

# THE Present Truth

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

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## THE PRESENT TRUTH.

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### THE HAND OF GOD.

Loose not thy hold, O hand of God!  
Or utterly we faint and fall.  
The way is rough, the way is blind,  
And buffeted with stormy wind;  
Thick darkness veils above, below,  
From whence we come, to what we go:  
Feebly we grope o'er rock and sand,  
But still go on, confiding all,  
Lord to thy hand!

In that strong hold salvation is;  
Its touch is comfort in distress,  
Cure for all sickness, balm for ill,  
And energy for heart and will.  
Securely held, unfaltering,  
The soul can walk at ease, and sing,  
And fearless tread each unknown strand,  
Leaving each large thing, and each less,  
Lord, in thy hand!

—Selected.

## General Articles.

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

### LOVE AND OBEDIENCE.

BY MRS. E. G. WHITE.

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” It is not enough to profess love for God, Christ asks an evidence that we do love him. Willing obedience to the law of God proves the truth of our profession. We have heard from the pulpits of to-day that the law is not binding, but this cannot be. Christ says, “This is the love of God, that we keep his commandments; and his commandments are not grievous.” How could we know what sin is, unless we could look into the law of God? John, the beloved disciple, defines sin as the “transgression of the law.” He says, “Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.”

Says the prophet, “To the law and to

the testimony; if they speak not according to this word, it is because there is no light in them.” We must search as diligently in the word of God as did the noble Bereans, who “received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.” We should dig as for hid treasure in the mines of truth. Christ has warned us that false prophets would arise and would deceive many. There are many who profess to have great faith. They make great claims to holiness, but do they speak according to the law and the testimony? If they do not, it is because there is no light in them. Men fold the garments of their self-righteousness around them, and claim perfection of character; but they have only measured themselves with a standard of their own creating, and with sacrilegious hands they have torn down the true standard of all righteousness. The law of Jehovah is a discernor of the thoughts and intents of the heart. The sinner wants to get it out of the way because it condemns him. It is thought burdensome by the transgressor, but the obedient can say with David, “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward.”

The law of God, so defamed and trampled upon by transgressors, is declared by Paul to be “holy, just, and good.” David prayed, “It is time for thee, Lord, to work; for they have made void thy law.” If David could make that prayer in his day, how much more should it be our prayer in our day! We see on every hand that the law is trampled under unholy feet. There was never a time when we needed to walk more carefully in the path of righteousness, nor to pray more earnestly, than at the present time. The same spirit of prejudice exists now against the com-

mandments of God that existed when Christ was upon the earth; and if we think that we can keep the commandments without exciting the malice of Satan, we mistake; but we shall never have to suffer one-hundredth part of what our Redeemer suffered.

We should meditate on the sacrifice that Christ has made in our behalf. He left his honour and glory and majesty, to come to our earth, to be a man of sorrows, and acquainted with grief. It seems astonishing that the world did not accept and believe on him whom the Father had sent from Heaven. He said to those he came to save, “Ye will not come to me that ye might have life.” How grieved he must have felt when he entered the cities and found so few who manifested any interest in his mission. Every soul was precious in his sight; but the things of time and sense claimed the attention of men, and blinded their eyes to the Redeemer’s merit. When I think of the many disappointments our Saviour met, I do not wonder that he was a man of sorrows. How sad it makes us feel when we make earnest efforts to bring the truth to those we love, and they will not hear us. Christ felt this sorrow as much more keenly than we can, as his nature was higher and holier than ours. When we think of what the Saviour endured, can we become discouraged in our work? We have a precious truth to bring before the people, and just as long as we have breath, we should lift up our voices and proclaim that the transgression of God’s law is sin.

Christ said, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” Those who have faith in Christ will obey the words of Christ; “for faith without works is dead.” If we have genuine faith in Jesus as our Saviour and example, we shall reflect his character, and correctly represent him to the world. We must keep his commandments, even as he kept his Father’s commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future, immortal life. If we want to be like Christ when he is revealed in his glory,

we must purify ourselves, even as he is pure, in this our day of probation. We want living faith, faith that works by love, and purifies the soul. Although everything around us may be dark and trying, yet we must show that we have implicit confidence in our Redeemer. We should cast ourselves upon the promise, "If ye keep my commandments, ye shall abide in my love." Genuine Christians are the happiest people in the world, and they have the assurance that God will enable them to stand as faithful sentinels for the truth.

In the last days there will be a people who will be loyal to God's holy law. Through obedience to his precepts, they will be prepared to stand in the great day of wrath. Trouble and affliction will come upon them, for Satan will come down, having great wrath, because he knoweth that he has but a short time. He will work with all deceptableness of unrighteousness in them that perish; but we need not be deceived by his fatal delusions. We should study the Scriptures for ourselves so that when the enemy comes in like a flood, we may not be moved from the foundation of eternal truth, but may find that the Lord will raise up a standard against him. Let no soldier of Christ be discouraged. The Captain of your salvation will aid you in your battles with the enemy. If you have done all on your part that you can do, his arm will be stretched forth in time of need, and you will realize that help has been laid upon One that is mighty to save.

Men may talk of the law as a yoke of bondage; but the question of vital interest is, If you are found disobedient to God, can they pay a ransom for your soul? I beg of you, do not take the word of man that the law is abolished, for that law is as immutable as the throne of God. If the law could have been altered to meet man in his fallen condition, Christ need never have died. The cross of Christ is an unanswerable argument demonstrating the changeless character of the law. The very fact that Christ died establishes the law. Says the apostle, "Do we then make void the law through faith? God forbid; yea, we establish the law." Christ died to vindicate the justice of God, and to remove the obstacles that man had placed between himself and eternal happiness. Through the intercession of Christ, man may now lay hold of eternal life. While we see that sin and iniquity abounds, we would say, Pray, pray as you never prayed before. We must walk in humility before God, rendering obedience to his holy law, and by and by we shall receive the reward. When the warfare is ended, Jesus will, with his own right hand, place the crown of immortal glory upon our brows, and we shall each hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

#### THE BEAUTIFUL LAND.

THERE'S a beautiful country that lies far away  
From the earth with its burden of tears,  
Where night never enters, but shadowless day  
Shines on through eternity's years,  
Where the wail of the mourner is heard never-  
more,  
And tears never fall for the dead;  
But life's waters wash soft on the heavenly shore,  
Whence the sorrows of earth are all fled.

And angels of beauty, with faces that shine,  
Look down from the heavenly land;  
They are ministers sent by the Saviour divine,  
Though we see not their welcoming hands;  
But we feel their sweet presence as dew on the  
flowers,  
And as strength to the sorrowing soul,  
Till we yearn for that Eden with heavenly bowers,  
Where the waters of life gently roll.

From the shadows are lifted our sorrowful eyes  
To the hills where the angels have trod,  
And our hearts ever yearn for our home in the  
skies,—  
Our home in the garden of God.  
And on some glad morning shall shades flee away,  
And the ransomed of Zion shall stand  
In the rapture and glow of a shadowless day  
At home in the beautiful land.

And all of our sorrows will fade as a dream  
As we enter the country of rest,  
While before us in heavenly beauty shall gleam  
The mansions prepared for the blest.  
And Jesus the King of the country is there,  
On the mountains of Zion he'll stand,  
And welcome his children with faces so fair  
To their home in the beautiful land.

L. D. SENTER.

#### FAITH HEALING.

(Continued.)

Now it seems to us that the same principle that governs the support of the body when in health must be acted upon in seeking a restoration of it to health, when it is diseased. This can best be proved by citing typical instances of healing, as recorded in the Bible. By so doing we shall find that the cases where God has directly interposed to heal people by a miracle, were cases that were beyond the reach of human skill.

In the first place we have the record of many who were raised from the dead. Here, of course, human agency was of no avail.

Entering into particulars, we note the case of the young man who was born blind. John 9. In his case it was not thought worth while even to seek for a cure; for, as the young man said, "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man [Christ] were not of God, he could do nothing." John 9:32, 33.

Again, we read of the woman with the issue of blood, who was healed by touching the hem of Christ's garment. She had been afflicted for twelve years, "and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Verse 5:26. The "beloved physician" says that she "had spent all her living upon physicians, neither could be healed of any." Luke 8:43.

Take the case of the nobleman's son. He was "at the point of death." The case was very urgent; for when Jesus was testing the man's faith, the father

cried out, "Sir, come down ere my child die." John 4:49. He felt that Jesus alone had power to check the fever.

The man at the pool of Bethesda had been unable to walk for thirty-eight years. John 5:2-9. He was unable even to make the attempt to make use of the remedy that was supposed to be able to reach his case. He was healed by the word of the Lord.

In the third of Acts we have the account of the man whom Peter healed at the gate of the temple. He had never walked, and no means known to men could enable him to walk. The healing of this man was admitted, even by the scoffing Jews, to be "a notable miracle."

Take the case of the stilling of the tempest, recorded in Matt. 8:24-26 and Luke 8:22-25. Here, when the men were unable to manage the boat on account of the violence of the sea, and were about to perish, Christ stilled the winds and waves with a word.

When Jesus miraculously fed the 4,000 men, besides the women and children, it was because they had eaten nothing for three days, and were in the wilderness, where it was impossible to find food for such a vast multitude. More than this, they had not sufficient strength to go to the villages to buy food, and doubtless but few of them had money, had they been able to go.

To all these cases might be added the numerous instances of the cleansing of lepers who had been cast out as incurable, the healing of the deaf and dumb, and the casting out of devils. In every case the direct power of Heaven was interposed after the means known to mortals had failed.

The case of Peter's mother-in-law might be cited by some as a case where Jesus healed a curable disease. But no one knows that this fever could be cured. Indeed, the probabilities are, rather, that, as in the case of the nobleman's son, they had been unable to check the fever by ordinary means.

There is another class of cases that may be thought to contradict the position above taken. These are the cases where persons whom God has employed in a special manner in his service, have been healed in answer to prayer when there was urgent need of their immediate attendance upon certain duties connected with the Lord's work. Persons have been healed of ailments that possibly might in time have been removed by medical skill, if it had been employed. But these cases are in reality the same as the others; for there was certainly no human skill that could heal them in the brief space of time that the circumstances demanded.

Again we notice that in many cases where miracles of healing were performed, the sufferers were required to do something before their cure was effected. Naaman the Syrian was required to wash seven times in the Jordan. 2 Kings 5:1-14. The blind man of whom John

writes, after having his eyes anointed with clay and spittle, was told to go and wash in the pool of Siloam, and then he received his sight. Now whatever effect these washings had, it is safe to say that if those individuals had not employed the means that were provided they would not have been healed. Thus we see that God has provided remedies that will with his blessing accomplish the restoration of the sick to health, and he has made it possible for man to obtain a limited knowledge of those remedies. Now when those Heaven-ordained remedies are within our reach, for us to expect to get well when we refuse to make use of them, is a manifestation not of faith, but of presumption. The case is exactly parallel to one who, having health and strength, should fold his hands and expect the Lord to feed him.

E. J. WAGGONER.

(Concluded in our next.)

THE PERVERSION OF SCRIPTURAL ORDINANCES.

THE worship of God in all ages of the world's history has been accompanied with certain external observances; but we find the meaning and importance of them clearly revealed in the Bible. These observances may be regarded as visible representations of that which is invisible.

The apostle, in his epistle to the Hebrews, refers to the legal ceremonies of the old dispensation, and declares them to be a shadow of good things to come. The first covenant had ordinances of divine service and its sanctuary, a worldly sanctuary (Heb. 9:1, R. V.). Those forms of worship so fully described in the books of Moses were given by direct command of God through his chosen servant, and at that time were all significant, and intended as types of "better things." The history of the Jewish nation affords many illustrations of the fact that disobedience to the Divine commands incurred the Divine displeasure, and we have therefore no right to assume that the evasion or perversion of God's ordinances and requirements in the present dispensation will be less displeasing to him.

The ceremonial observances having ceased at the first advent of Christ, we have now two solemn figurative services established by the great Head of the Church; viz, baptism and the Lord's Supper; but we learn from our Saviour's teachings that those who take part in these ordinances should be believers. Baptism, or immersion (the only scriptural method), is a figure of burial after death unto sin, and of resurrection unto righteousness (Rom. 6:4, 5). The substitution of "sprinkling," so generally adopted by nearly all the churches of the present day, is a perversion of the Divine command and an innovation, the origin of which can be traced back to the Dark Ages. Eusebius says, "The first instance in ecclesiastical records of

sprinkling, is that of Novatian in the year A.D. 251." He describes it thus: "He fell into a grievous distemper, and it being supposed that he would die immediately, to quiet his conscience, they sprinkled his body with water as he lay on his bed." Robinson says, "Sprinkling was invented in Africa in the third century in favour of 'clinics,' or bed-ridden people." Dr. Gill calls infant baptism the main pillar of popery, and every child that has been sprinkled by a minister of the Church of England is (according to the Prayer Book) taught to believe that thereby it was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

In commenting upon this subject a certain writer in the course of his remarks referred to the following incidents: Not long since (writing in 1850), baptismal regeneration was strongly insisted on from the pulpit of the parish church, and the minister pitied those poor children that had not been "baptized," for they could not say the Lord's prayer *because they had no Father in Heaven!* And how often do we find, when an "unbaptized" infant is ill, the parents send for the parson to come and sprinkle it. A circumstance of this kind occurred a few years ago in my native town. A poor man, living at a village some distance from the town, came in great haste at midnight for the parson to come and christen his child, as it was taken ill. The parson, unwilling to leave his comfortable bed, said he would come out in the morning; but the poor man with tears, said, "Do zur come now, ver I be aveer'd the cheel il die." Still he could not prevail. The distressed father then said, "Do then zur tell me how to do it." "Oh, my good man, that will do no good; but I'll tell you what to do; go home and give the child a little honey and warm water, and I'll be out early in the morning."

It would be quite unnecessary to adduce further evidence to show how the ordinance of baptism has been and is still being perverted from its original meaning. Many of the learned theologians of the day candidly admit that the Greek word *baptizo* means only to immerse, but by the substitution of the ceremony of sprinkling innocent babes, not only is the scriptural ordinance (by which we are taught that belief must precede baptism) set aside, but a man-made method has been introduced through which millions have been deluded. In a Roman Catholic catechism (dated 1887) we read the following questions and answers:—

"What is baptism?—Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and members of the church. How is baptism given?—Baptism is given by pouring water on the head of the child, saying at the same time these words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

These answers and those given in the English Prayer Book are entirely contrary to scriptural teaching, and it is indeed a sad and lamentable fact that the truths of God's word should so often be perverted.

The ordinance of the Lord's Supper as instituted by our Saviour, and the reasons of its observance, have also been diverted from their true meaning by the teachings of men. The papists believe that when the priest has "consecrated" the bread, it is changed into the body of Christ, and many clergymen of the Church of England are charged with doing all in their power to propagate Romish doctrines and practices amongst the people with whom they are associated.

The perversion of the gospel ordinances and the rejection of so many scriptural truths, afford us ample evidence of the fulfilment of St. Paul's prophecy in 2 Tim. 4:3, 4. Our Saviour, in reproving the scribes and Pharisees for transgressing God's word through their own traditions, said, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

We shall do well to heed the warnings that have been given, to realize our daily need of Divine assistance, and to determine by Divine help to fear God and keep his commandments, which is the whole duty of man.

J. F. SHEPPARD.

THE SUNDAY-SABBATH CREED.

1. I BELIEVE that the day of the Sabbath has been changed from the seventh to the first day of the week.

2. I believe that the commandment requires only one day of rest after six of labour, no matter which; hence there has been no change.

3. I believe, nevertheless, that all ought to keep Sunday; for though God did not appoint a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.

4. I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's resurrection has been chosen.

5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.

6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested, and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.

7. I believe that those who keep the seventh day are trying to be justified by the law, and are fallen from grace.

8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.

9. I believe it is impossible to keep the seventh day on a round and rolling earth.

10. Therefore I believe that Sunday is the Sabbath, the world over.

Reader, the above creed is no fancy sketch. Every one of these contradictory positions is held by the advocates of the first-day Sabbath; and thousands can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20: 3-17, and, like the above, consists of ten articles. In its fourth article will be found a complete refutation of every one of the principal articles of the above creed.

R. F. COTTRELL.

#### THE ARK AND THE MERCY-SEAT.

In the sanctuary of the first covenant, the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9: 1-5; Ex. 25: 10-21; 26: 33-34. And if one exists in the heavenly sanctuary, of which Christ is a minister (Heb. 8: 1-2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat, where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law!

Christians have had much to say relative to the mercy-seat as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in Heaven as really as God and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as about the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul in speaking of the first-covenant sanctuary (Heb. 9: 1-5), mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and the mercy-seat were placed. An account of the typical sanctuary, its two holies, and their furniture, is given in Exodus. The idea of the mercy-seat in Heaven, in this dispensation, is obtained from the law of types, and Paul's commentary upon that law contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the example and shadow of heavenly things." Speaking of the cleansing of the typical sanctuary, also of the cleansing of that sanctuary in Heaven of which Christ is

a minister, Paul says: "It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9: 23, 24.

In this manner the apostle shows that the earthly sanctuary, its holies and furniture, were patterns of the true sanctuary in Heaven; consequently the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in Heaven as much as the literal person of Jesus. And thus they have sung:—

"There is a place where Jesus sheds  
The oil of gladness on our heads,—  
A place than all besides more sweet,  
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid  
When tempted, desolate, dismayed,  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types and in the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, and fanciful to believe that the ark of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he is called a fanatic; and if he keeps all the holy precepts contained in the ark, he is represented as fallen from grace. It would be unreasonable to believe that the mercy seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in Heaven, than that there is a mercy-seat there.

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

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

Is the ark, mentioned here by John, empty? If it is, how can it be said to be the ark of his testament? Is not the testimony, the ten commandments uttered by Jehovah, in the heavenly sanctuary? If it is not, why does John mention the "tabernacle of the testimony in Heaven"? Let it be here understood that John had this view of the heavenly sanctuary A.D. 96, about twenty-six years after the typical sanctuary was destroyed. We have given two texts of plain Bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat,

and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands, ready to plead the cases of those who come to him in sincerity and truth, and why not also love the ark of God beneath it? Those who do, may with propriety sing:—

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy-seat."

—James White.

#### ALL FOR CHRIST.

At one of our camp-meetings, a leading minister, in addressing candidates for the ordinance of baptism, made this remark, "I refuse to baptize gold rings." There may have been some who listened to these words, and were not quite sure where they stood on this subject. Many cling to these mementoes, not from pride or the desire for display, but because they love them as the gifts of affection from husband, friend, or dear departed ones. To such dear friends, I would say, Let us take this perplexity, as well as others, to the Lord Jesus, and ask him to show us clearly what we should do. It is not unlikely that before your enlightened vision will arise a bleeding hand pierced with iron points, and you will weep as the thought presses home to you with new force, My best friend, my Saviour, wore no jewelled ring to show his love for me, but—

"In his feet and hands are wound-prints,  
And his side."

Christ suffered every indignity which the wrath of man could offer. He was buffeted and spit upon; he fainted beneath the heavy cross, and at last was numbered with transgressors, and freely offered up his life,—all for us. He has called us to follow him. We have felt in our hearts the cleansing power of his blood, and with him we have been buried beneath the baptismal wave. Now "risen with Christ, [we] seek those things which are above, where Christ sitteth on the right hand of God." Henceforth we are enjoined, "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." Col. 3: 1-3.

In this solemn hour, when the end of all things is at hand, what shall we render to our Saviour for the precious hope of redemption through his blood? We have heard the call, "Come out from among them, and be ye separate, . . . and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. Shall we longer adorn ourselves with the glittering jewels of the world? Shall we permit any beloved treasure of earth to stand between our souls and God?

Shall we hesitate to make any sacrifice whereby we may promote the interests of Christ and his church, or insure our own acceptance in the last great day of accounts?

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

—Mrs. A. W. Heald, in *Review and Herald*.

EXCUSES.

EVER since sin entered our world men have sought excuses under which to hide themselves, rather than to put away their sin by earnest and hearty repentance. How unreasonable and worthless these are, every one could see were not their minds darkened by their sinful course. There can be no excuse for wrong doing. Whatever is wrong must be repented of, and put away. There are indeed greater and lesser degrees of guilt, according to the circumstances of the person and the case. But wrong is wrong. It must be put away from us. We cannot extenuate the wrong and hold it fast without bringing upon ourselves the guilt of wilful and deliberate transgression. What was at first only a fault in which we are overtaken by sudden temptation, becomes, by being excused instead of repented of, a deliberate and outbreking sin. We deliberately and coolly cherish, and excuse, and extenuate, a wrong which we can now see in its true character. The guilt of wrong doing is wonderfully enhanced by the excuses which men study up for their guilt. Let us never play into the hands of Satan by hiding under excuses.

In the day of Judgment excuses are useless. Even those who have so many now to offer will not bring forward a single one in the hour of their extremity. The man without the wedding garment in the final examination was speechless. He had plenty of excuses that he could have offered to his fellow-men, and perhaps he would have done it so fluently that himself, at least, would have thought he had made out a strong case. But in the presence of the all-seeing Judge these excuses vanished into nothing. He saw then how inexcusable is wrong doing; how hateful is sin; and how unjustifiable the course of those who choose to follow their own course rather than to obey God. Beware of hiding under excuses. They are not capable of hiding us from the sight of our final Judge.  
—J. N. Andrews.

MINORITIES.

THESE two leaders, conscience and the public, which shall we follow? The inducements to follow the latter predominate greatly. There is an avoidance of singularity, abundant companionship, cheerful environments, and wide approval. Now, conscience is a monitor known to the individual only, and obe-

dience to its dictates may engender censure. Many reason so, and hence the majority follow the majority. The crowd draws the crowd.

Proceeding into the question a little more fully, let us have recourse to analysis. Conscience is substance—public opinion is shadow; the former glows with light—clear, bright, and penetrating; the latter is borrowed from a thousand lamps—dim and lustreless. Let history speak! The multitudes of successive generations who followed public opinion are forgotten as if they had never lived, while the few who followed conscience are the stars which guide us now.

By the minorities of the past has the world been preserved. A minority built the ark and saved the race. By a minority of the Jewish people was accepted and published the faith of the gospel. The martyrs were of the minority. Scotland was in the thirteenth and fourteenth centuries preserved to its people by a minority of their number. The Reformation was accomplished by a small minority. The Covenanters were of the minority, yet they sustained the church and perfected the constitution.

Minorities are formed through the suggestions of conscience. In them an earnest conviction overwhelms expediency; and they are under a guidance respecting the issue which admits of no regrets. He who is conscientious makes no leap in the dark; if he falls it is because his judgment has erred, or that his opponents were physically stronger. But from his fall he shall certainly arise, and even in the dust he is strong. Those who follow the herd shall with the herd plunge into the ditch and defile their garments. Those, on the contrary, who, Joseph-like, resist temptation and follow the directions of the inner monitor shall receive from the mercy-seat a testimony which is a joy in sadness, and in poverty maketh rich.—Dr. C. Rogers.

THE SALT OF THE EARTH.

THERE are some persons who plead, in excuse for their own irreligion, that in secular affairs religious men are no better than other people. If they are not, they ought to be. I believe that, as a rule, they are. If not, how is it that when a religious banker has been guilty of using securities entrusted to his keeping, the whole country rings with his crime, and there is so much sneering and triumph at the expense of religion itself. We do not make such a stir when a man who makes no profession of faith in Christ is guilty of the same thing. We do not put articles in our religious newspapers, headed in large capitals, "Doings of an Irreligious Banker." How is it that if a minister is betrayed into grievous sin, the scandal of his fall is kept alive for years? If another man commits the same offence it is soon forgotten. Hundreds

of men were hung for forgery in the last century; I doubt whether ten of my readers could tell me the name of any one of them except Dr. Dodd. Of the people that fill our goals, that are sent to our penal colonies, that are brought up before the magistrates for drunkenness and disorder, I wonder whether one in a thousand is a communicant in any Christian church.—R. W. Dale.

FAITH.

THAT is a grand story of Alexander's confidence in his friend and physician. When the physician had mixed him a potion for his sickness, a letter was put into Alexander's hand, warning him not to drink the mixture, for it was poisoned. He held the letter in one hand and the cup in the other, and in the presence of his friend and physician, he drank up the draught, and after he had drained the cup, he bade his friend look at that letter, and judge of his confidence in him. Alexander had unstaggering faith in his friend, which did not admit of doubt. "See now," said he, "how I have trusted you." This is the assurance which the believer should exercise toward his God. The cup is very bitter, and some tell us it will prove to be deadly; that it is so nauseous that we shall never survive the draught. Unbelief whispers in our ear, "Your coming tribulation will utterly crush you." Drink it, my brother, and say, "If he slay me, yet will I trust in him." It cannot be that God should be unfaithful to his promise, or unmindful of his covenant.—C. H. Spurgeon.

GIVING.

IT is natural for an awakened spirit to give, to give freely and readily of its possessions for religious and philanthropic purposes. See how great Nature, wakened by the sun from her winter slumber, is giving on all sides. How the trees give forth their leaves! How the fountains give of their waters! How the sun gives forth its light and warmth! How the seas give forth their waves! How the birds give forth from house-top or hedge-row their songs! They need no solicitation or threatening. They give because it is their nature to give. So with human spirits roused from slumber by the love of Christ—it should be natural for them to give. For them no outward solicitation of bazaars, concerts, etc., should be necessary. They give for love of Him "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works."  
—Rev. Alfred Norris.

A LITTLE girl having met with a sad disappointment said,—  
"Mamma, I must change the D in Disappointment to an H, and say, His appointment."

## 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.

### WHO SEEKS, FINDS.

TAKE this for granted, once for all,  
There is neither chance nor fate,  
And to sit and wait till the skies shall fall,  
Is to wait as the foolish wait.

The laurel longed for you must earn,  
It is not of the things men lend;  
And though the lesson be hard to learn,  
The sooner the better, my friend.

That another's head can have your crown  
Is a judgment all untrue;  
And to pull this man or the other down  
Does not in the least raise you.

No light that through the ages shines  
To worthless work belongs;  
Men dig in thoughts as they dig in mines  
For the jewels of their songs.

Hold not the world as in debt to you,  
When it credits you day by day  
With the light and air, with the sun and dew,  
And all that cheers your way.

And you in turn, as an honest man,  
Are bound, you will understand,  
To give back either the best you can,  
Or die and be out of hand.

—Phoebe Cary.

### "HAVE N'T TIME" AND "CAN'T AFFORD IT."

PERHAPS no two excuses are in more common use than these. We hear them urged every day from some quarter. Mr. A. has n't time for temperance work nor to attend missionary meetings; his wife cannot visit the poor nor sew for the Home for the Friendless, for the same reason. Mr. B. gives it for dropping his correspondence with home friends; Mrs. B. for neglecting solid reading; and numberless other omissions are justified by it.

There is a strange thing about the excuse—it is never given for abstaining from evil practices. Oh, no. When we omit a wrong deed, it is because we are good, and it must be set down to our credit, but when we fail to do the right, we are not to blame, for we had not time.

Well, the excuse is doubtless true in some cases; slaves, convicts, lunatics, all might very truly urge it, as their time is not under their own control, but for most other persons ought it not to be modified? Say instead, "I had time, but I preferred to use it for something else."

We all have twenty-four hours in a day. The question is really not about the amount of time, but about its use. Some things must be crowded out, and demands upon our time are constantly increasing. Living must have been easier years ago when there was not so much literature, science, and art to be kept up with in order to be well informed. Now, it is difficult to decide what can best be spared of the many

useful things crowded upon us. Each must make his own selection.

When daily bread is to be earned, that work necessarily consumes many of the waking hours, and obviously cannot be omitted. What will be done with the few remaining hours of leisure is one of the great tests of character. When we know how a man spends his spare time and his spare money, we can judge him quite accurately. What he really is in his heart is told, not by his words but by his life.

The man who spends his evenings talking politics and marching in his party processions, but cannot get away from the shop to attend prayer-meeting, what of his want of time? And his wife, who has n't time for a course of reading, but buys a novel a week? The woman who goes to parties continually, but has n't time to teach her children herself? Yes, we know of many who have n't time for study, for benevolent work, or even to read their Bibles or think of God, who yet have time for business, for dressing, flirting and gossip. Let the excuse go, and say frankly: "This is not the thing for which I wish to spend my time."

There are many notable examples of what may be done by those who are thrifty in the use of time. Is it not said that Harriet B. Stowe wrote "Uncle Tom's Cabin" while she rocked the cradle? There are a great many cradles rocked every year; what is done with the time? The "learned blacksmith," Elibu Burritt, studied languages while at his anvil; and Dick, the baker of Thurso, won renown as a scientist by observations made after a long day's work at his trade. Many similar instances might be cited. Given a determined will, and in most cases some time can be reclaimed from other uses. As most persons find time to eat three meals a day, so they would find time for mental and spiritual food, were they hungry. It is not more time, but better use of what we have, that is needed.

The other excuse, "Can't afford it," is the twin brother of "Have n't time."

Do we not know people who can't afford a magazine or a good picture, and yet they can wear jewelry and silk dresses; men who smoke expensive cigars, and cannot spare anything for the spread of the gospel?

There are, on the other hand, those who add book after book to their libraries, and have no money for display. We all have our pet extravagances, and we do not reckon the sums spent on them as we do the sums that go for other things. Even among the very poor, whose very earnings will scarcely feed and clothe them, there is often waste for drink and tobacco.

With most persons the question is the same as that of time, a proper selection in its uses, and the saving of the littles. We waste pennies as we do minutes, and long for more shillings and more hours.

Let us accumulate them. The little leaks of trifles spent here and there for unnecessary things, food bought not for nutrition but to please some perverted taste, dress and ornaments not for use but for display—how much goes in these and similar ways. Are we every day unconsciously choosing between these and the nobler uses of money in culture and charity? We do not do it deliberately; we only follow the impulse of the moment to please ourselves; then, when some great cause is presented, we say we have no money, no time. Ah, but we have had them both; what did we do with them? Let us call ourselves seriously to account before we offer these well-worn excuses, and, remembering that neither time nor money is our own, but the Lord's, let us be more faithful stewards.—*Amelia H. Botsford, in Illustrated Christian Weekly.*

### PATRICK HENRY'S DEATH.

IN an age when it was fashionable to avow sceptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal Church, according to his latest biographer, Professor Tyler, he not infrequently received the communion. On such occasions his habit was to fast until he had been at the Lord's table, and then to spend the day in retirement.

One hour, at the close of the day, he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State that he printed, at his own expense, an edition of Soame Jenyns' "View of the Internal Evidence of Christian Religion," and an edition of Butler's "Analogy." When he met a young man of sceptical tendencies he would give him one of these books. Doubtless the fact that the book was presented by the Governor of his State secured it an attention from the young Virginian which he might not have paid had it been distributed by a more humble colporteur.

Patrick Henry wrote out an elaborate answer to Paine's "Age of Reason," but, being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On June 6, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair. He was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying

man said, "I suppose, doctor, this is your last resort?"

"I am sorry to say, Governor, that it is," replied the doctor. "Acute inflammation of the intestine has already taken place; and unless it is removed, mortification will ensue, if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief, or —" the doctor could not finish the sentence.

"You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial, he prayed aloud for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where, throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood congealing under his finger-nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion.*

A GOOD ARGUMENT.

In that beautiful part of Germany which borders on the Rhine there is a noble castle which lifts its old gray towers above the ancient forest, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in Heaven as to chill the old man's blood.

"Are you not afraid of offending God," said the baron, "by speaking in this way?"

The foreigner answered, with cool indifference, that he knew nothing about God, for he had never seen him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said, "My son drew that!"

"He must be a clever youth," returned the Frenchman, blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guests many rare plants and flowers, and, on being asked who had the management of the garden,

the father said with proud satisfaction, "My son; and he knows every plant, almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took his visitor to the village and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, "to have such a son!"

"How do you know I have a son?" asked the baron, with a grave face.

"Why, because I have seen his works; and I am sure he must be both clever and good or he never could have done all you have shown me."

"But you have never seen him!" returned the baron.

"No; but I already know him very well, because I can form a just estimate of him from his works."

"I am not surprised," said the baron in a quiet tone; "and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and pastures, and orchards, and vineyards, and cattle and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the baron.

"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various works, how does it happen that you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"—*Selected.*

SCIENTIFIC TEMPERANCE.

SPEAKING honestly, I cannot by the argument yet presented to me admit the alcohols through any gate that might distinguish them apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain or to stupefy mental pain; but that they give strength—*i. e.*, that they supply material for the construction of fine tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is wide-spread. The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, overburdened with mental labour or with engrossing care, seeks the

same shade; but it is a shade, after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To resort for force to alcohol is, in my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night.

That gives my argument in a nutshell, and every day I live I am more convinced of its truth. I am as sure of it as that two and two makes four, and I arrive at it by a chain of logical reasoning and scientific research which has never yet been successfully disputed. My feet are planted on the rock of truth in this matter.—*Dr. B. W. Richardson.*

ITS WEAKEST LINK.

IF a chain can be made up of a thousand links, and nine hundred and ninety-nine are strong, but one is weak, the chain will be in danger of breaking at that one weak link. We may be strong in a thousand excellencies, and yet have one weakness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle bolt that was of poor material, but they did not know how much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle bolt. So the bridge of character may be made up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlooked after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt!—*Selected.*

WHAT ALCOHOL WILL DO.

THE *Sanitarian* tells what alcohol will do, thus: "It may seem strange, but is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of the windows, and fill them with rags, take the gloss off his clothes and polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and capitalist, the matron and the maiden."

## THE PRESENT TRUTH.

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

LONDON, JULY 4, 1889.

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## OUR SAVIOUR'S COMMISSION.

THE object of Christ's appearing on this earth, was to reveal to mankind the gospel. In his life was the truth exemplified. His character was what the teachings of the gospel will accomplish in every individual who receives it; for in his life work he followed his own teachings.

During the first thirty years, he dwelt in obscurity, as relates to his mission to mankind. Nothing in his appearance or work distinguished him, in the eyes of the world, from other good men, yet he was the sinless Son of God. His public ministry lasted three and one-half years. During this time, he began the work of giving to the world the gospel of salvation by precept and by such an example as had never before been witnessed by fallen humanity. He formed the connecting link between the lost world and its Creator.

He was the ladder Jacob saw, the base of which rested on the earth while the top round reached to the throne of God.

The world could not endure a being so pure and holy any longer than his public ministry continued—three years and a half. But there were those who could see in him the promised Messiah, and received him as such. They listened to his gracious words, and witnessed the miracles which he performed. Finally, when the world could endure him no longer, he was crucified, and placed in Joseph's new tomb.

"After his passion he showed himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." At last the time arrived when he would ascend to his Father. A time and place were appointed where he would meet his disciples in Galilee. How many there were that met in response to this appointment, the Gospel does not inform us, but it does state that eleven were there. The Saviour assured them that all power was given unto him in Heaven and in earth. He comforted their hearts so that they "returned to Jerusalem with great joy, and were continually in the temple praising and blessing God."

There was no sadness in this final separation. When friends are passing away from the present life, we anxiously listen to catch the last words that fall from their lips. How often it is that

these words are repeated, especially if there is anything cheering about them, and yet there is a gloom that comes over the mind when the parting moment is thought of.

The Saviour spoke to the assembled disciples his parting words, which are recorded by three of the Evangelists. As each of the three uses different expressions, we present them as follows:—

"All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15-18.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 47-49.

These words fully committed to the disciples the work which the Saviour began to do. Many thoughts suggest themselves as we read these words carefully. There is nothing of a worldly nature contained in them; there is no inducement to honour or worldly fame; there is no retiring from labour, and taking rest.

The angel of the Lord bore a very emphatic testimony concerning the apostle Paul on this point. "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and children of Israel; for I will show him how great things he must suffer for my name's sake."

We would not convey the idea that there is no joy or peace to the Christian in this world; for Christ left his peace with them, and the joy in believing comforted them, and the hope of the future sustained them; but worldly ease and pleasure are not once alluded to.

In Matthew's testimony we find the idea clearly stated that their commission will continue till the end of the world. The extent of their labours is also definitely given, "Teach all nations." They were to go "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved;

but he that believeth not shall be damned." Their commission ends only with the end of the world.

Their commission embraced "All things whatsoever I have commanded you," and is called the gospel by Mark, while Luke uses a different expression, "Repentance and remission of sins." If therefore any words of our Saviour, any requirements which he has given, any principles which he has taught, are neglected by the professed preacher of the gospel, thus far he fails in preaching the gospel, or carrying out the commission which the Saviour gave to the disciples. It was not simply a belief on Christ, but a repentance which would precede faith, and would prepare the heart so that faith would be effectual in its working.

Sin is defined to be a transgression of the law. "Whosoever committeth sin transgresseth also the law." 1 John 3: 4. "Because the law worketh wrath; for where no law is there is no transgression." Rom. 4: 15. "For by the law is the knowledge of sin." Rom. 3: 20, last clause. The gospel therefore could not be preached without preaching the law of God. To preach faith in Christ without a repentance from sin (which implies a knowledge of the law), would only bring deception to the sinner and condemnation to the preacher.

(Concluded in our next.)

## RIGHT PRINCIPLES.

THERE are certain underlying principles and truths upon which the plan of salvation and God's dealings with man are based. These principles are plain and unequivocal. Interpreting the Bible in agreement with them, a divine and beautiful harmony pervades the whole. Ignoring them, one is left to drift and be blown about with "every wind of doctrine." Men's creeds have been begotten of their desires, and isolated texts of Scripture have been warped into service to sustain error. Honest and truth-loving people come in contact with some of these plausible theories and accept them without a thorough examination. They soon meet with other "theories" and "views," which appear just as plausible, and not knowing the way to test them, become unsettled in faith and doctrine. Doubts as to the inspiration of the Bible, or parts of the Bible, next follow.

And is not this one of the reasons why there are so many "reeds shaken by the wind"? People are not educated in the principles of Bible truth—the principles of Christianity. The fault does not lie in the inability of the people to comprehend these principles; for many of them talk volubly and intelligently in defence of some erroneous theory ten times as difficult to comprehend as the truth. The fault lies in their education, in the preaching

of the present day. Were the people instructed in some of the simple foundation principles,—the main doctrines, the framework of religion,—the church would be able to withstand the last-day errors of the world's conversion, Spiritualism, the Age-to-Comeism, and the hundred and one theories concerning the restoration of the Jews. But these are pleasing doctrines to the unregenerate heart, and thousands are falling into line under the banner of soul-destroying error. All who are familiar with the mass of the people know that the above is strictly true. Many believe what they believe the Bible teaches, but can bring no proof for their positions which is in harmony with the principles of Divine government or common justice. Men have become alarmed at the "dogmatic" teaching of Roman Catholicism, and have swung to the other extreme—not that of Christian liberty, but beyond, to the domains of licence. And the looseness of interpretation, the multitudes of beliefs and theories so dividing and distracting Christendom today, have resulted from the neglect to follow in the simple, plain, positive precepts of the word of God.

Upon few subjects there are, perhaps, more erroneous ideas than that of the return of the Jews to Palestine, the restoration of their ancient rites and privileges, and the evangelization of the nations through them. We believe that in the Christian dispensation there are *no special blessings* for the Jews as a nation, according to the flesh. Below are some of our reasons for believing as we do.

1. The New Testament plainly states that all are on an equality in this dispensation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28; Col. 3:11. "The middle wall of partition" between Jews and Gentiles has been "broken down" by Christ, and all are one in him. Eph. 2:13-15.

2. That God regards men not by their nationality, but by their faith, is shown by the fact that righteousness was imputed to Abraham through his faith, *while in uncircumcision*, "that he might be the father of all them that believe, though they be not circumcised." Rom. 4:9-12.

3. The term "Israel" is not applied to the seed of Jacob according to the flesh alone. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. Verse 26 states that "if the uncircumcision keep the righteousness of the law," his uncircumcision shall be counted for circumcision. Again, "For they are

not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; But, In Isaac shall thy seed be called." Rom. 9:6, 7. Now notice the apostle's explanation of the above: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Verse 8.

4. The very origin of the name "Israel" would indicate that its primitive significance was a spiritual one. Jacob was the name according to the flesh, Israel was the name denoting character. It was given at the great crisis of Jacob's life. His strong pleading with faith prevailed with God. No longer is he Jacob, the supplanter, but Israel, the prince. Gen. 32:28. And all who by faith in Christ—the *Seed*—prevail with God, are among the true Israel of God, whether they be Jew or Gentile, bond or free, Ethiopian or Caucasian. Afterward the names Jacob and Israel are used interchangeably, referring to both the houses of Israel. Thus all who accept of Christ by faith are adopted into the family of Israel. And mankind can become partakers of the promises in no other way. He must, if he becomes a child of God, and a member of the church of Christ, come in *through Israel*, and become one of Israel. Eph. 2:10-20.

The foregoing is but a part of the evidence that might be adduced on the above position. It is plain and positive. It does not admit of opposite interpretations. The texts cited are inspired commentaries on the promises of God to his people of all nations. It is to these plain, positive principles we must bring all other declarations.

"But," says one, "what of the promises to Israel?" We believe that all the promises to Israel in the word of God can be consistently harmonized with the above unequivocal, emphatic statements of the apostle Paul in one of three ways.

1. Many of the promises for the restoration of Israel were fulfilled to the literal Israel in the return from the Babylonian captivity.

2. God's promises to Israel, his covenant with them, and his decrees concerning nations, are *conditional*, based on the moral course pursued by those to whom his promises are made, or concerning whom his decrees are given. Ex. 19:5; Jer. 17:7-10, *et al.*

3. The ultimate and complete fulfilment of the prophecies respecting Israel and their inheritance will be realized only when the Prince of the house of David shall come to reign over a purified and redeemed earth, when all the Israel of God—those who have prevailed through faith in Christ, the *Seed*—shall be gathered out of all nations and kindreds and tongues and people. Then all Israel shall be saved.

Our space and time forbid that we should pursue the subject further at this writing; but we believe that here are principles laid down which will harmonize conflicting opinions, and help those who will follow them in the interpretation of the word of God upon this question, to avoid the dangerous and delusive errors so prevalent in the Christian world.

M. C. W.

"THE CHILD SHALL DIE AN HUNDRED YEARS OLD."

(Concluded.)

WHEN, then, does the "child die an hundred years old"? Both the righteous and the wicked are on the earth when the curse of God falls on the sinner. "The wages of sin is death." Here are gathered the sinners of all ages and the saints of all ages. The antediluvians are there. Of these who died natural deaths, who lived the main portion of their lives before the flood, we have left on record in Genesis the ages of nine persons, including Noah. Their ages are respectively, Adam, nine hundred and thirty; Seth, nine hundred and twelve; Enos, nine hundred and five; Cainan, nine hundred and ten; Mahalaleel, eight hundred and ninety-five; Jared, nine hundred and sixty-two; Methuselah, nine hundred and sixty-nine; Lamech, seven hundred and seventy-seven; Noah, nine hundred and fifty. The average of these is almost nine hundred and twelve years. The case of Lamech seems a remarkable exception. He did not live so long as the average into one hundred and thirty-five years. It would seem to show that it was not God's design that he should live till the flood. We are not informed that this average of life was anything remarkable for that age of the world. In most of these instances there seems to be a remarkable uniformity. All but two of the instances given of the antediluvians, and in fact the only record existing in the world of the age of man before the flood, makes the average of life then, over nine hundred years. What a contrast with the present. Now the average length of life is not far from thirty years. It is customary to call persons children at the age of five or six years, or even older. In Gen. 21:15, 16, Ishmael is called a child, while it is evident from the circumstances and chronology, he must have been eighteen or twenty years old. The average of human life, then, must have been as high as one hundred and fifty years. By the same rule it would be proper to call one a child at one hundred years of age when the average was upwards of nine hundred years, as it was before the flood. Persons at that age would be morally accountable of course. Therefore their cases would come into the judgment, and if they died without repentance, would

come up in the second resurrection, and be among the immense throng outside the holy city, and would suffer the pains of the second death, with the sinners upon whom the curse of God then falls. All the circumstances of the case, and the scriptures which speak of the punishment of the wicked at that point of time, clearly prove that antediluvian children of a hundred years old will then and there die.

To suppose, as some do, that these deaths occur in the city of God and after the new heavens and earth are created, plainly contradicts, not only other scriptures, but this very one which is supposed to teach it. Verse 19 says, "The voice of weeping shall no more be heard in her; nor the voice of crying." Will people in the city of God care so little for their children that they will not manifest as much affection at their death after being with them a hundred years, as people do now? It would seem they had lost natural affection. But the Revelator, when speaking of this same city, Rev. 21: 4, says, there will be no death nor pain, and the Saviour says they shall be "as the angels," neither shall they "die any more." The prophet in verse 20 plainly speaks of a particular point of time, after which there shall neither be births nor deaths, nor becoming old. "There shall be no more thence an infant of days, or an old man that hath not filled his days." The word "thence," means from this point onward. From this point of time, then, there will never be an infant of days. Of course there never could be another birth then. God's plan of gathering out of all nations "a people for his name," that the earth may be "inhabited," is now accomplished, and from this point onward there never is to be "an old man that hath not filled his days," none who are prematurely old.

"They shall not plant, and another eat." How plain, then, that there will be no death among those who are inside the city of God, for of course if there were death among them those who succeeded would eat of what their predecessors had planted. "For as the days of the tree of life [Septuagint] are the days of my people;" this is the reason why one shall not plant and another eat. Those who are there will live for ever. Oh, blessed thought! In the last verse of the prophecy, the reference to the beasts and their diet and habits, shows very plainly that it is the new creation. The nature of these animals has been changed. It would be a natural impossibility that the lion could be made to eat straw like the bullock before he had been created anew.

Thus our view of the events taking place in connection with the punishment of the wicked and the new creation, agrees with Isaiah and Peter, and makes

a beautiful harmony; and this very scripture which is relied upon to prove the contrary, can only be harmonized by adopting it as it stands written in King James' version. But taking Pagnino's version there is not even a seeming contradiction. This is as follows: "There shall not be any more carried out from thence to burial an infant of days, or a youth, or an old man who hath not filled his time; for the man of a hundred years shall be a youth." How beautifully harmonious is truth.

G. I. B.

#### A DOG AT THE TELEPHONE.

THE following anecdote is not given simply as an interesting evidence of the understanding and reasoning faculties possessed by the brute creation, but also because it has an important bearing on a great question of theology. It is strenuously urged by multitudes that man in his natural constitution possesses an immaterial entity, capable of existing without the body, and destined to live forever, which they call "the immortal soul." And in proof of this assertion they point to the mental phenomena exhibited by men, their power to think, will, reason, etc., claiming that matter cannot think, and it must be an immaterial and immortal part which performs these acts. In view of this claim, it is an interesting process to point them to such instances as the following, and try to secure from them an answer to the question whether they consider that brutes also have immortal souls; for they can understand speech, and reason upon it in a manner altogether beyond the sphere of what is called instinct. The following is a case in point:—

A good dog story comes from Manchester. A bright-witted girl telephoned to her father at his office, asking if her dog "Curly" was there. Reply came that he was. "Well, take him up in your arms, and hold the receiver to his ear; I want to tell him to come home," said the girl. Her father did so. The dog's countenance wore, momentarily, a look of astonishment at hearing: "Come home, Curly; come home!" in the familiar tones of his mistress, but it took him only an instant to understand what was wanted, and, the door of the office being opened, he made a wild break for home as fast as he could go.

A writer in *Nature* gives the following, which, though of a different nature, exhibits equal intelligence. He says:—

In my family we had a tabby cat, who, when turned out, would let herself in at another door by climbing up some listing nailed round it, then pressing up the clicklatch, push the door, with herself hanging on it, away from the post, so as to prevent the latch from falling back into its place, and then dropping down, walk back to the fire. I knew a Skye terrier who, being told to carry a fishing-rod, carefully experimented along its length, to find its centre of gravity. In

carrying it, he came to a narrow path through a wood. There, dropping the rod, he took it by the end, and dragged it by the end lengthwise till the open road was gained, when he took the rod by the centre of gravity again, and went on. This could not be a copy of human actions, but the result of original reasoning.

Another writer gives the following, on the authority of the late Mr. Dawes, the astronomer:—

Being busy in his garden, and having a large bunch of keys in his hand, he gave it to a retriever to hold for him till he was at liberty. Going into the house soon after, he forgot to reclaim the keys. The remembrance of what he had done with them only returned to him when he required them in the evening. He then recalled that he had given them to the dog, and forgotten to take them again. Calling the animal, and looking impressively in his face, he said, "My keys! fetch me my keys." The dog looked wistful and puzzled for a moment, and then bounded off to the garden, his master following. He went straight to the root of an apple tree, scratched up the keys and brought them. May we not fairly put into words the dog's train of reasoning thus: "My master has given me these keys to hold; he has forgotten them; I cannot carry them all day; but I must put them in safety where I can find them again"?

This not only shows the wonderful power of reasoning suggested, but also the faculty of memory, and the power to receive ideas from language which we may suppose he had, at most, only casually heard. He manifested as much intelligence as many human beings, and a good deal more faithfulness than some.

We leave our friends who hold that the manifestation of reason and intelligence proves that man is immortal, to wrestle with the problem why the same faculties do not prove that cats and dogs are immortal, as well. For ourselves, we simply remark that we rest the evidence of immortality on no such grounds. The manifestation of mind is the result of organization only, in connection with the vital processes. Man has an organization so much superior to the brute creation that he becomes possessed of a moral nature also. But this does not give him immortality. That depends on how he uses this moral nature; for immortality comes alone through Christ; and he will confer it upon those only, who, on the condition of his promises, shall prove themselves entitled to the same.

U. S.

"WHAT would you do if time should continue twenty years longer?" said an inquisitive person to an Adventist. "I would still look for the coming of Christ more than ever," said he, "for by that time, if time should continue, there would be far greater evidences of his coming than at present."—*Joseph Clarke, 1869.*

## 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.

### THE SPIRIT OF COMPROMISE.

"WE also believe, and therefore speak," said the apostle, quoting from the psalmist. So thoroughly did the apostles believe, that the message of the gospel was a living reality to them, and a matter of life and death. The effect was that others also believed. The great difficulty now is that so few really believe. The *Christian Commonwealth* some time ago referred to the general lack of any decided convictions as to gospel truths in the present day. Many profess to believe this or that doctrine, but are unable to give a reason for their convictions, showing that in the true sense they really have none.

The natural accompaniment of this condition of mind is a spirit of compromise. This is illustrated in the case of a correspondent of the *Baptist*, either a pastor or deacon of a London Baptist church. Strange as it may seem, there are in the Baptist denomination "open" churches, which receive members without baptism. The writer speaks of the difficulty experienced in these churches in the matter of "candidates who give unequivocal signs of conversion, and yet shrink from following their Lord in baptism." One would suppose that shrinking from "following their Lord" in any matter was an unmistakable sign that the candidates knew nothing of practical conversion. But it is said:—

"Neither pastors nor deacons feel that they can refuse such applicants. They thus enter the church unbaptized, and in the majority of cases never obey their Lord's distinct command in this matter. Because there are already members who are not baptized, new candidates do not consider it a matter in which they are called to do differently to those who have preceded them in membership, and so it becomes increasingly easy to omit the observance of this ordinance altogether."

So, although believing that to obey the Lord's command literally the candidate must be immersed, the strange question is asked, "Would it not be better to offer them upon profession of their faith, the option of baptism by immersion or sprinkling?" equivalent to the suggestion that a candidate could be immersed by sprinkling! Laying aside the importance of the ordinance of baptism, the Baptist denomination would have no reason for continuing a separate existence, but the correspondent refers to it as a "minor matter of obedience to our Lord."

It has been by sitting in judgment upon the Lord's positive command and setting it aside as of minor importance for the sake of numerical advantage, that the

"open" churches find themselves in the present dilemma. And if the further compromise suggested for quieting the conscience should ever meet with general acceptance, among those "Baptists" who are not Baptists, we should simply see illustrated the manner in which the corruptions of Christian faith crept into the early church, to free the Christian church from which has been the work of the successive reformations to which God has witnessed, and is witnessing by his Spirit.

W. A. S.

### A RELIGIOUS WHIRLPOOL.

In a recent speech at Accrington, Dr. Alexander Maclaren accurately described the conditions existing in the religious world. He said:—

"If ever there was a time when the church was called upon to awake to the responsibilities of Christian patriotism it was the present time. They all fancied they lived in the formative epochs of the world, and each generation thought its fight the hardest, but certainly few generations could have been cast in such a whirlpool and maelstrom of contending forces as that in which it was their lot to live. On the one side there was that strange, almost galvanic revival of crass sacerdotalism which pointed to a puerile love of the externals of sensuous worship percolating through all parts of the Christian church, and indicating a most extraordinary and unexpected growth of sense-bound and faith-lacking formalism. They could not have a society for anything but it must be called a guild, and nobody would go about a bit of Christian work of any sort unless he had a tag of ribbon of some kind in his buttonhole; and there was existing a kind of gospel which made the salvation of the world pretty much a matter of clothes—of dresses and uniforms. Along with that came an insane craving to turn chapels and churches into places of amusement, and to substitute services of song—a euphemism for a concert—for the preaching of the gospel. All that they had on one side, and on the other they had the natural twin star, revolving round one common centre—the extreme of that thing which called itself Agnosticism, and which Dr. Wace had sufficiently proved was only infidelity with a pretty name round its neck."

While thus acknowledging the condition of the churches as anything but satisfactory, Dr. Maclaren did not see what good was to be gained by drawing comparisons between what was and what is; the facts of the present were now to be faced. But we must also face the fact that this maelstrom has been gathering its forces and sweeping into the churches, while they have been actively engaged in their work, and unless some plan is developed, some source of strength appropriated other than has been secured in the past, there is no reason to look for a change for the better.

There is a defect somewhere; for the gospel of Christ is the power of God unto salvation. A defective gospel is not; and it seems that the difficulty is pointed out by the protests of many earnest workers against the prevalence of an invertebrate Christianity—without backbone. All do not trace this to its cause, but Dr. T. L. Cuyler has done so when he speaks of

pulpits pitched so far away from Sinai, "that its august peak is no longer visible, and its righteous thunders against sin no longer audible," and emphasizes the importance of "more law preaching in our pulpits, and more 'law work' in the conversion of souls which are to represent Christ by keeping his commandments."

From this defect, spring, more or less directly, all the troublesome forces which are so deplored, even by many who, to escape the obligation of the Sabbath commandment, have sought refuge in practical antinomianism, without following it to its logical and only conclusion. When men begin to think lightly of the majesty of the Divine law, to the integrity of which Christ witnessed with his death, it naturally follows that his death is not highly esteemed; and hence all of the dishonouring theories on the Atonement abroad to-day. The church has gone forth to battle without the ark of God, and the result is seen in the conditions and confusion described in the quotation above.

W. A. S.

### "WATCHMAN, WHAT OF THE NIGHT?"

AS THE faithful prophet of God many years ago looked forward and beheld the closing scenes of this world's history, this question was asked, "Watchman, what of the night?" And the answer given was of such a character as to thrill with gladness the hearts of those who wait to-day with almost bated breath, to see the ushering in of the reign of their King. The watchman said, "The morning cometh, and also the night." But while the coming day will bring gladness to those who are waiting for their Lord, what sadness, oh, what sadness will be the portion of those who are unprepared. The half-hearted Christian, the worldly professor, the backslider at heart, these will be among the unbelieving, to be cast forth into outer darkness.

And how will it fare with thee, careless, thoughtless one, walking on, perhaps, in open violation of the claims of God upon you? While mercy still is pleading, and pardon may be found, are you yet abusing the tender kindness and long-suffering love of your best Friend? Remember that the morning cometh, but "also the night." And what a blackness of darkness that night will be to you if you cannot claim Christ as *your* Saviour! Perhaps you cannot realize this now, intoxicated with the whirl of life, and blinded to your own best interests by the dazzling but deceptive light placed before your eyes by the prince of darkness; but the time is coming, and coming soon, when these things will be realized with awful vividness, and to many it will come, alas, too late! The brief day of pleasure you have enjoyed here will suddenly darken, as the clouds of God's wrath come upon

you. Delay not to seek his favour while yet he may be found. As ambassadors for Christ, we beseech you, be ye reconciled to God. The shadows are falling fast, the day of grace is soon to close. The night cometh.

But while this is true, it is also true that the morning cometh for the weary, waiting ones. The day of deliverance for God's people is soon to dawn. And what joy should fill our souls as we realize that the long, dark night of our pilgrimage is so nearly spent. See! the shadows are already beginning to break away, and the mountain-tops are aglow with the rapidly increasing light of the coming dawn. Brother, are you weary with your load? Do difficulties beset your path? Look up! Lift your eyes toward the hills from whence our help cometh. The precious light of truth is falling around you on every side. Walk in it, rejoice in it, and press forward toward the approaching day. Behold, the morning cometh!

J. W. SCOLES.

#### UNHEEDED WARNINGS.

THE facts mentioned by the American special correspondent of the *Christian*, point an additional moral in the terrible disaster at Johnstown. He writes:—

"Your readers will have heard of the appalling catastrophe by flood which has visited this land. The most graphic pen must fail to give an adequate description of this horror of horrors. One of the distressing circumstances connected with it is the fact that many had faithful warning, but they heeded it not. On the morning of the fatal day (Friday, June 1) a young engineer had observed that the fast increasing waters of the lake, from the excessive rain, were in danger of bursting through the dam. Hastily securing a force of thirty men, he opened a sluice, and ordered a second to be made instantly. Fearing a catastrophe, he then rode on horseback, at a dashing pace, through the villages, warning everybody to flee to the hills for safety. He telegraphed to the city of Johnstown, with its 30,000 inhabitants, forewarning them. Two men rode rapidly through the town, crying: 'The dam, the dam is about to burst; flee for your lives.' Some heeded the warning, and escaped; to others it was like the fabled wolf story, and they refused to believe. Within three hours of the first warning, the deluge was upon city, town, and village along the banks of the river. I know of nothing in modern history so plaintive and powerful an illustration of present danger and present warning concerning the great day of the Lord."

THE Roman Catholic Church in Great Britain is well organized. In England and Wales there is 1 cardinal archbishop, 16 bishops with 2 suffragans, and one cardinal (Newman); there are 2,380 priests, serving 1,306 chapels, churches, and stations, with a considerable number privately employed. In Scotland there are 2 archbishops, 4 bishops, and 341 priests. Ireland has 4 archbishops, with 28 bishops. And, as is generally the case, Rome is making its influence felt not only in religious but also in political circles.—*Signs of the Times*.

## The Missionary.

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

### "YE ARE MY WITNESSES."

TELL me, pilgrim, faint and weary,  
Trav'ling o'er this pathway dim,  
Are you shedding light around you?  
Are you witnessing for Him?

Do you try to tell the story  
Of the precious Saviour's love?  
Are you hungering and thirsting  
Evermore your love to prove?

Are you seeking out the lost ones  
Whom the Master died to win?  
Are you showing them the fountain  
That can wash away their sin?

Are you looking by the wayside  
For the weary ones who fall?  
Do you take them to the Saviour  
Who has promised rest for all?

Do you love to read the Bible—  
Is it precious to your soul?  
Are its treasures growing richer,  
As you travel toward the goal?

Do you love to talk of Jesus  
More than all the world beside?  
Does it bring a holy comfort  
With his people to abide?

Have you made a consecration  
Of your time and earthly store?  
If your all is on the altar,  
Then the Master asks no more.

Thus, O pilgrim, should we journey  
Showing forth the Master's praise,  
With our lamps all trimmed and burning,  
That the world may catch their rays.  
—Selected.

### GERMANY AND RUSSIA.

In reporting the work in Stuttgart, Germany, Bro. H. P. Holser says:—

"About one year ago, Bro. Conradi started a company of two colporteurs here. The number was increased from time to time, until now there are six at this place. The city was first canvassed and then the surrounding villages and cities, some of which have a population of 10,000. About 2,000 copies of 'Life of Christ' and 600 pamphlets have been sold in the city and immediate vicinity. One young lady, a governess, has begun to keep the Sabbath, and others are interested. The papers and ministers have been active in opposing the work, and considerable has been said and written on the Sabbath question; but the colporteurs have moved quietly and steadily forward in their work, and have had encouraging success. This field is now ripe for more advanced labour, which will be put forth at the first opportunity. Stuttgart is the leading book-market of Southwestern Germany, and like most publishing centres, exerts a wide influence in the literary and religious world. A good beginning for our work has been made, and we trust that the blessing of the Lord may be upon the seed already sown till more active steps can be taken to develop and establish the work there."

At Hamburg Bro. Holser met a German brother who was returning to his home in the United States from Russia, whither he had gone to visit his native place. Of him and of the cause in Russia, he says:—

"He has recently embraced the truth, and though poor in this world's goods, determined to return to his relatives in Russia to carry the truth to them and their neighbours. During eight months, he was actively engaged in selling our books, securing subscribers for the *Herold*, and giving Bible readings. In this work, he travelled quite extensively in Southern Russia, awakening an interest in many places,

and encouraging the brethren. Before leaving, he had the satisfaction of seeing his own people deeply interested in the truth. He was told by the authorities that if he had not such good friends, he would have been sent over the line long ago for the work he was doing.

"Bro. Laubhan and others write encouragingly of the work in that field. Opposition in some places is most bitter, but the truth is gaining victories. The Lord is at work, and we praise his name for what he is doing. One good feature of the work in Russia is that many who embrace the truth have a deep burden to carry it to others, and are active in missionary work. Some make sacrifices to a remarkable degree for the truth. We are glad that the time is near when these brethren will have more help, to teach them how to labour and to organize the work."

### CANADA.

[From *Review and Herald*.]

ONTARIO.—I came to this province April 25, to make this my field of labour, as recommended by the General Conference at its last session. Previous to leaving Battle Creek, I learned that there were a few persons of our faith in Lambton County. On my arrival, I found there were ten persons in the vicinity of Mosside post-office who are keeping the Sabbath. Nine of these have been baptized, and the most of them are connected with churches in Michigan. Four years ago there was a tent effort made here, but it did not result very satisfactorily, as far as I am able to learn. The Sabbath-keepers who were here before have been trying to hold on, and maintain a Sabbath-school.

When I came, the friends desired me to remain with them a short time for their edification, but did not give me much encouragement that I could get a hearing among the outsiders. I have been here nearly four weeks, and have visited from house to house, and held services Sunday evenings at a private house. The Lord has been good, and opened the way before me, so that the people have received me kindly; and one family of Methodists invited me to hold meetings in their house. I did so one evening, and was surprised to find a good-sized room filled with the neighbours, who gave good attention. Finding the attendance at the Sunday evening services larger than could be comfortably seated in a private house, and there being no chance to get the school-house, I thought it best to pitch a tent, which was stored away here. I have the tent erected in the yard of Bro. Evans, and held the first service yesterday (Sunday) morning. Although it was showery during the day, the attendance was good for a farming community. In the evening there were over 100 present. Being about two miles from where the tent was pitched four years ago, I hope to get an attendance of many that did not attend at that time. What the real interest will be I am unable to judge correctly, but by the attention thus far, and the friendly invitations to visit, I feel sure that the Lord has a people here. May he give wisdom and power to reach their hearts.  
J. H. DURLAND.

### GLEANINGS FROM THE UNITED STATES.

THE following is a very brief summary of reports of the progress of the cause in the States, received since our last issue:—

MICHIGAN.—Sixteen petitioners at Harrison, request the State Conference to organize them into a church. Three members were added to the company at De Loughary by baptism, and others are keeping the Sabbath who, it is hoped, will soon be united with the church.

DAKOTA.—A minister visiting the company at Taopi, found them growing in the truth. In five weeks a church building was erected, and ready for meetings. The Sabbath-school

numbers forty-six. Passing on to Volney a Sabbath-school of fifteen members was organized, and meetings held. One has promised to obey God, and the interest is good.

KENTUCKY.—A series of meetings held at Bridgeford was well attended, at times the house being unable to accommodate all who wanted seats. As an immediate result, five signed the covenant to keep the commandments of God, and others signified their intention to obey. The attendance at the Sabbath-school is about thirty.

MINNESOTA.—A two days' meeting was enjoyed by the church at Wells on the occasion of the dedication of a commodious house of worship, recently completed, and free from debt.

NEW ENGLAND.—A special course of instruction was held during the last three weeks of the school year at the South Lancaster Academy, and at its close a general meeting was largely attended. Three tents will be kept in the field during the summer, and nearly one hundred colporteurs are now at work in the Conference.

MARYLAND AND DELAWARE.—Profitable meetings have been held with the company in Baltimore. Three were baptized, and six united with the church, now numbering twenty-seven. A Tract Society of twenty-two members, and a Health and Temperance Society of twenty-seven members were organized. In Delaware, a good interest is increasing. Souls are embracing the truth, and they expect soon to build a church.

IOWA.—A labourer reports a series of meetings near Columbus Junction, with irregular attendance, and as yet no visible fruit as the result. Another course of sermons was preached near the same place, with a good interest, one stepping out in obedience, and others earnestly studying the truth. Two miles from this place ten meetings were held in a crowded school-house. As a result, four heads of families have already begun to walk in the added light, and the interest to hear continues good.

## The Sabbath-school.

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

### LESSON 79.—THE MANNA.

WHEN the Israelites were all safe over the sea, and the Egyptians were destroyed, Moses sang a song of praise to God for delivering them from their enemies; and Miriam his sister sang also, and played on the timbrel, and all the women went out after her, playing on timbrels, and praising God. From the Red Sea they went out into the wilderness of Shur. They travelled three days without finding any water; and when they did find water, it was so bitter that they could not drink it. Then the Lord showed Moses a tree that would make the water sweet; and when he had put some of the branches into the water, it became good, so that the people could drink of it.

Then they travelled on to Elim, which was quite a pleasant place; for there were twelve wells of water there, and seventy palm trees.

From Elim they went into a wilderness, called the wilderness of Sin. They had now been travelling a month; the bread which they brought with them was all gone, and the people were very hungry. Instead of praying to God and trusting in him for help, they began to find fault with Moses and Aaron. This was very wrong; for Moses had done only what the Lord told him to do, and in finding fault with Moses, they really found fault with God.

But the Lord pitied the people, and sent them quails in the evening and manna in the morning, so that they might have both flesh and bread; for the manna was a small white substance that was found on the ground in the morning, after the dew went off, and could be ground and made into bread.

They gathered the manna every morning for six days of the week, but on the sixth day they gathered twice as much as on other days, because none could be found on the seventh day. Moses told them that this was because the seventh day is the Sabbath, and the Lord did not want them to gather it on that day. What they gathered on the sixth day kept sweet and good over the Sabbath, but when they tried to keep it over night at any other time, it always spoiled.

1. When the Israelites were all safe over the sea, and the Egyptians were destroyed, what did Moses do? Ex. 15: 1.

2. Why did he sing this song?

3. What did Miriam do? Verse 20.

4. Who joined with her?

5. Did the rest of the people join in the song? Verse 1.

6. Where did they go as they journeyed on from the Red Sea? Verse 22.

7. How long did they travel without finding water?

8. Could they drink the water when they found it?

9. Why not? Verse 23.

10. How were the waters made sweet? Verse 25.

11. To what place did they then go? Verse 27.

12. What was there to make Elim a pleasant place?

13. Where did they go when they left Elim? Ex. 16: 1.

14. How long had they now been travelling?

15. What trouble did they have?

16. Did they pray to God, and wait patiently for him to send them what they needed?

17. What did they do? Verse 2.

18. Was it right for them to blame Moses?

19. Why not?

20. How did the Lord feel toward the people?

21. What did he send them in the evening? Verses 13-15.

22. What did he send them in the morning?

23. What was the manna?

24. What could be done with it?

25. On what day of the week could no manna be found? Verse 26.

26. Why was this?

27. How did they get manna to last over the Sabbath? Verses 22, 23.

28. Did it keep good on that day? Verse 24.

29. Could they keep it over night at any other time? Verses 19, 20.

### LESSON 80.—WATER FROM THE ROCK.

AS THEY journeyed on, they came to a place called Rephidim; and there was no water, so the people talked harshly to Moses, and said, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

About this time a very strong and warlike people, called the Amalekites, came out to fight against the Israelites. Moses put Joshua in command of the army, and then went up to the top of a mountain, with the rod of God in his hand. From this place, Moses could look down upon the battle; and when he held up his hand with the rod of God in it, the Israelites prevailed; but when he let his hand fall, the Amalekites prevailed. So when the hands of Moses grew weary, Aaron stood on one side, and Hur on the other, and held them up. Finally the Amalekites were beaten, and the people of the Lord were left in peace.

Now as they were coming near the land of Midian, Jethro, the father-in-law of Moses, came to see him, and brought Zipporah and her two sons with him. "And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare, and they came into the tent."

1. As the people journeyed on, to what place did they come? Ex. 17: 1.

2. For what did the people suffer at Rephidim?

3. What did they say to Moses? Verse 3.

4. What did Moses then say unto the Lord? Verse 4.

5. What did the Lord tell Moses to do? Verse 5.

6. What did the Lord promise to do?

7. What happened when Moses smote the rock?

8. What strong people came out at this time to fight against the Israelites? Verse 8.

9. Whom did Moses put in command of the armies of Israel? Verse 9.

10. Where did Moses go? Verse 10.

11. What did he do there?

12. How did the battle go when Moses held up his hand with the rod of God in it?

13. How did the battle go when Moses let down his hand?

14. What was this meant to show?—That God fought for his people and gave them the victory.

15. Who helped Moses when his hands grew weary? Verse 12.

16. Which army was finally beaten? V. 13.

17. As the Israelites were coming near the land of Midian, who came out to see Moses. Ex. 18: 5.

18. Whom did the father-in-law of Moses bring with him?

19. What did Moses do when he went out to meet Jethro? Verse 7.

20. How did Moses come to be acquainted with Jethro?

21. Who adopted Moses when he was young?

22. Where did she find him?

23. How did he come to be hidden there?

24. Who was watching him?

25. How did she get Moses into the hands of his own mother to be cared for?

26. Where was Moses educated?

27. Where did he find him a wife?

28. How did he come to go to that land?

29. How did his wife come to be at home with her father while Moses was leading the people out of Egypt?—*Bible Lessons for Little Ones.*

"SEARCH the Scriptures."

## Bible Readings.

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

### THE KINGDOM OF GOD.

1. The importance of this subject may be inferred from these words of the Saviour:—

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

2. Also from the prominence given to it in "the Lord's prayer" and many other scriptures.

"After this manner therefore pray ye; Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." Matt. 6:9, 10.

3. The nature of this kingdom was misapprehended by the first disciples of the Lord.

"But we trusted that it had been he which should have redeemed Israel." Luke 24:21.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

4. They looked for an earthly kingdom and anticipated royal favours. In our times the subject is interpreted with the opposite extreme view—that it is entirely spiritual, and embraces the work and principles of the gospel only.

5. As the phrases "kingdom of God," "kingdom of heaven," etc., are used in the Scriptures, they have two senses: First, the work and plan of salvation as in the parables of Matthew 13; second, a future immortal glorious kingdom.

6. A text which represents the first phase of the kingdom is the following:—

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

7. The future kingdom is spoken of in this:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

8. The kingdom or system of grace was not first established upon earth in the days of Christ; for the gospel was preached to former generations.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:6.

9. It was preached to Abraham.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8.

10. It was preached to the Israelites.

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

In this world the kingdom of God will be seen only in a secondary sense. The primary sense of the term refers to the future world.

11. God promised to perpetuate the throne of David.

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:3, 4, 27, 28, 29, 35, 36, 37.

12. But the throne of David was finally overthrown.

"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." Eze. 21:25-27.

13. It is to be restored in Christ.

"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 forever; and of his kingdom there shall be no end." Luke 1:32, 33.

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

14. Christ's kingdom is not of this world in its present state.

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36.

15. What takes place under the sounding of the seventh angel?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets; and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

16. After the sitting of the Judgment, shall the kingdom be established.

"But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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. 7:26, 27.

17. In connection with the second coming of Christ.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25, 31.

18. Then shall the people of God inherit the kingdom.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34.

19. Who shall inherit it?

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." "Blessed are the meek; for they shall inherit the earth." "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:3, 5, 10.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

20. And those who indulge in sin cannot inherit it.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

—Bible Echo.

## Interesting Items.

—A London omnibus travels about eighty miles a day.

—Last year 1,356 people died of delirium tremens in England.

—The Earl of Fife is to marry the eldest daughter of the Prince of Wales.

—During last year 103,000,000 passengers were carried by the Indian railways.

—There is a proposal to hold another international exhibition in London in 1891.

—The value of farm mortgages in the United States is said to be £1,617,927,537.

—Fifty districts in Queensland have decided to exclude public-houses from their boundaries.

—A spring near Bagtown, Col., throws a stream of scalding water to a height of thirty feet.

—The sum of eleven millions sterling is spent annually for intoxicating drinks in Ireland.

—A factory is being erected at Birmingham, in which 10,000 steel shells will be turned out per week.

—The people of Erie County, New York, desire a day set apart for waging a war on caterpillars.

—The latest estimate of the wealth of the present population of the United States is £12,000,000,000.

—The town of Ostrog, Volhynia, Russia, has been burned down, and a thousand persons are rendered homeless.

—About 150 colours are now obtained from coal-tar, which has almost entirely supplanted vegetable and animal dyes.

—The total population of the Australian Colonies, including New Zealand, at the commencement of the present year, was 3,672,410.

—A petition against Sunday-cries in the streets of London, which was numerously signed, has been sent to the London County Council.

—A petition from the Salvation Army in favour of Sunday closing, signed by 436,500 persons, has been forwarded to the House of Commons.

—Prince Louis Napoleon has resigned his commission as an officer in the Italian Army at the request of his father, Prince Jerome Napoleon.

—A distillery in Massachusetts is said to have contracted to supply the Congo district in Africa with 3,000 gallons of rum daily for seven years.

—The oldest minister of the gospel in active service is Rev. Wm. Stoddart, of Modesty, Scotland. He was born on March 19, 1787, and is now in his 102nd year.

—It is reported that the Portuguese Government has had the railway at Delgoa Bay torn up, and that a British gunboat has been ordered to proceed there at once.

—An infernal machine has been sent to Mr. John Tussaud, of Madame Tussaud's wax-works. Suspicion was aroused in time, or the loss of several lives might have resulted from the explosion.

—It has been found in experiments at Leipsic that skin grafted from a white to a coloured person becomes gradually black, and that black skin grafted upon a white person in time turns white.

—The Federal Council of Switzerland has requested the Federal Assembly to authorize the appropriation of 16,000,000 francs, to be applied to the introduction of new repeating rifles into the Army.

—Great preparations are being made by private individuals as well as others to entertain the Shah during his visit to this country. It is stated that the Rothschilds are to expend £3,000 on roses alone when his Persian Majesty visits them.

—At the entrance of the Church of San Salvador, at Oviedo, in Spain, is a tomb with a Latin inscription, which may be read 270 ways by beginning with the letter S in the centre.

—American engineers, to the number of 350, have been visiting various places of interest in England, before leaving for the Paris Exhibition, and are much pleased at the hospitable reception met with.

—A contract with the Anderson Line has been ratified for a service of express steamers to travel between England and Canada. The ocean passage, it is stipulated, must be performed on an average under six days.

—Signor Crispi said in the Senate at Rome on June 28: "Nobody doubts that Cardinal Lavignerie, far from being a missionary, was in reality a political agent who uses all his powers to suppress Italian influence in the East. It is most deplorable that a great many Italians are allured into giving him money which is destined to be spent against Italy."

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"And, behold, I come quickly; and my reward is with me to give every man according as his work shall be."—Rev. 22:13.

LONDON, JULY 4, 1889.

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

"HE that hath no rule over his own spirit is like a city that is broken down, and without walls." Prov. 25:28.

OUR regular subscribers who receive the paper by post, will notice by the date on the address-label, the time to which their subscriptions are paid. Will those whose subscriptions have expired, or are about to do so, kindly renew? Address all remittances to THE PRESENT TRUTH.

A MISSIONARY stationed near Monrovia, tells how he sat on board a boat at one of the prominent African ports and saw landed on a single day from two steamers about 50,000 casks of gin. "Think of one missionary," says he, "and 50,000 casks of gin coming into Africa at once." An exchange recording it rightly says the truth of the statement is a disgrace to Western civilization.

WE learn from the *Les Signes des Temps* that our Basle publishing house is putting through its presses a second edition in the German language of the book, "From Eden to Eden," the last work of our late lamented brother and contributor, J. H. Waggoner. We are glad to know that the demand for the book is such as to enable the publishers to put to press a second edition so soon. We hope ere long to announce an English edition.

THE *Record* of last week understands that "in response to an earnest appeal made by influential old-fashioned Roman Catholics in this country, it has been decided to establish an English branch of the Old Catholic communion, with the object of ministering to the spiritual wants of those who are unable conscientiously to accept the 'Vatican Decrees' and modern Romanism in general." This will be a convenient half-way house on the road to Rome.

A CORRESPONDENT of the *Christian* is puzzled. He says:—

"I cannot understand why preachers and moralists become restive when the sins of our day are alluded to. Optimism has run wild, with eyes wilfully blinded and fingers in ears. We inquire, Is it Christian, is it humane, to hide from the people the dangers which threaten us? Better that we all heed the prophetic warning, 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time,' and be prepared to meet his hellish machinations, than be lulled to sleep with the false assurance, 'Peace and safety.'"

LIFE is a reckoning which cannot be made twice over. To-day's work, good, bad or indifferent, is sealed up with the nightfall, and to-morrow brings its own work to be done and accounts to be settled, leaving no place in which to make amends for past failures. This makes life truly a serious business, and when we have done our best, it is all too full of unbalanced accounts. To the humble, believing soul, however, one great comfort and inspiration comes in the assurance that there is forgiveness with God, and that we shall enter the paradise of God, not for our own good deeds, but for Jesus's sake.—*Sabbath Recorder*.

WE have received a copy of the Des Moines (Iowa) *Daily News* of June 7, which presents a diagram of the grounds of the Seventh-day Adventist camp-meeting at that place, accompanied by a directory of the inhabitants of the temporary tented village. The grounds are laid out in regular streets, on which are pitched the 133 numbered dwelling tents surrounding the large audience pavillion, where meetings were in progress the greater part of each day during the week. Services were also held in the Scandinavian languages in a smaller pavillion. The paper reports an interesting meeting in progress. Thus the truth is being brought before the people of Iowa's Capital city.

THERE is no doubt that Rome is watching with great interest the progress of the Ritualistic movement in the Church of England. It has brought into her hands valuable material for her purposes in the past, and was never a stronger ally than at present. A Roman correspondent of a London morning paper has been making inquiries respecting opinion in the Vatican on the case of the Bishop of Lincoln, now pending trial. He says:—

"As yet no overtures have been made by the Vatican to the Bishop of Lincoln. His case is looked on favourably, and he will not be treated worse than Manning or Newman. The advisers of the Pope consider his secession only a matter of a little time. In ecclesiastical circles it is believed that the Bishop will render more service to the Church of Rome by remaining in the Anglican Communion for the present."

THE wickedness of the wicked shall come to an end because the wicked themselves shall cease to be. The prophetic prayer, "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35) is sure to be fulfilled. "Yet a little while, and the wicked shall not be." Psa. 37:10. In anticipation of a universe thus cleansed from sin and the curse, the psalmist exclaims, "Bless thou the Lord, O my soul!"—*Gospel Sickle*.

THOSE who die the second death, die not because of the individual sins they commit, but because their probation passes with their sinful nature unchanged. Whether they commit ten sins, or ten thousand, if their probation closes while unregenerate, they die just the same. The tribulation and anguish, however, will be greater to the one than the other, but death will come alike to all; for "all have sinned and come short of the glory of God;" therefore all are in a state of condemnation. Their very nature is subject to death, in harmony with the Divine original sentence. The blessed boon and privilege of life in and through the gospel of Christ is set before them. They are not condemned because they reject the gospel; for they are condemned before. Rejecting the gospel does not condemn men, it only leaves them in condemnation. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.—*Signs of the Times*.

THE American correspondent of the *Baptist*, reporting a convention in the South, says:—

"Foolish Baptists here are in favour of inviting Caesar, *alias* the Congress, to meddle in the 'things of God.' I was glad to observe that in the convention there was a vigorous and intelligent opposition to asking Washington legislators to help the Lord in preserving the observance of his own day. A strain of 'blue-law' intolerance is just perceptible among even American Baptists."

Notwithstanding the opposition, there was, as we learn from another source, a resolution adopted, expressing full sympathy with an association labouring to secure national legislation in behalf of the Sunday. This general demand is virtually an admission that Sunday is not the Lord's day, and that its protector must be sought in the civil law. Such an appeal is wholly foreign to the spirit of Christianity. Baptists and Nonconformists in general have a thrilling record in their history to ignore before they can encourage a resort to means which always have resulted, and always will result in religious persecution.

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