

# THE Present Truth

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

VOL. 5.

THURSDAY, FEBRUARY 28, 1889.

No. 5.

## THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

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

### THREE WORDS OF STRENGTH.

THERE are three lessons I would write—  
Three words as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

Have faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the host of heaven,  
The inhabitants of earth.

Have hope. Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but hath its morn.

Have love. Not love alone for one;  
But man as man, thy brother call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Faith, Hope, and Love—and thou shalt find  
Strength, when life's surges rudest roll,  
Light, when thou else wert blind.

—Schiller.

## General Articles.

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

### THE CROSS OF CHRIST.

BY MRS. E. G. WHITE.

OF Jesus it is said that “for the joy that was set before him,” he “endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Can it be that this cup of suffering was the choice of our divine Lord? And why was it that he submitted to endure shame, scorn, and reproach? It was that through the merits of his blood, he might save fallen man, and exalt him at last to his own right hand. And shall we who are partakers of the benefits of this great sacrifice,—we who profess to have an interest in this redemption,—shrink from bearing reproach, and scorn, and shame for his name's sake? Shall we shrink from the opposition of a world that is opposed to our Master? Shall

we refuse to bear the cross that our Saviour carried for us?

How many virtually say, when the cross of Christ is presented: “Why, it is inconvenient to carry. It seems impossible to bear this cross; I cannot endure the shame and reproach.” So thought the young man who inquired what he must do to gain eternal life. Jesus said to him, “Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow me.” But the young man's wealth was his god. He thought he could not let his riches go; and he chose this world in preference to that which is eternal. “How hardly shall they that have riches enter into the kingdom of God!”

Every follower of Christ will have a cross to bear; and he will find, when he takes it up resolutely, though in weakness and trembling, that that which he so much dreaded, which seemed so terrible to him, is a source of strength and courage. It will be a staff to help him on his weary pilgrimage through this earth. Then shall the professed follower of Christ drop this cross, and seek to please those who are deriding our Lord? Shall he, for fear that he will not receive honour from men, reject and despise the cross of Christ?

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. He was exalted and glorious, high Commander in Heaven, before whom the angelic hosts bowed in adoration; yet he condescended to give up the glory that he had with the Father, that he might save the fallen race. And shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our souls: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

Man was created upright; but he fell, and was driven from the garden of Eden, with the sentence of death pronounced upon him. Then sorrow and anguish that cannot be expressed took possession of his soul. But hope was held out before him through the merits of the promised Messiah. The Son of God, who had so lovingly conversed with Adam and Eve in Eden, volunteered to take

upon himself the wrath of the Father, and die in the sinner's stead. He would take from man's lips the bitter cup that he was to drink, and give in its place the cup of blessing.

The law of God, the foundation of his government in Heaven and upon earth, had been broken; but could not the life of an angel pay the debt? No. That holy law was as sacred as God himself. Not one precept could be changed to meet man in his fallen condition; but the Son of God, who had had a part in man's creation, could, by giving his own life, make an acceptable offering for its transgression.

Our Redeemer was a “man of sorrows, and acquainted with grief.” He became poor for our sakes, that we through his poverty might be made rich. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” “For the joy that was set before him,” he “endured the cross, despising the shame.” But “he shall see of the travail of his soul, and shall be satisfied.”

Who of us would not enter through the gates into the city, and hear from the lips of the King the gracious words, “Enter thou into the joy of thy Lord”? And what is the joy of our Lord? It is the joy of seeing souls saved in the kingdom of glory through his sacrifice. The saints are partakers with him in this joy; for there are souls there that have been saved through their instrumentality. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.” Is not this joy enough?

When we consider the suffering, reproach, and indignity that Jesus suffered without murmuring or retaliating, that he might redeem man, and elevate him to his own right hand, how much are we willing to endure and sacrifice, that we may have a part in the work of rescuing perishing souls, and thus enter into the joy of our Lord? “If we suffer, we shall also reign with him; if we deny him, he also will deny us.” It is of the greatest consequence that we understand what we are placed in this world for. We are not here to glorify self or to seek our own pleasure, but to glorify our

Father which is in Heaven, and to carry on the work begun by the great Teacher of righteousness.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Many times when Christ and the precious truths of his word are presented to sinners, they turn away; because if they should accept the cross, they would have to separate from the world. But such a separation does not make one homeless, friendless, and forsaken. If, dear reader, there is a separation of your sympathies from your relatives and friends for the sake of Christ and his truth, do not feel that you are left brotherless, sisterless, motherless, fatherless. Your heavenly Father promises: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How many there are who seek for honour and applause from the great men of the earth! How much they will do, and what sacrifices they will make, that they may associate with such persons, and perhaps win a word of approbation! Who are these persons whose favour is regarded so highly? They are mortals, made of the dust of the earth, and must soon return to their native earth again. But the Lord, the Creator of the heavens and the earth, is the Ruler over all rulers; his dominion is the universe. "The nations are as a drop of a bucket, and are counted as the dust of the balance; behold, he taketh up the isles as a very little thing." He it is that grants you life and all its blessings; he that promises to adopt you into his family, to receive you as sons and daughters. What a relationship is this! What an exalted privilege!

Neither beauty nor worldly honour will secure you this relationship to the heavenly King. But there is something which will recommend us to the divine favour; it is a "meek and quiet spirit, which is in the sight of God of great price." This spirit we do not possess by nature. We may have excellent and noble traits of character; yet we need the blood of Christ to cleanse us from sin, the grace of God to bring us to perfection. If we think that we can trample under foot the blood of Christ, and yet climb up to a place at God's right hand, we shall make a great mistake. There is no provision made whereby man can gain eternal life, except by the cross of Christ. Those who reject the atonement made on Calvary are just where Adam and Eve were after the transgression.

The truth of God always involves a cross; but it is of heavenly origin, and elevates the receiver. It has a sanctifying influence on the life, fitting fallen man for the society of angels in the kingdom of glory.

THE man who cannot blush, and has no feelings of fear, has reached the acme of impudence.

#### THE BREAK OF DAY.

FOR days and weeks and months in Northern lands

No sun is seen. The shadows settle down  
In one dark cloud of gloom, save when the moon,

In stately grandeur sails around the sky,  
And all the stars, with banners dipped in flame,  
In noiseless squadrons follow in her wake;  
Or when Aurora lifts her curtains fair,  
And lets their edges fall in golden folds  
Down toward the earth, then flings them back  
in one

Great crimson mass, from which dart gleams of light

Like rockets in the air; while all the sky  
Becomes a burning, quivering sea of flame,  
And Nature holds her breath before the strange  
And awful brightness so unlike the orb  
Of day; and then the glory fades, and all  
Is darker than before, so dark! so still!

The children of the cold, with eager eyes  
Watch for the signs that mark the break of day,—  
The great, glad break of one brief summer day,—  
And lo! the line where earth and sky embrace  
Becomes distinct. A mellow light creeps up  
The dome above. The fields of ice begin  
To smile, and brighter grows the earth. The sky,  
Now pale, now pink and white, now rosy red,  
Waits to receive the sun's caress, while all  
The glaciers shed glad tears of welcome and  
Of joy, and man exults and hails the king of day.

For years and years the night of sin has flung  
Its shadow o'er this earth. All hearts have felt  
The gloom, and anxious eyes have watched for day

To dawn. At times the sky has seemed to burn  
With strange unearthly light, and oft some soul  
Has thought the darkness o'er, but, seeing not  
The glow of morn, has thrown his hope away,  
And sought the dreary path of unbelief.  
But not forever is this night of gloom.  
The glorious Sun of Righteousness will rise,  
And, rising, shed his beams upon a world  
From sin set free. Think ye the morn will dawn,  
And give no token of the change? Ah, no!  
The careless watcher may mistake the signs,  
But not the humble child of God whose eyes  
Are washed in tears, and all his life a prayer.  
He sees the crimson and the gold afar,—  
Reflected gleams of glory yet to come,—  
And tho' the darkness deeper grows at times;  
Yet well he marks the signal lights above,  
And watches for the great, glad break of day.

The morning cometh! Shout and sing for joy,  
O Earth, for soon thy garments will be changed.  
Thy desert places will grow green, and all  
Thy rocks send forth glad rills. Thy brow  
Will soon be decked with flowers, and summer  
oast

Her blossoms at thy feet. Thy gloomy clouds  
Will flee away, the chilly winds become  
Most gentle zephyrs, bearing balm from isles  
Of peace.

The morning cometh! Lift your heads,  
O children of the King! Look up, rejoice,  
For your redemption draweth nigh! Full soon  
A crown will sparkle on thy brow. O saint  
Of God! Thy hand shall strike a golden harp,  
And waken waves of harmony. Thy feet  
Shall tread the pavements of a city blest,  
Where want is never known, and cruel Death  
No entrance finds.

The morning cometh! Ye  
That sleep in ocean caves, awake, and ye  
That slumber 'neath the sods of earth, arise,  
For He that guards your prison doors will throw  
Them open with the dawn of day, and bid  
You stand once more upon your feet, and live.

The morning cometh! Ye that dwell above,  
In courts of light, ye messengers divine,  
That oft have come to earth to comfort man,  
Be glad; for soon a shining multitude  
Of holy ones will join your band, and sing  
A glad new song of praises to the One  
You worship and adore. O earth and sky!  
O worlds unnumbered, far above! Unite,  
O universe, in thanks to Him who sits  
Upon the circle of the earth, and who  
Full soon will spread his rainbow o'er the clouds,  
And usher in the dawn of endless day.

ELIZA H. MORTON.

Portland, Maine.

BE not deceived; God is not mocked.

#### A QUESTION WORTH INVESTIGATION.

THE Bible being true, the end of human probation will come sometime, and the great day of wrath will follow. And if there is even a possibility that the last warning of the near approach of that fearful event, is even now being proclaimed in the world, it is of the greatest importance to every individual to examine the evidences of it with the utmost care, because eternal consequences depend upon our obedience to the warning message. It is found in Rev. 14:9-12. Those who do not heed the warning when it is truly given, will surely suffer the unmingled wrath which it threatens, and lose the priceless gift of eternal life. This being the case, it would be reasonable to suppose that every believer in the Scriptures as a revelation from God, would be anxious to examine the evidences from prophecy and its fulfilment in history, to determine whether the present proclamation which is spreading abroad over all the earth, is in reality the genuine work of God foretold in the prophecy.

By earnest and prayerful study, the question can be decided without doubt. God meant that it should be decided with all the assurance of perfect faith. Why, then, not examine it? Have you no time for it? You find time to plan and labour for the wealth of this world. Have you no time to lay a foundation for time to come, that you may lay hold on eternal life? O, be wise while it is called to-day! The result of the search will repay the toil. R. F. COTTRELL.

#### CONSCIENCE NOT A SURE GUIDE.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

It is evident from this text that a man's conscience is not a reliable guide, as a part of his faith or practice may seem to be right to him, while in reality he is in the way of death. God evidently designed the conscience for a very important work; but he also gave man a regulator for it, which it is as important for him to consult as it is for him to consult the sun to keep his watch right. It matters not how good a watch may be; the better it is the surer it is to stay wrong if it be set wrong. So a man may have a very good conscience, very tender, and very faithful in its admonitions, and yet constantly misleading him, because it has been wrongly instructed.

A good conscience might permit us to be careless of very important and serious matters, simply because it is ignorant of them; but as soon as it is instructed it still proves itself to be the same faithful monitor upon this, as well as other subjects.

Some may go quite in the opposite direction, and make many things a matter of very conscientious action which are altogether imaginary, a result of false education. Both extremes one

would think all would gladly avoid, but they may be only faithfully instructing and regulating their consciences by God's unerring word.

It is necessary to concede the truth of this, in order to explain the presence of the word of God in the world; for why should the Lord have been to the trouble of giving it to us if it was all right for each to take the course *he* thought was right? "Thy word is a lamp unto my feet, and a light unto my path." "Through thy precepts I get understanding; therefore I hate every false way." "Thy word have I hid in my heart, that I might not sin against thee."

GEO. B. STARR.

#### NOT A SOUL IN PURGATORY!

ANOTHER crowning act in the long list of blasphemous assumptions of the pope of Rome was perpetrated at St. Peter's, in Rome, on the 30th of Sept., 1888. The following is an extract from a letter written from Rome under date of Oct. 3, by Rev. W. C. Van Meter, who was an eye-witness of the august performance:—

"The grandest event in the history of the papacy transpired last Sunday, Sept. 30. Notice had been sent to the ends of the earth that on that day Leo. XIII. would descend and offer a propitiatory sacrifice, and people Heaven with the millions of souls who were in purgatory paying their debt to eternal justice. In every church they were directed to pray for the dead at the same time. The papers stated that the pope, while filling earth and Heaven with joy by his jubilee, could not be happy unless he extended his blessing to the millions of his children in the abyss. The sublime thought of delivering all from purgatory and introducing them to the society of saints in glory as the crowning act of the jubilee, could not have been conceived by any but the infinite mind of our 'Lord God the Pope,' the 'Vicegerent of God on the earth,' who by this act unites the church in the abyss with the church in Heaven. They said that as he was performing this act of expiation and deliverance from the pains of purgatory, the people would lose sight of him as a *man*, and in the act of absolution see him only as *God*.

"As a special blessing was to be bestowed on all who would visit Rome to 'assist His Holiness' on this occasion, the poor deluded devotees poured into Rome, and 50,000 tickets were issued to the faithful. Of course there was no chance for such a heretic as I to be present. Saturday evening a very special friend, a Roman Catholic, but one who ridicules such imposition, called with a ticket of admission for me. As the pope was to begin his purgatorial work at nine o'clock, I arose between five and six, took a lunch, and hastened over to St. Peter's before it was too full to enter. Most fortunately I worked my

way by degrees until I secured a place by the high altar, in the centre of the church, on which the pope was to perform. This gave me a fine view of the marching and counter-marching. As I took with me a folding camp-stool, I sat down, and, while waiting, read John's description in Revelation, and felt more than ever that the pope is the beast, the woman, the man of sin.

Take your stand just inside of St. Peter's, on the porphyry pavement on which Charlemagne stood when crowned by the pope, and look far down to the high altar, under which, they say, St. Peter is buried. On the right, where St. Peter (old statue of Jupiter) sits in his chair, seats were arranged in front for some of the clerical grandees, as the pope was to stop there and pay his respects to the 'first pope,' as they call the apostle. On each side of the high altar, galleries of seats were arranged for assistant princes, diplomatic corps, bishops, archbishops, cardinals, and distinguished individuals. The altar was covered with cloth of gold and purple, and lighted with immense yellow wax candles in silver candelabra of elaborate workmanship. The Noble and the Palatine Guards, armed with swords and Remington rifles, were like a wall on each side the passage made through the crowd for the pope.

"At 6:30 masses for the dead began by cardinals, and continued until 8:30, when they recited the rosary and the requiem. The great bell struck nine, the hour when the work of the pope was to begin. The one thought—in an hour purgatory will be empty, and millions now in anguish will be singing in Heaven—hushed every voice. The silence was oppressive. The pope, in his chair, entered the chapel of the sacrament, where they say the body of Christ (in the form of bread and wine) is always present. There he knelt and prayed. Here he was arrayed as Solomon in all his glory never was, and placed in his gorgeous pontifical chair and hoisted on the shoulders of some of his great men, who bore him along toward the high altar. He turned from side to side, smiling and scattering blessings from his fingers, that moved as rapidly as those of a pianist. The applause, waving of handkerchiefs, and 'viva il Papa Re' will never be forgotten. When he reached the bottom of the steps of the high altar, he was let down, and after a prayer, was clothed in sacerdotal robes, and, assisted by the prefect of pontifical ceremonies and two canons of the basilica, ascended the steps to pray for the dead.

"But purgatory was not yet empty. He descended and put on his ordinary garments, and then his private chaplain said a prayer. Again he was clothed in his pontifical robes, over which they threw a ruby-coloured mantle. Then, assisted by cardinals, he followed a cross and candles to the front of the altar of

confession, and was seated on a throne prepared for him. There, enthroned as the vicegerent of God, he sat, and by the authority he claimed God gave him to bind or loose in Heaven, earth, or hell, he pronounced the *absolution* for those in purgatory; and if what he pretends and the priests teach and millions of his devotees believe, is true, at that moment purgatory was empty, and unnumbered millions entered Heaven, many of whom for ages had been suffering indescribable anguish, because they had no friends to pay the priest for praying for them, for they would not pray without the money. The bells rang, the people applauded, the hosts of hell shouted over the delusion, the pope was borne back to what he calls his 'prison,' and the people returned laughing as if just from the circus or theatre, congratulating one another on not having to pay for any more masses for their friends, which had been such a pecuniary burden on many of them. The *anti-clerical* papers denounce it as the most daring presumption ever exhibited by any pope."—*Review and Herald*.

#### THE PROPHETIC CHAINS.

A CORRESPONDENT requests us to enumerate the chains of prophecy found in the Bible, and to briefly state the commencement, termination, and chief events of each chain. By a prophetic chain we mean a series of events connected together in chronological order in the prophetic Scriptures, and terminating at the Judgment.

1. The first of these chains of prophecy, or series of events extending to the end, is represented by the great image seen by Nebuchadnezzar. Dan. 2. The head of gold was the kingdom of Babylon. Dan. 2:36-38. The breast and arms of silver represented the kingdom of Media and Persia. Verse 29; 5:28. The kingdom of brass represented Greece, called by the Hebrews Javon. Dan. 2:39; 8:20, 21. The legs of iron represent the Roman empire. Luke 2:1. The feet and toes represent the ten kingdoms into which that empire was divided between A.D. 356 and 483. The stone which smites the image upon its feet and destroys it, and then becomes a great mountain and fills the whole earth, represents the coming of the kingdom of God at the second advent of Christ. 2 Tim. 4:1.

2. The second prophetic chain is that of the four great beasts in Daniel 7. These four beasts represent the same four universal empires as were represented by the four metals of the great image. Dan. 7:17, 23. The ten horns correspond to the ten toes of the image. Verse 24. The little horn represents the sovereign pontiff. The time, times, and a half represent 1260 days, meaning 1260 years. Rev. 12:6, 14; Ezek. 4:6. These began in A.D. 538, and ended in 1798 with the captivity of the pontiff.

The next event is the Judgment. Dan. 7: 9, 10, 26.

3. The third chain is found in Dan. 8. The ram represented Media and Persia. Dan. 8: 3, 4, 20. The rough goat represented Javon, or Greece. The first horn was Alexander. The four horns were the four kingdoms into which his kingdom was divided. Verses 5, 8, 21, 22. The little horn which became exceeding great, and stood up against Christ, is Rome. Verses 9, 23-25. This will be broken without hands when the stone cut out without hand shall smite the image. Verse 25; Dan. 2: 34, 35.

4. The fourth chain is found in Dan. 11 and 12. It is given in words and not like the others in symbols. It commences with Persia, then speaks of Alexander, then of the fourfold division of his empire, then of the king of the north, Syria, and of the king of the south, Egypt, then of the Roman, then of the commencement of the reign of Christ, and with it the resurrection.

5. The fifth chain is found in Matt. 24. In verses 4-14 our Lord gives an outline of events to the end of the world. Then in verse 15 he commences with the destruction of Jerusalem by the Romans as predicted in Dan. 9: 26. Then he traces the afflictions of his church by the Roman power during the Dark Ages. Then he mentions the signs of his second advent, and then the advent itself. He compares the last days to the days which were before the flood.

6. In the 13th chapter of Mark we have the same chain.

7. In Luke 21 we have also the same chain as in Matt. 24.

8. In Rev. 6 we have in the seals a chain of events beginning with the apostolic age, and leading down through the ages of darkness and persecution to the signs of the second advent, and then to the great day of the wrath of God.

9. In the 8th and 9th chapters of Revelation, and in Rev. 11: 15-19, we have the series of the seven trumpets. These represent in the first four trumpets the invasion and ruin of the western Roman empire by the Goths and Vandals. The fifth trumpet relates to Mahometanism and the Saracens. The sixth trumpet to Mahometanism as represented by the Turks. The seventh introduces the kingdom of God, the Judgment, and the reward of the good and of the evil.

10. The tenth prophetic chain is found in Rev. 12 and 13. It is that of the dragon, the beast with ten horns, and the beast with two horns. The prophecy begins with the birth of Christ and comes down through the papal persecution of 1260 years to the final troubles which are witnessed under the two-horned beast or false prophet. These two beasts are to be cast alive into the lake of fire. Rev. 19: 20.

Besides these chains of prophecy, we have the prophetic periods, as the 1260 days (Dan. 7: 25; 12: 7; Rev. 11: 2, 3;

12: 6, 14; 13: 5), the 1290 (Dan. 12: 11), the 1335 (Dan. 12: 12), and the 2300 days. Dan. 8: 14.

The Scriptures also speak of signs in the sun and moon and stars and of terrible storms upon the ocean. Matt. 24: 29, 30; Mark 13: 24-26; Luke 21: 25-27. It also tells us that the last days shall be like those of Noah and of Lot, and that they will be days of peril because of the apostacy of Christians. Matt. 24: 37-39; Luke 17: 26-32; 2 Tim. 3: 1-5; 2 Pet. 3: 1-4; Jude 17, 18. We are also informed that there will be three messages of warning: the first announcing that the hour of God's Judgment is come; the second announcing the fall of Babylon; and the third warning us against the worship of the beast, and presenting the commandments of God. Rev. 14: 6-12. We are also warned that unclean spirits will go out to work miracles to gather men to the battle of the great day of God Almighty. Our Lord says: "Blessed is he that watcheth and keepeth his garment." Rev. 16: 13-15. And elsewhere he says: "What I say unto you I say unto all, Watch." Mark 13: 37. —*J. N. Andrews.*

#### RIGHTS OR DUTIES.

THE politician talks about rights and it is right for him to do so. Civil society is based upon the definition and vindication of human rights. The government that secures to every man his rights is a good government. But in the kingdom of Christ we are to put our duties before our rights. We are to be willing, often, to surrender them, in order that we may do good and glorify God. An eloquent preacher has well said:—

"Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law, which declares that all is not his to take which is his legitimately to own."

How often do we hear even Christians say: "Haven't I a right to do this? Is there any harm in it?" And they act as if an affirmative answer to those questions settled the whole problem of duty. But our blessed Lord gave up his rights in order to suffer and to die for our redemption. He is our example. The highest duty of each of his followers is to deny himself for the good of others—to eat no meat even, if thereby a brother is offended. See 1 Cor. 8: 8-13.

The apostle Paul had a legal right to stay in Tarsus and be a good, average Christian there. Nobody could have blamed him for doing so, and he might have been useful while he was comfortable. But, obeying the instinctive impulse of the new life in Christ Jesus, he became a homeless wanderer, enduring shipwrecks, stoning, scourgings, imprisonment, and martyrdom at last. We do not call him a fanatic. We admire and

honour him as illustrating the highest ideal of a true life. And our modern missionaries, who surrender all the comforts of home and go to toil and die in the dark places of the earth, are under no special obligation to do this. They have as good a right to stay here and enjoy civilized society as the rest of us have. Many of them have talents and culture that would secure a high degree of worldly success. But they have learned of Jesus that there is something nobler than to claim our rights, and to exercise the power we possess for our own gratification and advancement. They are not content to float along with the great multitude of respectable, self-indulgent people, who only want to be religious enough to quiet their consciences. They long to be Christ-like—to live in this world as Jesus lived, to take him as their pattern—their model of true manliness as well as their Saviour. Such men do not ask, What are my rights? what can I claim or acquire for myself? They do not even ask, How can I be happy? Their one question is, How can I be useful? How can I do good and glorify God? And the happiness which they seek not comes to them. Amid all their toils and privations, they have a peace and joy in the Lord that is better a thousand-fold than the best that this world can give.

Alas! how few even in the church have the Master's spirit of self-surrender. How emphatically we insist upon our rights. How little we appreciate the nobility of sacrifice, the blessedness of being servants for Jesus' sake. When this divine spirit shall be given to us in its fulness, when we shall all live as if we were not our own, the world will be won. It can resist our arguments and our appeals, but it will not be able to stand out against the manifestation of Christian love when we are willing to be all things to all men if by any means we might save some.—*Occident.*

#### THANKFULNESS.

GENUINE thankfulness is one of the sweetest, richest, and holiest of the Christian graces; and yet we fear that it is one of the rarest. We take a large portion of our daily exercises as a matter of course, and hardly think of thanking God especially for them. Other things we attribute to our own skill, or industry, or good judgment; we take all the credit of them, and leave God quite out of the calculation. For special deliverances we return thanks to God, and seem to forget utterly that he has been taking care of us at all other times, when our eyes discovered no danger. "I had a most remarkable preservation to-day," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied: "I have still more reason to be thankful, for my horse

never stumbled at all." How many of us awake in the morning after travelling all night in a railway carriage—say from London to some distant part of Scotland, and especially render thanks that the train did not run off the line during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we should throw ourselves down and pour out our thanks to God for a wonderful preservation. Common, every-day services, that pass wholly unnoticed, deserve as fervent an expression of gratitude as an escape from a burning house or shipwrecked vessel would deserve. I suspect that when God said, "Whoso offereth praise glorifieth me," he had reference to the habitually thankful souls who recognize his loving-kindness every hour and under every kind of providence. A graceless sinner might thank God after being dragged up from drowning into a lifeboat; a devout and thorough Christian only would thank him "in whose hands our breath is" for every breath that he draws.

Then, too, we are apt to make such sad mistakes as to the objects of gratitude. At the family-feast, while the viands give forth their pleasant smell, we bless God for the health of our children and for the good investments in the bank; or the plentiful harvests stowed away in the barn; but do we render equally sincere and hearty thanks for the sharp trials and the discipline through which we have passed? We thank our Heavenly Father for all the sweet things, but never think of thanking him for bitter cups of trial. We bless him for all the mercies he gave us in wine, and then forget the other mercies that he gave us in wormwood. Yet the severe trials of the past year may have done our souls far more positive good than any of our prosperous experiences. How blind we are to our real blessings! Prosperity is full of perils to God's people. Adversities, disappointments, and even bereavements are often fraught with marvellous spiritual benefits. Quaint old Secker well says that "it is better to be preserved in brine than to rot in honey." When we get to Heaven we shall thank God for all the difficulties, and disappointments, and head-winds, and dark nights we passed through; for they improved our graces, and drove us closer to Christ. Why not begin to thank him now? It is very easy to be grateful for pleasant things; the apostle sweeps the whole field of God's dealings with us, and enjoins upon us: "In every thing give thanks."—*Selected.*

#### SIN COUCHING AT THE DOOR.

THE reading of the Revised Version in Gen. 4:6, 7, especially when we take its marginal alternative in the last clause of the seventh verse, makes perfectly clear what was before almost incomprehensible, and gives point to a very im-

portant practical lesson. It is as follows: "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou shouldest rule over it."

Thus the reference of these last words is not, as the former rendering seemed to make it, to Abel, but to sin; and the whole is a solemn warning, which, if Cain had taken it, would have kept him from committing murder. It is as if the Lord had said to him: If thou chooseth, thou mayest yet repent and make an offering like thy brother's; and then for thee, as for him, there will be acceptance. But if thou persist in thy present envious mood, thou wilt be hurried by it into some great iniquity: for it is like a wild beast couching at the door, and if thou dost not control and overmaster it, it will ultimately attack and overmaster thee. But Cain did not heed the warning. He would not acknowledge the danger, and therefore he took no means to guard against it, but went on in his self-conceit and self-confidence, until at length, when he was with his brother in the field, the coucher leapt in upon him, and he was hurried on by uncontrolled passion to the slaying of Abel.

The germ of great iniquity is in feelings which we are apt to think of little or no account. Envy does not seem to many to be of great importance, yet in it murder is couching at the door. Covetousness is, perhaps, more frequently laughed at than seriously condemned, yet in it dishonesty is preparing to spring in upon the unguarded heart. So the lesson is that we should withstand beginnings; sin at first is in the desires, or the affections, or the imagination, but there it is, so to say, little more than couching at the threshold and preparing to leap into the house. There, therefore, it should be specially resisted, for there resistance will be at once easiest and most effective. But if we allow it to be neglected there, it will inevitably work itself out in flagrant enormity, to the hurt of others and the destruction of ourselves.

So this oldest of histories is in full harmony with the words of James: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." We must watch the heart if we would regulate the life, and the best way to keep the "coucher" out is to have the heart within garrisoned and guarded by that peace of God which comes by faith that is in Jesus Christ our Lord.—*Rev. W. M. Taylor, D. D.*

GOOD works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree.

#### STRONG FOUNDATIONS.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism; and that, being disappointed in its being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crest-fallen and confounded, went away silent.—*Sel.*

#### PRECIOUS PROMISES.

DOES your spirit faint? They are a dropping honey-comb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of a cloud to bring down the heat; as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm-trees and wells of water.—*C. Geikie, D. D.*

DO NOT rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches, just saved from shipwreck. Can we feel anything but awe and pity when we see a fellow-passenger swallowed up by the waves?

THE great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerrit Smith.*

AGREEABLE counsels are seldom useful ones.

## Home and Temperance.

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

### BE BRAVE.

It isn't worth while to fret, dear,  
To walk as behind a hearse,  
No matter how vexing things may be,  
They easily might be worse;  
And the time you spend complaining  
And groaning about the load,  
Would better be given to going on,  
And pressing along the road.

There are vexing cares enough, dear,  
And to spare when all is told;  
And love must mourn its losses,  
And the cheek's soft bloom grow old;  
But the spell of the craven spirit  
Turns blessing into curse,  
While the bold heart meets the trouble  
That easily might be worse.

So smile at each disaster  
That will presently pass away,  
And believe a bright to-morrow  
Will follow the dark to-day  
There's nothing gained by fretting;  
Gather your strength anew,  
And step by step go onward, dear,  
Let the skies be gray or blue.

—Selected.

### CHRISTIAN COURTESY.

LORD CHESTERFIELD defined good breeding as the result of "much good sense, some good nature, and a little self-denial." The Spirit of Christ does *really* what this sort of courtesy only does outwardly. Love gives the true Christian a delicate tact which never offends, because it is full of sympathy, and is capable of exercising not a little, but a great deal of self-denial.

True courtesy is "the beauty of the heart." How well it is that no one class has a monopoly in this kind of beauty; that while favourable circumstances undoubtedly do render good manners more common among persons moving in higher rather than in lower spheres, there should nevertheless be no positive hindrance to the poorest classes having good manners. Here is an illustration of true politeness exhibited by both classes of society. One day, in hastily turning the corner of a crooked street in the city of London, a young lady ran with great force against a ragged little beggar boy, and almost knocked him down. Stopping as soon as she could, she turned round and said, very kindly, to the boy, "I beg your pardon, my little fellow; I am very sorry that I ran against you." The poor boy was astonished. He looked at her for a moment in surprise, and then, taking off about three-quarters of a cap, he made a low bow and said, while a broad, pleasant smile spread itself all over his face, "You can hev my parding miss, and welcome; and the next time you run agin me, you may knock me clean down, and I won't say a word." After the lady had passed on he turned to his companion and said, "I say, Jim, it's the first time I ever had anybody ask my

parding, and it's kind o' took me off my feet."

One very cold day the American preacher Henry Ward Beecher bought a paper from a very ragged little boy. "Poor little fellow!" said he, "ain't you very cold?" "I was, sir, before you passed," replied the boy, with natural good manners.

Politeness has been defined as benevolence in small things. This is well illustrated by the following incident, which is related in the "Life of General Sir William Napier, K.C.B." Taking a country walk one day, he met a little girl, about five years old, sobbing over a broken bowl, which she had dropped in bringing it back from the field to which she had taken her father's dinner. She said she would be beaten, on her return home, for having broken it. With a sudden gleam of hope she innocently looked up into his face, and said, "But zu can mend it—can't 'ee?" He explained that he could not mend the bowl; but he would give her a sixpence to buy another. However, on opening his purse it was destitute of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him; bidding her tell her mother she had seen a gentleman who would bring her the money for the bowl the next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation, asking him to dine in Bath the following evening, to meet someone whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of going to meet his little friend of the broken bowl, and of still being in time for the dinner party; but finding this could not be, he wrote to decline accepting the invitation, on the plea of a pre-engagement, saying, "I cannot disappoint her. She trusted me so implicitly."

This anecdote of Christian chivalry on the part of a really "gallant" genuine *gentleman* is all the more impressive from the fact that the act was not only in itself a little one, but was done for the sake of one of those "little ones" who are made the test of purity of principle.—*The Quiver for February.*

### THE JEWS IN RUSSIA.

TO BEGIN with, Russian legislation regards the Jews as an unmixed evil, to be tolerated only as long as it cannot be extirpated root and branch. Hence they are legislated for as a class, which is a bad, immoral precedent; and as a criminal class, which is still worse. Thus every Jew in Russia is born with the original sin of his nationality and religion weighing heavy upon his soul, and he is made to expiate it in a most cruel manner in his life. How many Englishmen are there who are aware that in this age of liberty, when even Russian

serfs are a thing of the past, millions of Jews are condemned to pass their lives in one circumscribed district, called the "Pale of Settlement," beyond which it is criminal to venture; where they languish and die, never obtaining even a momentary glimpse of the world beyond? But even here the Jews do not enjoy advantages which the American Indians possess in the territory still left them. A Jew dare not purchase or possess a square foot of the land on which he lives, and if he attempts it, the vendor can pocket the money and keep the land. To most intents and purposes, they are outlaws. They cannot be always and under all circumstances murdered and plundered with impunity—for this there are special seasons, as there are for salmon fishing; but short of this there is no insult too great that cannot be put upon them. Thus they are obliged by law under severe pains and penalties to discharge certain duties, and the ill-treatment they receive for attempting to perform them is to the full as odious as the penalty for backing out of them. Thus they are compelled to appear periodically in certain government offices for the purpose of reporting themselves and changing their passports, and I have myself seen their appearance hailed by officials of these offices with a volley of curses and oaths, and stood by when these bureaucrats thrust them out of the room with the words, "Begone, mangy Jew! Come another time. You infect this place!" They may be thus publicly—nay, officially—insulted, seriously assaulted, and even half-killed, by ruffians who disgrace the name of Christian, and they are severely and legally punished for complaining. Thus in a railway carriage between Slavyansk and Rostoff I saw six or seven unoffending Jews cruelly beaten by three or four so-called Christians, for no offence whatever, real or even imaginary, and when they appealed to the guard for protection they were expelled from the train with scant ceremony and left in the steppe to reflect on the superiority of Christianity. One Southern governor, who is a notorious and implacable enemy of the race, thinks nothing of kicking them, boxing their ears, striking them with whatever lies handy, and generally giving them palpable proofs of his hatred. I remember his once soundly boxing the ears of an old man for having his shop open too late at night, and his discovering afterwards that he had made a mistake, having supposed it was an hour later than it really was.—*Daily Telegraph.*

### AN ANT FUNERAL.

MRS. HUTTON gives this account of some ants which she saw in Sydney. Having killed a number of soldier ants, she returned in half an hour to the spot where she had left their dead bodies, and in reference to what she then observed she says: "I saw a large number of

ants surrounding the dead ones. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walking regularly and slowly two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on, until all were ready to march. First walked two ants bearing a body; then two without a burden; then two with another dead ant, and so on until the line extended to about forty pairs, and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus, by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid, where they now laboured on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging; these were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it.—*Selected.*

#### STRONG DRINK.

TO AN oft-repeated query regarding the signification of Deut. 14:26,—“And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink,”—it may be remarked that the word translated “wine” in this passage, is in the original *yayin*, which, according to Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented. The word that is translated “strong drink” in this text, is *shekar* or *shechar* in the original, and was a term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated “honey.” It usually refers to the juice of the palm-tree, or of its fruit, the date; and, like *yayin*, it included the unfermented as well as the fermented condition of the juice. In view of the numerous injunctions found in the Bible against the use of intoxicating drinks, it is not reasonable to suppose that the Lord would compromise himself by giving permission to use those articles, as is claimed by some, from the text under consideration. As will be seen by the foregoing various significations of the words *yayin* and

*shekar*, it is equally admissible to use them in speaking of unintoxicating drinks as when referring to those that intoxicate. With these explanations, all is plain, and there is no occasion to claim the text under consideration as giving any permission to partake of intoxicating drinks. Let it be accepted in the light of reason, and according to the unvarying principles of God's teaching, and it fails to afford the lover of intoxicants any support for his argument. It is evident that the articles of drink referred to in the text must have been unintoxicating, healthful, and invigorating; and the instruction there given may be accepted as God's permission for man to use the good things of this life in a manner beneficial to himself, and to the glory of his Creator.—*Gospel Sickle.*

#### THE ROMANCE OF COAL.

IN the reign of Edward I., the aversion to coal was most pronounced, and a proclamation was issued prohibiting its use in London. Even dyers, brewers, etc., were forbidden to burn coal on pain of a fine, loss of furnace, etc. The proclamation was brought about by the nobles and gentry, who complained that they could not stay in town on account of “the noisome smell and thick air” caused by burning coal. Stow, referring to this period, says: “The nice dames of London would not come into any house or room where sea-coals were burned, nor willingly eat of the meat that was even sod or roasted with sea-coal.” It was in the reign of Edward I. that a man was tried, convicted, and executed for the crime of burning sea-coal in London. The students of Oxford and Cambridge were not permitted to have fires until the days of Henry VIII., and to warm themselves they ran for some distance—certainly a cheap mode of obtaining warmth.

Towards the reign of Elizabeth coal was becoming a popular kind of fuel, chiefly owing to the difficulty of obtaining a cheap and plentiful supply of wood. A strong prejudice, however, lingered against it, and the Queen prohibited the burning of coal in London during the sitting of Parliament, for it was feared that “the health of the knights of the shires might suffer during their abode in the metropolis.” In the days of Charles I. the use of coal became very general, and as the demand increased the price went up, to such an extent as to preclude the poor from obtaining it. Not a few died from cold for want of fires.—*Hand and Heart.*

#### WICKLIFFE'S ASHES BURNED AND DROWNED.

HITHERTO the corpse of John Wickliffe had quietly slept in his grave, about one and forty years after his death, till his body was reduced to bones, and his bones almost to dust. For though the

earth in the chancel of Lutterworth, where he was interred, had not so quick a digestion with the earth of Aceldama, yet such the appetite thereof, and all other English graves, to leave small reversions of a body after so many years.

But now, such the spleen of the Council of Constance, as they not only cursed his memory, as dying an obstinate heretic, but ordered his bones (with this charitable caution, “if it may be discerned from the bodies of other faithful people”) to be taken out of the ground, and thrown far off from any Christian burial.

In obedience hereunto, Richard Fleming sent his officers (vultures with a quick sight and scent at a dead carcass!) to ungrave him accordingly. To Lutterworth they come,—sumner, commissary, official, chancellor, proctors, doctors, and the servants (so that the remnant of the body would not hold out a bone, amongst so many hands), take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighbouring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed all the world over.—*Thomas Fuller.*

#### ADVICE TO READERS.

NEVER, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten. It intrudes itself at the most solemn moment, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also. In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up the opportunity of reading a first-rate book. Books, remember, are friends—books affect character; and you can as little afford to neglect any other moral duty that is cast upon you.—*Lord Coleridge.*

THERE is a notion over here that the Continent is one vast model of sobriety. This is one of the myths dear to British opinion. But there are now in Berlin so many drinking saloons that there is one for every one hundred and twelve inhabitants; but at Heidelberg there is one to every eighty-seven. This does not mean light wine drinking, but an immense facility for lager beer swilling. In a few years the temperance question will be the great problem of every nation of Europe.—*Christian Commonwealth.*

It takes live fish to swim up stream.

## THE PRESENT TRUTH.

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

LONDON, FEBRUARY 28, 1889.

EDITORS.

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

CORRESPONDING EDITORS.

T. SMITH, G. I. BUTLER, M. O. WILCOX.

## ANTICHRIST.—NO. 5.

IN our previous articles we have noticed: 1. The harmony in the testimonies of the apostles Paul and John and that of the prophet Daniel as to the rise of a persecuting power; 2. That that power would be a religious power, an apostate church; 3. That it would arise out of the Roman Empire, being already at work in the days of the apostles; 4. That it would oppose God and Christ, and thus be an antichrist; 5. That it arose about the year A.D. 538. At this time, by decree of the Emperor Justinian and the subjugation of the kingdoms of the Heruli, the Ostrogoths, and the Lombards (Faber in "Comprehensive Commentary," "Milman's Gibbon's Rome," etc.; Dan. 7:8), the bishop of Rome was established as head over all the Western churches and the corrector of heretics. Thus we find him placed in the temple of God, exalting himself above all that is called God or that is worshipped. We have also seen that the papacy was to continue in the exercise of its power twelve hundred and sixty days, or years.

Twelve hundred and sixty days, according to the prophetic use of the day in the Bible, the rule being "a day for a year," would indicate twelve hundred and sixty years literal time, which period, reckoning from the date 538, when the three opposing powers had been placed in subjection to the pope of Rome, as we have seen, would bring us to the year 1798. In this year history records the fact that Berthier, the French General, entered Rome, and took the pope prisoner, carrying him into exile, where he died the next year; and that the Papal States were afterwards annexed to the French empire. One other point should be mentioned, namely, the plucking up of the three kings to make way for himself. Dan. 7:8, 20, 24. The triple crown worn by the popes of Rome is a testimony on their part that they claim to have subjugated three kings, according to prophecy. This for hundreds of years has been a continual testimony that we are correct in the application of the prophecy.

We now inquire, Does the Roman Catholic Church answer in character to the power described by the prophets, fulfilling these specifications as well as those relating to the manner and the time of its rise and continuation? On this

point we have only to allow them to be convicted on their own testimony.

Daniel says that he shall "speak great words against the Most High," and John records that he spoke "great things and blasphemies," and that he "opened his mouth against God to blaspheme his name and his tabernacle, and them that dwell in Heaven." Look at a few of his self-assumed titles: "His Holiness," "Vicergerent of the Son of God," "Lord God the Pope," "God upon the earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the Emperor Michael: "The pope, who was called God by Constantine, can never be bound or released by man; for God cannot be judged by man." What further evidence than this do we need that this is the blasphemous power in question? Does the Father or the Son ever claim any higher title than is assumed by these mortal men?

Listen to the adulation a pope received without rebuke from one of his admirers. A Venetian prelate, at the fourth session of the Lateran Council, addressed him: "Thou art our shepherd, our physician, in short, a second God upon earth." Another bishop called him "the Lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran Council, said to the pope: "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power, both in Heaven and in earth, is given unto you; that the prophetic saying is fulfilled in you saying, 'All the kings of the earth shall worship him, and nations shall serve him.'" See Oswald's "Kingdom which Shall not be Destroyed," pp 97-99.

Speaking of the specifications laid down in the Bible of the power which was to rise in opposition to God, Jerome quotes from Syrachus: "To none can this apply so well and so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God, and they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings when such kings do not please them, and they go against God when they give indulgencies for sin. This is the worst of all blasphemies." A volume of similar testimonies might be quoted, showing that by their own arrogant assumptions, and by the homage they in consequence receive, they are opposed to God, and in their claims even above him. Does not this power, then, speak "great things and blasphemies"?

Another specification is, "He shall wear out the saints of the Most High." Has he fulfilled this? Chapter after chapter of history might be produced, chronicling the devastating wars, massacres, crusades against peace-loving

Christians, inquisitions, and persecutions of all kinds,—the mighty weapons which Rome wielded for centuries in her merciless struggle for the mastery. Scott's "Church History" says that no computation can reach the numbers who have been put to death in different ways on account of their maintaining the profession of the gospel, and opposing the corruption of the Church of Rome. A million of humble Waldenses perished in France and Italy. Nine hundred thousand Protestants were slain in less than thirty years after the institution of the order of Jesuits. See Buck's Theological Dictionary; Oswald's Kingdom; Dowling's History of Romanism; Fox's Book of Martyrs; Charlotte Elizabeth's Martyrology; The Great Red Dragon, by Anthony Gavin, formerly a Roman Catholic priest in Saragossa, Spain; Histories of the Reformation, etc. That Rome has punished in this way those whom she calls heretics is admitted, and boasted of, even by their own writers. Belarmine, as he wrote against Luther, admitted it, and produced cases in proof of it. Fifty million is the lowest estimate placed upon the number who will rise up in the day of Judgment to testify that the Church of Rome has worn out the saints of the Most High.

But there is one other claim which we wish to present, namely, his attempt to change the law of God. The prophet said, "He shall think to change times and laws." What portion of God's law has time in it? and has the Roman Catholic Church thought to change it? We have not space to present one tithe of their own testimonies on this point. It is to them the badge of their authority, and the one link which binds the Protestant churches to them, and on this account they still have hope that the Protestants will return to the mother church.

They claim that they have power to change the law of God, and various changes have they made. First, they expunged the second commandment from the decalogue entirely. This has disarranged the remaining nine. To make up the number ten, they have divided the tenth, making two. But in these changes they claim that they have not changed the law of God. But the prophet says, "He shall think to change times and laws." We look, therefore, still further, and we find that he has changed the fourth commandment from the seventh day to the first day of the week. In the Doctrinal Catechism, page 174, the following question is asked: "Have you any other way of proving that the church has power to institute festivals of precept?" *Ans.* Had she not such power, she could not have done that in which all modern religionists agree



with her: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Again, in the "Catholic Christian Instructed" is the following: "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday? *Ans.* We have for it the authority of the Catholic Church, and apostolic tradition."

Again, in presenting arguments to show that the Bible is not of itself a sufficient rule of faith, but it is necessary to have the traditions of the Catholic Church, we have the following: "Lastly the keeping holy of the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day to keep it holy' (Ex. 20:8), which is Saturday and not Sunday; therefore the Bible does not contain all things necessary to salvation, and consequently cannot be a sufficient rule of faith."—*Sure Way to Find out the True Religion*, p. 95.

We present the reader with only one more testimony from another work entitled, "Plain Talk about the Protestants of To-day," page 213: "It is worth while to remember that this observance of the *Sabbath*, in which, after all, the only Protestant *worship* consists, not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to the *Sunday*, in the remembrance of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the Church." The italicized words are theirs. See also Milner's "End of Controversy," pp 10, 71, 261.

They boast of this change which they have made. Protestants deny this, and claim that the change was made in the early church. But when we appeal to the Scriptures, it is not there. It has been made by some power since the days of the apostles. God said by the prophet Daniel, twenty-five hundred years ago, that this very power would do this. Now it declares itself that it has done it; shall we believe it? Evidences might be multiplied on these points. The question is, Are these things so? Facts say they are. History testifies, and none can truthfully deny it. We may close our eyes, and say the sun does not shine, and deceive ourselves; but it shines nevertheless. So with the prophetic word of God; the inspired penman has borne the testimony, history has placed upon it the seal of veracity, and happy is the man who believes it and acts accordingly.

#### THE KINGSHIP OF CHRIST.

WE have before shown that the Messiah was to fill the three offices of prophet, priest, and king; and we have already seen that he would occupy these positions not at one and the same time, but successively. He came to earth as a prophet, and when his mission among men was ended, he ascended on high as a priest, there to minister in the heavenly sanctuary in man's behalf. That position he occupies till the work of the gospel is finished, and the probation of the race has closed. Then he will come to reward his saints and punish his enemies. But Christ is to be a king, and it is to him in his kingly office that we now invite attention.

At the beginning, dominion was given to man "over all the earth." Gen. 1:26. He occupied the position as its head, amenable to none but his great Creator. Presently the dark picture of the fall intervenes, and Satan wrests from man not only his happiness and his right to life, but the dominion he received at his creation as well. Satan, therefore, is represented as being the "prince of this world," and "the god of this world," and it needs little argument to show that another than the Prince of Peace rules it at the present time. Behold the armed hosts, the carnage and strife among earth's nations! See the dark deeds of blood, and hear the piteous cries of sorrow, and anguish, and woe,—in all this thou seest but a picture of the work of this world's prince to-day.

Through the fall, nature was alienated from man, and man from his God. But man was not abandoned to his hopeless condition, nor this fallen planet to the supremacy of its vile usurper. A redeemer was promised to be the successor to the forfeited dominion, in the person of our Lord Jesus Christ, the Emmanuel. In process of time the royal Son—Son of man and Son of God—appeared upon the scene. The prophecies of the Old Testament relating to Christ, in a most eminent sense invest him with kingly majesty and power. Isaiah sang of the Royal Prince: "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." Isa. 9:6. In the next verse the prophet graphically describes the government, throne, and kingdom of the Son of God in his regal splendour of universal dominion. "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." Verse 7.

The name of Christ, however, is no

less adorned with ascriptions of royalty and sovereign grandeur in the New Testament than in the Old. When Gabriel announced the approaching incarnation, he said of the Messiah: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33. Filled with predictions of Christ as a king are the Old Testament prophecies. Says Daniel, "There was given unto him dominion, and glory, and a kingdom." Dan. 7:14. Observe that our Saviour occupies two different thrones at different times. His own words show this in the clearest manner possible: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. At his ascension, our Saviour sat down upon his Father's throne, and he there ministers as a priest. That position he is to occupy till his foes are made his footstool. Psal. 110:1. Therefore his reign upon his Father's throne is a limited reign; but the reign of Christ upon his own throne is to be unending. This fact the angel announced in his words to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

David gives a vivid description of this unending Messianic reign: "Also I will make him my firstborn, higher than the kings of the earth. . . . His seed also will I make to endure for ever, and his throne as the days of Heaven. . . . His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in Heaven." Psal. 89:27, 29, 36, 37. A throne is here described which is absolutely eternal, and none will question that this is the throne of David's greater Son, the Son of the Highest. Gabriel declared that the Lord God would give unto Christ the "throne of his father David."

When Israel desired a king that they might be like the nations round them, the Lord said that they had rejected him that he should not be their king. He however grants their request, and Saul is selected, who reigned over them for about forty years. Because of his wickedness the kingdom was taken from him and given to David, to whom God made promise that the crown should remain with him and his house for ever. Psal. 89:3, 4, 27-29. Tracing down the history of David's throne and descendants some four hundred years, we come to Zedekiah,

the last king. That history was filled up with dissensions and apostasies, culminating at last in Israel's overthrow. Ezekiel bore the solemn message to the king not only of his overthrow, but of the subversion of the kingdom, in the following startling words: "And, thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:25-27. A few years later this prophecy was literally fulfilled. Jerusalem was burnt with fire. Zedekiah's sons were slain before his eyes, and he was carried away in chains to Babylon. Since that time there has been no restoration of David's throne, neither has it been occupied by any of his sons, but a restoration is foretold. This is hinted at in the prophecy of Ezekiel above referred to. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." "Until he come." This must refer to our Lord Jesus Christ.

The first Adam was head of the whole creation and his dominion reached from pole to pole. Abraham and his seed were made the heirs of the world (Rom. 4:13). His seed is Christ and those who are Christ's. Gal. 3:16, 29. We must, therefore, look for the time to come when this fallen world will be placed under the sway of the sceptre of the Son of God. "I appoint unto you a kingdom as my Father hath appointed unto me" (Luke 22:29), said our Lord to his disciples. Daniel declared that "One like the Son of man . . . came to the Ancient of Days, . . . and there was given him dominion, and glory, and a kingdom." The locality of this kingdom which Christ with his saints is to possess, is thus described by the prophet: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Such a kingdom will be none other than this earth. Christ will be king, and the saints in their glorified and immortal state will be his loyal subjects. But before they thus share the kingdom it must be purified. The footprints of Satan and sin will be wiped out, and everything offensive will be taken away; for he "shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Christ acts as priest upon God's throne until the end, when he delivers up that throne to his Father. 1 Cor. 15:24. Then will the kingdoms of this world become the kingdoms of Jesus Christ (Rev. 11:19); then will the heathen be given into his hand (Psa. 2:8), and he shall smite them with a rod of iron (Rev. 19:15); and then will it be that he will have "on his vesture and on his thigh a name written, King of kings, and Lord of lords." Verse 16. Then will come the burning day of God's wrath. Christ appears in the clouds of heaven, the righteous dead come forth from the grave (1 Thess. 4:16), and they, with the living righteous, are caught up to Heaven. Verse 17.

The wicked are destroyed by the brightness of Christ's coming, and the earth is emptied of all its inhabitants, and is reduced back to a state of darkness, chaos, and confusion. Isa. 24:13; Jer. 4:23-25. One thousand years later will come the burning day described by Peter. The purifying fires of the day of God renovate the old sin-cursed earth, and every vestige of the curse will be burned out; and from the ashes of that great conflagration there will come forth a new heaven and a new earth wherein the righteous shall dwell. Then will Abraham and his seed enter upon their long-promised inheritance, and the King shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. Then will God's promise to David be fulfilled, and Christ shall reign a king upon David's throne, "over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:33. R.

#### A WITNESS AGAINST THE UNION OF CHURCH AND STATE.

It would scarcely be expected that a Court-Preacher would become prominent in opposition to the union of Church and State. But such we find to be the case just now. The eminent German Court-Preacher, Dr. Stöcker, takes a very decided stand against the union of Church and State, and presents his views with a force of reasoning that it will be impossible for the advocates of such a union to successfully meet. We are pleased that the truth on this important subject has so good and eminent a witness at this time. As reported in the German *Evangelical Church Journal*, the Doctor says:—

"The secular authorities are of divine appointment as well as the church. But the former deal with the appointments of nature, whilst the latter has to do with the appointments of grace; those work with the weapons of law and compulsion, these with the means of grace and

liberty. And out of this profound difference between these institutions arises the Biblical injunction, not to combine or to intermingle them. Render to Cæsar the things that are Cæsar's, and to God the things that are God's. This word of Christ separates the realms of religious life from those of the State-life; but in our State churches they are falsely united with one another.

"We are prepared to meet the objection, that the evangelical churches have become State and national churches by the disposition of God. And we have sufficient historical acumen, to appreciate the significance of an institution which, humanly speaking, saved the Reformation from ruin in the sixteenth and seventeenth centuries, and has since that time for two centuries existed under manifold blessings. Nevertheless, history cannot invalidate a divine principle. It is unscriptural that the State should rule the church. In the exigencies of the time this may sometimes be overlooked; in order to save the truth of the whole gospel, one may for a moment set aside a single idea in the same; but when this emergency is past, the truth of the Bible must again come to honour, especially in a church which calls itself the church of the Bible. Meanwhile have the temporal provisions of the State and its authority, for the time of extremity, developed into a standing right, yea, has become, in our latest church constitutions, a sort of ecclesiastical office."

In the midst of the Reformation of the sixteenth century, Luther expressed the fear that his fellow-labourers in the work trusted too much in the help of the Princes, and did not lean with sufficient confidence upon the power of God. Had these views of Luther been carried out to their legitimate conclusion, national church establishments would never have been allowed to spring out of the Reformation. But, it may be asked, were not the Princes right in espousing the cause of the Reformation, and in taking steps to preserve the life of the great Reformer, and securing the freedom of his action? They certainly were, and they would have come far short of their duty had they done less. The papacy had grown from a spiritual despotism into a political despotism, using all the influence of its spiritual power to enslave both kings and their subjects. It was clearly the duty of the Princes, and of all rulers, to rescue their subjects from the grasp of such a tyranny. But it was not their duty to substitute another despotism over the consciences of men, for that of the pope. To be sure, nearly all the State-church systems in Europe are very mild in the exercise of their religious rule, compared with that of Leo. X. and his predecessors. But coercive rule over the consciences of men, over their religious convictions and worship of God, of any kind and to any degree, is a usurpation; it is of the same nature of the rule of the papacy; it is an assumption of the prerogatives of the Most High.

Dr. Stöcker may not yet have seen, though it is apparent to those who occupy a different position from that which he has occupied, that the State-church systems, so far from conserving the principles of the Reformation, are gradually undermining every principle and reversing every fact of the Reformation. Inasmuch as the papacy of the sixteenth century was in fact, as it is now in principle and would fain be in fact, a great political tyranny, it was the duty of the Princes to act in the matter; but the Reformation did not need their influence in behalf of State-church establishments. It would have better flourished, and better served its purpose, if it had been left to its own inherent strength in the power of the truth, and if the Princes had occupied their legitimate position as preservers of the peace and of the civil and religious rights of their subjects, without in any wise restraining them in the exercise of their religious rights. But we can appreciate the difficulty of their position: the papacy had for ages taught that religion depended for its security on the action of the State to enforce its claims and its dogmas; and the people believed the error, and modelled their systems after the pattern that the papacy had furnished them. It is this error that is eating out all the spiritual life of the State churches of the present day. In such systems formalism naturally takes the place of the power of godliness. 2 Tim. 3:1-5. But the Doctor further says, and well says:—

“When that enlightened Prince, Frederick William IV., felt his position in the church to be beyond all dispute, ‘unlawful and unchristian,’ he stood on the side of Bible truth. Attempts have been made to maintain this truth by recognizing the authority of the government, not as a secular power, but as being a prominent member of the church, and vested with ecclesiastical power. But in the first place, the holy Scriptures give no recognition to church members, simply because they are prominent in worldly positions, and that for that reason they should be prominent in the church also. For in the life of the church, not ruling, but serving, gives the pre-eminence, neither is worldly position, but living faith, held in esteem. Secondly, we find it indisputably true, also, on historical grounds, that ecclesiastical power was not vested in the government, that is to say, the head of the State, as a personal matter. That anyone, simply because he is a distinguished person, wholly aside from his faith and walk, should be granted a pre-eminent place in the church, is such an absurdity, that it never should have been maintained. Such a view is judged by the spirit as well as the letter of the Bible.”

We rejoice in this testimony, coming from such a source. The fact that the spirit of the Reformation is fast dying out of the State-church systems, may prevent many from seeing the force of the Doctor’s

arguments. But his utterances will do good, for some will discover their force, and their lives may be thereby brought into closer conformity with the true principles of the Reformation. The work of the Reformation is still needed, in Germany and in the neighbouring kingdoms.

Basle, Switzerland.

J. H. W.

#### THE TRUE ISRAEL.—NO. 2.

IN our last article we endeavoured to show that by the true Israel of God is not meant the seed according to the flesh, or those who are known as Jews the world over. Now let us examine the other side of the question, to ascertain by the Old and the New Testament both, who these are to whom the promises are made. As we are Christians, of course we need the comments of the inspired writers of the New Testament, to ascertain what are meant by the terms employed by writers of the Old. We freely grant, of course, that the terms Jew, Judah, Jerusalem, Israel, Jacob, and others, are many times employed to denote the literal seed alone; but we claim that they cannot be confined to that people exclusively, but must also refer to the true children of God, Gentiles as well as Jews; and only in this latter sense they are spoken of as entitled to the promises.

We shall now try to show that it was because of certain traits of character that Abraham and Israel were chosen at the first. Why did God select Abraham?—“Abraham believed God, and it was accounted to him for righteousness.” Gal. 3:6. “Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” Gen. 26:5. “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; *that the Lord may bring upon Abraham that which he hath spoken of him.*” Gen. 18:19. In this last quotation, the blessings promised to Abraham’s children are made contingent upon their living out the principles he had illustrated and taught them. If they did not do it, the plain inference is that he would not give them those blessings. Did Abraham’s relatives serve God as he did? Says Joshua to the twelve tribes: “Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods.” Joshua 24:2.

From all these testimonies, it is plain that the reason why Abraham was selected from all others was because he alone was faithful to his Creator; and his being of such a character, in a time of almost universal apostasy, fitted him to be called the “father of the faithful.” Why was Jacob chosen instead of his elder brother Esau? We answer, Because of difference

in character. Esau was “a profane person,” that is, one who had little regard for sacred things. His selling his birth-right for a mess of pottage proves this. God, foreseeing this, said, even before their birth, “The elder shall serve the younger.” Gen. 25:23.

Jacob’s name was changed to Israel because “as a prince hast thou power with God and with men, and hast prevailed.” Gen. 32:28. Here we see the significance of the name “Israel,” and why this is chosen as the name of those to whom the blessings promised will be given,—those who “prevail” with God, and only such. They are Israelites indeed. John 1:47. Others may have the name, but not be so in reality.

This principle of choice is in every way consistent with the character of God. From Abraham’s time, because of the apostasy of all others, his literal seed according to the flesh were separated out from the nations about them by the rite of circumcision, and afterward by other peculiar laws, that the knowledge of the true God might be preserved in the earth, and they be kept from the influence of idolatry. These descendants were called Israelites, to distinguish them from the nations around them. They of course enjoyed special blessings of light, because of the giving of the law and the association of those among them who were truly servants of God, and because of the many warnings of prophets and teachers sent by Heaven. But we do emphatically deny that a single one of the literal seed will be entitled to any future blessing because of this fact. Personal character, then as well as now, will decide the questions, Who belong to the “true Israel of God”? and Who are entitled to the fulfilment of the promises? The very fact that whenever they rebelled and wandered into idolatry, God withdrew from them many of the temporal blessings which they were then enjoying, and refused to grant them again until they repented and turned unto him, is proof enough that he will not in future give those greater blessings which are to be bestowed upon the “true Israel,” to any but the obedient.

How many times we read the expression, “cut off from his people,” in the Levitical laws. If a person transgressed some of the laws given by the Lord at that time, he was to be thus “cut off from his people.” We might give scores of texts where this expression occurs. Does not this show that they were not then to be regarded as a part of the “true Israel”? and would they not yet remain just as really descended from Abraham as they who continued faithful? This positively shows that literal descent does not decide the question at all.

Again, the fact that provision was made in the law of Moses for Gentiles to unite

with, and become a part of, Israel by circumcision, is good evidence that it was not literal descent from Abraham that made a man an Israelite, for he would have no more of Abraham's blood in his veins after his circumcision than before. That nation was receiving constant accessions of this kind. When they went up out of Egypt, we learn, a "mixed multitude" went with them. These were not of the literal seed. And Moses gives his father-in-law, Hobab, a Midianite, a hearty invitation to go with them to the promised land, in these words: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29. What benefit would this be to him?—Why, by going, he, although not having a drop of Abraham's blood in his veins, would become incorporated with Israel, and have a share in all their blessings. So of Rahab, and no doubt thousands of others in no way related to the literal seed.

But, says one, if this be true, why was it so important for the Jews to preserve their genealogical tables so carefully and trace their descent from Abraham? I answer, One important reason was that the promised Messiah was to be of the "seed of Abraham according to the flesh." And in no other way could this be shown but in keeping a record in many families, so there should be no doubt upon this point. Again, especially with those descended from the tribe of Levi, who had the sacred offices of religion to fulfill, the law required that only such as were thus descended should have part in these offices. How could this be ascertained?—Only by keeping a record. Then a third reason why it was necessary to keep these tables was, that as the Lord had given special laws by which Gentiles might become united, of course these were obligatory until abolished, and a record was necessary, that none might come in but in the lawful manner. But after the crucifixion of Christ and the abolition of the Mosaic law, we see no benefit from the further keeping of these tables.

G. I. B.

THE doctrine that the reward of the righteous is received at death causes the second coming of Christ to be largely or entirely lost sight of. To that extent, those who teach that doctrine are guilty of ignoring the importance of Christ's second coming; and if one is thus guilty, how can it be said of him that he loves that appearing? But those who teach the doctrine before named, have nothing in Scripture to support it; and when they come to offer to the Lord their reasons for such a hope, it is unavoidable that they will be ashamed of them.

Do good unto all men.

## 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.

### INCREASE OF KNOWLEDGE.

THE following paragraphs from a book entitled "Present-day Religion and Theology," by J. Guinness Rogers, are a good comment on Dan. 12:4:—

"We are living in an era of change and movement which has no parallel in the world's history. This nineteenth century may be wise or foolish in some of the boastings of its own wisdom. In its arrogance it is certainly very foolish, but it cannot be denied that in it has been realized to an extent hitherto undreamed of, the prophet's picture of the day when men should run to and fro and knowledge be increased. There is not a department of human thought and knowledge which has not been almost revolutionized during this period of research and discovery. If a parent will take the trouble to inspect the school books which his children are using, and compare them with those to which he was accustomed in his childhood, if he is able to remember what these were, he will at once see how wide the interval is that separates the intellectual world of to-day from that of the earlier period. He feels himself in a new world, and that he really has to unlearn much on which he has prided himself as the first condition of knowing anything.

"Take another illustration. There have been two editions of the 'Encyclopædia Britannica' within the half-century. One was issued some forty years ago; the latter is rapidly approaching completion. The two books are so different that the common name seems almost a mockery. They are milestones on the road of knowledge, and show how far we have travelled in that brief period. Almost every article in science, and not a few in history, have had to be revised, if indeed they have not had to be thoroughly re-written."

### AMATEUR DRAMATICS.

AMATEUR dramatics, to please the world and put money in the purse of the Church, *silence the testimony of the pulpit against the stage, and even promote the interests of the theatre.* The theatre has always been a school of immorality, from the time when the Greeks sang and danced around their wine-god Bacchus until now; and these performances are training-schools for the play-house. A young man who had been employed in a Brooklyn theatre told me that he received his first training and taste for the stage in Sunday-school concerts. We can only present a little rude dramatic art, which whets the appetite for the real thing, breaks down barriers, and swells the throng of saints and sinners at the opera and the theatre. The church-theatre trains for the world-theatre. Indeed, professionals are sometimes employed and books are printed by religious societies to promote this bastard business.—E. P. Marvin, Lockport, N. Y.

At the opening of the Canadian Parliament, Cardinal Tascheran and his clergy, who attended by invitation, were

assigned first seats on the floor. The Cardinal claimed, as a prince of Rome, precedence even over Her Majesty's representative, and demanded a position on the throne. A consultation was held, apologies made, and "a hastily constructed throne was erected on the dais beside the Queen's throne, and directly under the Royal arms"!

## The Missionary.

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

### "THEY THAT SOW IN TEARS SHALL REAP IN JOY."

CHILD of sorrow, lift thy head!  
Bid thy heart rejoice;  
Doubt and darkness soon shall flee—  
'Tis thy Saviour's voice!  
Blessed are the souls that mourn,  
Blessed they that grieve;  
Affliction's children, saith the Lord,  
Comfort shall receive.

Child of sorrow, dry thy tears!  
Lift thy weeping eyes!  
See, the day begins to dawn,  
The night of sorrow flies.  
Clouds and darkness disappear,  
Light beams from on high;  
Banish every doubting fear,—  
Jesus draweth nigh!

Child of sorrow, weep no more!  
Cheer thy drooping heart!  
Though all earthly solace fail,  
Let not hope depart!  
God shall give thee lasting peace  
Earth cannot destroy;  
Though his children "sow in tears,"  
They "shall reap in joy."

—Selected.

### MELBOURNE AND VICTORIA.

THE holiday season through which we have just passed has been observed in Victoria with rather more than usual zest. Besides the ordinary attractions of the season, Melbourne has the great Exhibition which has attracted many thousands from all parts of Australasia. Up to New Year's Eve the colonies had for several weeks been suffering severely from an extended drought. But with the opening of the year beautiful rains came to gladden the parched earth, nor did they stop until people were about as anxious for a cessation as they had been for the commencement. The distribution was plentiful and general, and in some parts destructive floods occurred. The rains came too late to be of much use to the staple crops of this year, though not too late to relieve the suffering of the stock and even of people, which existed in many sections. The average rainfall of Victoria is sufficient for its wants, but it is very capricious in its time of appearance.

But floods of water were not the only torments which seemed to have opened on the colonies at this time. Each day for several weeks our newspapers have been filled with accounts of serious accidents, suicides, and all kinds of crime, until it seems to have become epidemic. One of the papers calls it the "crime boom." And each one says to his neighbour, "What next?" Isolated as we are from the rest of the world, the ordinary accounts of murders, and other crimes and calamities, such as crowd the papers at home, do not reach us, and our dailies have been comparatively free from them; but for a few weeks past, sad to say, our colonial papers have come to have quite a metropolitan appearance. Aside from the horrible deeds themselves, it is a calamity to have them published and read by everybody.

One cause of this state of things is undoubtedly to be found in the financial reverse which has occurred within the last few weeks. Many have been driven to bankruptcy through the all-prevailing mania for speculation and resultant failure. Others to avoid this have resorted to criminal means to cover up their real condition.

The attention of the masses of the people is absorbed by these things and the pursuit of pleasure. They do not even pause to reflect when one of their number falls to ruin. These things have no lessons for the great masses. But to the observant student of the signs of the times they have a significance. They cause him to long more earnestly for the coming of Him who will reign in everlasting righteousness.

The cause of truth for this time is onward, and we are encouraged by seeing it reach the honest in heart. In Napier, New Zealand, about twenty-five have accepted the truth fully. The Church in Hobart is increasing in numbers through the labours of Bro. Israel. As organized a few months ago it consisted of less than twenty members and now numbers nearly fifty, which number it will reach in a few weeks. At Adelaide, nine have lately accepted the truths taught; and at Ballarat about the same number, through private missionary work. In Melbourne, through the work done at the Exhibition, many have been brought to a knowledge of these things, and quite a number have embraced the truth or are investigating it. We are greatly in need of some help here. The field truly is great, the harvest is ripe, but the labourers are few. The Church quarterly meeting will be held next Sabbath, and to prepare for the occasion, next Thursday will be observed as a day of prayer and fasting. Several will be baptized on the occasion of the meeting.

G. C. TENNEY.

**WORKERS FOR CHRIST.**

We should, as Christians, have an abiding sense that our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,—how we can work to save others, and thus we shall be gathering strength and courage to our own souls, and shall receive the approval of God.

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

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

The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jewelled crown as their reward

for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.—Mrs. E. G. White.

**The Sabbath-school.**

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

**LESSON 61.—REVIEW.**

1. WHAT change was made in Abraham's name? Gen. 17: 5.
2. What change did the Lord make in Jacob's name? Gen. 32: 27, 28; 35: 10.
3. What were Jacob's descendants called? Ans. They were called the children of Israel, or Israelites.
4. How did the Israelites prosper in Egypt after Joseph died? Ex. 1: 7.
5. How many did they become?
6. Was the king of Egypt pleased to have them gain in numbers so fast?
7. What did he fear? Verse 10.
8. What did he do to keep them from increasing so fast?
9. How did this plan succeed?
10. What remarkable person was born about this time?
11. What plan did his mother take to save his life?
12. Would you think that a very safe place for a little child?
13. Who watched him?
14. By whom was he picked up?
15. How did she happen to find him?
16. What did she do with him?
17. How did his mother come to get the privilege of taking care of him?
18. Where did he go to live, when he was old enough to leave his mother?
19. In what did he become learned?
20. In what ways was he mighty?
21. How old was he when he went out to visit his brethren?
22. Were his brethren still treated cruelly?
23. How did he take the part of one of his brethren?
24. What trouble did this bring upon Moses?
25. To what land did Moses go?
26. How did he come to get acquainted with Jethro and his family?
27. How many daughters had the priest of Midian?
28. Which one of them did Moses marry?
29. What business did he follow in the land of Midian?
30. How long did he tend the flocks of his father-in-law?
31. What wonderful sight did he behold one day near Mount Horeb?
32. How did the Lord speak to him there? Ans. By his angel.
33. What did he say to him?
34. Who can tell us the story of Moses?

**LESSON 62.—GOD SPEAKS WITH MOSES IN HOREB.**

WHEN Moses had taken off his shoes, the Lord said to him, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

"And the Lord said, I have surely seen the

affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt."

Moses did not think himself wise enough to be sent on such an errand, but the Lord said, "Certainly I will be with thee." He also told him to go to Egypt, and gather the elders of Israel together, and tell them that the God of their fathers had appeared to him, and sent him to bring them out of Egypt into a good land, where they would not have to be slaves to the Egyptians any longer. "And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God."

1. When Moses had taken off his shoes, what did the Lord say to him? Ex. 3: 6.
2. What did Moses do when he heard these words?
3. Why did he do so?
4. What did the Lord say he had seen? Verse 7.
5. What did he say he had heard?
6. What did he know?
7. What had he now come to do? Verse 8.
8. To what kind of country did he promise to bring them?
9. Where did he wish to send Moses? Verse 10.
10. For what purpose?
11. What did Moses think about going on such an errand? Verse 11.
12. What did the Lord tell him to do when he got to Egypt. Verse 16.
13. What was he to say to the elders when he had gathered them together?
14. After Moses had told them all these things, to whom were he and the elders of Israel to go? Verse 18.
15. What was he to say to the king of Egypt?—*Bible Lessons for Little Ones.*

**STOOPING TO CONQUER.**

UNDER the above heading, H. Clay Trumbull, the American Sunday-school worker, gives us a chapter in his book, "Teaching and Teachers," emphasizing the necessity of bringing our teaching to a level with the comprehension of the pupil. We quote two paragraphs:—

"The first requisite to securing the co-work of your scholars, is to bring yourself down to their level. You probably are above their level to begin with. You ought to be so. But if you and they are to co-work to advantage, you and they must get together in some way. They are as yet unable to rise to your level. You ought to be able to stoop to theirs. This you can do without losing your own vantage-ground.

"A baby boy was backward in saying his first words. One after another of the family tried in vain to teach him to say 'Mamma' or 'Papa.' He could just roll his little tongue, and make a few simple sounds, like 'Daddle, daddle.' His repeated failures to do more than this discouraged his parents and several

of his older sisters, and had the effect of disheartening him in his efforts. He saw that he disappointed his would-be teachers, and it grieved him; but how to do better he did not see. A little sister, next older than himself, herself not yet four years old, saw the trouble, and in sympathy with her little brother, put herself down alongside of him on the floor, to see what she could do as a teacher. 'Charley,' she began, 'say "Daddle, daddle."' Charley at once responded with 'Daddle, daddle.' 'That's right, Charley,' she said; 'that's a good boy.' Then in triumph she called to her mamma: 'Mamma, see here, I can make Charley talk;' and she put him through his lesson successfully. Her hearty approval gave her little scholar cheer. He was no longer disheartened. He was ready to try a new lesson now. And that was the beginning of his success in learning. As soon as a teacher came down to his level, he was ready to be helped to a higher plane. Co-work on his part was impossible until then."

## 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.

### CHRIST THE WAY OF LIFE.

1. How MANY plans of salvation has God instituted?

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

2. Was the gospel preached as far back as Abraham's time?

"And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8.

3. Did Moses believe in Christ?

"Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward." Heb. 11:26.

4. Can any one be saved without faith?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1; Heb. 10:38; 11:6.

5. But will faith alone save any one?

"But wilt thou know, O vain man, that faith without works is dead?" James 2:20.

6. What brought death to the human family?

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

7. What gave sin the power to enforce death?

"The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56.

8. Then does not the existence of sin and death presuppose the presence of the law?

"For until the law, sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses." Rom. 5:13, 14.

9. How was the decree of death enforced upon Adam?

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." "So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22, 24.

10. How may Adam's posterity regain what he lost?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23; John 3:16.

11. Who will obtain everlasting life?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

12. How early was it determined that Christ should die for the world?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. Then Abel (Heb. 11:4), Moses (Heb. 11:23-25), Abraham (Gal. 3:8), and all the patriarchs, must have had faith in a Saviour who would come to die for the sins of the world.

13. In the old dispensation, what did those do who had sinned, and wished forgiveness?

"Or if his sin which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned." Lev. 4:28.

14. Could these offerings remove sin?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

15. What did the law of offerings have, if not the power to cleanse from sin?

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Verse 1.

16. What were the "good things" shadowed forth by these ceremonies?

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Heb. 9:11.

17. When Christ died, what became of the law that regulated those ceremonies?

"Having abolished in his flesh, the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

18. What ceremonies do we now observe to show our faith in the sufferings and death of Christ?

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

19. Does the instrument that pointed out sin before the death of Christ, still remain?

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. See verse 31.

20. What will be its final office?

"For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:11, 12.

21. How and when will life be restored to the righteous?

"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

22. What will be found in the saints' eternal home, that was once in Eden?

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. 22:1, 2.

23. Adam, through disobedience, deprived the human race of their right to the tree of life; how may we regain that right?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 14.—Bible-readings for the Home Circle.

WICKEDNESS is not immortal; it will have an end. The following prayer will surely be answered, because it was indited by the Holy Spirit, and is therefore prophetic: "Oh let the wickedness of the wicked come to an end; but establish the just." Psa. 7:9.

"THE way to get a room illuminated is not to send in a hundred men to bail out the darkness, but just to let in the light. It is the same with our hearts. We must let in the light."—Moody.

## Interesting Items.

—Canada has now about 13,000 miles of railway.

—During the past year 79,483 pilgrims have visited Lourdes.

—Norwich Castle is to be converted into a Museum and Art Gallery.

—A Paris merchant has left £40,000 to the French Hospital in London.

—It is expected that work on the Panama Canal will soon be brought to a close.

—The Maharajah Holkar of Indore intends to subscribe £10,000 to the Imperial Institute.

—A French agriculturist says that milk can be frozen and preserved for any length of time.

—Four sons of the King of Siam are soon expected in England to complete their education.

—Two bakers were fined half a crown and costs at Newry, Ireland, for working at their trade on Sunday.

—Nearly five million persons in the United States depend for their living on the sale of liquor and tobacco.

—In lighting Paris, all machinery, wires, and apparatus employed must be exclusively of French manufacture.

—The growth of wheat for the year 1888 was 71,939,647 bushels, 2,383,100 bushels less than in the previous year.

—During January the quantity of coal brought into the metropolitan district of London was 1,248,000 tons.

—During the past seventeen years England has spent £35,000,000 on new ships, and France £22,000,000 during the same period.

—It is said that a tree felled at five o'clock in the morning, in Georgia, was made into paper and in circulation as a newspaper in the evening.

—A ship has been washed ashore at one of the islands of the Hebrides, having drifted over 5,000 miles since it was abandoned ten months before.

—The first woman preacher to be licensed by the Methodist Church South is a Mrs. Webber, of Springtown, Arkansas, whose husband is also a preacher.

—A lady, assisted by some friends, has placed a text in one hundred cars in South London, and has obtained permission to do the same in some North London cars.

—By permission of the Lord Mayor, and with a view to encourage fruit growing in England, the Fruiterers' Company will have an exhibition of "soft fruits," such as strawberries, raspberries, etc., at the Mansion House, during July.

—It is expected that the President of the United States will approve of the bill already passed for the admission of four new States into the Union, making forty-four. The names of the new ones will be North and South Dakota, Washington, and Montana.

—The annual Sunday Closing Conference was held at Manchester, Feb. 19, under the presidency of the Mayor. Resolutions were adopted expressing the hope that in the ensuing Session a measure for Sunday closing throughout England would be carried.

—Mr. J. T. Matson, a solicitor, of Christchurch, New Zealand, states that he invested for a client in England £400 in Christchurch city properties, thirty-one years ago. Since then he has remitted in principal and interest £69,823, and he has over £10,000 worth yet to realize.

—The boiler in the basement of the Park Central Hotel, at Hartford, Connecticut, exploded on the morning of Feb. 18, and twenty-five persons were killed and a number of others injured. It is supposed that the engineer became intoxicated, allowed the boiler to become almost empty, and then endeavoured to fill it with cold water.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

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

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

BOOKS IN PAPER COVERS.

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

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

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

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

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

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

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

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.

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

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

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

TRACTS WITHOUT COVERS.

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

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

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

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

A WORD FOR THE SABBATH,

—OR—

FALSE THEORIES EXPOSED.

BY U. SMITH.

This is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—The Sabbath Instituted at Creation—The Sabbath a Memorial—The Sabbath Not Abolished—Apostolic Example—Sabbath and Sunday—Vain Philosophy.

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

It is a very enjoyable book, and few persons will begin the poem without reading the entire work. Price, post-paid, 1s. 6d.

FATHERS

OF THE

CATHOLIC CHURCH.

BY E. J. WAGGONER.

HISTORY REPEATS ITSELF,

Because human nature is the same in all ages of the world. Hence, he who would know how to avoid error in the future, must know how errors have developed in the past. The "Fathers of the Catholic Church" shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, which was largely responsible for the immorality of that time, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity to accommodate the heathen element, developed the Papacy, which was simply a new phase of paganism. It shows that by the time of Constantine every phase of the Papacy was fully developed, and was only waiting for supreme power. The chapter on

SUN-WORSHIP AND SUNDAY

is alone worth the price of the book. Cloth extra, substantially bound, contains 392 pages, and will be sent post-paid for 4s. 6d.

SYNOPSIS

—OF—

THE PRESENT TRUTH.

BY U. SMITH.

A volume of 333 12 mo. pages, devoted to an exposition of those truths which the author regards as eminently pertinent for these days. The following

TABLE OF CONTENTS

Will give a good idea of the nature of this volume. The great Image of Daniel II.—The Vision of Daniel VII.—Vision of Daniel VIII.—The 70 Weeks and 2300 Days—The Sanctuary—The Three Messages of Revelation XIV—Revelation XII, and XIII.—The Sabbath—Bible view of the Sabbath—Sabbath Theories of Akers, Jennings, Mede, and Fuller—Sabbath and Sunday: Their Secular History—Nature and Destiny of Man—State of the Dead—Destiny of the Wicked—The Seven Last Plagues—The Millennium—Matthew 24—The Seven Churches—Seven Seals—Seven Trumpets—Signs of the Times—Spiritualism—The Second Advent—The Two Laws—The First-day Sabbath—Baptism—Gifts of the Spirit—Predestination—The 144,000—Ministration of Angels—The Saints' Inheritance.

These subjects are essentially the same as those presented by the author in Biblical Institutes and in his lectures to theological classes.

Bound in cloth, price, post-paid, 4s. 9d.

THE ATONEMENT:

AN EXAMINATION OF A

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

BY J. H. WAGGONER,

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

It is an excellent work for the candid sceptic, and one which will broaden the ideas of every minister and Bible student. If the doctrine of the Atonement conflicts with the principles or the integrity of God's Law and Justice, the sceptic has reason for rejecting it; but this work by Mr. Waggoner shows its harmony with justice and mercy,—how God can "be just, and the Justifier of him which believeth in Jesus." 368 pp. Price, post free, 4s. 9d.

BIBLE READINGS FOR THE HOME CIRCLE.

COMPRISES 162 READINGS

For Public and Private Study, and answers nearly 3,000 Questions on Religious Topics, Practical, Historical, and Prophetical.

The Readings are contributed by more than a score of Bible students, and give brief, pointed answers to the questions, quoting directly from the Scriptures, from history, and the writings of eminent commentators of modern times.

It embraces readings on the subjects of Conversion, Sanctification, Temperance, Social Purity, Justification by Faith, Faith Healing, the Atonement, the Judgment, History of Satan, the Law of God, the Second Coming of Christ, the Millennium, Home of the Saved, and numerous Readings on the prophecies of both the Old and New Testaments, accompanied by

TEN FULL-PAGE DIAGRAMS.

Substantially bound in Cloth, 400 pages, 8vo., post-paid, 4s. 6d.

MAN'S NATURE AND DESTINY,

—OR—

THE STATE OF THE DEAD, THE REWARD OF THE RIGHTEOUS, AND THE END OF THE WICKED.

BY U. SMITH.

This work is a thorough consideration of the great question of a future life, the nature of man in the present life, and the condition of immortality from a logical and scriptural stand-point.

Every text in the Bible which has any possible bearing upon these points, is taken up and carefully explained, thus giving the most comprehensive view of the subject that has yet been presented. 444 pp. Price, post-free, 6s. 6d.

BIBLES.

At our rooms at 48 Paternoster Row, we keep a selected stock of Bibles, and are prepared to fill all orders for both the home and foreign market. A specialty is made of the Oxford Teachers' Bibles.

These Bibles are too well known to need any recommendation here.

They are used in Sunday-schools in all parts of the world where the influence of the Bible Societies has extended.

We also keep an assortment of the smallest Bible in the world; the prices being from 2s. 11d. We are prepared to fill any order, by post or otherwise, at the lowest cash price, both at wholesale and retail.

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

## THE PRESENT TRUTH.

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

LONDON, FEBRUARY 28, 1889.

## CONTENTS.

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

Three Words of Strength (Poetry), <i>Schiller</i> , . . .	65
The Cross of Christ, <i>Mrs. E. G. White</i> , . . .	65
The Break of Day (Poetry), <i>Eliza H. Morton</i> , . . .	66
A Question worth Investigation, <i>R. F. Cottrell</i> , . . .	66
Conscience not a Sure Guide, <i>Geo. B. Starr</i> , . . .	66
Not a Soul in Purgatory, <i>Review and Herald</i> , . . .	67
The Prophetic Chains, <i>J. N. Andrews</i> , . . .	67
Rights or Duties, <i>Occident</i> , . . .	68
Thankfulness, <i>Selected</i> , . . .	68
Sin Couching at the Door, <i>Rev. W. M. Taylor</i> , . . .	69
Strong Foundations, <i>Selected</i> , . . .	69
Precious Promises, <i>C. Geikie, D.D.</i> , . . .	69
Be Brave (Poetry), <i>Selected</i> , . . .	70
Christian Courtesy, <i>The Quiver</i> , . . .	70
The Jews in Russia, <i>Daily Telegraph</i> , . . .	70
An Ant Funeral, <i>Selected</i> , . . .	70
Strong Drink, <i>Gospel Sickle</i> , . . .	71
The Romance of Coal, <i>Hand and Heart</i> , . . .	71
Wickliffe's Ashes Burned and Drowned, <i>Thomas Fuller</i> , . . .	71
Advice to Readers, <i>Lord Coleridge</i> , . . .	71
Antichrist.—No. 5, . . .	72
The Kingship of Christ, <i>z.</i> , . . .	73
A Witness against the Union of Church and State, <i>J. H. W.</i> , . . .	74
The True Israel.—No. 2, <i>G. I. z.</i> , . . .	75
Increase of Knowledge, <i>Selected</i> , . . .	76
Amateur Dramatics, <i>E. F. Marcin</i> , . . .	76
"They that sow in Tears shall reap in Joy" (Poetry), . . .	76
Melbourne and Victoria, <i>G. C. Tenney</i> , . . .	76
Workers for Christ, <i>Mrs. E. G. White</i> , . . .	77
Sabbath-school Lessons, Nos. 61 and 62, . . .	77
Stooping to Conquer, . . .	77
Christ the Way of Life (Bible-reading), <i>Bible-readings for the Home Circle</i> , . . .	78
Interesting Items, . . .	78
Editorial Notes, etc., . . .	80

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

SEND three shillings to the PRESENT TRUTH, 48, Paternoster Row, London, E.C., and you will receive the paper post-free, for one year.

MEDITATE upon the promises of God. The promises are flowers, growing in the paradise of Scripture; meditation, like the bee, sucks out the sweetness of them. The promises are of no use or comfort to us till they are meditated upon. For as the roses hanging in the garden may give a fragrant perfume, yet their sweet water is distilled only by the fire; so the promises are sweet in reading over, but the water of these roses—the spirit and quintessence of the promises—is distilled into the soul only by meditation.—*Selected*.

It appears that an immense syndicate has been formed, having for its object the purchase and control of the largest brewing establishments in the United States. The enterprise starts out with a capital of £10,000,000, furnished by English capitalists. Thus the iniquitous liquor traffic strengthens its hands. These things call for renewed activity, earnestness, and vigilance on the part of every friend of temperance and sobriety.

"PEOPLE have been fined, imprisoned, martyred," said a lecturer on the Reformation, "for reading the Bible which the children of to-day can so easily possess, so freely read and learn." Do we appreciate the great privileges and responsibilities of our day?

The work, "Bible-Readings for the Home Circle," noticed in another column, will be appreciated by Sabbath-school teachers, ministers, and, in short, by all Bible students. Answering as it does, by direct texts of Scripture, thousands of questions, it becomes at once a valuable aid to the student of God's word. Being arranged topically, the reader can turn to any subject he desires to investigate, and find numerous Scripture quotations collated upon each particular point. The book will meet with a large sale. See advertisement in this paper.

In a Catholic work entitled "The Faith of Our Fathers," by Cardinal Gibbons, where the writer is endeavouring to prove that we need something more than the Bible for our guide, we find the following (page 108):—

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

To Protestants this is certainly a most sweeping testimony against Sunday sacredness, and a frank admission in favour of the true Bible Sabbath.—*Gospel Sickle*.

The gospel reveals the divine and the exalted Christ as our hope, and so the apostle declares that Jesus brought life and immortality to light through the gospel. 2 Tim. 1:10. Immortality, then, is brought to light, not through anything that science can reveal to us, nor through modern mediums that peep and that mutter, nor through the philosophical dreaming of Plato and Cicero, nor yet through scenes in the death chamber, but through the gospel. We read that in Christ is life (John 1:4); that in him the believer does not perish, but has everlasting life, and that this was the object the Father had in sending him (chap. 3:16); that Jesus came that men might have life, and that abundantly (chap. 10:10); that Christ is our life (Col. 3:4); that eternal life is in the Son (1 John 5:11); that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12); and that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.—*Selected*.

NEVER should the Bible be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's word that we shall be charmed with its beauty, admonished by its

warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119:18. Temptations often appear irresistible because through neglect of prayer and the study of the Bible the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things, and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.—*Mrs. E. G. White*, in "Great Controversy," Vol. IV., Price, 6s.

## LUTHER'S COURAGE.

As LUTHER drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freudsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a bolder stand than I or any other captain has ever made in the battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*Merle D'Aubigne*.

## OUR AGENTS.

## GREAT BRITAIN.

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

## AMERICA.

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

## CONTINENT.

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

## AFRICA.

International Tract Society, Cape Town, South Africa.

## AUSTRALASIA.

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

## THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,  
PUBLISHED FORTNIGHTLY.

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

Sample copies free for stamp.

Make Orders and Cheques payable to "PRESENT TRUTH."

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

Send for Catalogue of Publications.

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

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