary society employs 119 agents, and has spent £23,545. 4s. 7d. in the last two years. The net results are nil. In Egypt, last year, there were two 'inquirers,' one a negro and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary, promised to abstain from robbing for ten days. In Palestine, the one Moslem convert of last year, a weakminded orphan girl who requires constant guidance, and for whom the prayers of all English Christians were invoked, has gone over to Rome, and is now immured in a nunnery. In the oldest of

our West African possessions all the unrepentant Magdalenes of the chief city are professing Christians, and the most notorious one in the place boasts that she 'never missed going to church on a communion Sunday.' Three years ago, in a nominal Christian village, a quarrel broke out, and not a few were killed. The victors cooked and ate the bodies of the slain. As a punishment, the native pastor announced that that they were 'suspended from church privileges.' Cannibalism is punished by temporary exclusions from the holy communion."

After reading the above testimony, what must we conclude is the present prospect of converting the world before Christ comes? It must be admitted that either we must have different workers in the field, or that it is a long time before Jesus will make his appearance to this world. But everything that is given to be a sign of Christ's near advent, is fast fulfilling around us. All the lines of prophecies are fulfilling their last link, and we may soon expect to see Jesus appear in the clouds of heaven. Then are we to say that the gospel is a failure?

If it is to convert the world, it must be. This leads us to the examination of the Word on this subject. Perhaps the idea of a world's conversion is not so clearly taught as is supposed by some. Let us see what the "law and the testimony" teaches. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:5. Mark, the text does not say that all will believe and be saved, but that all that do believe, will be saved. Again we read, "Simeon hath declared how God at the first did visit the Gentiles, [not to convert all of them, but] to take out of them a people for his name." Acts 15:14. This is just what the gospel has been doing ever since Christ was on the earth. Every generation has added to the number that shall be finally made immortal in the kingdom of God.

At the same time that the gospel is gathering out a people from the earth we find that the world is growing worse and worse. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. "As it was in the days of Noah, so shall it be in the days of the Son of man." Noah preached the message of truth which God gave him, and brought a few to seek the Lord, but the mass of the human family went down in the flood. So when Jesus comes, there will be a few who have walked in the narrow way, and will have eternal life, while the great mass will be lost.

While we see what the gospel is to accomplish, and see it doing that work we need not be discouraged. We should still press the battle. We may be the means of helping some one to be among the number that shall be saved. If we do spend large sums of money, what is

that compared to the sacrifice God has made to save souls? If God can give his Son to die for the world, and yet only a few accept him, cannot we give a few pounds to assist in that work, if we do not always see as large results as we should desire?

Let us look at these things as they are, and not try to make the Bible teach what it does not, and then get into trouble with the results which we see. Let us seek to be among the faithful who will press forward in the work, and rescue souls while the door of mercy is still open.

J. H. DURLAND.

The Missionary.

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

THE SEED FORETELLS THE HARVEST.

FAIR is the field now waiting the sowers,
Barren the ground till the seed shall be cast,
Warmed by the sunshine and moistened by
showers—
Hasten, O sower, ere seed-time be past.

What is the seed ye will plant in the furrow?
What do you think at the reaping to glean?
Harvest can bring to your sickle but sorrow,
If at the sowing the seed be not clean.

Winnowed of chaff and of grains that are
withered,
Sifted of tares that would choke out the wheat,
Sow but the best if the best would be gathered;
For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;
Weeds can produce but of that which is sown;
He who has cast, and the harvest abided,
Whether of grain or of weeds, reaps his own.

Seeding of truth will return to the reaper
Harvest in kind, with a hundred-fold gain;
Evils once sown, rooting deeper and deeper,
Yield at the last a full harvest—of pain.

—Selected.

REPORT OF MISSIONARY SOCIETY.

(For quarter ending Sept. 30, 1888).

Members,	62
reports returned,	44
missionary visits,	1,450
ships visited,	840
letters written,	438
Bible-readings held,	280
persons attending,	877
PRESENT TRUTH taken in clubs,	581
sub. obtained,	26
sold,	5,060
given,	3,126
Total,	8,186
other periodicals distributed,	123
pp. of books and tracts sold,	245,727
loaned,	14,084
given,	20,898
Total,	280,689
Rec'd on donations,	£ 2 11 8
PRESENT TRUTH,	22 5 10
other periodicals,	5 14 2
book sales,	120 12 6
Total,	£151 4 2

The above figures represent the work done by members of the society during the past quarter, as far as has been reported. The report shows an encouraging increase in almost every branch of the missionary work. This gain, however, as observable in the report, is mainly attributable to the returns from those agents of the society who have been devoting their time to the sale and distribution of reading matter. They have made a business of the work, and have also made a business of reporting. It is very evident that if all those members who do not thus make a daily busi-

ness of distributing publications, could in some way make it a *business* to record what is done, the increase would not be solely in the work performed by agents; and we would have much more complete statistics by which to judge of the missionary activity of our church societies. The Librarians of the local societies dislike sending incomplete reports, and must often almost despair of furnishing even a comparatively full quarterly summary. Let us as individual members try to make their burdens as light as possible, and put forth an effort to render the quarterly report a correct record of work accomplished. For the full results of that work we must await the revelation of the faithful record on high, knowing that in due season we shall reap if we faint not.

W. A. SPICER, *Sec'y pro tem.*

LONELY LABOURERS.

MANY Christians have to endure the solitude of unnoticed labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labours and successes; yet some who are doing what God will think a great deal more of at last, never saw their names in print. Yonder beloved brother is plodding in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has lead to Jesus know him well.

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of a man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labour you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

The Sabbath-school.

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

LESSON 43.—THE FAMINE.

Now the famine was in other parts of the earth as well as in Egypt, and when the people of other countries heard that there was corn in Egypt, they came there to buy. And the famine was in Canaan, where Joseph's father and brethren lived; so when their food was all gone, Jacob sent his ten elder sons down to Egypt to buy corn. When they came to Joseph he knew them, but they did not know him. He remembered the dreams which he had had about them, and so he spoke to them harshly, and said that they were spies. He pretended to think that they were enemies, and that they had come to look all about and find out how they could best come in with an army and take the land away from the Egyptians. They told him that they were not spies at all, but that they were honest men, and were all sons of one man. They said that they had left their father and younger brother at home. Joseph acted as if he did not believe

anything they said, and put them in prison three days.

QUESTIONS.

1. Was this famine in other parts of the world? Gen. 41: 56.
2. What did the people of other countries do, when they heard that there was corn in Egypt? Verse 57.
3. Who came from Canaan to buy food? Gen. 42: 5.
4. Did Joseph know them? Verse 7.
5. Did they know him? Verse 8.
6. What did he remember? Verse 9.
7. How did he speak to them? Verse 7.
8. What did he say they were? Verse 9.
9. For what did he say they had come?
10. Whose sons did they say they were? Verse 11.
11. What kind of men did they claim to be?
12. Whom did they say they had left at home?
13. What did Joseph pretend to think of what they said? Verse 14.
14. What did he do with his brothers? Verse 17.

LESSON 44.—SIMEON BOUND.

AFTER Joseph's brothers had been in prison three days, he took Simeon and bound him before their eyes. Then he took the others out of prison and filled their sacks with corn, and told them to go and take it to their families so that they might not suffer for want of food. He said that if they would prove that they were true men, and that they had told him the truth, they must bring their younger brother with them; and that if they did not bring him, they should not see his face.

When these wicked brothers found themselves in such trouble, they remembered how they had treated Joseph when he begged them not to sell him. They felt very guilty, and as they talked with one another, Reuben said, "Spake I not unto you, saying, 'Do not sin against the child,' and ye would not hear? therefore, behold, also his blood is required." They spoke these words in their own language, and did not know that Joseph understood what they said, for he had talked by an interpreter; but he understood it all, and when he heard them talking so, he turned away from them and wept.

QUESTIONS.

1. After Joseph's brothers had been in prison three days, what did he do with Simeon? Gen. 42: 24.
2. What did he then do with the other brothers?
3. What did he tell them to do? Verse 19.
4. How did he say they must prove that they were true men, and that they had told him the truth? Verse 20.
5. Could they get any more corn if they did not bring their younger brother down? Gen. 43: 5.
6. When these wicked brothers found themselves in so much trouble, what did they remember? Gen. 42: 21.
7. How did they feel about the way in which they had treated Joseph?
8. What did Reuben say to them? Verse 22.
9. Did Joseph understand what they said? Verse 23.
10. Did they know that he could understand them?
11. When Joseph heard them talk so, what did he do? Verse 24.—*Bible Lessons for Little Ones.*

TO THE TEACHER.

If the teacher has a fact to explain, he should be, first of all, familiar with the fact; it ought to be perfectly clear to his own mind before he tries to impart it to another; he should have thought over it and studied it until he *knows* it thoroughly. He should also *know* his pupils, and remember that explaining a thing to one boy is often a very different thing from explaining it to another; and, in talking to a class, it requires great tact to allow properly for the slowness of the dull boy and the impatience of the keen one. The ideal explanation is exceedingly simple and straightforward, but without "baby-talk" or any appearance of condescension.

The teacher should not first think of attractiveness, but of clearness. That alone is a strong attraction; and if anything more is needed, let it be additional and secondary. The primary consideration is clearness.

Figurative illustrations should not be introduced in an explanation merely for the sake of novelty, where the facts themselves are sufficiently simple. In such a case, the tendency is, at best, to divert the attention, and may even be confusing. A figurative illustration should be used only when it crystallizes the thought; then it is a great help in explanation.—*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.

THE LAW OF GOD.

1. This law was given directly to the people of God by the voice of God. *copy*
"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 12.
2. These commandments were written by the Lord himself.
"And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them." Ex. 24: 12.
3. God's law consisted of the ten commandments.
"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 13.
4. The tables upon which it was written were called the tables of testimony.
"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.
5. These tables were put into the ark.
"And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be as the Lord commanded me." Deut. 10: 5.
6. This ark was placed within the veil in the sanctuary.
"And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses." Ex. 40: 21.
7. This temple was only a type or figure.
"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9: 9.
8. The antitypical sanctuary is in heaven.
"We have such an high priest, who is set on

the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

9. The apostle John had a view of the tabernacle in heaven.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15: 5.

10. In that heavenly temple is the ark of God which contains his testimony or testament.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19.

"But God well knew perdition's son,
Would ne'er his precepts love;
He gave a duplicate alone,
And kept his own above"

11. This law contains man's whole duty.

"Let us hear the conclusion of the whole matter: fear God and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

12. It is established by faith in Jesus Christ.

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

13. Our Saviour showed that no part of the moral law was to pass away while heaven and earth remain.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

14. He also taught that the keeping of the commandments was essential to salvation.

"And, behold, one came and said . . . What good thing shall I do, that I may have eternal life? And he said unto him . . . If thou wilt enter into life keep the commandments." Matt. 19: 16, 17.

15. God's law is perfect, and has a part to act in the conversion of the sinner.

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

16. Its office is to bring sin to our knowledge.

"For by the law is the knowledge of sin." Rom. 3: 20.

17. Paul declares that his knowledge of sin came through the law.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law." Rom. 7: 7.

18. The converted man will delight in God's law.

"For I delight in the law of God after the inward man." Rom. 7: 22.

19. The unconverted man is at enmity with it.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

20. Our Saviour had this law in his heart.

"I delight to do thy will, O my God: yea, thy law is within my heart." Psa. 40: 8.

21. We should follow his example.

"He that saith he abideth in him ought himself also to walk, even as he walked." 1 John 2: 6.

22. Every subject of the new covenant must have the law of God written in his heart.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31: 33.

23. By this law character will be determined in the day of Judgment.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

24. Our love to God is shown by keeping his commandments.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

25. And, finally, a blessing is pronounced upon all who keep God's 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." Rev. 22: 14.

Interesting Items.

—China has only forty miles of railway, and Japan only 236.

—There are now 13,960 public vehicles plying for hire in London.

—Lord Shaftesbury's memorial has been placed in Westminster Abbey.

—The total number of prisoners in jails in India during last year was 448,741.

—Between thirty and forty families of Scotch crofters are about to leave for Manitoba.

—A man has been arrested in Minneapolis for stealing 13,000 bushels of wheat from an elevator.

—Ishak Khan has fled to Kerki, in Bokharan territory, and the Afghan rebellion is said to be at an end.

—Count Di Robilant, Italian Ambassador to the Court of St. James', died at the Italian Embassy in London, October 17.

—The statue of General Gordon in Trafalgar-square was unveiled on October 16, and pronounced to be exceedingly like-life.

—Disastrous floods are reported from China and Japan, causing the loss of several thousand lives and an immense amount of property.

—The rector of East Quantoxhead, West Somerset, died a few days since, in his 97th year, after having held the living seventy-one years.

—The Episcopalians have placed a steam yacht on the Mersey for work in connection with the Liverpool station of the Waterside Mission.

—Pastor David Smith, of the African Methodist Episcopal Church, who is now in his 104th year, is said to be the oldest preacher in the world.

—Within the past two years thirty-seven new steamers have been contracted for along the Great Lakes of the United States, at a cost of \$7,000,000.

—It was stated at a meeting of the Congregational Union that while there are only 40,000 ministers in the country, there are 200,000 public houses.

—The Portsmouth board of guardians have built a swimming bath for the use of the pauper children, all of whom are to be taught to swim before they leave school.

—During the ceremony of laying the foundation stone of a new Polish Catholic Church in Reading, Pennsylvania, the platform fell in and a hundred persons were injured.

—The Goldsmith's Company have bestowed property and an endowment worth £85,000 towards the establishment of a technical and recreative institute for South London.

—Six thousand pounds of powder were set off in a single blast in a quarry on Telegraph-hill, San Francisco, and dislodged, it is estimated, from 30,000 to 50,000 tons of rock.

—The Nile is said to have fallen lower than at any time during the last 100 years, and it is feared that a large portion of the population of Upper Egypt will suffer for the necessaries of life.

—The French Minister of War has decided that in future no foreign officer shall be received in the military colleges or establishments of France, or be allowed to serve with French regiments.

—As the Salt Syndicate have been so successful, the coal owners are considering the feasibility of imitating their example. The *Times* estimates that the capital required would be about £80,000,000.

—At the close of the fiscal year the United States had on its rolls 452,557 pensioners, the amount paid to them during the twelve months being over \$82,000,000.

—A horticultural and technical college has been opened at Swanley, Kent, where about a hundred students will have every facility for acquiring a knowledge of scientific horticulture.

—Mr. Cope-Whitehouse has offered to the Egyptian Government £300,000, to be expended on canals and the employment of peasants whose lands will not be irrigated this year owing to the failure of the Nile.

—The bursting of a reservoir at San Juan de Dios is reported from Valparaiso. The water rushed through the city in a wave twelve feet high, drowning fifty-seven persons, and destroying a large amount of property.

—The *Farmers' Review* of New York estimates the wheat crop at 419,000,000 bushels, against 456,000,000 last year. The *Financial Chronicle* calculates the surplus for export at 100,000,000 bushels, against 119,000,000 last year.

—The Ville de Calais, a steamer engaged in the petroleum trade was blown to fragments, on the evening of October 16, while in the dock at Calais. A dozen bodies were found on the quay, but the number on the vessel at the time of the explosion is unknown.

—A wealthy cattle owner of Buenos Ayres, after providing for his family, has drawn up a will leaving a large sum to various charities, the money to accumulate for three centuries, when it is expected to amount to £171,840,000. It is supposed that Congress will declare the will invalid.

—A telegram from Ottawa, October 16, says an official report, states that the great Youkon River and the surrounding country, about six hundred miles in extent, of which two hundred miles contain gold mines, has been declared within British territory, and not belonging to the United States.

—The Bishop of Salisbury, at a meeting at Sion College, Oct. 17, stated that there are now 100,000 Jews in England, 60,000 of whom reside in London, and warned his hearers that "there will be a great danger to this country, and to the Church of this country, unless we do something to save the souls of the Jewish population."

—The Sunday School Union sent hundreds of weak and ailing London children into the country during the summer months. The scholars were selected by the officers and teachers of the Metropolitan Sunday Schools. The committee provided half the cost, leaving the other half to be raised locally, and at the close of the season they unfortunately find that they have expended £150 more than they received.

—The latest addition to the British dominions is that of the island of Raratonga and the rest of the Hervey group in the Pacific Ocean. The proper designation of these is "Cook's Islands," as they were discovered by Cook. They are known to all friends of missions as the scene of some of the greatest missionary triumphs of John Williams. The population of the nine or ten islands is about 8,000, and Raratonga, the largest of them, is one of the most beautiful islands in the Pacific. The islands are the centre of great English missionary enterprise.—*Christian World*.

—Eight thousand members of a Catholic Temperance Association were returning from an excursion to Hazleton, on the Lehigh Valley Railway, Pennsylvania, Oct. 11, in three trains. The second train had to wait a short time for the line to be cleared, when the third train ran into it; fifty-eight persons were killed and a number injured. The engine-driver said he had been on duty forty-eight hours without rest, and had fallen asleep from exhaustion. Another disaster occurred on the same railway a few days later, a freight train colliding with a construction train. Fifteen of the employes are reported killed, and seven-teen injured.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 6d.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 6d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

BOOKS IN PAPER COVERS.

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

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. Price, 1s.

The Seven Trumpets.—An Exposition of Rev. 8 and 9. 96 pp. Price, 9d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 68 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

Two pence each.—Who Changed the Sabbath? Spirit of Prophecy. Signs of the Times. Millennium. Second Message of Revelation 14. Infidel Cavils Considered.

Three half-pence each.—The Old Moral Code not Revised. The Sanctuary of the Bible. The Judgment. The Two Laws. God's Memorial. Seven Reasons for Sunday-Keeping Examined. The Definite Seventh Day. Departing and Being with Christ. Rich Man and Lazarus. Elisha on the Sabbath. First Message of Revelation 14. The Law and the Gospel.

One penny each.—Coming of the Lord. Perfection of The Ten Commandments. Thoughts for the Cautious. Which Day do You Keep, and Why? Can We Know? Is the End near? Is Man Immortal? Why not Found Out Before? An Appeal on Immortality. The Law and the Gospel. What the Gospel Abrogated. Bible Facts about the Sabbath. Sunday not the Sabbath. The Christian Sabbath.

THE GREAT CONTROVERSY,

OR THE CONFLICT

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

BY MRS. E. G. WHITE.

IN FOUR VOLUMES.

These volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, defeats, and victories, and the final triumph of right and truth with crowning immortality.

VOLUME I.

Begins with the rebellion of Satan, and treats of the fall of man, and the lives of the Patriarchs to the time of Solomon.

VOLUME II.

Continues the history of Redemption as illustrated in the Birth, Life, Ministry, Miracles, and Teachings of Christ. This volume is of great help in the study of Jesus Christ our Lord.

VOLUME III.

Presents the facts concerning the Death, Resurrection, and Ascension of Heaven's Anointed, and the lives and ministry of the Apostles. The account of the labours and death of the great Apostle Paul is of deep interest.

VOLUME IV.

Commences with our Lord's great prophecy while viewing Jerusalem from the Mount of Olives, and covers the entire Christian Dispensation to the end of time. It calls attention to the persecution of the first centuries and the rise of the Papacy: it speaks particularly of the Dark Ages and the work of the Reformers and Martyrs. Considerable space is given to the lives and teaching of later reformers and religious teachers, such as the Wesleys, Whitefield, and William Miller. The closing chapters give a vivid picture of the warfare of the Church and the final triumph of the people of God. The punishment of Satan and all his followers closes the great Controversy between the Son of God and the Powers of Darkness, with the faithful of all ages safe at Home forever.

These books are not argumentative, yet they throw much light on the Sacred Page. They afford especial encouragement to the Christian, and are excellent to place in the hands of sceptics to convince them of Bible Truth.

The four volumes contain over 1,500 pages, and are furnished for 16s. per set.

Either volume may be furnished separately for 4s., post paid.

VINDICATION

—OF—

THE TRUE SABBATH:

IN TWO PARTS.

BY J. W. MORTON

Formerly Missionary of the Reformed Presbyterian Church.

Mr. Morton was called upon while in Hayti to defend the observance of Sunday in opposition to the seventh day, or Saturday. Upon a thorough investigation he found there was not only no proof for the Sunday Sabbath, but that the Bible teaches the undiminished obligation of the seventh day. Like an honest man he accepted it. Part First gives an account of his trial before the Synod, in which he was not allowed to defend himself. Part Second is a candid setting forth of his reasons for the change.

Paper covers, 68 pp., post free, 5d.

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

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.

THE ATONEMENT:

AN EXAMINATION OF A

Remedial System, in the Light of Nature and of Revelation.

BY J. H. WAGGONER,

Author of "Spirit of God: its Offices and Manifestations," "Christian Baptism," etc.

It is an excellent work for the candid sceptic, and one which will broaden the ideas of every minister and Bible student. If the doctrine of the Atonement conflicts with the principles or the integrity of God's Law and Justice, the sceptic has reason for rejecting it; but this work by Mr. Waggoner shows its harmony with justice and mercy,—how God can "be just, and the Justifier of him which believeth in Jesus."

368 pp. Price, post free, 4s 9d.

THE SECOND ADVENT;

A Brief Exposition of Matthew Twenty-Four.

BY JAMES WHITE.

This able pamphlet presents a critical explanation of our Lord's great prophecy, as he viewed the doomed city of Jerusalem from the Mount of Olives, recorded in the twenty-fourth chapter of Matthew. At least fifty thousand copies of this exposition have been printed, and it has run through several editions. The author (now deceased) was one of the most careful expositors of the Scriptures. The book treats upon the entire chapter in detail, and is most interesting and instructive. Paper covers, 64 pp. Price, post free, 5d.

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

LONDON, OCTOBER 25, 1888.

CONTENTS.

[The signature of all original articles will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials. Articles without signature will be understood as coming from the managing Editor.]

Christ, Let Me Come to Thee (Poetry), <i>Earnest Christian</i> , 321	321
Esau's Mistake, Mrs. E. G. WHITE,	321
How God Leads his People. No. 25, A. SMITH,	322
Hell, R. F. COTTELL,	323
Why Not Believe? C. P. BOLLMAN,	324
The Fourth Commandment, <i>Sunday School Chronicle</i> , 324	324
Life's Lessons (Poetry), JENNIE OWEN,	325
The Metropolis of the Scriptures, <i>Selected</i> ,	325
Strength for the Day, J. E. MacDuff, D.D.,	325
Love's Work, J. L. Russell,	325
The Discipline of Sorrow, <i>Selected</i> ,	325
When Everything goes Wrong (Poetry), T. M. Eastwood,	326
When the Day is Done, E. J. Burdette,	326
A Rum Blossom, J. H. Kellogg, M.D.,	326
A Boy's Resolve, <i>Band of Hope Review</i> ,	327
Discipline, <i>Richard Grant White</i> , <i>Selected</i> ,	327
Pure Reading, <i>Mother's Magazine</i> ,	327
The Deceitfulness of Sin,	328
The Death of the Cross,	328
The World to Come, &c.,	329
A Characteristic of the Remnant Church, M. C. W.,	330
Our Righteousness vs. Christ's Righteousness, G. I. B., 331	331
Is the Gospel a Failure? J. H. DURLAND,	331
The Seed Foretells the Harvest (Poetry), <i>Selected</i> ,	332
Report of Missionary Society,	332
Lonely Labourers, C. H. Spurgeon,	333
Sabbath-school Lessons, Nos. 43, and 44,	333
To the Teacher, <i>Selected</i> ,	333
The Law of God, (Bible-reading), &c.,	333
Interesting Items,	334
Editorial Notes, etc.,	336

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.

SINCE our last paper three more have followed their Lord in the ordinance of baptism, and united with the church in this city. We know our friends who have aided the work in this field will rejoice in its prosperity in this great metropolis.

SOME would-be friends of the Sabbath, manifesting more zeal than knowledge, are scattering far and wide a small leaflet, under the heading, "Sunday-keeping the Mark of the Beast." It denounces in unmeasured terms the Sunday institution. We do not question the writer's motives, but denunciation very rarely wins men to the truth. It more frequently arouses prejudice, closes the eyes from seeing, and the ears from hearing what the Divine Word says. "He that winneth souls is wise."

THE General Conference of Seventh-Day Adventists opened its annual session on the 17th inst. in the city of Minneapolis, Minnesota, U. S. A. That body has the general supervision of the work of the denomination throughout the world. When not in session it is represented by an Executive Committee of seven men chosen annually. The present annual gathering will be one of much interest to the friends of the cause everywhere. Let our prayers be that wisdom from above may be given to guide in all the deliberations of this important gathering.

THE pope is not at all satisfied with the recent interview which he had with the Emperor William. "Owing to the extreme brevity of the visit," says the *Daily News* correspondent, "he had not time to express what he wished to say. Before he had time to broach the subject of the Roman question, Prince Henry of Prussia was announced. It seems, and I have every reason to believe the rumour well founded, that the Emperor had purposely given his brother orders to come before the time, so as to curtail the conversation. . . . The toasts at the Court dinner have given great offence at the Vatican. They felt quite certain there that the Emperor would not speak of the unity of Italy, therefore the toast in which he not only spoke of the united country but of Rome its capital, took the Vatican quite by surprise."

It is frequently stated by Spiritualists that Spiritualism answers the question asked by Job, "If a man die, shall he live again?" As a matter of fact it does nothing of the kind. Spiritualism claims that there is no death, that a man continues to live forever; but the patriarch's question was based on the fact that men do cease to live. If men never die, then there can be no such thing as living again. *Again* signifies "another time," "once more," and from the Bible use of this word alone, we know that death is a cessation of life. The prophet John was shown in vision those who had been slain "for the word of God," and he says, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5. Here we learn that some who have died begin to live again at the beginning of a certain period of a thousand years, and that others do not live again until the thousand years are ended. Now as it cannot be said of a man that "he is in the city again," unless he has at some time been out of the city, and has returned, so it cannot be said of any men that they "live again," unless they have at some time ceased to live.—*Signs of the Times.*

IN another column appears an article quoted from the *Sunday School Chronicle* entitled, "The Fourth Commandment," the following extract from which is worthy special emphasis here:—

"It is quite true that our Lord whilst on earth swept away those excrescences which man in his weakness, and in his pride and folly, had taken upon himself to add to God's commandment, as he swept away other excrescences from the fifth commandment and against false swearing; but that the Sabbath is repealed there is nothing to prove in Scripture, and the texts in Paul's epistles which have been quoted doubtless refer to the Jewish feasts, &c., and not to God's Sabbath. A law written by the finger of God will require a repeal as clearly written—also by the finger of God—to cancel the same, and for this, Scripture will be searched in vain, and while the law remains it is for Christians to obey, and that with all their heart."

We commend these words to those earnest Christians who are inquiring how it is that in the practice of the majority of Christendom, the observance of the Sabbath has been changed to the first instead of the seventh day of the week. This change the article above entirely ignores, while, by its own words, to make such a change would require the express direction of God, for which "Scripture will be searched in vain."

IN the days of Wm. Tyndale it seems there were those who read the Bible as though it might mean almost anything except just what it said. What this man of God said of such methods of interpretation may be profitable reading at the present day:—

"No man dare abide the literal sense of the text but under a protestation, if it please the pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch as that *twenty doctors expounded one text twenty different ways*. . . . Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul."

VALUABLE TO ALL.

WE refer to a neat package of illustrated leaflets containing one hundred pages in all, under the general heading of *Health Science Leaflets*. These pages present in a terse and interesting manner such questions as "The Rum Family," "The Smoke Nuisance," "How to Live a Century," "The Code of Health," "Tobacco Poisoning," "Science against Tobacco Using," "A Drunkard's Stomach," "Tea Drinking and Nervousness," "How to Ventilate," "Alcoholism," etc., etc. These pages are packed full of solid facts, sound, sensible, and scientific reasoning upon the vital questions of health and temperance. We take pleasure in recommending this unique package of valuable reading matter. The author, Dr. J. H. Kellogg, has rendered material aid to the temperance cause in preparing these for distribution. The package is sent post-free in the United Kingdom on receipt of 6d. Address, Good Health Pub. Co., 48, Paternoster Row, London, E. C.

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.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED FORTNIGHTLY.

This Journal is devoted to the dissemination of the great Bible doctrines of Repentance and Faith, Salvation through Christ, the integrity, perpetuity, and obligation of the Moral Law, a thorough Sabbath Reform, the Second Coming of Christ our Life, True Temperance, and other correlative doctrines and truths.

Subscription price: One year, post free, 3s.

Sample copies free for stamp.
Make Orders and Cheques payable to "PRESENT TRUTH."
Address, THE PRESENT TRUTH, Paternoster Chambers,
48 Paternoster Row, London, E. C.

Send for Catalogue of Publications.

PUBLISHED by S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, London, E. C.