

THE Present Truth

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

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THE PRESENT TRUTH.

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ABIDE WITH ME, DEAR SAVIOUR.

ABIDE with me; fast fall the shades of night,
And I am lonely unless Thou art near.
Dangers assail me, by Thy royal might
Protect me, guide my wayward feet aright.
If Thou art with me nothing shall I fear.

Abide with me while darkness holds her sway,
And sleep enfolds me in her calm embrace;
And if, for me, there dawns the coming day,
May I be found treading the narrow way,
Sustained and guided by Thy sovereign grace.

All through the subtle labyrinth of life
Go with me, O Lord, wherever I may go;
And if Gethsemane, with anguish rife
Awaits me, in that hour of bitter strife
Abide with me, and I can meet it so.

Nor shall I trust in vain; for Thou hast said,
"Abide in me, and I'll abide in thee;"
And though the earth, the sun and moon were
dead,
And all the starry hosts in fear had fled,
Thy word shall stand to all eternity.
—Mrs. M. E. Miles.

General Articles.

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

A LESSON IN HUMILITY AND LOVE.

BY MRS. E. G. WHITE.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—Matt. 18: 2-6.

THE disciples had been disputing among themselves which of them should be greatest, as we learn from the account of this incident given by Mark and Luke. The disciples did not understand the nature of the kingdom that Christ was

to set up. They looked for an earthly kingdom, with an earthly rule; their ambition was aroused, and there was an anxiety for the first place. Jesus understood the thoughts and feelings of their hearts. He saw that they lacked the precious grace of humility, and that here was a lesson which it was essential for them to learn. He knew the subject of their conversation by the way, when they had spoken freely, thinking themselves alone. So calling a little child unto him, he said to them, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

Again Jesus said: "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Here we have an expression of the care which our Saviour has for his people. Man is the crowning glory of the Creator's works, and he has been redeemed at an inconceivable cost to the Son of God. None but he could restore to man the moral image of God, which had been lost through transgression. Jesus came to seek and to save that which was lost. He is represented as the true Shepherd. Leaving the ninety and nine in the wilderness, he goes in search of the wandering, straying, sheep. He continues to search under the most discouraging circumstances, shrinking not from hardships and peril, until he finds the wanderer; and then all the suffering and trial, and peril endured for its sake are forgotten in the joy of finding the lost sheep. When through genuine repentance for sin, and faith in Christ, the sinner has been brought back to the fold of God, there is joy in Heaven.

Jesus here presents the duty of man to his fellow-man. Whatever his position in life, man is the purchase of the blood of Christ, and should not be treated with indifference or contempt. Satan opposes great obstacles to the salvation of the human family. There is a rugged path for them to tread if they would journey heavenward, and each needs all the encouragement his fellow-travellers can give him as he toils up the steep ascent. God's word opens to us the wonderful

conflict between light and darkness, good and evil, Heaven and hell. We are each on the battle ground, and Satan is striving for the victory. We should never lay a stumbling-block in the way of one who is fighting the battle with the powers of darkness and his own carnal heart; but we should help one another in the close, hand-to-hand fight with the deceiver of souls, in which we are engaged.

I wish we could see this matter in its true light. A man sees himself in slavery to sin, led captive by Satan at his will, and he tries to break the chain of sinful habits by which he is bound. He flees to Jesus as his helper; and our all-pitying Saviour undertakes his case, and enters the field of battle in his behalf. It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man. If the sinner trusts implicitly to the mighty Helper, through his strength he becomes a conqueror, and wins the prize of everlasting life. Thus the battle is fought over and over again, and with what interest angels watch the warfare. And when through earnest faith and prayer man obtains the victory, there is joy in the presence of God.

But too often man looks with cold indifference upon the conflicts through which his fellow-man is passing, as though these fierce struggles with the powers of darkness were nothing that concerned him. When we see the divine condescension, the sacrifices and sorrows, to which the Son of the infinite God subjected himself in order to accomplish the salvation of the fallen race, how can we remain indifferent? Should not the tenderness, pity, and love of Christ take hold of our very hearts, and lead us to manifest the same spirit toward every soldier in the ranks of our great Captain? Should we not remember that we, too, are weak, and that in the warfare we are waging we need help and sympathy?

Those who are co-labourers with Christ will exercise that carefulness, manifest that love, in dealing with their fellow-men, of which Christ has given us an example in his life, and which he has impressed upon our hearts by the lessons of his word. But our work does not end here. The poor, straying, lost sheep are to be hunted up, and brought back to

the fold. They are to be cared for, strengthened, and encouraged. We each need a Saviour, and we each need the sympathy, watchcare, and love of our brethren. As we are brought together in church capacity, we pledge ourselves to be faithful one to another; and any failure in our duty here, any wrong done to our brother, is registered in the books of Heaven as a wrong done to Christ in the person of his saints.

If we had a true sense of the work of Christ, we should appreciate the worth of souls for whom he died. "Love one another, as I have loved you," said Christ. "Herein is love, not that we loved God, but that he loved us." As we see the love which Christ has shown for fallen man, the divine compassion which he has manifested for the weak, the erring, and the most sinful, how it should humble our proud hearts, and awaken in them a deep, earnest, and far-reaching love for souls!

We are erring, and we shall see errors in those who are connected with us in the faith. They will have to bear with our perversities, and we must bear with theirs. But let us be careful to move with an eye single to the glory of God, and not to offend or grieve the souls so precious in his sight. If we see that a brother is wrong, if we see that he is pursuing a course that will bring darkness upon his own soul, and is imperilling the souls of others, there is one course that Christ has told us to pursue, and there is no other safe course for us to take.

If a brother has done you an injury, my Christian friend, you are not to seek revenge, nor even to harbour a desire for retaliation; but you should pity him; he has need of your pity. Have the same feelings of compassion for him that you would have others manifest for you if you were enshrouded in darkness. Call to mind many times that you have erred, and made mistakes in your life-work; and remember how hard it has been to find the right way when you had once left it. If you have the Spirit of Christ abiding in you, no unkind words will fall from your lips. You will not push your brother into greater darkness, but with a heart full of pity you will tell him of his danger. You will get down and pray with him, and perhaps save his soul from death, and thus cover a multitude of sins. What right have you to pursue any other course than this? If you do, you walk contrary to the rule given by God, and grieve his Holy Spirit.

Let us take the words of Christ. If the man has done you an injury, go to him, and between you and him alone seek to set the matter right. Do not go to anyone but himself. If he refuses to hear you, then take two or three others, and go to him again; but do not publish it to the church or out of the church. When you have done your duty, if he still refuses to hear you, then let the church take it up; but let them deal

gently with the erring. Do not even listen to the gossiping tongue. If one comes to you with an evil report, ask him if he has been to the offending brother, as the Bible directs. If he has not, refuse even to hear him. Nineteenth of the church trials might be avoided, if all would, in the spirit of kindness and love, pursue the course marked out by Inspiration. This can only be done by breaking down everything like a spirit of self-righteousness.

We want love and mercy to take possession of our hearts, and be interwoven with our characters; for just as we deal mercifully with others, God will deal mercifully with us. Oh, for more of the tender love of Jesus, more of the spirit of true humility before God! These are the lessons we must learn individually, in order to preserve harmony and peace, and gain the approval of our heavenly Father.

What we need is to be obedient to the word of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Here is brought to view the work of purification that will be carried on by every child of God. Angels are weighing character. They are marking our errors and defects, and recording them in the books of Heaven. In a little time in the future these books will be opened, and every man will be judged according to his deeds, and according to the light that has shone upon his pathway.

TEST OF LOYALTY.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relation to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbour as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbour; while two of them are affirmative, requiring us actually to show honour to God, and to such of our fellow-men as, from our mutual relation to each other, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honour our parents.

It may be objected that the fourth commandment is negative, forbidding

labour on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honour him, is better adapted to test man's loyalty, than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31:13, 17; Eze. 20:12, 20. And when he proposed to prove his people in the wilderness, whether they would walk in his law or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16:4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14:9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact that the only precept of the moral law, instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last grand test of loyalty which is before us.

Oh! that men would open their eyes and see that their Creator has a right to be honoured by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.

R. F. COTTRELL.

NO MAN for any considerable length of time can wear one face to himself and another to the multitude, without getting bewildered as to which may be true.

NEARER TO THEE.

NEARER my God to thee! How dark the way
When in forbidden paths my feet do stray,
No ray of light divine to mark the road
That leads from thee, my Saviour and my God.
Nearer my God! Be this my earnest plea,
Angels of light to beckon nearer thee!

Nearer my God to thee! When all is bright,
When fortune smiles and favours with her light;
When pleasures fain would lure my soul away.
Then keep me nearer, nearer thee I pray!
Nearer my God! Be this my earnest plea,
Angels of truth to beckon nearer thee!

Nearer my God to thee! When tempests rise,
And veil thee from my eager, longing eyes.
Afflictions press, and dangers make me fear,
Be this my song, the Lord my strength is near.
Nearer my God! Be this my earnest plea,
Angels of strength to beckon nearer thee.

Nearer my God to thee! When sad and lone,
When joys are fled, and friends I love are gone;
When all around seems dark and cold and drear,
Be this my joy, the Lord of love is near.
Nearer my God! Be this my earnest plea,
Angels of love to beckon nearer thee.

Nearer my God to thee! Oh let me feel
Thy presence when before thy throne I kneel!
Thy Spirit's answering voice grant me to hear;
Then I shall know that thou my God art near.
Nearer my God! Be this my earnest plea,
Angels of peace to beckon nearer thee.

Nearer my God to thee! What'er betide,
Tho' joy or ill, be ever near my side.
Joy will be sweeter, pain be less severe,
If thou, my Lord, my light, my strength, art near.
Nearer my God! Be this my earnest plea,
Angels of God to beckon nearer thee.

J. M. HOPKINS.

DO SAINTS GO TO HEAVEN AT DEATH?

(Concluded.)

WE are all familiar with the accounts of our Lord's death, resurrection, and ascension into Heaven; but we may not have thought of it in connection with the above question. Now did the Lord Jesus go to Heaven at his death on the cross, or was it after his resurrection from the dead that he ascended into Heaven? The ancient creed of the Church of England, which agrees with the Scriptures on this point, says that at his death, "He descended into hell" (hades, the grave), "the third day he rose again from the dead," and that then, after his resurrection, "he ascended into Heaven, and sitteth at the right hand of God the Father Almighty." The apostle Peter on the day of Pentecost, when wishing to prove the doctrine of the resurrection of Christ from the grave, quotes the psalmist, saying, "My flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses." Acts 2:27-32. Now Mary was the first to whom the Lord made himself known after his resurrection; and such was her joy on seeing her risen Lord again that she would have laid hold of

him to detain him. But "Jesus said unto her, Touch me not; for I am *not yet ascended* to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. This, then, proves that Jesus did not ascend to Heaven at his death upon the cross, nor during his burial in the tomb: his ascension therefore took place some time after his resurrection.

In Acts 1:3 we read that he stayed with his disciples forty days, during which he showed himself "*alive* after his passion by many infallible proofs." He ate with his disciples; Thomas was invited to handle him, as he had "flesh and bones," unlike a spirit or phantom; and he was therefore a living, personal, bodily being. At the end of forty days, we read, "when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight."

Now what do we learn from these things? Is it not this, that those who go to Heaven, go there as living bodily beings, and that they must either go there without dying, or, if death does take place, there must be a resurrection from the dead before any ascension into Heaven?

Let us briefly notice a few testimonies upon the state of the dead. "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. We are told that the spirit, or life force, returns to God, but we are as distinctly told that the person who could praise the Lord while living, cannot do so in death. See Isa. 38:17-19. Good king Hezekiah wept sore when told that he must die. Verse 1. The Lord graciously added fifteen years to his life. He evidently did not expect to go to Heaven by dying, for he says: "The grave cannot praise thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Thus he praised God for allowing him to live fifteen years longer than he would otherwise. And when the fifteen years were accomplished we read, "Hezekiah slept with his fathers." 2 Kings 20:21.

Here, as elsewhere, we see the reason why the saints cannot go to Heaven at death. Death is a "sleep," and surely the saints do not go to Heaven to sleep! They sleep, as the prophet Daniel says, "in the dust of the earth." Dan. 12:2. The great apostle Paul also confirms this as it is written: "I would not have you to be ignorant, brethren, concerning them which are *asleep*." 1 Thess. 4:13. Yet have we not all been more or less ignorant of this great truth, that the saints sleep between death and resurrection? Jesus speaking of his dead friend Lazarus says, "I go that I may awake him out of sleep." The disciples thought Christ referred to "taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:13.

But we have even further testimony on this question, though it can hardly be needed by those who take the plain simple and unvarnished evidences already adduced. However, we will, for the sake of others, give one or two more unmistakable proofs from the New Testament that the saints do not go to Heaven when they die. We know that David was a man after God's own heart, and a prophet moreover who predicted the resurrection and ascension of Christ; yet Peter by inspiration says of David: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead and buried*, and his sepulchre is with us unto this day. . . . For David is *not ascended* into the heavens; but he saith himself, the LORD saith unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Acts 2:29, 34. David, then, had not gone to Heaven at the time when, according to his prophecy, his Lord ascended; he was still "dead and buried," and his resting-place could be pointed out where he was still sleeping in the dust of the earth. Dan. 12:2.

Take other instances. Of Abel, Noah, Abraham, Isaac, and Jacob, we read: "These all died in faith, *not* having received the promises, but having seen them afar off." And again, after recounting a subsequent host of worthies, we read: "And these all, having obtained a good report through faith, received *not* the promise. God having provided some better thing for us, that *they without us* should *not* be made perfect." Heb. 11:13, 39, 40.

Here then, we have the fact that the saints do not go to their rewards at death; and also the further fact that they *did not expect to!* Under prophetic and apostolic teaching they must have been better instructed than some of us have been, at least in our early days. They "died in faith," although they saw the promises "afar off." Thank God we can now see the promises are drawing near; so that if we have to die in faith, to "sleep in Christ," it will only be a very little while before he comes to wake us up with his sleeping saints. And we are looking, as they looked, for the glorious time of the "better resurrection." Heb. 11:35.

May our chief concern be so to live to him who died for us that whether we wake or sleep we shall live *together* with him at his appearing. 1 Thess. 5:10; and 2 Thess. 3:5.

ALBERT SMITH.

THE DAY BREAKETH.

THE day breaketh! The chilling night shadows flee before the dawn of the morning. God's people have been long in the conflict. Over their pathway the biting storm winds of winter have swept, frosting the most fragrant flowers of their joys. Disappointments have met them all the way along. Their names have been cast out as evil.

Persecution has overtaken them. Bitter the cup pressed to the lips of God's people; but, dear brother, sister, look up; the day breaketh! Just over the hill-tops of time, behold the dawning glory of an eternal day of gladness. "Weeping may endure for a night, but joy cometh in the morning."

Then let the stirring watch-word be, "Onward, the day breaketh!" Jesus is soon coming. Sorrow and sighing are soon to flee away. We shall soon part company with pain and death. We shall soon see Jesus, and be made like him. We shall soon meet dear ones who have been sleeping in Jesus. O, the rapture of that hand-clasping, in the dawning splendour of that morning that shall never know a cloud, that shall never feel the chill of night! Ah, what a meeting that will be! What vast numbers of faithful ones shall we then meet! It has been long since some of those dear ones were laid away. In that morning you shall meet them again, but how wonderfully changed—all the paleness of death gone, all the wrinkles and scars of sin gone! There you will see them clad in white raiment, crowned with immortality, radiant with the glow of eternal health.

When all the saints of God are gathered home, what a glorious meeting it will be! What wonderful acquaintances we shall form! Abel and all the martyrs, Abraham and all the patriarchs, Moses and all the prophets, John and all the apostles, Luther and all the Reformers, the good and the pure of every age and clime,—all will be there; and dear reader, let this thought thrill our hearts, that if you and I keep God's commandments and the faith of Jesus, and endure to the end, we, too, may be there, and clasp hands with Christ, our elder brother, and all this illustrious throng. Discouraged ones, look up, the day breaketh! The long night of sorrow is almost past. Stand faithful at your post a little longer; the conflict is almost over; the victory is almost won. From sorrow's bitter tears, from sin's dark stain, from heart-aches, from death's cruel power, from all the weariness of this mortal life, God's people will soon be free.

The door of our Father's house will soon be thrown open, and we shall be free to range through all its many mansions, and have full access to its infinite delights. Then do not stop to grumble at the roughness of the way, but be up and doing, and help sound the glad tidings, "Jesus is coming again." Take some humble part in the grand work of warning a guilty world of its approaching doom. Preach, pray, write, talk, sing, and daily live out the stirring truths of the third angel's message. Send tracts, papers, and books to those who have not heard the glad news that Jesus is soon to come to take his children home.

Look up. Be strong to endure. Do not faint at trials; think of what Christ bore. He has said that the servant is

not greater than his Master. Think of the sufferings of Jesus in the garden. What are our trials, after all, when compared to what God hath in store for his faithful ones? We set too much store by our petty trials. We have not time to grieve over them. Look, the eastern horizon is all aglow with Christ's coming glory. Soon his hand will wipe the tears from our eyes, and bestow eternal life upon us. Then be of good cheer; the day breaketh!

MARIETTA CARPENTER.

A MEMORABLE EPISODE.

THE following stirring episode was recalled by Dr. J. A. Wylie, speaking at the recent Protestant commemoration meeting in Exeter Hall. We think it will interest many:—

The time was June 22 1680; the place was the borough of Sanquhar in the south of Scotland. In the quiet, clear light of that June morning twenty horsemen were seen emerging from the mountainous wilds around the little landward town. They directed their course on Sanquhar. They entered the gates and rode silently and slowly up the high street. They halted at a cross, and formed into a circle, and the burghers of the little town gathered round them to see what this strange operation meant. Two of the horsemen left the saddle and took up their position in the middle of the circle. They sang a psalm, they offered prayer, and then one of the two men in the middle drew forth a document and proceeded to read it. What was the purport of the document? It was that Charles Stuart, who had been reigning, or rather tyrannising, for twenty years past on the throne of Great Britain, had broken his compact with the nation, had forfeited his right to the Crown, and they declared him deposed and proclaimed war against him; and having proclaimed war against King Charles, they nailed their declaration to the cross of Sanquhar, and mounting their steeds rode away and disappeared into the wilds from which they had emerged. Perhaps they would say: What an act of folly—what a piece of fanaticism; who was the worse for what they had done? The throne of Charles was still standing, and Charles was still upon it. But the declaration of war read by those twenty men that June morning at the market cross of Sanquhar was the trumpet that awakened the three kingdoms, that aroused the three kingdoms. Throw a stone into the water of a quiet lake and there arises a ripple, and a second ripple, and a third ripple, and by and by the whole lake is in agitation. Here was a stone thrown into the quiet lake of the three kingdoms that Sunday morning. A ripple arose around the little town of Sanquhar which extended over Scotland to Ireland, and embraced England, and in eight short years what happened? Why, the whole country was in movement, but Charles Stuart had

fled and William of Orange was on the throne of Great Britain.—*Word and Work.*

MAJORITIES AGAINST THE TRUTH.

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshipped the golden calf? or in the days of Ahab, when from among the millions of Israel only *seven thousand* were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty prophets of Baal? Who were right and who received the approval of Heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rung with the maddened cry, "Away with him, crucify him, crucify him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshipped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the *few hundred thousand* who profess the true religion, or the *countless multitudes* who are virtually unbelievers? No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Rev. John T. Chalmers.*

THE ELDER SON.

OF course the prodigal son is the more interesting of the two; the black sheep of the flock, the fast one of the household, always is; badness is vastly more interesting than goodness. The plain, honest, hard-working mechanic who supports his family and puts something into the savings-bank is not interesting; he gets no flowers, no compliments; but the ruffian who has cut his wife's throat, or poisoned his mother, is deluged with bouquets, and dainties, and perfumed notes.

The elder son has had, in our judgment, very scant justice. He was un-

questionably a hard-working, honest, upright, pure young man, who had kept things together and had been the stay of his parents. His slight and momentary impatience is not an essential of the picture; it is but a part of the filling; it is no doubt introduced simply to call out the reply of the father which is the complement of the earlier parts of the story. Was ever a son addressed in more endearing and honourable terms than these: "Son, thou art ever with me, and all that I have is thine." To you, not a kid, not a calf, but everything; all is yours. To you, not a welcome after a long and disgraceful absence; but rather "thou art ever with me."

It seems to us that this utterance of the father is designed, at least is fitted, to set right that class of persons who seem to think that we are to felicitate ourselves on being or having been very great sinners. This sentiment, in our opinion, is wholly erroneous and misleading. We can but believe that all through eternity each of us will be poorer spiritually and less exalted for having sinned. If we gained by the fall the knowledge of redemption, we also gained the loss that comes by the experience of sin.

The words of the father to the elder son carry to our mind this significance: "Your brother is received with tears and is welcomed with joy; there is bread enough and to spare for him; thank God that he has seen the error of his way, and is no longer out among his swinish comrades, and that he is in the right way. But do not think, my son, that you will be defrauded of aught of affection or blessing or birthright. This is, as ever, your home, your possession; thou art ever with me; all that I have is thine."—*National Baptist*.

HEAVENLY-MINDEDNESS.

It is the part of wisdom to let worldly cares and enjoyments hang loosely about us, so that when "the inevitable hour" comes we may let them fall like a mantle, and take our departure unregretfully. Ripened fruit falls easily. So when the heart of the Christian is truly weaned from the world, death may come at any time and find him ready. It is possible to be in the world and yet not of it; to perform its proper tasks and allotted duties fully and bravely, while yet our supreme desires and affections are set on things above. If we allow worldly cares and perplexities to so firmly weave themselves about our hearts that they cannot rise above the level of our common life, then are we companionsing ourselves with the beasts of the field, who live in the present only, and whose whole range of being is comprised within the circle of sensual gratification.

Heavenly-mindedness comes from a contemplation of the things that are pure and right and holy, from a study of God's word and an application of its precepts to our daily life. It is not possible

to have this frame of mind except it be with the consciousness that we are accepted of God, and have received forgiveness of sins. While the windows of the soul are darkened by sin and unbelief, we cannot expect that the sunshine will pour in to cheer and lighten its innermost recesses, and draw its thoughts heavenward.

The mind that is set on spiritual delights, that loves to commune with God, and finds its chiefest joys in doing his service, will not be ruffled by every disappointment in life, or broken by its calamities, for these things it rightly regards as transitory, as of no account, in comparison with things that come after, that are sure and eternal. Clothed in such serenity and peace, the soul may move through the midst of trials and griefs, such as come to all of us, like a great, strong ship, whose course is not stayed by the buffeting of the winds and waves, because it has a certain port to gain, and a pilot who knows how to guide it there.—*Christian at Work*.

PRIDE OF INTELLECT.

It may be feared that pride of intellect has, in all ages, done more to close the mind against the truth than wickedness of heart. How frequent are the warnings against this in the Scriptures! It was of old time the contempt of the proud that was the complaint of the righteous. It is the proud who hath his name as a scorner. They were the men proud in spirit that resisted the prophets. They were the proud among the Romans who did not like to retain God in their knowledge. And was not this the ruin of Judea when the Incarnate Son was in the land? How could they be saved when they would only have a Messiah after their own thought? Thus they reasoned: "This man the promised Prince, who has beatitudes for the poor! This man the Son of David, who, instead of raising up the prostrate house of Israel, bids us take on us his yoke of lowliness and meekness!" And so the priests with their arrogance, and the Scribes with their pride of learning, and the Pharisees with their self-esteem, and the Sadducees with their rationalism, prepared the way for the greatest crime the universe can have known, and led on the people to destruction.

May God in mercy keep us in these days from the same fatal error! May he teach us the limits of our own wisdom, and deliver us from the sway of cold reason to which the gospel is a dead letter.—*Rev. William Guest in the Christian*.

IF Christ is at the helm why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, results to God. Then let us work and wait and trust, cast our burdens on the Lord, leave them there and go right on with our work.

"SPEAK my word faithfully."

MISSION OF THE GOSPEL.

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept Christianity. In the divine plan, Christians are to preach the gospel, to persuade men, to be the means, under God, of gathering "out of" the nations "a people for his name." Acts 15:14. And that disciple who does this in God's way, who, aided by the Spirit, preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,—that missionary's work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person's heart was reached, and that a poor Canaanite was a success. Mark 7.

Paul's mission to Lystra was as much a success as it was at Berea or Corinth.

The world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. And when the redeemed are gathered "out of every kindred, and tongue, and people, and nation," the work will be wholly a success; and Christ's triumph will then be complete.—*Signs of the Times*.

OUR CROSSES.

"NO MAN hath a velvet cross," was Flavel's assertion, years ago; and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross know its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of great sorrow, his hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, lie heavily upon us. Separation in this world from those that are dear to us would sadden our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned if only by a few, are all crosses which we are loth to bear; but when we remember that each cross borne adds lustre to the crown, we should welcome them, or at least be able to say, "Thy will be done."—*Selected*.

A SLEEPING CHRISTIAN.

"THE Devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert on a caravan of Christians,' says one, 'and their bones are now bleaching on the sand.' 'What of that,' said the Devil, 'their souls will all be saved.' 'For ten years I tried to get a single Christian asleep,' said another, 'and I succeeded, and left him so.' Then the Devil shouted, and the night stars of hell sang for joy."

Home and Temperance.

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

NURSING TROUBLE.

THERE'S many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings:
So sadly intruding,
And quietly brooding,
It hatches all sorts of horrible things.

—Selected.

THE BROKEN CHINA CUP.

It is quite easy for a parent, by ill-timed and injudicious severity, to force his child into the commission of sin. What every child needs to learn is to hate evil for its own sake, no less than for the sake of its consequences. If the child simply fears the immediate results of wrong-doing, the hope that he may evade the consequences will often stimulate him to ignore them and to do as he lists. But when he is made to feel that sooner or later his sin will find him out, and visit on him its terrible retributive power, he will be careful how he enters upon wrong courses.

Years ago, in one of our New England cities, lived an itinerant preacher with a large family, and a house always thronged with ministerial and other company. As the best china, after long service, had gradually disappeared, a new set was purchased, and at a sewing society at the minister's house it made its first social appearance. After supper was served, the eldest daughter, a very careful, conscientious, and capable girl, her mother's chief reliance in household offices, was intrusted with the responsible task of "clearing away" and washing the dishes.

By some mishap she broke one of the new cups, and her soul was filled with consternation. "What *would* mother say? How should she *ever* be told of the dreadful breakage? That new set used for the very first time, and one of the cups smashed!" Tearfully Mary, the daughter, picked up the pieces and decided that she would tell her mother that she didn't know how they came into that sad condition. There were so many around, passing back and forth about the table, it was an easy thing for a bit of frail china to be broken. The mother, though grieving over the accident, never once thought of questioning the truth of her daughter's statement. Mary had been a church member for four years. She habitually spoke the truth; she had done so from childhood. The mother little knew how her severity, when dishes had been broken, had driven Mary into telling an untruth.

For two months Mary kept the dreadful lie in her heart. At first her relief in finding her statement so readily credited smothered the upbraidings of her conscience. But these soon became louder and louder, until she was compelled to listen to them. All her religious enjoyment vanished. Class-meeting was a terror to her, prayer meeting an exquisite pain, the Lord's supper impossible. At last, satisfied that no punishment her mother could inflict was so severe and terrible as that she had already endured, and feeling that her very soul was in danger, she made a full confession to her mother, and besought her forgiveness.

The mother listened in astonishment. She had not dreamed that her severity could drive Mary—conscientious, trustworthy Mary—into the dreary refuge of a lie. Of course, she forgave the child instantly, cheerfully, entirely. But from that day forth her policy was changed.

Thirty years after this incident occurred, one of the youngsters present at a crockery smashing of some sort, when the question of such catastrophe was discussed, remarked: "Mother was very good about not scolding when dishes were broken. We knew how dreadfully it made her feel, but she did n't say much. She told us always to come to her and tell her when such an accident occurred, and not leave her to find out about it herself. The look almost of despair that came over her face, and her remark that she did n't know how the breakage could be made good, that we should have to go without awhile, was punishment enough."

One single piece of that set remains—a cake plate. The chief association it has, is with its social introduction at that sewing society. It warns against driving children into sin for fear of punishment, and because of the terrible retribution that will find out the one who takes a lie into his life.—*Christian Advocate*.

"SOMETHING HAS GONE WRONG."

"WHY, that's not four o'clock! I'm certain that it cannot be so late," exclaimed Minnie, starting from the seat on which she had been amusing herself with a book, while her work lay neglected beside her. "I looked at the great clock not ten minutes ago, and I'm sure that the long hand had not reached a quarter past three."

"Oh! did you not know that something was the matter with the great clock?" replied her aunt, who, with her bonnet and shawl on, had just come down stairs, prepared to accompany her on a walk. "Since yesterday it has gone quite wrong; it strikes one hour, and points to another. I think that the hands must be loose."

"Something has gone wrong indeed!" cried the child, with impatience, "and I never will trust it again."

She looked up, and saw a quiet smile on the face of the lady. "Aunt, what are you thinking of?" she asked quickly.

Her aunt glanced down at the unfinished seam, from which the needle and thread hung dangling down. "Did you not promise to have that ready before four?" said she.

"Yes," replied Minnie, looking somewhat ashamed; "but—but—"

"But there is some one, I fear, besides the great clock whose hands are in fault; who is swift to promise and slow to perform—whose words say one thing, and whose actions say another. Shall I repeat your own words, Minnie, and say, 'Something has gone wrong, indeed, and I never will trust her again?'"

Dear young reader, ever keep this in mind, that our words and our actions should agree together, as the hands of a good clock with the chime of its bell. Never make a promise rashly: but, if once made, let no pleasure, no feeling of indolence, tempt you for one moment to break it. Let no one ever be able to say, in speaking of the word which you had given, but not kept, "*Something has gone wrong indeed, and I never will trust him again!*"—*Children's Record*.

FAMOUS DUNCES.

THERE are many dull boys who are like cloudy mornings before bright days. It is the safer plan for an educator to assume that dulness is but a husk more or less difficult to peel off, and almost always concealing a sweet kernel. It may be long before he discovers it, and when discovered it may not lie in the usual forms of school-life.

A man and his wife bought a music stool. After a time they brought it back to the upholsterer, declaring with great vexation that they "could make nothing of the old thing; they had twisted it to right and left, and set it on its head, and rolled it on its side, and never a note of music could they get out of it." And yet the music-stool was a good stool.

For the comfort of the mothers of dull boys, let me record a few instances of such lads who turned out bright men when the key to their brightness was found.

Isaac Newton, being then a boy at the bottom of his class, was kicked by the boy above him. He fought the bully and beat him, out of which victory arose the thought that as he had beaten him with his fists he might also do it with his brains. And he did.

Isaac Barrow, the divine, was a quarrelsome, idle boy. His father said of him that "If it pleased God to take away any of his children, he hoped it might be Isaac."

Adam Clarke was pronounced by his father to be a "grievous dunce," but it is recorded of him that "he could roll large stones about." Take note of boys who can and do roll large stones about. They may take to rolling great ideas about.

Dr. Chalmers was expelled from the

parish school of St. Andrew's as "an incorrigible dunce."

Walter Scott, of Edinburgh University, was labelled by Professor Dalzell, "Dunce he is, and dunce he will remain."

John Howard was an illustrious dunce, "learning nothing in seven years."

And when I record that both Napoleon and Wellington were dull boys at school, I am conscious of closing with *eclat* this brief *excursus* on dull boys.—*Edward Butler.*

ALCOHOL IN EVERYTHING.

WE are told by some mighty knowing people, in answer to our contention as to the nature and effects of alcohol, that there is alcohol in everything: as if that negatived what we say about it, and was a sufficient excuse and justification for imbibing it in wine, beer, or brandy. If, say these sapient persons, alcohol comes out of sugar, it must be in it, or it would not come out! So it may be said of vinegar, with a slight difference in taste and effect! How greatly scandalized would be some dignified matron presiding over the household properties, if told that she was in the shocking habit of putting rum in her tea; and as Mrs. Lees (wife of Dr. Lees) put it long ago,—

"If, in sugar, rum there be;
Should Bishops put it in their tea?"

The cup that cheers has never yet been known to inebriate, because, perhaps, not enough sugar has been put into it; though, curious question! how much will do it? But, suppose we concede that sugar contains alcohol—that alcohol may be said to be a form of sugar,—what, then, does it paralyze the nerves, disturb the brain, confuse the eyes, and paint the nose? Do men go in search of and lurk about sugar casks as they do about drink shops, growing into an overmastering appetite—a growing craving—a craving for more and more? Do men for "sugar" barter their character, strip their homes of every comfort, starve their families, and give themselves up to every imaginable folly, crime, and misery? We trow not.

If people could be consistent, and confine themselves to sugar because of the alcohol it is alleged to contain, in lolly-pops, or abundant treacle; if it so please them, then our agitation would be at an end. The temperance movement would sweetly expire.—*W. A. Palliser, in British Temperance Advocate.*

CHIEF Khame, a Bechuanaland potentate, writing to the British Commissioner, declares that he fears brandy more than his most powerful rival chief. "To fight against drink," he says, "is to fight against demons, and not against men. I dread the white man's drink more than all the assegais, which kill men's bodies and is quickly over, but drink puts devils into men and destroys both their souls and their bodies for ever."

ANCESTRY OF THE PEN.

THE earliest mode of writing was on bricks, tiles, oyster-shells, stones, ivory, bark and leaves of trees: and from the latter the term "leaves of book" is probably derived. Copper and brass plates were in early use, and a bill of feoffment on copper was some years since discovered in India, bearing date 100 years B.C. Leather was also used, as well as wooden tablets. Then the papyrus came into vogue; and, about the eighth century, the papyrus was succeeded by parchment. Paper, however, is of great antiquity, especially among the Chinese; but the first paper mill in England was built in 1536 by a German, at Dartford, in Kent. Nevertheless, it was nearly a century and a half—namely, in 1813—before Thomas Watkins, a stationer, brought paper-making to anything like perfection. The first approach to a pen was the stylus, a kind of iron bodkin, but the Romans forbade its use on account of its frequent and even fatal use in quarrels, and then it was made of bone. Subsequently reeds, pointed and split, like pens of the present day, were used.—*Hand and Heart.*

THE OFFICE OF SORROW

MANY of the rarest beauties of character are touches given by the divine Spirit in hours of affliction. Grievances, sanctified, soften the asperities of life; they tame the wildness of nature; they burn out the dross of selfishness and worldliness; they humble pride; they reveal to us our own weaknesses, faults, and perils; they deepen and enrich our experiences. It has been said that "the last, best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, and warmth of heart toward the cold." But there is no influence under which these late fruits ripen so quickly as under the power of sorrow. It makes us gentle toward all. Many a home is saved from wreck by sorrow that comes and draws estranged hearts together again.—*Miller.*

TO THE claim of the tobacco lover, that the weed is food and drink to him, he might, (according to the following British parliamentary report on adulteration) without exaggeration add that it is house and lands, paint shop and literature, with medicines, condiments and chemicals thrown in. This is their enumeration of the ingredients besides a proportion of real tobacco: sugar, alum, lime, flour or meat, rhubarb leaves, salt-peter, fuller's earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves, and straw brown paper. Is n't this rich? But who would not prefer to make his own selections and combinations?—*Good Health.*

WONDERS OF THE SEA.

EVAPORATION is a wonderful power in drawing water from the sea. Every year a layer of the entire sea fourteen feet thick is taken up in the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 16,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy. The English Channel is more like a pond, which accounts for its choppy waves.—*Selected.*

LEAVING OFF THE DRINK.

DR. RICHARDSON says: "When my mind became turned towards the action of alcohol upon the body, I said: 'Here is a crucial test about the leaving off.' I inquired at the prisons, 'Do you let these people down drop by drop, and gradually reduce strong drink?' 'No,' I found was the response. As the prison door closes the tap closes so far as they are concerned. Then I asked, 'Do they suffer in any way?' The answer was 'Never!' And wherever I have made inquiry into discipline and life I have never once found an instance where it could be shown that the sudden leaving off of strong drink by people was a cause of any disease or any kind of defect whatsoever."

FINE PHRASES.

"I WAS obliged once" said Mr. Ruskin, "to write too young, when I knew only half truths: and was eager to set them forth by what I called fine words. People used to call me a good writer then, now they say I can't write at all; because, for instance, if I think somebody's house is on fire, I only say, 'Sir, your house is on fire;' where I formerly used to say: 'Sir the abode in which you probably passed the delightful days of youth is in a state of inflammation;' and everybody used to like the effect of the two p's in 'probably passed' and the two d's in 'delightful days.' It seems to be one of the aspirations of youth to set forth in fine words the most common events."

A YOUNG man proposed for the hand of a beautiful girl. As she hesitated, he said, "I await your answer with bated breath." The girl, who is a good deal of a humourist, said, "Well, Mr. M., you will have to bait your breath with something besides high wines to catch your humble servant."

THE PRESENT TRUTH.

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

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EDITORS.

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

CORRESPONDING EDITORS.

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

ANTICHRIST.—NO. 2.

WE spoke in our last article of John's testimony concerning antichrist. In this we will call attention to the language of the apostle Paul on this subject. It would seem from the writings of the apostles that all were impressed with the fact that within a short period of time a power would arise from among them which would bitterly oppose the work of Christ. Peter said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2:1.

In his charge to the elders of the church at Ephesus Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But in his epistle to the Thessalonians he speaks more definitely of this rising power, and he does this to show that the coming of Christ was not then at hand, but that the development of this movement would be a sign of the near approach of the coming of Christ. "Let no man deceive you by any means," he says; "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thess. 2:3-7.

Here the apostle calls the power referred to, the "man of sin," "the mystery of iniquity." It will be noticed that this power bears the same characteristics as are referred to by John. 1. Paul distinctly states that the mystery of iniquity was already at work; the same spirit that was to be manifested so powerfully was then in existence, but was hindered by certain agencies which prevented its full exercise of power, which obstruction would be at some time in the future re-

moved: 2. That he would oppose and exalt himself above all that is "called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Concerning the temple of God, the apostle bears the following testimony: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22.

As the antichristian power referred to is to sit in the temple of God, it is evident that it is a religious power occupying a position in the professed church of Christ. These characteristics are noticed in John's testimony concerning antichrist, and we must conclude that both writers are referring to the same power. The doctrine of the Scriptures is not to exalt one's self, but we read rather that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14. The apostle Paul also speaks of his own calling and work as far from one of self-exaltation. He says: "To the weak became I as weak that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." Notwithstanding he was free from all men, he became a servant of all, that he might gain the more. In one thing only he boasts: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

He laboured to establish the church of Christ upon such a basis that it would be prepared for the development of a wicked power which even then was struggling for existence, "only he who now letteth [or hindereth] will let [hinder] until he be taken out of the way;" and hence his warning to them. Instead of calling it antichrist, he denominates it the "man of sin." From the words of the apostle in 2 Thess. 2:8, we learn that this power is to be in existence at the second coming of Christ, and will be destroyed at that time. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The development of this power was also to mark the period of the near coming of Christ. (1.) It was opposed to Christ; for it exalted itself against God. (2.) It was from among them; for it was to sit in the temple, or church, of God. (3.) It was then in existence; for the "mystery of in-

iquity doth already work." We now turn our attention to the prophetic word for further testimony concerning this power.

THE UNITED STATES A PERSECUTING POWER.

WILL the United States of America ever bring religious persecution upon a peaceable class of its citizens? This is a question which may be asked at the present time with a degree of seriousness. It was about two hundred and seventy years ago that the Pilgrim Fathers landed upon the eastern shores of what is now known as the United States of America. Driven out from the Old World at a time when men had not yet so far thrown off the influence of Rome as to recognize the principle of religious toleration, they sought in the wildernesses of the New the enjoyment of full religious liberty. But, notwithstanding their experiences, they brought with them the same spirit which then existed in their native land, and in the government of the little colony recognized the very principle from the logical workings of which they had fled, namely, the union of church and state—the combination of the ecclesiastical and the civil. They evaded persecution themselves, but thought the protection of their rights of worship involved the suppression of those of a different faith. The members of the society of Friends, many of whom came to their shores to enjoy liberty of conscience, experienced very unkind treatment at their hands. Feeble women, tied behind a cart, received a certain number of lashes upon their bare backs as they passed the different wards, or parishes, from Boston to Charlestown. The Baptists also suffered. They followed the dictates of their own conscience in regard to the mode of baptism, believing that the Scriptures taught immersion. For this grave offence, and for holding other religious views peculiar to himself, Roger Williams was banished from the colony in the midst of a severe winter, to find a temporary home among the uncivilized, but, as it proved, more merciful native inhabitants.

But the Reformation had unlocked the Scriptures, and as civilization advanced under their beneficent influence, men's ideas of liberty were broadened. The gospel of religious toleration bore fruit in the American colonies as well as elsewhere, and religious liberty and equality supplanted the persecution of earlier days. About one hundred and fifty years after the landing of the Pilgrim Fathers in America, occurred the rupture between the colonies and the mother country, resulting in final separation, and the rise of a nation in the West which has grown into a place among the foremost in the world. One of the great principles

which it engrafted into its constitution was, that "Congress shall make no law respecting the establishment of religion; or prohibiting the free exercise thereof." They believed that the civil power had nothing to do with regulating the consciences of men; but that the province of civil government was to protect the individual rights of all citizens alike. For instance, the law regarding theft. While it protected one man, it would also protect his neighbour; so that each would have the privilege of retaining for his own use that which belonged to him. The same with the law against adultery. It protected the chastity of all families alike. And so with all the commandments of the second table of the moral law. The principles of the first four commandments, relating to our duty to God, were not embodied in the constitution; neither is it within the province of any civil government to enforce religious observances, or to legislate in matters pertaining to the conscience. This is according to the principle laid down by the apostle Paul in the 13th of Romans. It is also in accordance with our Saviour's words, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Under such principles of government, the nation has been greatly blessed and prospered. The Anglo-Saxon love of liberty, which was carried in those sturdy Puritan hearts from old England to the rocky shores of New England, moulded the legislation of the young nation, and developed within it those free institutions so dear to the hearts of all English-speaking peoples. To this freedom of its institutions—granting not simply religious *toleration*, but recognizing religious *equality*—its prosperity during the past century is plainly attributable. Judging from its past history no one would conclude that it would ever take such steps as to bring a pressure to bear upon a peaceable class of its citizens amounting to religious persecution, thus going back to the exercise of that spirit of intolerance which was the legacy of the papacy to the Protestant nations of Europe; but which they began gradually to outgrow as men learned more of the Spirit of Christ, though the progress has been slow. Free England has in this set a worthy example, however long may have been the struggle for full religious liberty even since the Toleration Act of exactly two centuries ago. The land of Luther recognized the rights of conscience; Switzerland, the home of Zwingli and Colampadius, became noted for its religious freedom: and this fruit of Protestantism was borne in every country which accepted the Reformation, whether supporting a national church or not. But these principles are not in harmony with Romanism, and all history

testifies that wherever this gains prestige, or the true spirit of Protestantism begins to wane, there is religious liberty threatened. That the papacy, under the politic Leo XIII., is growing in influence over the nations is evident. All the civilized governments save two, Italy and Sweden, paid their respects to the pope at his late jubilee celebration. Of this the pope himself said: "It is not our humble person to whom this homage is paid. It is the papacy which receives it. The *whole world bows in acknowledgment* of this elevated dignity, and in the most generous adoration to the bearer of the same. Even those are not excluded who do not acknowledge the divine origin of the papacy." In Germany the Catholic element has become a power in politics which has to be reckoned with, and the liberties of speech and the press are being restricted in the favour of Romanism. Throughout the world the Catholic archbishops and bishops issue their pastoral edicts instructing their members to aid in electing those to office who will be most likely to promote the interests of their church. Even Great Britain has at least permitted the intermeddling of the pope with her Irish politics. All this shows the rising influence of the papacy in the Old World.

Turning to the New, we find the leaven of Romanism working just as vigorously; and what is still more startling, a degenerate Protestantism willing even to take the lead in a movement which strikes at the foundation of the religious liberty of many of its fellow-citizens.

For over twenty years there has been in the United States an organization known as the National Reform Association, whose object is, as thus stated in their own words: "To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation; and place all the Christian laws, institutions, and usages of our government, on an undeniable legal basis in the fundamental law of the land." This speaks for itself. The advocates of this movement have certainly failed to read aright the lessons of history as to the fatal results attending efforts to prescribe religious observances by civil enactment. A few chapters from the painful struggle of Nonconformity in England would illustrate the inevitable working of such a course even in a free country. The point they have in the proposed amendment of the constitution is to enforce, as the first religious ordinance, the observance of the first day of the week as a religious rest day.

In the first few years of the organization but little attention was paid to it, as it was generally thought to be a visionary

enterprise which would soon pass away. But it has been far otherwise. It has enlisted in its ranks very many of the leading Protestant ministers, statesmen, educationists, and men of influence, from the Atlantic to the Pacific, and has extended the arms of its local organizations throughout the entire country. They have called to their aid every organization that has a national influence and favours the observance of Sunday. The Women's Christian Temperance Union, three hundred thousand strong, which has wrought a glorious work for temperance, has been manipulated in their favour, and the support of the workingmen's organizations has not been solicited in vain. Thus no effort has been spared to strengthen the movement, and it has now come boldly to the front as a practical issue, backed up by strength of numbers and influence. The consideration of its most recent workings, and the relation which the whole movement sustains to the cause of the Sabbath truth in America will have to be deferred until the next number of this paper.

THE FIRST ADVENT OF CHRIST.—NO. 2.

AS THE centuries rolled by, the dim light which revealed the Messianic hope grew brighter and brighter. The dying patriarch Jacob, when describing so minutely the character of the twelve branches of Israel, looked forward by the eye of faith and spoke prophetically of that tribe from which our Lord sprang (Gen. 49:10), clearly alluding to Him "of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." John 1:45. In later ages the tribe of Judah was designated as the one out of which He should come forth that was "to be ruler in Israel." Micah 5:2.

And St. Paul, writing to his Hebrew brethren, and giving them evidence from the testimony of Moses and the prophets that Christ had already appeared, could say, "It is evident that our Lord sprang out of Juda." Heb. 7:14. Coming down to the days of Moses, the evidences accumulate on all sides that the promised seed would appear among men, to live their example, and die as their great sacrifice. The method of offering sacrifices, the performing of religious services and typical rites, the building of sacrificial altars—in short, the regulation of all things connected with that ancient worship was now, perhaps more precisely than ever before, defined and regulated by ceremonial laws given by the Lord himself to that people by the hand of his servant Moses. Did they offer up their lambs upon those Jewish altars in harmony with the divine instruction? In this they saw by faith a vivid picture of the shed blood upon Calvary's cross.

Every sacrifice that was thus offered, accompanied by living faith, was an acknowledgment of two great facts: First, that the individual himself had sinned, and was worthy to die, knowing that the wages of sin is death; and second, by shedding the blood of an innocent victim, one "without blemish" (Lev. 1:10), he in a most eminent sense made confession of his faith in that blood which was to be shed when the Lamb of God should appear.

For fifteen long centuries these services thus ordained were carried on. And although that people to a great extent lost sight of the real significance of those types and shadows, yet to the repenting, believing, faithful child of God, Christ was revealed in it all, and the penitent believer found forgiveness of his sins. Lev. 4:27-31. Did they slay the paschal lamb? In the act they could behold Christ our passover sacrificed for us. 1 Cor. 5:7. For, while the passover pointed backward to Israel's deliverance from Egyptian bondage, it was "also typical, and pointed forward to Christ, the Lamb of God, slain for the redemption of fallen man."

The blood sprinkled upon the door posts prefigured the atoning blood of Christ that was to be shed when the fullness of time should come. Were victims almost without number offered upon their altars? In this they could behold that blood which was able to take away sin. Did Moses erect the serpent of brass at the command of God, and bid the dying look and live? This was suggestive of the lifting up of the Son of man upon Calvary's cross. The brazen serpent had no virtue in itself to effect the change that was in those suffering, dying souls who looked upon it in their distress. In his wisdom God chose this way to manifest his power. The healing virtue received was derived from God alone. The faith of the people was manifested in the act of looking, and looking brought relief. By that act they showed their faith in the Son of God who was to come and die for a lost race. R.

GOD'S WAY VS. MAN'S WAY.

How DIFFERENT are God's ways from man's ways! To be exalted among his fellows, man must exalt himself; for "men will praise thee when thou doest well to thyself." Psa. 49:18. Nearly all the prominent political men in the world to-day are not there because of their desire and effort to benefit their fellow-men, but because they were successful in doing well to themselves. How carefully does the seeker after worldly exaltation endeavour to win the praise of his fellows! He uses money here, praise there, flattery elsewhere. He has one object—exaltation, or worldly honour;

one motive power—selfishness. And yet he knows not his own motive. He often counts himself a benefactor of the race, and his labours self-sacrifice. But, like the idolater of old, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is not there a lie in my right hand?" Isa. 44:20.

But it is not only in the political world that we see manifestations of this; it is found everywhere, so that even the sacred calling of an ambassador of Christ is made to do service for those whose base ends are personal aggrandizement and worldly honour.

But how different with the true child of God! His rule is God's word. God's ways are his ways. Would he be exalted by the Being whom he serves? How different his course! He does not seek to exalt himself by praising himself. He does not seek to cover his deeds or hide his motives. He is seeking, not the exaltation of the world, but to be brought nearer to the "high and lofty One that inhabiteth eternity," who dwells "in the high and holy place." Isa. 57:15. This is the position he seeks. Far, far above all earthly opinion, praise, and honour, is the place sought by the disciple of Christ. He begins this work by an examination of his own heart (2 Cor. 13:5); but this investigation does not exalt him in the eyes of the world nor in his own eyes. He looks upon the hidden sources of man's sinfulness. He sees the black pools from which the germs of iniquity arise. Actions in themselves good, he knows were actuated by wrong motives. How dark it seems as he gazes down into the heart! The word and Spirit of God light up its dark recesses only to reveal their innate depravity, and reveal still darker depths to be explored. How the clouds rise around the seeker! How naked he seems! His beautiful robe of self-complacency has been stripped from him. It was only a frail "web," which could not become a "garment." Isa. 59:6. He summons his good deeds which the righteous have praised, but selfishness is written upon them. He has looked with pride upon the fact that he has not fallen into sins where others have made shipwreck; but he is obliged to confess,—

"Fairest where I seem the best,
Only strong for lack of test."

And so the examination goes on till he cries out in the anguish of his soul, "For I know that in me (that is, in my flesh,) dwelleth no good thing. . . . O wretched man that I am! who shall deliver me from the body of this death!" What adds to his anguish is that during all this serving of self, God has been so kind, so merciful, so good. Light has been given, mercy has been extended, danger held at bay, providential care exercised in almost

every way, and all these mercies and benefits have come through the Lamb of God who suffered and died that man might live. How the thought humbles him! He acknowledges his sins. He confesses his iniquities. He uncovers his selfishness. To those he has wronged he makes reparation, if possible. Those who have wronged him, he can look upon with tender pity and compassion, in view of his own sins.

Such humility God accepts. "Humble yourselves," says the apostle, "in the sight of the Lord" (James 4:10), just as though the great God stood right in our presence, and looked down through all seeming into the real. How humble would we be in such case! How humble will all the proud-hearted be in that last great day when they shall stand before the righteous Judge, whose all-piercing eye discerns every motive and sifts every action! Then they are humble; now God grants men the privilege of humbling themselves. Do not wait till that day, ye sinners, ye double-minded, he would say in his mercy, *but humble yourselves now.*

What then? Will not God cast off such a sinner as faithful examination has revealed? Will he not spurn him from his feet?—No; the examination makes man no worse. It only shows how great, how deep-seated, is the disease of sin. But the same word and Spirit which show how great the disease, present a remedy: "Whoso confesseth and forsaketh them [his sins] shall have mercy." Prov. 28:13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Christ's blood can wash away all stain; the Balm of Gilead can heal the disease. There is hope in humility. True humility always issues in hope. "Humble yourself in the sight of the Lord, and he shall lift you up." "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." Wonderful exaltation! Lifted far above all the princes, rulers, kings, and potentates of earth, a child of the Most High! Wonderful plan,—to humble one's self to walk with God! We need not rise in the eyes of the world: we need not royal page or earthly ruler to lead us into his presence. We must become low, that we may be brought high. We must descend, that we may ascend. Strange anomaly from earthly view, but not less true than strange. God loves the lowly in heart. The high and lofty One who inhabiteth eternity, who is *from* everlasting to everlasting, has another habitation, another dwelling-place: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the

spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15; also 66:1, 2.

Amazing condescension! How wise the plan! We cannot ascend into "the high and holy place," to dwell with God; but we may so humble ourselves that he will dwell with us. And he dwells with the humble and contrite, not to condemn, not to oppose, not to disown, not to cause to despair, but to revive, to give life, to strengthen faith and hope, to lift up. The vale of humility is a hard place for the proud heart to get, but it is a pleasant and holy place to walk; for the Master walks by our side to comfort, to strengthen, to bless. It is suffering to come into that position, but the suffering is not worthy to be compared with the blessing and glory to be revealed in a life of humility. Man is blessed, God is glorified. He who truly humbles himself, will not be ashamed or confounded. "Humble yourselves in the sight of the Lord, and he shall lift you up." M. C. W.

KNOWLEDGE WITHOUT PROFIT.

Not long since, I was conversing with a man who professed much interest in the truths of the Bible, and as I referred to the evidences of the nearness of the second advent of the Lord, he remarked, "I think we'll know more about these things when they come."

"Very true," was the reply, "and so, also, the people in Noah's day knew much more about the flood when it came than Noah could tell them. But all the knowledge of that calamity by which they could be benefited they must obtain from him before the event."

It seems singular that Bible readers, when considering the subject of the coming of the Lord, so often, yes, so generally, ignore all that the Saviour has said respecting that all-important event. "As in the days that were before the flood." These were his own words. It was an easy matter for those who heard Noah preach, to say, with an air of incredulous wisdom, "We'll know more about the flood when it comes." Perhaps they used this very language, and so it was. They did indeed know more about it when it came; but theirs was knowledge unavailable—knowledge without profit.

When it came, Noah and his family were in the ark; "and the Lord shut him in." The door was for ever closed; no one of all that vast, affrighted multitude could gain an entrance then. "Too late! too late!" They would learn of the fact only by experience, when, in the very nature of the case, such experience must be fatal.

And still the admonition stands: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Filled with the world and its pleasures,

drunk with folly and passion, they refused to know, until knowledge was of no avail. "So shall it be." So it is now. "Surfeiting, and drunkenness, and cares of this life," take all the mind and fill all the heart, and they will not know till the Saviour ceases to plead; till he says, "He that is unjust, let him be unjust still;" till the plagues of the wrath of God are poured out without mixture upon those who, wise in their own conceit with the wisdom of this world, refused to know that which only could avail for their salvation.

For once the scorner and scoffer tells the truth. He will know more about these things when they come. But we shall not envy him his knowledge gained in that manner; gained in neglect or contempt of God's warnings and offers of mercy. Give us grace and humility, O Lord, to "walk by faith," and not to wait for knowledge till our sight shall overwhelm us with the terrors of the impending day of destruction.

J. H. W.

The Watch Tower.

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

NEGLECTING THE WORD.

It is but natural, perhaps, that men should value more highly that which is difficult of access; while that which is readily obtainable is lightly esteemed. Hence it is that it may be a question whether the generality of professors to-day really prize the word of God as it was prized before the printer's art had placed it within the reach of all. On this point a few paragraphs in a recent number of the *Sunday School Chronicle* are suggestive:—

"Mr. W. P. Lockhart, preaching at Liverpool, made a remark which deserves repetition and careful consideration. He had noticed in his own congregation that fewer worshippers were in the habit of bringing their Bibles to chapel now than were accustomed to do so five years ago; and that when he referred to texts of Scripture in support of any argument in his discourse, he was followed in the perusal of God's word by a palpably decreasing number of his audience."

The *Chronicle* proceeds to offer several explanations of this, which are far from reassuring. First it says:—

"If this represents a general state of things, it will be well to seek for explanations of it. We can suggest some. The older fashion of proving by texts has passed away. Partly because we are trying to get a more intelligent understanding of the Word, and cannot, therefore, be satisfied with the sound of a text, we must try to get at its precise meaning, in its connection. A minister is now more careful in selecting his proof passages, because he tries to see that the thought in the passage is to the point."

Why it is that attempting to get a

"more intelligent understanding of the Word" should do away with the necessity or desirability of proving statements from the pulpit by Scripture texts, it is difficult to see. We ought not to be satisfied with the "sound of a text," and this is the very reason why, as Mr. Lockhart evidently believes, members of the congregation should follow the texts with their own eyes, to get at the precise meaning, and to fasten and impress it upon the mind as it can be done in no other way. Again it is said:—

"Another explanation may be that preaching has largely become topical. Ministers now unfold and illustrate some 'topic' suggested to their minds by meditating on a text, and so the necessity for proof passages seldom arises."

This explanation points out one cause of the state of things referred to. It must be allowed that there is too little heed paid to the apostle's exhortation, "Preach the word." And too often the text at the beginning has but the most remote, if any, connection with the discourse which follows.

In conclusion we read:—

"Yet another explanation may be, that sermons deal but sparsely with doctrine, which requires proof; and very extensively with sentiment, which needs no proof. It is only from some particular points of view that the use of the Bible for reference in public service can be desirable; so we are not prepared to regard so anxiously the changed method as Mr. Lockhart seems to do. We would, however, gladly see a return to an expository method of preaching, that would take on some wise modern form."

Here is the great difficulty. The preaching of something which "needs no proof" will never challenge the attention of unbelief and lead to the investigation of Bible truth. The pulpit needs now to "give attention to sound doctrine" just as much as it did in apostolic days. It was not the preaching of mere sentiment that then "mightily convinced" men, but the preaching of all those doctrinal truths relating to the scheme of redemption which make up the gospel of Christ. Nor were the sermons of the modern "topical" order. Paul reasoned "out of the Scriptures," the eloquent Apollos convinced men "by the Scriptures," and wherever we find the apostles they are preaching the Word. The effect of this is shown in the case of the Bereans who "searched the scriptures daily, whether those things were so." Let this be the method of the pulpit to-day, and Bibles will come back to the public service. We want the preacher's best thoughts, the highest and holiest thoughts suggested by meditations upon the truth of God, but above all else, give to us God's thoughts, and his words. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" There is at present a lamentable neglect of Bible study, and we may rightly regard with anxiety every indication of further retrogression.

W. A. SPICER.

A SUGGESTIVE SATIRE.

HAS the author of the protest against the "Decay of Lying," in the *Nineteenth Century* for the present month, taken his cue from De Quincey's discourse on "Murder considered as one of the Fine Arts"? It is certainly a suggestive satire, from which we might easily glean some interesting thoughts. It is written in the form of a dialogue, which is supposed to have taken place in the library of a country house in England. The interlocutors are Cyril and Vivian. The latter informs his friend that he has written a most salutary and valuable warning, which he intends to call "The Decay of Lying: a Protest." Cyril thinks the politicians may be trusted to prevent this decay; but Vivian answers:—

"I assure you they do not. They never rise beyond the level of misrepresentation, and actually condescend to prove, to discuss, to argue. How different from the temper of the true liar, with his frank, fearless statements, his superb irresponsibility, his healthy natural disdain of proof of any kind! After all, what is a fine lie? Simply that which is its own evidence! If a man is sufficiently unimaginative to produce evidence in support of a lie, he may just as well speak the truth at once. No, the politicians won't do."

A well-known definition of a diplomatist is, "One who is sent abroad to lie for his country's good;" and we are afraid that politicians of both parties do not speak the whole truth for another reason, which we do not care to suggest.

In the course of this curious discussion Vivian turns from politicians to preachers and says:—

"In the English Church a man succeeds, not through his capacity for belief, but through his capacity for disbelief. Ours is the only church where the sceptic stands at the altar, and where St. Thomas is regarded as the ideal apostle. Many a worthy clergyman, who passes his life in good works of kindly charity, lives and dies unnoticed and unknown; but it is sufficient for some shallow uneducated passman out of either University to get up in his pulpit and express his doubts about Noah's ark or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open-mouthed in rapt admiration at his superb intellect."

There is too much truth in this satire, and it applies to Dissent no less than to the Church. There is a rage for denial and a dislike of dogma in the present generation which, unless checked, can only produce the most disastrous results. Agnosticism has invaded the Church of Christ, and instead of men knowing "the certainty of those things" wherein they have been instructed, they glory in an ignorance which leaves even the first "principles of the doctrine of Christ" unsettled and vague.—*Word and Work.*

THE INSANITY OF "HUMANITY."

THE moral idiocy of the "Humanity" which constitutes the new idol of certain literary spirits is shamefully illustrated by certain doings in the modern Mammon

market. One noted member of that "bookmaking" confraternity, which is one of the hugest curses of our land, actually turns over £10,000 a week for about forty weeks in the year, or about £400,000 a year. This vast sum of money passes through the hands of a single man in the betting world. What must be the amount which is handled by the whole membership! And who can estimate the fearful moral as well as material wreck and ruin involved in these facts? It is thus that "humanity" is at this time expatiating in the devil's play-ground which covers a very wide area in our own community. Week by week the folly goes on. At this shrine of "sport" nearly the whole of the Press prostrates itself. Though betting is illegal, it is regularly patronized by every social power, from the Prince to the newspaper editor. It is sad and miserably ominous to read that the Prince of Wales is economizing in the wrong direction, viz., by selling off much of his cattle and agricultural equipment, but not by getting rid of his extravagant racing stock. Humanity is not too rapidly growing humane; and it is yet far from being fit to constitute a divinity.—*Christian Commonwealth.*

ECCLESIASTICAL SPLENDOUR.

COULD Peter have been present at the Vatican Reception on Christmas Eve he would probably have hid himself away behind a convenient screen amid the blaze of ecclesiastical purple and jewellery. The fisherman's simple garments would have appeared mean and squalid when contrasted with the purple mantles of the twenty-five cardinals and the "predominant purple" of the robes of the one hundred and fifty prelates and other great dignitaries who kissed the toe of his holiness. Peter's "successor" wore himself a magnificent cross of diamonds presented to him by the Emperor of Brazil, and a brilliant topaz flashed in the ring on his finger. The address read by Cardinal Sacconi, and the pope's reply, were both bitterly hostile to the Italian Government. The pope himself, it is said, "dwelt on this subject with such vehemence as one was only accustomed to hear in the time of Pius IX." But the stronger his language, the less chance there is of the pope's ever again being the temporal ruler of Rome.—*Christian World.*

"OUR sharing of responsibility [in the opium trade] and the Chinese feeling," says a correspondent of the *Missionary Review*, "were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned, and a fine-looking elderly man exclaimed, with equal courage and severity: 'Yes, there is such a place. Since you foreigners came, China has become a hell!'"

The Missionary.

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

"NOTHING TO DO."

NOTHING to do! in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

Nothing to do! Thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with thy garments of sloth and sin;
Christ thy Lord hath a kingdom to win.

Nothing to do! There are prayers to lay
On the altar of incense, day by day.
There are foes to meet within and without;
There is error to conquer, strong and stout.

Nothing to do! There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

Nothing to do! There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint;
Vigils to keep with the doubting saint.

Nothing to do! and the Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do."

—Sel.

THE SPIRIT OF LABOUR.

SOME of our readers have doubtless already seen the following paragraph taken from a circular letter to missionary workers by the Secretary of the International Tract Society. To such, however, it is worthy a second perusal:—

"We would not urge any one to engage in missionary labour mechanically; but let those who have the love of the truth and of souls, cultivate that love by engaging in the work made ready to their hands. Let them do that which is nearest to them, and if they labour under difficulties, and can do but little, let them mingle with that little the more prayer, the more faith and love. This will give efficiency to the feeblest efforts. God is waiting to co-operate with every one who will labour in this way, and he will give them success. Those who do not have this principle of love which leads to disinterested labour for others, have cause for alarm. They need to consider well the ground upon which they are standing. It is this spirit which brought Christ from Heaven, and if we have not the Spirit of Christ we are none of his. It is only those who partake of the sacrifice and labour which characterized his life upon earth, who will be prepared to enter into his joy when he gazes upon the redeemed host saved by virtue of his suffering and death."

MELBOURNE AND BALLARAT.

IN Melbourne our hearts are cheered by frequently seeing honest souls embrace the present truth through the missionary efforts put forth by the church. A good state of union prevails, and our meetings are characterized by a good degree of God's blessing. The missionary work has been divided into three societies, which hold regular meetings, and are actively engaged in learning how to work, and trying to improve present opportunities. The Sabbath meetings too are now held in North Fitzroy and Prahran, for the better accommodation of our people. We are looking with interest to the time when we shall have a place of our own in which to meet.

November 10 and 11, I was with the church at Ballarat. The brethren there are of good courage, and are doing what they can to spread

the knowledge of the truth. Quite a number here are about taking their stand for the truth, or have lately done so. Nearly 1,000 copies of "Great Controversy" have been delivered in that city, and these will surely bear some fruit.—*G. C. T. in Bible Echo.*

"BREAD UPON THE WATERS."

JAMES BRAINERD TAYLOR was a graduate of Princeton, and only twenty-eight when he died, yet he did a work that any man might envy. He got hold of the idea that there was something in this doctrine of the endowment of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men, and his words were mighty.

There is one very beautiful experience in his life. One day he was out driving, and he drew his horse up to a watering-trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man and said, "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart."

That was all. They turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa.

Said this missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering-trough. But I never knew till someone sent to me in Africa a box of books. I opened them, saw a little black-covered book, opened it, turned to the title-page, and there I saw a portrait—a beautiful face. Ah! said I, that is the man that preached the gospel to me at a watering-trough. To him I owe my salvation."

And that of how many more on the Dark Continent! What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, and vainglory. May the Lord enable us to empty our hearts, and have them filled as by a mighty rushing wind!—*Rev. A. J. Gordon, D.D.*

THE CHURCH'S SIN.

"A MISSIONARY," writing in the *Christian*, points to the comparatively feeble support which foreign missions are receiving, while an "incalculable store of treasure is in the hands of the professed people of God, and year by year it is prodigiously increased—'treasure heaped together for the last days.'" He says:—

"In the pathway of holy poverty Jesus himself walked. He must needs get from a by-stander the penny with which to confute his adversaries. The fish must bring the coin for the poll-tax. His footsteps and portion sufficed for his immediate followers. 'Silver and gold have I none,' they would say, and could add, 'but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk.' As a result of the stir and testimony which this produced, five thousand men believed. Behold the reverse with us. Ours is the great world-power, the power of gold. But as it came in, the power to heal, and save, and rescue men from demons, vanished; for this mysterious gift from heaven, like a delicate and powerful perfume, agreeth not well with the coarse odours thrown out from the censer of the gold-worship of this age.

"At Pentecost the eye was single, and the whole body full of light, and the multitude yielded to the sweet, strong constraint of the Spirit, and parted with their lands and possessions. How good a thing it was that they

did so, and secured treasure in heaven; for shortly after they lost whatever else they in the meantime had gained, and persecution scattered them abroad. "They took joyfully the spoiling of their goods," as the apostle tells these same Jewish Christians. If any sadness tinged this strange joy it might have been that these also had not been laid up on high. Perilous times are ahead of us. Happy is he whose treasure is where it cannot be consumed."

"My heart is inditing a good matter; I speak of the things which I have made touching" the beauty of my beloved Jesus. Would that I had an angel's tongue and an archangel's eloquence, that I might speak of this sweet and precious theme in such a way that all its loveliness might be expressed for those who love the Saviour, and especially for the daughters of Jerusalem, who may be saying, "What is thy Beloved more than another beloved?"

But, although I may not have the gift of an angel's tongue, nor the grace of an archangel's eloquence, in my personal experience of redeeming love I have something better than both; and trust that I may be able, in some measure, to make my Jesus known to others as he is revealed in me. And that this may be so, dearest Saviour, may thy grace be poured into my lips, and thy light into my mind; and "let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—*Alex. Dickson.*

The Sabbath-school.

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

LESSON 55.—REVIEW.

1. How old was Abraham when Isaac was born? Gen. 21: 5.
2. When Isaac was grown up, what did the Lord tell Abraham to do with him? Gen. 22.
3. How did Abraham obey?
4. What did he think the Lord was able to do?
5. How did the Lord prevent his taking the life of his son?
6. Where did Abraham send to get a wife for Isaac? Gen. 24.
7. Whom did he send on this errand?
8. How old was Isaac at this time?
9. Did Eliezer think himself wise enough to choose a wife for Isaac?
10. Who aided him?
11. In what way?
12. Was Isaac pleased with his wife?
13. What was her name?
14. How many sons had Isaac and Rebekah?
15. Tell how Esau sold his birthright. Gen. 25: 29-34.
16. How did Jacob get the blessing that was meant for Esau? Gen. 27.
17. Who was most to be blamed in this matter?
18. What was Jacob obliged to do, in order to save his life? Chap. 28: 5.
19. Tell how he passed the first night on his journey. Verse 10, etc.
20. What did he dream?
21. What promises did the Lord make him?
22. How did Jacob mark the spot?
23. Where did he first meet Rachel? Gen. 29.
24. What did she do when Jacob told her who he was?
25. How did Laban treat Jacob at first?
26. How did Jacob come to have two wives?

27. How many years in all did Jacob work for Laban? Chap. 31: 38-41.
28. What pay did he have for the last six years?
29. How did the Lord prosper him?
30. How did Laban treat him at the last? Chap. 31: 7.
31. What did the Lord finally tell Jacob to do? Chap. 31: 13.
32. Where was Laban when Jacob went away? Chap. 31: 19.
33. What did he do when he heard that Jacob had gone? Verses 22, 23.
34. Where did he overtake Jacob?
35. Who kept Laban from doing Jacob any harm?

LESSON 56.—REVIEW.

1. Who met Jacob in the way soon after he left Mount Gilead? Gen. 32: 1.
2. To whom did Jacob send messengers?
3. Where did Esau dwell at this time?
4. What did the messengers say when they came back? Verse 6.
5. What did Jacob think Esau meant to do?
6. What did this trouble make him think of?
7. What did he do that night? Verses 22-29.
8. What did he do the next morning?
9. Describe the meeting of Jacob and Esau. Chap. 33.
10. Who worked upon the heart of Esau to make him feel so friendly?
11. When Jacob came into the land of Canaan, to what place did the Lord tell him to go? Gen. 35: 1.
12. What did he do there? Verses 6-15.
13. Which way did he journey from Bethel?
14. What great trouble came upon Jacob near Bethlehem? Gen. 35: 19.
15. Did he find his parents still alive? Verse 27.
16. Why could not Jacob and Esau now live together, since they had become so friendly? Chap. 36: 7.
17. How many sons had Jacob? Gen. 35: 22.
18. Which of them were the sons of Rachel?
19. Why was Joseph hated by his brethren? Gen. 37: 4.
20. What did Joseph dream? Verse 5, etc.
21. What did these dreams seem to mean? Verse 8.
22. What did his brethren finally do with him? Verses 23-28.
23. How did the merchantmen dispose of him? Verse 36.
24. How was he treated by Potiphar? Chap. 39.
25. How did the Lord favour him while he was in prison? Verses 21-23.
26. What dreams did he interpret while there? Gen. 40.
27. How long did he stay in prison after these men were taken out? Gen. 41: 1.
28. How did he come to be released?
29. What did Pharaoh dream?
30. What did Joseph say the dreams meant?
31. Did Pharaoh believe what Joseph said?
32. What did Joseph think it best for Pharaoh to do?
33. Who was appointed to go through the land, and gather up the corn?
34. What honours did Pharaoh put upon Joseph?
35. What power did he give him?—*Bible Lessons for Little Ones.*

Bible Readings.

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

THE NEW EARTH. ✓

1. God designed the earth as the eternal home of his people, and he will carry out his purpose.

"But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:17, 18.

2. He has given it to his children.

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

3. The earth was marred by sin and fell under the curse.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17, 18.

4. The curse rests heavily upon it.

"For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

5. Under the weight of sin and the curse, the earth is fading away, and will at last be destroyed.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:4-6, 19, 20.

6. The earth will again become "without form and void."

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:23-28.

7. What is the testimony of the New Testament on the subject?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

8. But God's purposes concerning this earth as it was created in Edenic beauty will not thus fail.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

9. After the apostle and prophet John had been carried in vision several times over the period of human history, and had witnessed

over and over again the sufferings of the people of God, his book closes with a scene of glory.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:1-5.

10. Thus the future abode of the people of God becomes a real, tangible place; and they will dwell there, and engage in pleasant pursuits, and live in houses ("mansions." John 14:2).

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:17-25.

11. Our Saviour says, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. We now see how this will be fulfilled, not in the present time, but in the renewed state.

12. Then will be fulfilled such texts as the following:—

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.—*Bible Echo*.

Interesting Items.

—A diamond worth £12,000 has been found at the Cape.

—Last year there were 1,884 outbreaks of fire in London.

—Italy has a population of 29,000,000, and an army of 2,800,000.

—Of the 14,000 cabmen in London, 4,000 are pledged abstainers.

—Paris is alarmed because the Eiffel Tower is reported to lean perceptibly.

—The life-boats round our coast during the past year rescued 617 persons.

—The new Malagasy translation of the Bible is now ready to be issued.

—The income of the Church Missionary Society last year was nearly £220,000.

—More than 60,000 deposits were made in the Post-office Savings Bank on Dec. 31.

—A parachute exhibition is to be held in London this year in the interests of aerial navigation.

—A grist mill exploded in Newhope, West Virginia, killing six persons, and injuring several others.

—The Rev. John Triphook, Protestant Rector of Schull, County Cork, has died at the age of 107 years.

—It is stated that the Queen has added a codicil to her will, bequeathing her Jubilee presents to the nation.

—By the explosion of fire-damp in a colliery at Oviedo, Spain, twenty-seven lives have been lost, and sixteen persons injured.

—Nearly 1,200 children attend the Anarchist Sunday-schools of Chicago, to receive instruction in the principles of anarchy.

—The frost has been very severe in Russia, recently, as many as two hundred persons having died from its effects in one week.

—Bishop Hurst, of the Methodist Episcopal Church, says that in Mexico 8,000,000 have never seen a copy of the Holy Scriptures.

—It is reported that the Sultan has consented to the construction of a line from Jaffa to Jerusalem. The distance is about fifty miles.

—Great distress is reported from the Province of Shang-Tung, China, owing to the failure of crops caused by the overflow of the Yellow River.

—Mr. Spurgeon fell down a flight of marble steps, causing a severe shock to his system, but he assures his friends that no bones are broken.

—Over 33,000,000 passengers passed over the Brooklyn Bridge during the year ending Dec. 1, of whom more than 30,000,000 were railway passengers.

—It is reported from Madrid that a large steamer has been wrecked off the Lisargar Isles. Over a hundred persons are believed to have been drowned.

—Father Gavazzi, an ex-Catholic priest, who lectured in England nearly forty years ago on the errors of Roman Catholicism, died in Rome, Jan. 9, aged 80 years.

—An earthquake occurred in Khodjend and Kastakos, Central Asia. Several persons were killed and wounded, and the principal buildings in both places were destroyed.

—The number of letters, post-cards, books, and circulars distributed from the General Post-office at Christmas was 42,000,000, an increase of 1,000,000 over the previous year.

—The United States Senate adopted a resolution in secret session disapproving of the connection of any European Government with the construction or control of any canal to join the Atlantic and Pacific. The President was requested to communicate this resolution to the Governments of Europe.

—As the Princess Lieven of Russia was crossing the railway at Charkoff, in a sledge, it was overtaken by a passing train, and broken to pieces. The driver was killed on the spot, but the Princess fell between the rails, where she lay in an unconscious state while the train passed over her body without injuring her.

—The United States has been visited by severe gales and cyclones, extending over the entire district north of the Ohio river and east of the Mississippi. A silk mill at Reading, Pennsylvania, employing over 200 operatives, mostly girls, was blown down, eighteen persons being killed, and 106 injured. Buildings were wrecked at Pittsburg, and fourteen persons were killed, and thirty-five injured. The storm blew down the Suspension Bridge, which crossed the Niagara river, just below the Falls. Lightning fell in several places, blowing up two of the Brooklyn gas tanks, and wrecking adjacent houses and buildings in the Navy-yard.

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. 8d.

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. 9d.

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.

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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.

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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

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.

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

Matter and Spirit.—An Argument on their Relation to each other. 68 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.

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

TRACTS WITHOUT COVERS.

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IN TWO PARTS.

BY J. W. MORTON

Formerly Missionary of the Reformed Presbyterian Church

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

LONDON, JANUARY 17, 1889.

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WE are glad to note in the columns of our sister journal, the *Bible Echo*, of Melbourne, that its new publishing house will soon be completed. The cause of truth is making substantial progress in the Australasian colonies, and a thoroughly equipped publishing house will greatly aid in carrying forward the work there. The *Bible Echo* is a thorough and fearless exponent of Bible truth. Beginning with the new year it will be published semi-monthly instead of monthly as heretofore.

WERE there not confidence in the work of the Spirit in believers, and the power of the prayers of godly parents, we should lose heart as we read the following in *The Daily News* :—

"At the discussion in the Diocesan Rooms in Liverpool last week, apropos of Rev. Webster Hall's paper on worldly amusements, the as-

sembled representatives of the Rural Deanery of Liverpool North were found to be all in favour of dramatic and other entertainments which have no tendency to deprave. Only two speakers ventured to utter a discordant note, and to express despair of ever seeing the theatre what they would wish it; but these speakers were laymen. Canon War recognized in the theatre a powerful agent for good or evil; and Mr. Webster Hall, by way of completing the rout of the dissentient laymen, told his audience that 'one of the most devout and earnest young workers in his parish was a person who experienced the turning-point in his life after seeing Mr. Henry Irving,'"

When actors themselves warn against young girls going on the boards of a theatre; when they tell us of a moral atmosphere behind the scenes that is growingly full of temptation; when recent special and very carefully conducted inquiries into the causes that have led to the ruin of promising young men have shown that the beginnings of physical and moral debasement were found in the associations of the pit or gallery of a theatre, or its adjacent snares and opportunities of evil: it were surely to be expected that clergymen should wait until the modern theatre were cleansed of its dangers and surroundings, before they took the place of its patrons and promoters.—*The Christian*.

THOSE who think they find scriptural proof for the "return of the Jews," and the rebuilding again of old Jerusalem, would do well to study a little the attitude of the Jews themselves toward this question. We submit that it is a little hard on the Jew to insist on his "return" if he does not want to go. We have full faith in the sure word of prophecy, but sometimes men are mistaken in their application of it. *The Daily News* has the following:—

"Renan and Dumas are not the only Frenchmen who have published their opinions as to the prospects of the return of the Jews to Jerusalem. The judgment of the latter upon such a question is so valueless that it would have occurred to nobody but a representative of the French 'new journalism' to go to him as an oracle. But this can hardly be said of such eminent French Jews as M. Drumont, the editor of the *France Juive*, the great Semitic financier, Raphael Bischoffsheim, or Dr. Adolphe Franck, the humanist, and ex-Professor of International Law at the College de France. The last of these three adepts declares that he has long held the notion of a return of the Jews to the Holy Land, and the restoration of the kingdom of Judah, not only to be impracticable chimeras, but as most undesirable, even if they were practicable. 'The Israelites,' says he, 'are so welded into the different nationalities to which they now belong that everywhere, even in Russia and Roumania, it would damage their interests to loose themselves from their present connections. They are just as good patriots of their respective fatherlands as any of their Christian fellow-subjects, and would find themselves oddly out of place in the original home of their ancestors.' To a modern cultivated Jew, says Professor Franck, 'Jerusalem is now merely a symbol, an ideal, the sacred place from which the law of God issued. To compel the Jews to a mass emigration would be a mockery of fraternity and of humanity.' M. Drumont owns that 'the Jews have not the slightest desire to set up a new kingdom in Palestine. Capital is wanting in that part of the world, and if they were once settled there, how could they begin to procure it?' The Semitic man of finance, M. Bischoffsheim, turns the question aside with a joke. 'If the kingdom of Judah should ever be restored,' says he, 'and I were compelled to go thither with the rest, I should immediately petition my king to nominate me as his ambassador in Paris.'"

TEACHING by object-lessons is a most impressive method, but the following incident, in which a priest used a more appropriate illustration than he designed, shows the necessity of having every detail well-chosen:—

"A neat story is told of a Catholic priest down South whose sermons are usually of a practical kind. On entering the pulpit on Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut—and found it rotten! Then his reverence coughed violently and pronounced the benediction."

In the preface to the "Fathers of the Catholic Church," the author says:—

"If any apology is needed for removing the veil of sanctity which has been thrown over the early church as a whole, I will make it in the words of Rev. Ralph Emerson, D. D., some time Professor of Ecclesiastical History in Andover Theological Seminary: 'The fact that deadly falsehoods were circulated in the church by some men, and believed by multitudes, is itself a most important historic truth; and to suppress such a truth, instead of being a merit, is a fault which should rather crimson the cheek and set on fire the conscience of a modest and honest historian. It is itself but a tacit repetition of the crime of pious frauds which so deeply stained, not only heathen morality, but the early though not the primitive character of the church.'"

"It is claimed that the 'Fathers' must be competent guides, since they lived so near the days of Christ and the apostles. This is a tacit admission that the gospel which was preached by Christ and the apostles is the true standard. But that has been recorded in the New Testament; and therefore, instead of being obliged to depend on the testimony of any who lived this side of their time, we can go direct to the fountain-head, and can draw therefrom the gospel in as pure a state as though we had listened in person to the teaching of inspired men. The cases of Demas, of Hymenæus and Philetus, of Diotrefes, and others, should be sufficient to teach anybody that mere proximity to the apostles did not fill people with the light of divine truth. Those men are proofs that the light may shine in darkness, and the darkness may not comprehend it. Therefore we must judge of the so-called Fathers, not by the time in which they lived, but by what they did and said."—From "Fathers of the Catholic Church," by Dr. E. J. Waggoner, Price, post-paid, 4s. 6d.

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