

# 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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### GOD IS WEIGHING YOU.

"Thou art weighed in the balances, and art found wanting."

God is weighing you, my brother!  
And his balances are true;  
Dare you trifle with him longer,  
Thoughtless that he's weighing you?  
Should he find you wanting, brother,  
When the final test is given,  
Sad, indeed will be the sentence:  
*Banished evermore from Heaven.*

God is weighing you, my brother!  
By the standard of his word,  
By your faith in his own promise,  
By your love for Christ, the Lord,  
Does he find you wanting, brother?  
Do you all his law obey?  
Is your faith in him unwa'ring?  
Do you serve him day by day?

God is weighing you, my brother!  
Weighing every secret thought,  
Weighing every word and action,  
Every deed your life hath wrought;  
Does he find you wanting, brother?  
Oh, let every thought be pure;  
Gentle words and loving actions,  
These his favour will secure.

—Selected.

## General Articles.

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

### PREPARATION FOR THE TESTING TIME.

BY MRS. E. G. WHITE.

It is of the greatest importance to us that we obtain a knowledge of the Bible. Christ has said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." He has said again, "He that hath an ear, let him hear what the Spirit saith unto the churches." He has also warned us to be on our guard against false doctrines. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Many false doctrines will be presented to us as the teaching of the Bible; but as we compare them with the law and the testimony we shall find that they are dangerous heresies. Our only safety is in becoming personally acquainted with the reasons of our faith. In the book of Revelation, we find warnings, injunctions, and promises given to John for the churches, and we need to understand these instructions more fully, that we may not be found in delusion. We should keep the condition of these churches as described in the Revelation before us, and discern our own spiritual deficiencies by the description of their deficiencies. We should heed the reproofs that are given to us in the counsel of the True Witness.

Christ has declared that "if any man do his will, he shall know of the doctrine, whether it be of God." The Lord of Heaven has not left his people in darkness. He has revealed to them his truth for this time. While many of the professed followers of Christ have lapsed away into error and apostasy, those who have walked in the light, not only hear, but read and understand, the prophecies of his word. The law of God will be made void in the world; its authority will be despised just as it was in Heaven in the first great rebellion; and God would have us intelligent to note the movement of the nations, so that we may see the signal of danger, and recognize the warnings that he has given us, that we may not be found on the side of the great deceiver in the crisis that is just before us.

God has made full provision in the Scriptures for our equipment against deception, and we shall be without excuse, if, through neglect of God's word, we are unable to resist the errors of the evil one. We need to watch unto prayer. We need daily to search the Scriptures diligently, that we may not be ensnared by some delusive error that seems like truth.

I found in travelling through Europe, that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under

condemnation as law-breakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly Governments, how much more should we desire to know what God requires of us. If we are anxious to understand our duty, he will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth.

We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves "what saith the Lord." 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." The word of God alone is to be the rule of our faith and doctrine. A great contest is coming in regard to the law of Jehovah in our own day; but we read in Isaiah these words of instruction: "Bind up the testimony, seal the law among my disciples." "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The controversy in regard to the law of God has begun, and we must be prepared to give a reason of the hope that is in us, with meekness and fear. We must know where our feet are standing.

Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts.

There are many who will tell you that

if you keep the law of God you have fallen from grace. They make strong assertions for which they have no foundation, to lead people astray, for they do not know whereof they speak. The prophet says, "Bind up the testimony, seal the law among my disciples." Those who are seeking to destroy the law are not of the class who are sealing the law among the disciples of Christ, but they are of the class who "shall stumble, and fall, and be broken, and be snared, and be taken." The dragon is represented as persecuting those who keep God's commandments. Evil angels conspire with evil men against God and his people. Persons of influence are stirred with a power from beneath; the energies of apostasy are united to deceive or to destroy the champions of truth.

John writes concerning scenes that have to do with our own time. He says, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." That ark contains the tables whereon is engraven the law of God. On the Isle of Patmos, John beheld in prophetic vision the people of God, and saw that at this time the attention of the loyal and true followers of Christ would be attracted to the open door of the most holy place in the heavenly sanctuary. He saw that by faith they would follow Jesus within the veil where he ministers above the ark of God containing his immutable law. The prophet described the faithful ones, saying, "Here are they that keep the commandments of God, and the faith of Jesus." This is the class that excite the wrath of the dragon because they obey God, and are loyal to his commandments.

The winds of doctrine will blow fiercely about us, but we should not be moved by them. God has given us a correct standard of righteousness and truth,—the law and the testimony. There are many who profess to love God, but when the Scriptures are opened before them, and evidences are presented showing the binding claims of God's law, they manifest the spirit of the dragon. They hate the light, and will not come to it, lest their deeds should be reproved. They will not compare their faith and doctrine with the law and the testimony. They turn away their ears from hearing the truth, and impatiently declare that all they want to hear about is faith in Christ. They claim to be guided by the Spirit, and yet their Spirit leads them contrary to the law of Heaven. They refuse to acknowledge the fourth commandment, which requires men to keep holy the Sabbath-day. They declare that the Lord has instructed them that they need not keep the Sabbath of his law.

The word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him is the love of God perfected." It is not enough to nominally assent to

the truth, we must have its principles interwoven with the life, and wrought into the very character. We may well be afraid of any class who refuse to compare their faith and doctrine with the Scriptures. There is safety alone in taking the Scriptures as our rule of life, and as the test of our doctrines. Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith!" Our work is to hold up the law of God; for Christ has said that "it is easier for heaven and earth to pass, than for one tittle of the law to fail." He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### CONDITIONAL SALVATION.

THERE are two kinds of salvation brought to view in God's word. One may be called present salvation, the other is the final, or everlasting salvation (Is. 45:17), which will be realized when probation closes. Present salvation is a deliverance from sin. Christ came to save his people from their sins (Matt. 1:21) and gives them that liberty by which they may be free indeed.

A striking example of this is given in the eleventh chapter of Luke. A woman, "which was a sinner," came to Christ with deep contrition, and anointed his head with oil. Then Christ spoke these comforting words, "Thy faith hath saved thee: go in peace." Now if anyone had asked that woman as she left the house, "Are you saved?" she could have very properly answered, "I am," for Jesus had just told her so. But the question is, What did Christ mean? Did he mean that she was absolutely saved, and that there was no possibility of her being lost? No, he meant that she was simply saved from her sins; for in a previous verse he says, "Thy sins are forgiven." That is, she was justified freely by his grace, and was now counted as a child of God, and if she patiently continued in well-doing and in faith, she would finally receive eternal life.

That a person may thus experience present salvation, and yet fail to obtain everlasting life, the scriptures plainly teach. Said Jesus to his disciples, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Here Christ is talking to his own chosen followers, his elect, yet he makes their final salvation conditional, and the condition is that they bear fruit. Those who do not are lost. Paul also makes salvation conditional. In 1 Cor. 15:1, 2, he says, "Moreover, brethren I declare unto you the gospel . . . By which ye also are saved, *if* ye keep in memory what I

preached unto you, unless ye have believed in vain." He shows that the gospel would save them *if* they complied with certain conditions; and that although they once believed, yet it was in vain if they afterward fell away.

The parable of the sower shows how this is done. Some receive the word with joy, and endure for a season, but afterwards they are offended because of trials; others are overcome with the temptations of the world. Matt. 13:18-22.

In fact, all through the Bible we see this truth taught, that though men may receive present salvation and be blessed by God, that does not of itself insure them final redemption. Thus the Israelites were saved from their enemies, and God promised to bring them into a goodly land, yet they fell in the desert. The Lord chose Saul, and gave him his Spirit and a new heart (1 Sam. 10:9, 10); but he afterward rejected him and left him. The word of the Lord comes through Ezekiel thus, "When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he has done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." A righteous man is one who has been brought to Christ and cleansed from sin, yet God says such may fall away and die in sin. Thus Paul speaks of some of the faithful drawing back to perdition. Heb. 12:38, 39. Again, he says of those who have been "enlightened, and have tasted of the heavenly gift," and have partaken of the Holy Ghost, that even they can "crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

In the light of such scriptures the idea that those who are once in grace must always be in grace and be saved, can only be looked upon as a mistake; and a mistake that will be the means of lulling many into a false security that will result in destruction. The Saviour tells of a sad scene in the day of God: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

FRANK HOPE.

#### LOVE AND OBEDIENCE.

AN unloving disobedience closes the eyes to the vision, and the heart against the entrance, of that dear Lord. Our Master lays down for us two principles and leaves us to draw the conclusion for ourselves.

The first is, "He that loveth me not, keepeth not my sayings." No love, no

obedience. That is plainly true, because the heart of all the commandments is love, and where that is not, disobedience to their very spirit is. That is plainly true, because there is no power that will lead men to true obedience to Christ's yoke except the power of love. His commandments are too alien from our nature ever to be kept, unless by the might of love. It was only the rising sunbeam that could draw music from the stony lips of Memnon, as he gazed out across the desert. And it is only when Christ's love shines on our faces that we open our lips in praise, and move our hands in service. Those great rocking-stones down in Cornwall stand unmoved by any tempest, but a child's finger, put at the right place, will set them vibrating. And so the heavy, hard, stony bulk of our hearts lies torpid and immovable until He lays his loving finger upon them, and then they rock at his will. There is no keeping of Christ's commandments without love.

That makes short work, does it not? of a great deal that calls itself Christianity. Reluctant obedience is no obedience; self-interested obedience is no obedience; constrained obedience is no obedience; outward facts of service, if the heart be wanting, are rubbish and dung. Morality without religion is naught. The one thing that makes a good man is love to Jesus Christ; and where that is, there, and only there, is obedience.

Talk they of morals! O! Thou Bleeding Lamb,  
The grand morality is love to thee.

"If a man love me not, he will not keep my words."—*Rev. Alexander MacLaren.*

### SIN.

WHEN we look round us and see the misery, the sorrows, and the perplexities of this life, we ask, Why is this? It can all be answered by the one little word *sin*. All sorrow and misery is the fruit of sin, and originated with the great author of sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8.

It was Satan that first brought sin into our world. He was the first to rebel against God, and when cast out from his presence he left the courts of Heaven and carried sin into this world, where our first parents dwelt in innocence. But after listening to, and obeying, the tempter's voice, they found that sin contained a sting that was destined to accompany it until this world should be redeemed by Him who shall destroy sin and its author.

Before Satan fell from his high position in Heaven, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, and love for one another was impartial. This love is the fulfilling of all law. It is said, "Perfect obedience is perfect happiness, when there is perfect confidence in the

power to be obeyed." Supreme love will give perfect confidence.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. God's law is his will revealed to his creatures. Satan chose to disobey, and he was successful in introducing his rebellious spirit into this earth. When man transgressed God's law, his nature became evil, and he was in harmony with Satan. "He that committeth sin is of the devil."

We say sin is the transgression of God's law; but what is it to transgress? One writer gives a very comprehensive definition: "Sin is any thought, word, action, omission, or desire, contrary to the law of God." In order to have the true idea of sin, we should constantly study the law of God. Like the psalmist, we should meditate upon it day and night. It is a perfect law, and the more we study it and try our lives by it, the more sensitive we become to the presence of sin. Increasing light means increasing self-judgment; and things which were unnoticed in the twilight of the dawn become abhorrent as the noontide light reveals their true character. God's holy law is like the great ocean. We cannot, by standing on the shore, see its length, breadth, and depth. But when we sail out into the great deep, we are constantly beholding its beauties and wonders. When we read over God's standard of righteousness, we are not able to comprehend its greatness; but when we endeavour to obey it, as prompted by love, we learn of its magnitude. As we read the Saviour's comments (Matt. 5:21-28), we learn that God's law deals with more than our outward actions. It reaches our secret thoughts, our words, and our acts.

But how does man view these things? Is it not too often that the only view he takes of God's law, and of the nature of sin, is a surface view? Were we to take the account of the late Whitechapel crimes and go into the lowest dens of iniquity in London, Paris, or New York, and read the details to these men whose lives are made up of crimes, how much would they be affected? Ah, they would laugh at the words, and treat it as an idle matter. Were we to read the same account to a class who are not so deeply stained with crime, they might be led to say, "That is worse than we would do." But take your record of crime, and read it to those who are anxious to do that which is right before God and man, and they are shocked and horrified.

So we see that the heinousness of sin is not so apparent where there is an inclination in the heart to commit sin. Satan has not only succeeded in planting sin in the heart of man, but he has succeeded all too well in benumbing his sensibilities, so that he may look upon sin as a light thing. Like Eve, we are apt to behold the forbidden fruit, and as we look upon it we say, "We will not

partake;" but how oft we find that in beholding we lose our strength to resist!

"Vice is a monster of so frightful mien,  
As to be hated, needs but to be seen,  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

*But how does God look upon sin?*

"Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. While God loves the sinner to that extent that he gave his only begotten Son to die for him, yet he cannot look upon sin with the least degree of allowance. Some are apt to think that as God was so merciful as to give his Son to die for sinners, he will not be very particular as to their lives. But would such only stop and consider, they would see that the fact that God gave his Son for a sin-offering, shows that he is particular. If he could have excused sin at all, he would have spared the death of his dear Son, and saved all. But his pure eyes cannot behold iniquity, therefore he gave Jesus to take away our sins, that we might be clothed with his righteousness. In making this provision, he does not excuse us from obedience to his righteous law in the future. In our sinful state we cannot keep God's commandments, so he gave his Son, to save us from our past sins, and cleanse us from all unrighteousness, that we may be enabled to walk in the perfect law of liberty from our conversion onward.

Then, how earnest we should be in the study of God's law that we may know its depth. If sin reaches to our thoughts, and secret motives, and God cannot tolerate iniquity, how diligent we should be that we know the promptings of sin and turn from the evil, as we would from the poisonous viper before we are bitten. If we tarry until the monster strikes his poisonous fangs into our hearts, it may be too late before we can cast our eyes upon the all-healing antidote. Should it not be too late, sorrow for our transgressions must follow before we can be washed in the all-cleansing fountain.

"Peace follows virtue as its sure reward;  
And pleasure brings as surely in her train  
Remorse and sorrow, and vindictive pain."

Let us seek that peace that can only be had by constantly relying upon Him who has promised to never leave us. "Abide in me and I in you. If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4, 7. When the tempter comes, if we are abiding in Christ he will only test us and pass by. But, should he find us drying up, not drawing daily supplies of grace, he will place before us something that will please our diverted minds, and when we stop to gaze, he will make the deadly strike that may prove our ruin. Oh, that Christian men and women hated sin more, and had greater love for God! There are too many of us that love to think that it is impossible for us to live without sin and then excuse all sins we commit, with this thought. It would be

far better, if we would dwell upon the thought, that God wants us to live free from sin, and gave his Son to help us, and then treat sin as we would the deadly serpents. If we were living in India where there are so many deadly serpents in the jungles, we would not be anxious to go into those regions just to see them. We would not reason, that we must go among them, and if among them we could not help being bitten. But we would reason thus: If I go where they are I may expect to be bitten, so I will keep away from the jungles. We would care but little to investigate them. Let us treat sin in the same way.

Temptation is not sin, for Jesus was tempted in all points like as we are, yet without sin. But it is sin to wilfully enter into temptation. We are weak and have no strength in ourselves, and should we willingly enter the gate of temptation, we leave our Saviour without, and are left alone upon the tempter's ground. But let our eyes be fixed upon the Saviour, and in our hearts let there be inscribed a copy of God's holy law.

"The cross once seen is death to every vice.  
Else he that hung there suffered all his pain,  
Bled, groaned, and agonized, and died, in vain."

J. H. DURLAND.

#### LOST AND REDEEMED.

In the beginning God made man upright, and gave him dominion over the earth and all the animal creation. Gen. 1:26. This was no mean heritage. The earth brought forth abundantly all that was pleasant to the eye or good for food, but nowhere was there brier, or noxious weed, or marring blight. So perfect was the new creation that the infinite God pronounced it "Very good;" and the "morning stars sang together, and all the sons of God shouted for joy" at its birth. It was no temporary possession that was given to Adam; for the human race an endless life was in prospect.

Soon Satan appeared with his temptations. Man failed to bear the simple test of obedience that had been imposed upon him; and what were the results? 1. Adam and Eve lost their happy innocence, and their lives were forfeited; for of the tree of the knowledge of good and evil God had said, "In the day that thou eatest thereof, thou shalt surely die." The penalty was death, not the torments of hell, but the deep, unbroken sleep of the grave. 2. The dominion which had been given to Adam passed into the hands of the tempter, who thus became "the prince of this world." John 14:30. The earth also felt the curse of sin; it was said, "Thorns also and thistles shall it bring forth to thee."

But even as the sentence against sin was pronounced, a ray of hope was thrown upon the future in the assurance that the seed of the woman shall bruise the serpent's head. Gen. 3:15. What is this promised Redeemer to do for us?

Through him all that was lost in Adam, the forfeited life and dominion, will be restored. "In Adam all die;" but "in Christ shall all be made alive." 1 Cor. 15:22. The death and resurrection of Christ is a pledge that the bonds of death, the result of the primal fall, shall be broken for every son and daughter of Adam. For some there will be the second death, the penalty not of Adam's sins, but of their own; but the righteous will be crowned with immortal life. With life will be given the lost dominion also. The prophet says of Christ: "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." And he will share it with his people; for "the kingdom shall come to the daughter of Jerusalem." Micah 4:8. Paul says that "we are sealed with that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession."

The earth will be renewed, and redeemed from the curse of sin. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. In it, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" "and the desert shall rejoice, and blossom as the rose." Isa. 55:12; 35:1. Then "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;" and they shall possess it "forever, even forever and ever." Dan. 7:18, 27. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And their loudest and most joyous note will be raised to ascribe "blessing, and honour, and glory, and power" unto the Lamb that was slain, and has redeemed them to God out of every kindred, and tongue, and nation, and people.

E. J. BURNHAM.

#### THEY WERE CHRISTIANS.

WHEN it is shown that the example of the apostles in holding religious meetings, is in favour of the seventh, instead of the first day of the week, then the cry of the opponent is, that they held those meetings with the Jews, and in Jewish synagogues. Neither of these statements is wholly true.

By examining Acts 13:42, 44, we find that the meeting was held on the Sabbath, for the benefit of the Gentiles, and in response to a Gentile call.

The time had come for the apostles to preach to all nations; hence we find them preaching to both Jews and Greeks. Paul's work at Philippi, as well as at Thessalonica and Corinth, was in response to a Gentile call, or the Macedonian cry. Acts 16:19. Here he did not preach in a synagogue, but by the river side, in a place known as the oratory.

The Spirit of God accompanied the preaching. Lydia was converted, and she and her household were baptized. At Thessalonica the preaching, according to Paul's continued practice, was done on the Sabbath. Acts 17:2. Although the meetings were held in a synagogue, yet we know the Gentiles attended, and an effort was made for their conversion, and a great multitude of the devout Greeks believed. So the gospel was being preached on the Sabbath, and doing its work according to the great gospel commission.

As Paul continued his work in Europe, he stopped for some time at Corinth. There he preached to both classes of people; but when the Jews opposed his work, he left their house of worship, and engaged a private house. Acts 18:6, 7. But the chief ruler of the synagogue believed on the Lord through Paul's preaching; also many of the Corinthians believed and were baptized. Again: We are told that Paul was stopping with a family of Jews. But many fail to realize that it was a family of Christian Jews with whom Paul was stopping all this time. The proof of this is found in the same chapter. When Paul left Corinth, Priscilla and Aquila went with him as far as Ephesus. There he left them, and continued his journey toward Jerusalem.

After Paul's departure from Ephesus, "a certain Jew named Apollos, . . . came to Ephesus." This man was mighty in the Scriptures, but he knew only the baptism of John. "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:24, 26. This is the same father and mother in Israel with whom Paul made his home, while he preached a year and six months on the Sabbath in Corinth. Verses 1-4, 11. The result of their teaching Apollos was, that "he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ."

JOHN W. COVERT.

#### ACQUAINT THYSELF WITH GOD.

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. This verse is in the message to Laodicea which signifies "the judging of the people;" therefore it must apply in the last days. And it brings to view a very desirable relationship between us and the Lord. It is the heart's door that he desires to enter. Open all its sinfulness to him. "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. *Put me in remembrance*: let us plead together: declare thou, that thou mayest be justified." Isa. 43:25, 26.

We may open all our heart's sorrows

to him, and be comforted: "And Hannah answered and said, . . . I am a woman of a sorrowful spirit: I . . . have poured out my soul before the Lord." 1 Sam. 1:15. He came in and sympathized with her, and she went away, and her face was no more sorrowful. Hear Zephaniah: "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." Chap. 3:18, 19.

We should open our hearts freely to God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. Thus *everything* that is of sufficient importance to annoy us in any way, should be made known to the dear Lord.

Hark! some one is knocking. It is a dear friend. The door is thrown wide open, and a hearty welcome is given. Then a little time of busy care, and the repast is ready. Then all gather around the board. Care is thrown off, and the sweetest joys of friendship are realized. Long after the meal is done, they linger at the table. Their joys and sorrows, hopes and aspirations, and plans for the future are told and listened to in turn, with interest and sympathy; and they come a little nearer to each other than at any other time in the world. This illustrates how very familiar the Saviour would be with us. We may tell him our heart-aches and cares, the perplexities we know not what to do with, and be sure of sympathy; and, in turn, we may drink in some of the spirit of love that actuated him in his work; feel some of the yearning for souls that he has felt these 6,000 years; soar away to the mansions above, and enter the gates of pearl, and side by side with him walk the gold-paved streets, see the home of the saved, and hear the blood-washed sing the songs of Zion.

O. SOULE.

#### HEB. 12:1, 2.

THERE are two expressions in these verses which are very often misapprehended.

1. "We also are compassed about with so great a cloud of witnesses." This is frequently urged as an incentive to duty, in that "so great a cloud of witnesses" are *beholding* our actions; but this is not the sense of the text. These witnesses are not *beholders*, but *testifiers*, who, as in chap. 11, have left their testimony on record to the power of faith, as witnesses are brought into court, not to behold the proceedings, but to testify to the truth.

The Greek word *martur* is defined, "A witness; one who bears testimony," and has the signification only, in all its

forms. Those who died for the word of God were, pre-eminently, called *marturs*, or witnesses, because they were willing to testify to the faith of Jesus to the loss of their lives.

The excellent hymn commencing thus:—

"Awake, my soul! stretch every nerve,"

has this misapprehension incorporated in it, in the lines,—

"A cloud of witnesses around  
Hold thee in full survey."

2. "Looking unto Jesus, the author and finisher of our faith." From this it is inferred that Jesus finishes our faith by *putting an end* to it in bringing the realization of its object. The Greek *telciotes* is used in this form in no other text. It is defined, "A finisher, perfecter, one who completes and perfects anything." Hence this scripture does not teach that Jesus *terminates* our faith, but that he both originates and perfects it, or carries it into completeness. It recognizes a *progression in faith*, and teaches us to look to Jesus, who is the author and perfecter of faith, for help and assurance when our faith is tried by chastisement or inflictions.—*J. H. Waggoner.*

#### "CHRIST WILL COME, 'T WILL NOT BE LONG."

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37.

"For now is our salvation nearer than when we believed." Rom. 13:11.

In the days of sunny youth  
When my heart received the truth,  
Read the promise, "Christ shall come,"  
Then I longed for heaven and home;  
Looked above with eager eyes  
For his token in the skies,  
And I sang with joy the song,  
"Christ will come, 't will not be long."

Years rolled on, and mother died,  
Brothers, sisters, scattered wide;  
Some are married, some are dead,  
As the wheels of time have sped.  
But there is a brighter land,  
Where will meet our broken band,  
And with joy we sing the song,  
"Christ will come, 't will not be long."

O, I wait that glorious time  
When shall come the King sublime,  
When the trump of God shall sound,  
Waking sleepers in the ground;  
When the loved and lost shall rise,  
And we'll greet them in the skies.  
And with joy we sing the song,  
"Christ will come, 't will not be long."

He has tarried, and the years  
Each have brought their joy and tears,  
Brown locks interspersed with white,  
Sea-foam sprinkled through the night;  
Wrinkles slowly seam my brow,  
But his coming's nearer now,  
And I sing in faith the song,  
"Christ will come, 't will not be long."  
L. D. SANTEE.

#### NOBLE SENTIMENTS FROM GREAT MINDS.

TRUTH, whether in or out of fashion, is the business of the understanding; whatsoever is besides that, however authorized by consent or recommended by rarity, is nothing but ignorance, or something worse.—*John Locke.*

As ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood.—*Goldsmith.*

To have been a thousand years wrong, will not make us right for a single hour! or else the pagans would have kept to their creed.—*Sebastian Meyer.*

An error is not better for being common, nor the truth for having lain neglected.—*John Locke.*

It is common to men to err; but it is only a fool that perseveres in his error: a wise man, therefore, alters his opinion; a fool, never.—*Latin Proverb.*

A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate: "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

I pray you believe that you may be mistaken.—*Cromwell.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

The highway of the upright is to depart from evil.—*Solomon.*

W. A. COLCORD.

#### GO STRAIGHT.

A STRAIGHT line is the shortest distance between two points. This is a fact in nature and an axiom in mathematics. It is also true that the straight line of righteousness is the shortest and safest way through the allurements and perplexities and temptations of this world. When one offers as an excuse for keeping the Sabbath, or denying his appetite, or any other duty, some other reason besides the true one, he makes a blunder. The man who tries to escape the consequences of wrong-doing by some indirect method, rather than by doing his plain duty, will become entangled in the snare of the devil. Pilate sought to escape the crime of putting Jesus to death by begging the multitude to allow him to release him. Better far would it have been for him to act the man and go straight to the mark and discharge a plain duty and set his prisoner free. Temporizing never mends matters. Going round about to secure a good end requires longer time, and never answers the purpose. Doing right because it is right is always safe.—*Sel.*

WOULD you live pure lives? Then take for your guide the counsel of the apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

WHEN we are most ready to perish, then is God most ready to help us.—*Luther.*

## Home and Temperance.

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

### WHAT WINS?

THE world has full many a hero:  
Go read what those heroes have done,  
And you'll find that though oft they were baffled,  
They kept up their courage, and won.  
They never lost courage in failure,  
Giving up, as the weak-hearted will,  
But said, "We will try, and keep trying,  
And conquer all obstacles still."

And this they have done the world over.  
Their tasks were accomplished at last  
By often-repeated endeavour.  
The young oak may bend to the blast,  
But it springs to its place when it passes,  
And grows to new strength every day,  
And in time it stands firm in the tempest  
Whose wrath whirls the tall pine away.

Defeat makes a man more persistent,  
If the right kind of courage is his;  
He determines to conquer, and does it.  
And this is what heroism is.  
Strive on with a patient endeavour:  
The steadfast of purpose will win.  
Defeat comes to-day; but to-morrow  
May usher the grand triumph in.  
—Eben E. Rexford.

### A MOTHER'S PORTRAIT.

MR. GEORGE KENNAN still continues in the *Century* magazine his well-written and finely illustrated articles descriptive of Russian convict life in Eastern Siberia. The writer has evidently scrupulously avoided exaggeration in his statement of facts, which show the average treatment of the Russian political exile to be most cruel and inhuman. The more pitiful does their case appear when it is considered that many are people of education and refinement, whose sole crime has been a desire to better the condition of their countrymen, and that, too, without resort to violent measures, but by methods which in all free countries are considered perfectly legitimate and philanthropic. Or perhaps some have offended against the State religion by preaching the gospel of Christ, and have suffered exile to Siberia, from which one of our own labourers in Russia so narrowly and providentially escaped several years ago, after weeks of imprisonment and suspense.

Seldom do we read of a more pathetic incident than that related in the August number. Mr. Kennan had taken advantage of the absence of an official to gain access to some of the convicts of the "free command" in the mines of Kara, who, more fortunate than others, are allowed to live in houses outside the vile and crowded prisons, escape across the thousands of miles of desolate country lying between them and civilization being impossible. Accompanied by his artist travelling companion, he set out for a second visit to the convicts' cabins. He says:—

A brisk walk of fifteen or twenty minutes brought us to our destination, and we were admitted to the house by Miss Armfeldt herself. In the searching light of a clear, cold, winter morning, the little cabin, with its white-washed log walls, plank floor, and curtainless windows, looked even more bare and cheerless than it had seemed to me when I first saw it. Its poverty-stricken appearance, moreover, was emphasized, rather than relieved, by the presence, in the middle of the room, of a large, rudely-fashioned easel, upon which stood an unframed oil painting. There seemed to me something strangely incongruous in this association of art with penal servitude, this blending of luxury with extreme destitution, and as I returned Miss Armfeldt's greeting I could not help looking inquiringly at the picture and then at her, as if to ask, "How did you ever happen to bring an oil painting to the mines of Kara?" She understood my unspoken query, and, turning the easel half around so that I could see the picture, said: "I have been trying to make a portrait of my mother. She thinks that she must go back to Russia this year on account of her other children. Of course I shall never see her again,—she is too old and feeble to make another journey to Eastern Siberia,—and I want something to recall her face to me when she has gone out of my life. I know that it is a bad portrait, and I am almost ashamed to show it to you; but I wish to ask your help. I have only a few colours, I cannot get any more, and perhaps Mr. Frost may be able to suggest some way of using my scanty materials to better advantage."

I looked at the wretched, almost ghastly, portrait in silence, but with a heart full of the deepest sympathy and pity. It bore a recognizable resemblance to the original, and showed some signs of artistic talent and training; but the canvas was of the coarsest and most unsuitable quality; the colours were raw and crude; and it was apparent, at a glance, that the artist had vainly struggled with insuperable difficulties growing out of a scanty and defective equipment. With the few tubes of raw colour at her command, she had found it impossible to imitate the delicate tints of living flesh, and the result of her loving labour was a portrait that Mr. Frost evidently regarded with despair, and that seemed to me to be little more than a ghastly caricature. It was pitiful to see how hard the daughter had tried, with wholly inadequate means of execution, to make for herself a likeness of the mother whom she was so soon to lose, and it was even more pitiful to think that before the close of another year the daughter would be left alone at the mines with this coarse, staring, deathlike portrait as her only consolation. I looked at the picture for a moment in silence, unable to think of any comment that would not seem cold

or unsympathetic. Its defects were glaring, but I could not bring myself to criticise a work of love executed under such disheartening difficulties. Leaving Mr. Frost to examine Miss Armfeldt's scanty stock of brushes and colours, I turned to Mrs. Armfeldt and asked her how she had summoned up resolution enough, at her age, to undertake such a tremendous journey as that from St. Petersburg to the mines of Kara.

"I could not help coming," she said simply. "God knows what they were doing to people here. Nathalie was beaten by soldiers with the butt-ends of guns. Others were starving themselves to death. I could get only vague and alarming reports in St. Petersburg, and so I came here to see for myself. I could not bear to think of Nathalie living alone in the midst of such horrors."

"When did these things happen?" I inquired.

"In 1882 and 1883," she replied. "In May, 1882, eight prisoners made their escape, and after that the life of the political convicts was made so hard they finally declared a hunger strike and starved themselves thirteen days." . . .

I made my last call at the house of the Armfeldts on the afternoon of November 7, just twenty-four hours after I first entered it. I was well aware that the return of Major Potulof that night would put a stop to my visits, and that, in all probability, I should never see these unfortunate people again; while they, knowing that this was their last opportunity to talk with one who was going back to the civilized world and would meet their relatives and friends, clung to me with an eagerness that was almost pathetic.

### THE LORD'S PRAYER AS A PASSPORT.

IN the third decade of this century, the Argentine Republic in South America was under the absolute dictatorship of President Rosas. Crafty and cruel, he had risen to this position from the lowest ranks; and while occupying it, he put to death more than six hundred men. From motives of policy he invited European immigration and protected industry and commerce; but no foreigner was permitted to enter public employ or hold a command in the army. During this period a young man from the interior of the country applied to the German consul from Bremen for a certificate of his birth of German parents; without this he would be forced to enter the army—which was no trifling matter under the rule of Rosas. The young man spoke Spanish fluently, and the conversation which followed took place in that language.

"Well, my friend," said the consul, "where is your original certificate of parentage?"

"I have none."

"And have you no other certificate?"

"No, sir."

"Well, bring your parents here."

"They are both dead, not long ago."

"But you can speak German, can't you—a few words at any rate?"

The young man was silent.

"It is a difficult case. How can I give you a certificate of German parentage unless you furnish the evidence?"

"As truly as God lives, it is certain that I am a German; both my parents came from Germany, and I was born there. I am not telling a lie."

The consul walked to and fro, considering. The young man had an honest look, and spoke openly and frankly; and yet— Suddenly the idea occurred to the consul; he stopped before the applicant and said,

"My friend, don't you remember something of your childhood—some hymn or prayer which your mother taught you?"

The eyes of the young man brightened. "Yes, sir!" he exclaimed; and folding his hands like a child, he repeated the Lord's prayer in German accurately and without hesitation; and as he concluded, tears stood in his eyes at the remembrance of the mother at whose knees he had learned this prayer. Twenty years had blotted from his memory everything that could prove his German birth except this first prayer.

The spontaneous and naturalness of this evidence stamped it as genuine, together with the reverent air of the young man, his emotion at the thought of his mother, and the sacredness of the words he called to mind; for it was almost like calling God to witness, and such artless appeals have great convincing power with men, even without the formality of an oath.

The consul himself was much moved. "Well, my young fellow-countryman," said he, "now I can safely give you the certificate you desire; for only a German mother can have taught you the Lord's prayer in your mother-tongue."

Blessed are those parents who succeed in engraving the Lord's prayer and his other teachings on the hearts as well as the memories of their children. The hour will come when the one thing we most need will be some sure evidence to certify that we are children of God. No certificate of birth from pious parents will then avail; but happy shall we be if the Searcher of hearts finds the Saviour enthroned there.—*The Child's Paper.*

#### THE CORSET A CAUSE OF CONSUMPTION.

THE corset, with its inflexible stays and hour-glass shape, grasps the expanding lungs in their lower part like an iron vice, and prevents their proper filling with air. The lungs are thus crowded up into the upper part of the chest, and pressed against the projecting edges of the first ribs, upon which they move to and fro with the act of breathing. The friction thus produced occasions a con-

stant irritation of the upper portion of the lung, which induces a deposit of tuberculous matter, and the individual becomes a prey to that dread disease, consumption—a sacrifice to a practice as absurd as it is pernicious.

The lower part of the chest being narrowed, thus preventing proper expansion of the lungs, the amount of air inhaled is insufficient to properly purify the blood by removing from it the poisonous carbonic acid which gives to impure blood its dark colour, and is so fatal to the life of all animals. In consequence of this defective purification of the blood, the whole body suffers. None of the tissues are properly kept in repair. They are all poisoned. Particles of gross, carbonaceous matter are deposited in the skin, causing it to lose its healthy colour and acquire a dead, leathery appearance, and a dusky hue. The delicate nerve tissues are poisoned, and the individual is tormented with "nerves," sleeplessness, and fits of melancholy. Continuous pressure upon these parts may cause such a degree of degeneration of the muscles of the chest as to seriously impair the breathing capacity. Unused muscles waste away, and when pressure is applied in addition, the wasting and degeneration become still more marked. This is exactly what happens with those who wear their clothing tight about the waist.—*Kate Lindsay, M.D., in Good Health.*

#### TEA-DRINKING.

UNDER the heading, "Terrors of Tea," the *St. James Gazette* contains the following reflections, which are well worthy the consideration of tea-drinkers:—

"Nervous people, experience shows us, are, as a rule, extremely selfish. *La femme nerveuse* is the most inconsiderate specimen of her sex. Her nerves have become a species of fetish, which must be propitiated by the sacrifice of everybody's comfort except her own. She considers every action, both of herself and the world at large, primarily from the point of view of the effect it will have on her nerves. If she happened to be omnipotent, she would no doubt at once stop the movement of the earth, for fear of its giving her a 'turn.' Her sentiment of pity for the misfortunes of others is entirely blunted by her horror of the sight of pain and the sound of woe. She exacts the utmost forbearance and sacrifice from others,—not for herself, but for her nerves,—and exempts herself from gratitude on the same grounds. She tends, in fact, to become completely soulless; accepting all devotion as her due, bitterly resenting any resistance to her claims, and substituting for all higher spiritual life an egotistical form of pessimism which is as delusive as it is difficult to combat. That she is not actively cruel is an accident; passively cruel she is continually, without remorse or thought; and it is probable that when provocation and opportunity offered

themselves simultaneously, she would not stay her hand from direct cruelty. The nervous woman is a product of the nineteenth century, and inferentially, of tea. She takes it to soothe her nerves, and it rather excites them; or else she takes it because she has acquired the habit, and the result is the same.

"Russian women are even more afflicted with 'nerves' than their English sisters. They are more inclined to fitful and violent excitements, more skilled in intrigue, more pessimistic, more selfish as a rule. Now it is worth noticing that they have known the use of tea much longer, that they drink a purer and stronger beverage, and that they indulge in it oftener than English women. The children take after their mothers, and in the men the characteristics become more pronounced and more brutal."—*From Good Health for August.*

#### EGYPTIAN ANTIQUITIES.

IN the fourteenth year of the reign of Ptolemy Philadelphus, one of the royal goose-herds wrote a letter stating that he could not supply twelve geese wanted for the king's festival. Of this simple fact the world has been in ignorance for over 4,000 years; yet we are now assured of it on irrefragable historical evidence.

It comes about in this way. The State paper concerning the royal geese was duly pigeon-holed; and, after the lapse of years, perhaps, was disposed of as waste papyrus. It fell into the hands of the undertakers, who used it along with a lot of similar material in making the cartonnage head-case for a mummy. This mummy was entombed in the necropolis of a little town (the site is called Tell Gurob at this day) which began to fall into decay about the time of Menepthah, the supposed Pharaoh of the Exodus. It has been disinterred by Mr. Petrie in the course of his last season's excavations in the Fayoum. The head case, with a thin covering of plaster over all, was soaked in water, and the papyri of which it was composed became separated without injury to the original writing. Thus, we come to know about the goose-herd, and about a great many other far more interesting facts in connection with the every-day life and affairs of the Egyptians of that epoch. For there are a lot of mummies, and quite a crop of Ptolemaic documents; and many of them will soon be in the actual custody of the British Museum authorities.—*Fireside News.*

THE downfall of ancient empires can, in many cases, be attributed to the vice, immorality, and extravagance of their citizens. Who does not know that when the unbridled appetite for carnal pleasure became the absorbing ambition of the Romans, that mightiest people of the past became the weakest, and were an easy prey to the hardy Goths and Vandals?—*Rev. C. B. Mitchell.*

## THE PRESENT TRUTH.

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

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EDITORS.

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## THE SABBATH AND THE "MIDNIGHT SUN."

WHEN the subject of the Bible Sabbath has been presented in its beauty and harmony, and it is found impossible to bring against it any argument from the Scriptures; and when the individual has become convinced of its truthfulness, and of the fact that it ought to be observed, and yet the heart shrinks from bowing in obedience to the Divine will, as a last resort, many trivial objections are sometimes raised; as, "How do we know but that time has been lost, so we cannot tell which day the seventh day of the week is?" (Yet they have conscientiously observed the first day in memory of the resurrection of Christ; and the seventh is only the day before the first.) "How can we keep the seventh day on a round earth?" (Evidently no more difficult or impossible than to keep the first, Sunday.) "How can you keep the Sabbath where it is six months' day and six months' night?"

The interrogator is usually sensible of the fact that he has presented no real objections, and needs no convincing. In the case of the latter question, the Lord simply asks the objector to observe the Sabbath where he is, and he is not obliged, and probably never intends, to visit the regions of the North; but could he do so, he certainly would not raise that objection.

In the first place, no one lives where the sun does not go out of sight for six months; and second, even if they did they would find no difficulty in keeping the commandments of God through faith in Christ if their hearts were fully set to do so. There are in Northern Scandinavia over 300,000 people, a large proportion of them professing the Christian religion, of the various denominations, intelligent, educated, doing business with all parts of the world, who do live where, in certain seasons of the year, they have sunlight for the full twenty-four hours. Engaged in almost all kinds of business, and with towns numbering as high as 6,000 inhabitants, these people experience no difficulty whatever in telling when the day is past in the summer, when they see the sun for twenty-four hours, nor in the winter, when for a few weeks it is not seen at all.

In our recent visit to the North, we learned also of at least forty Seventh-day Adventists, scattered about in this country,

and their numbers are being added to. Surely if the objection frequently met in more southern latitudes has any weight, these brethren might be expected to raise it. But they would no more think of asking the question as to when they should begin to keep the Sabbath than would our friends in England; and they would be greatly amused and astonished at the idea that any one should suppose there could be any difficulty in the matter.

There is a company of fifteen brethren at Bodo, where the sun is seen for twenty-four hours from May 31 to July 11. Then it is not seen from December 15 to 28. At Tromso, where we also met with our brethren, it is seen from May 17 to July 24, and is not seen from November 25 to January 16. At Hammerfest, the town farthest north, the periods are a number of days longer. In the summer period, the sun settles down toward the horizon, and instead of going out of sight, passes round the horizon toward the east, gradually rising until (at the time we observed it at Bodo) about 4 a.m., when it begins to ascend over to the west again.

One evening at midnight, when the sky was without a cloud, and the sun appeared about three-quarters of an hour high, shining as clear as any sunset, we were sitting on the boat watching it, and wishing to test the effect of the query, we asked an old lady how she could tell when the day was past. She looked at us inquiringly, as though to see whether we were in earnest, and answered jokingly, "If I were on land I could tell; but I do not know whether I could here or not." "How could you tell on land?" I asked. "Because I could see where the sun was," she replied, in a manner to indicate that she thought the question a very absurd one. We tried several, and all were astonished that such a question should be asked. They know the time of day by the position of the sun in the heavens, just as we know it, and in the winter period of obsuration they can trace the position of the sun by the line of daylight.

God made the sun to rule the day, and he gave it "unto all nations under the whole heaven." Deut. 4:19. The prophet David says in the 19th Psalm: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is *no speech nor language*, where their voice is not heard. . . . In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting

the soul: the testimony of the Lord is sure, making wise the simple." No wonder David wrote one psalm of one hundred and seventy-six verses, as an ode to a law which, amongst other perfect precepts, gives us in its fourth a memorial of the great Creator, so fittingly adapted to be a blessing to the whole human race.

## THE SEVEN CHURCHES. NO 2.

EPHESUS, THE FIRST.

"UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:1-7.

The meaning of Ephesus is "desirable," and it symbolizes the desirable state of the Christian church—the apostolic age. It could not better be described. The message is in harmony with the name. "Desirable" indeed was the spiritual state of that church. It came pure from the hand of the Master. Those who drank of that fountain freely were one in heart and soul. The poor had no need if the rich had sufficient. Heart and soul, faith and doctrine, were one. "Science, falsely so called," and "vain philosophy," had not divided or corrupted the leaders in the morning of the Christian age. Christ was reflected in them in word, in doctrine, in faith, in example, in mighty miracles, in power, in humility; and the mighty barriers of Satan were swept away by the "weapons" which were "not carnal."

*Angel of the church.* The angel, or messenger, of the church, denotes the minister of the church, and when applied to a period of the Christian church must denote the ministry of that period; and as John stood as the representative of the people of God, so the minister of the church stands for the whole church. The Being who addresses them is the one who watches over the seven churches, repre-



sented by the seven candlesticks, and who, through his ministers, warns, admonishes, instructs, and comforts his people. The angels, or ministers, are represented as being stars in his right hand, to denote evidently that God would ever have faithful ministers whom he would send forth, and who would let his light shine. It does not imply that all who held that position were ministers of Christ, or light-bearers. The stars represent the faithful ministers who would ever bear the message sent of God and demanded by the condition of the church.

*The assurance.* "I know thy works." The high and lofty One knows all. Our down-sitting and up-rising, every word of our tongue, every thought of the heart, are known unto him (Psa. 139), all are manifest unto the eyes of him with whom we have to do. Heb. 4:13. A fearful thought to the hypocrite and the wicked! A precious consolation to the worn, toiling, oft-misunderstood, and persecuted child of God! "And thy labour and thy patience." "Thy toil," the Revised Version reads. It was hard, wearing, painful labour for the Master. The apostles rejoiced that they were accounted worthy to suffer persecution for Christ's sake. Acts 5:41; 16:25. Neither were these works ephemeral, or transient. They had patience; "patient endurance," says the Diaglott; "endurance," some other versions. But it is all expressed in "patience." It implies trial; for there can be no patience without trial. "Tribulation worketh patience." The trial was long, the patient endurance corresponded with the trial.

They endured tribulation, but they could not endure the fellowship of evil. They heeded the counsel of the apostles: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14-18. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10, 11. The early church believed God's word, believed the importance of its teaching, or doctrine, believed in the necessity of accepting Christ in order to be saved. They could not compromise these precious truths. They loved men, loved men's good opinion, loved to please, but they loved truth better. They could stake their lives on the word of God, they would risk their lives in trying to save their fellow-men, but they could not barter the commandments of God and the faith of Jesus. Therefore, those who wilfully rejected God's word and perversely followed a rebellious course, and

thus exerted a wrong influence, were "enemies to the cross of Christ." And the church is commended for not enduring them: "Thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars." Thou hast tried them, not by their pretensions, their pomp and power, their worldly influence, their large following, but tried them by the sure word of God,—their code of morals, with God's holy law (Rom. 3); their gospel with the gospel of Christ (Gal. 1). What a contrast between the strict adherence of the apostolic church to the truth of God and loyalty to Christ, and the so-called liberalism of to-day, which will bid Godspeed to that which denies the atonement of Christ and dishonours God's law. The latter pleases the carnal heart, and may bring larger worldly gain; but the former pleases God and is the only true way to help those in error.

Again, the Lord reminds them that he does not forget their labour, "and hast borne, and hast patience, and for my name's sake hast laboured [suffered, Revised Version], and hast not fainted [not been weary, Revised Version]." We can bear trials *impatiently*, bear them because we see no other way to do, and yet chafe and fret and pine under them, like the galley-slave at his task, or the captive under his manacles, or a bird in a snare. This is no virtue. But to bear patiently is heroic; to bear patiently and suffer for the blessed name of Christ, is Christian; and to do all this and not grow weary or faint, indicates true, abiding faith. Such is the faith which God demands of his people in all ages.

But this church was not perfect. They were on the mountain-top on the day of Pentecost; from that time they descended. They had "left [relaxed] their first love." Apostolic zeal was dying with the apostles. Earnest heed had not been given, and the oil of grace was leaking out. Heb. 2:1. But the Reprover, in his wondrous love, presents a remedy. He reproves not to destroy but to heal, if Ephesus will be healed. "Remember therefore from whence thou art fallen, and repent, and do the first works."

The Master would say, Remember thy highest position, set not a lower mark. The highest attainments, the most devoted love, the most fervent zeal, are all too low, and thou didst fall from a very high state. Repent, reform. Not sorrow because thou art reprov'd, but such godly sorrow as will lead to true humiliation, faithful devotion, and thorough reformation." 2 Cor. 7:10, 11.

Fellow-Christian, hast thou relaxed thy first love? Do the commands of God seem irksome or grievous? It is not the love of God that we merely keep his commandments outwardly, but keep them

and find them not grievous, or burdensome, or irksome. John 5:3. This is true love, this was the first love of the early church. How is it with thee? Dost chafe and fret and pine under thy trials? Then thy first love is relaxed. Dost mourn the days that are gone? Repent. They will not come to thee without true repentance. Do the first works by faith, press on, trust God in the darkness of trial, and thy "work of faith" will issue in "labour of love, and patience of hope." There is no other way. And if it is not done? Then thy light will go out, even as did the light of Ephesus.

The Nicolaitans were a sect of heretics which had its origin in the first century. But little really is known about them. They taught contrary to God's word, and the first stage of the church was commended for hating their deeds. The promise to the victor or overcomer is peculiarly applicable to that stage of the church, though given to all. The overcomer will eat of the tree of life in the paradise of God. The word *paradise* signifies a garden. The garden of God is brought to view first in Gen. 2. Beautiful in everything with which Divinity could make it beautiful, it was the coronet of a sinless earth. But man lost it through the sin of the first Adam. He was shut away from the life-giving fruit (Gen. 3:22-24); and all his posterity were doomed to death (Rom. 5:12); and the garden of God was removed to that holy city which should afterward be the metropolis of the earth made new. Now the second Adam had just ascended on high, a triumphant conqueror; and he promises the victor, through him, access again to life's fair tree, and that forever.

Reader, this is all for thee. "He that hath an ear, let him hear what the Spirit saith unto the churches." The instruction, the warning, the reproof, the promise, were for Ephesus; they are all for thee. May God grant their effectual application.

M. C. W.

#### CHRIST'S SPIRIT AT HIS DEATH.

A CORRESPONDENT desires some light on the following question; namely, "When Christ died on the cross, did his spirit ascend to the Father, or go with him into the tomb?"

This question betrays the idea so prevalent in the Christian world, that because soul and spirit are spoken of in connection with man, they must be considered as separate entities, and each disposed of in its own individuality. This leads to much speculation and many fanciful assumptions in order to arrive at a conclusion in harmony with this idea. The Bible, on the contrary, treats man as a unit, the different features, faculties, and phenomena exhibited in the human being, constituting only the parts which

go to make up the whole. And when man dies, and this organization is dissolved, the man ceases to exist as a man, and that is as far as we need to carry the matter; we are not required to trace each separate part back to its elementary condition.

When we look at the Bible use of these different terms which are applied to man, a noticeable fact at once appears; and that is that these terms have a large variety of meanings. Thus the word "soul" sometimes means the whole person, sometimes, the breath of life, the emotions of the mind, desire, sorrow, will, etc. The word "spirit" in like manner has a large number of definitions. It sometimes means the principle of life, sometimes the breath, the rational part of man, the different emotions, as a lovely, hateful, or generous spirit, etc. The expression found in 1 Thess. 5:23, "spirit, soul, and body," evidently is used to describe the whole man, embracing his *physical, mental, and moral* endowments. But doubtless the more frequent use of the term "spirit" is to denote the vital principle of the human organism imparted to it by God through the breath of life.

The general rule relative to the disorganization of man in death is found in Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." In the original creation of man we find these two acts performed: first, the Lord formed man of the dust of the ground (this provided the body, including all its organs; but as yet there was no life); secondly, God breathed into his nostrils the breath of life, and by that process vivified and quickened that body,—the principle of life was imparted (how, of course, we do not know), and "man became a living soul."

From the stand-point of Eccl. 12:7, this wonderful process of the creation of man might be described as follows: "Man's body is of the dust; from the dust it was formed; and then there came to it from God the breath of life breathed into its nostrils; and to that body this was spirit, life; and man thus became a living soul."

Described in this manner, the application of Eccl. 12:7 is seen at once: The body goes back to the dust of which it was made, as it was before, and the spirit that came from God, the breath of life, breathed into his nostrils, with its life-giving power, goes back again into the immediate possession and control of God, as it was before. The man is then disorganized till the resurrection brings him together again.

From these thoughts we are prepared to advance to a broader application of the subject, bearing more directly upon the query of our correspondent. As spirit often means the principle of life imparted

through the breath, it is both easy and natural to extend the idea to the future life also, embracing whatever contributes to the acquisition of that life. And this would seem to be the idea in those passages which speak of committing the spirit to God. As David says, "Into thy hand I commit my spirit" (Psa. 31:5); and Christ says, "Father, into thy hands I commend my spirit" (Luke 23:46); and Stephen utters the expiring prayer, "Lord Jesus, receive my spirit." Acts 7:59. Their life, which they were about to give up, with all it involved in reference to a future reward, they committed to God, with the implied desire that he would regard their efforts with favour, take their life record into his safe-keeping, and reward them finally with new life in another state of existence. These points take in the whole range of thought which the mind would naturally follow under such circumstances, and which in few words could be summed up no better than in the expression, "Into thy hands I commend my spirit." This we believe to be the import of Christ's words. And from this point of view, such a question as that to which these remarks are directed, could not be asked.

According to Eccl. 12:7, it is just as true of the wicked as of the righteous, that "the spirit returns to God who gave it;" but in case of the righteous, who can commend to God their life-work with a hope of a future reward, when they give up their life here, it is, as the apostle says (Col. 3:4), "hid with Christ in God," in very safe keeping, and assured to them again; for he adds, "When Christ who is our life shall appear, then shall ye also appear with him in glory." See the subject more fully discussed in "Man's Nature and Destiny," pp. 66-114.

U. S.

#### THE SAVIOUR'S INTERVIEWS WITH HIS DISCIPLES AFTER HIS RESURRECTION.

(Concluded.)

LET us now arrange these, as well as we can, in their order:—

1. "He appeared to Mary Magdalene." Mark 16:9; John 21:14-17. This must have been a distinct meeting with her alone.

2. He met with the other holy women on their return from the sepulchre. Matt. 28:9, 10.

3. With Simon Peter. Luke 24:33; 1 Cor. 15:5.

4. With Cephas and the other disciple on the way to Emmaus. Luke 24:13-33; Mark 16:12. We cannot be positively certain which of these two meetings was first in order of time.

5. With all of the apostles except Thomas, at about the close of the day of the resurrection. Mark 16:14; Luke 24:36; John 21:19; 1 Cor. 15:5.

6. With Thomas and the other apostles

"after eight days," when Thomas was reproofed for his unbelief. John 21:26.

7. With seven disciples at the sea of Tiberias, when a miraculous draught of fishes was made. John 21:1-21. This is said to be "the third time that Jesus showed himself to his disciples after he was risen from the dead." Verse 14. We must understand by this, perhaps, his showing himself to the larger portion of them, as we see is true of the two preceding occasions.

8. He showed himself to "above five hundred brethren at once." 1 Cor. 15:6. Perhaps this occurred in Galilee. We cannot be certain, however, where or when, as the record makes no other mention of it.

9. "After that he was seen of James." 1 Cor. 15:7. This meeting seems not to have been mentioned elsewhere.

10. A meeting of the eleven apostles at a mountain in Galilee, where Jesus had appointed to meet them. Matt. 28:16, 17; 1 Cor. 15:7. It is possible this may have been the same meeting which John mentions, where Thomas was present and was reproofed for his unbelief, as Matthew says, "Some doubted." Yet it seems, from the language of John, that the meeting with Thomas occurred at Jerusalem; for he speaks of "the doors being shut," and all the disciples being "within," using the same language as he did concerning his first meeting with the apostles, when he said, "Peace be unto you." They were then in their hired room at Jerusalem, and closed their doors "for fear of the Jews." We think therefore this must have been another meeting in Galilee.

11. A meeting upon their return to Jerusalem from Galilee, ten days before the Pentecost, when Jesus was with his disciples imparting encouragement and instruction, and promising them the gift of the Holy Spirit, at which time he led them out as far as Bethany upon the Mount of Olives, and then ascended in their sight. Acts 1:3-12; Luke 24:50; Mark 16:19.

12. His meeting with Paul on the road to Damascus. Acts 9:4; 22:7.

Here we have twelve distinct instances mentioned in the record, where Christ was seen after his resurrection, by one or more of his disciples, and at one time as many as five hundred of them saw him at once. Can we be sure these instances were all that actually occurred? We see no reason for drawing such a conclusion. None of the evangelists claim to have mentioned all the instances, Matthew giving only two of them, Mark four, Luke four, John four, and Paul six. And in these cases they do not mention always the same occasions. Their object seems to have been to give merely enough to establish the fact of our Lord's resurrec-

tion beyond question, rather than to extend the number of meetings as far as possible. Why, then, should we conclude that there were actually but these recorded interviews? For our part we think the probabilities are, that they saw him many other times than those mentioned.

Paul's statement (Acts 13:31) that Christ was seen of them "many days," and Luke's assurance that he was "seen of them forty days" naturally intimate that he was with them much more. Yet we cannot reasonably conclude that he was with them *all the time* for forty days. For Matthew states that he made an appointment at Jerusalem to meet them at a certain mountain in Galilee. While John informs us that the meeting at the lake of Tiberias, which must have occurred after Thomas was reproved (*i. e.*, eight days after the resurrection, with time added to make the journey from Jerusalem to Galilee) was his third meeting with the disciples. Very likely he was with them in a private manner considerably in Galilee, giving them such instruction as they needed. How gladly would we know how this time was spent, and what was said to them, or whether he permitted them to talk with him freely! But the Lord has seen fit to give us but a brief insight into this most interesting period. How precious must have been these interviews and experiences to the poor disappointed disciples who had seen their blessed Lord crucified! What courage came into their hearts! As said the two disciples, "Did not our hearts burn within us while he talked with us by the way?" What a precious experience indeed when he opened "their understanding, that they might understand the Scriptures," and when he breathed upon them the Holy Spirit. Now the mysteries they could not understand before, cleared away like the fog on a summer's morning; and they could comprehend the great scheme of human salvation. Our Saviour's great work was now clear before them. Their hearts were full of courage and bright hope. With the blessed assurance that he would pour upon them the Spirit, and ever give it to them as a Comforter, they would now labour with faith and courage. They lived with a consciousness of their Saviour's companionship through that Spirit's influence, wherever they might be. He would not leave them comfortless, and even in prisons, suffering unjust punishment, or facing death, was he not ever present?

Yes, that forty days was a most blessed experience, preparing them for their future work, as soon as the Spirit should be poured out in its fulness. We never before realized it meant so much, or that Jesus was with them so constantly. How foolish, in view of the facts, appear the claims of Sunday advocates who pretend

that every meeting of Christ with his disciples occurred on the first day of the week! There is not a hint in the record that he met them on that day, except upon the first day after his resurrection. He doubtless met with them "many days" during the interval of forty days before ascending. We may well thank God that we can have precious experiences of Christ's presence through his Spirit as the time draws near for his return. Thank God that we are near the second great outpouring of his Spirit in the "latter rain;" and that soon we shall meet that blessed Saviour, to spend an eternity in his loving presence. May the Lord hasten the day.

G. I. B.

## 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.

### PREPARING FOR THE STRUGGLE.

THE most powerful fleet of battleships ever gathered together was that which was last week reviewed by the Royal party at Spithead. The military German Emperor could not have been provided with entertainment more to his taste, and, doubtless, he has received many suggestions which will be of service to him in his ambition to make Germany a naval power. When Xerxes I. reviewed his mighty army at Doriscus, he is said to have wept at the reflection that in a few years none of the myriads of men before him would survive. It is not recorded that any who witnessed the late naval review shed tears at the thought that in a few years, if the science of naval warfare progresses at the rate that is now being made, particularly in the line of heavy explosives, every one of the nineteen and a-half million pounds' worth of ships collected will be as comparatively useless as is Nelson's old flagship, which was moored alongside the iron giants to show the advance which has been made.

Yet this will probably be the case. Meanwhile every naval power is straining its finances and inventive genius to build greater and stronger. In our own case, it is said that this review will be but a pigmy compared with that which may be held five years hence. It is clearly a race for the supremacy, and as long as one nation is running the others dare not stop. An article by Dr. Aubrey, circulated by the Peace Society, says that we have spent since the Crimean War, in 1856, nine hundred millions sterling on our army and navy. At present the outlay on these forces is at the rate of £60 a minute, night and day, throughout the year.

The present position in the race is well put in the last speech of the Prime Minister at the Mansion House. He said:—

"We live in a state of things to which there

is no analogy. Mankind has never seen such vast armaments as are being now assembled together. Mankind has never seen such deadly weapons as the sinister ingenuity of science has now put into our hands, and we cannot prophesy what the result of this terrible accession to our powers of evil as well as of good will bring. Your lordship, in your speech, indicated the danger that might come from the caprice or the greed of any single Power. At least let me offer to your consideration this countervailing thought. These tremendous armaments, these terrible instruments of death, must mean to the eyes of any statesman who contemplates the future, and has to decide the fearful issues of peace and war, they must mean that when once two nations are locked in the deadly grapple of modern war the end must be the destruction of one of them. The victor in such a struggle will be almost bound when he is victor to take care that never again shall he from the same quarter be exposed to the same danger, or subjected to the same evils, and every statesman who is casting the horoscope of the future, and meditating on the consequences of his acts, knows what a fearful stake it is that he is now casting down upon the green cloth of destiny. . . . The issue is so fearful that men will shrink from challenging it."

This terrible risk is looked upon as one of the guarantees of peace, but history shows that it is a very frail one, and Divine prophecy that warlike operations will not usher in, in these last days, a time of peace.

Turning for a moment from the angry scowl on the face of Europe, we see the Third Angel's Message of Rev. 14, speeding its way through the earth, the most solemn warning which a merciful Father has ever given to the world. A message which is to prepare a people for the end of all things must necessarily be so. And as it goes on, gaining victories with a power which its adversaries are unable to gainsay or resist, already the spirit of the dragon is stirring up wrath against those who, as intimated in Rev. 12:17, believe that love for the Saviour will lead to the keeping of his commandments, and that "whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

The struggle is not alone a national one. There is still a conflict "twixt old systems and the Word," and although it may seem that Truth is,—

. . . for ever on the scaffold, Wrong for ever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

We need not fear the issue. The truth of God will triumph over every opposition, and as it goes forth amidst arming nations, angels that excel in strength are commissioned, as in Rev. 7, to hold in check the elements of strife until its work is done. Then speed on, O eternal truth of God, and gather out from every nation, and kindred, and tongue, a people who shall finally stand with the Lamb on Mount Zion, with the Father's name written in their foreheads, singing the new song before the throne of God.

W. A. S.

## The Missionary.

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

### IS IT YOU?

THE Master calls; but the servants wait,  
Fields gleam white 'neath a cloudless sky;  
Will none seize sickle before too late,  
Winds of winter come sweeping by?  
Who is delaying? Is it I?

—Selected.

### GLEANINGS FROM THE UNITED STATES.

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

INDIANA.—A series of meetings has been held in a tent at Angola. The weather was much of the time very unfavourable, but as it grows better the attendance increases, and a good interest is being awakened. Six heads of families have signed the covenant to obey the truths presented, and others are believed to be deciding to walk in the light. A company of book canvassers report encouraging success.

KANSAS.—Two brethren report a series of meetings in progress in Leavenworth. Beginning with a small attendance, the interest has increased until they have a very fair audience. The Sabbath question is being presented. The people seem hungering for the truth, and as efforts are made to exalt the life and work of the Saviour, God is moving upon the hearts of the people. As they are just reaching a point in the meetings where the people will be led to decide in regard to obedience to the truth, the labourers are seeking earnestly for the special blessing of God.

TEXAS.—Unfavourable weather has kept many away from meetings at Wylie, but the interest is increasing and deepening. Several have begun to obey already, and others are being added to their numbers. The last two Sundays, four services had been held each day.

TENNESSEE.—Four meetings had been held up to time of report in Lane. The spirit of prejudice and bigotry runs high in some sections of the South, and the opposition here has been most bitter. The Methodist church in the town have banded together to exterminate the work. Under this influence an evening meeting was raided by a mob with guns and pistols, and a score of shots fired through windows and doors, but fortunately no one was injured. One brother has been prosecuted for quietly working in his field on Sunday, there being a very strict Sunday law in this State. The justice of the peace before whom the case was tried, said that he knew all the people worked on Sunday, even those who carried on the prosecution, and yet no one had ever been prosecuted until then; and this the case of a brother who had conscientiously kept the Sabbath of the Lord. The operation of Sunday laws has been similar in other States, showing the animus to be a hatred of the Bible Sabbath, and not respect for the Sunday. The opposition has made friends for the truth. The labourer there says: "One friend has decided to build our people a church building here at once. The church doing the prosecuting is losing much by its wicked course. A few of its members disapprove of the course taken, and they are sending word to have their names taken from the records. It is greatly strengthening our brethren and sisters in the faith of the Third Angel's message, and the soon coming of Jesus. Our meeting last Sabbath was a very solemn one. The prayers of all God's people are desired in behalf of the work in those States where there are oppressive Sunday laws. The advocates of Sunday fully realise that there is no scriptural authority for the institution,

and they are fast coming to the point of making war upon the remnant people who keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.)

GEORGIA.—A report from a series of meetings continuing about six weeks, beginning with a congregation of about a hundred, and closing with between four hundred and five hundred in attendance, says: "Surely the Lord wrought a great work amongst the people, and we left a goodly number who had the moral courage to step out and dare to walk in all the commandments of God, as well as have the faith of Jesus, notwithstanding the bitter opposition they have had. The better class of people are surprised to see this bitter spirit of opposition, coming, as it does, from professed Christians, for daring to do just what they before thought they were doing, and had been taught to do; viz., keeping the ten commandments." A Bible-class was formed, and met daily throughout the meetings for the purpose of thoroughly drilling the people in all points of Bible doctrine. Many times the Lord came specially near, and hearts were melted under its influence.

### CAMP-MEETINGS.

NEW YORK.—The meeting was held this year in the town of Rome, this State, with a good attendance of our brethren, and the general testimony was the same as it has been at nearly all of the camp-meetings this season, that it was the best meeting ever held in the Conference. "It was truly," says a report, "a season of refreshing to all who opened their hearts to receive the shower of blessings which the Lord graciously let fall, and I never saw so large a number in proportion to those who attended, who seemed to obtain a real blessing and a genuine experience in the things of God, as at this meeting. The character of God, and God's plan for saving fallen man were presented in so clear a light and so powerful a manner, that many remarked that the gospel of Christ shone out with greater lustre and beauty to them than ever before. Surely Jesus came to the feast, and many bade him in a welcome guest." Eighteen candidates were baptized, and one brother ordained to the work of the ministry. Advance steps will be taken in the book canvassing work the coming year, and three tents will be kept in the field during the tent-meeting season.

DAKOTA.—One hundred tents were pitched about the large preaching pavilion in a pleasant wood near Madison, in the new State of Dakota. The camp-meeting was preceded by a workers' meeting (attended by about sixty persons) for practical instruction in methods of labour in the cause. During the meeting about 550 brethren were encamped on the grounds. Services were held in the Scandinavian language as well as English. A good meeting was enjoyed. The preaching was both doctrinal and practical, justification by faith being a favourite theme. At the close, baptism was administered to forty-nine persons. Two brethren were set apart to the work of the gospel ministry, one to labour amongst the Scandinavians, the other amongst the German population.

MICHIGAN.—Three camp-meetings were appointed for this State. The smallest one has been held in Northern Michigan, with about 200 of our people present. The preaching was largely practical and designed to raise the spiritual standing of those present. The solemn, searching influence of the Spirit of God was manifested more and more up to the very close of the meeting. The canvassing work received attention, and some decided to engage in this department of the work at once. The instruction in the Sabbath-school and tract society work was also well received, and it is believed that a new impetus has been given to the work in the northern part of this State.

### CANADA.

[From the *Review and Herald*.]

PROVINCE OF QUEBEC.—I came to this province last week. On my way I stopped eight hours in the city of Montreal, and had a profitable time in reconnoitering with reference to labour amongst the French. This city alone has about 200,000 French-speaking people. It also has about 50,000 inhabitants who speak English. What a fine field this metropolis of British America presents to French and English canvassers! So of other cities in this province. May God greatly increase the corps of consecrated labourers for this important branch of the work. Quite a little army of workers have been raised up here the past year, and have made canvassing a success under the drill and instructions of Eld. R. S. Owen. This entering heart and soul into the canvassing work, has brought courage and hope in the Conference of Quebec. It is doing more good in opening up fields than half a dozen preachers could do. Many find great relief in the thought that they now know how they can find work—work that will pay financially and spiritually, and help in advancing the cause of present truth. I am quite pleased with this field, and with its bracing, invigorating air. I expect to devote my time here to the French work, and I desire that God may go with me, that I may succeed in winning souls to Christ.

South Stukely, P. Q. D. T. BORDEAU.

### HOBART, TASMANIA.

IN our last issue we printed a report from Bismarck, Tasmania. Of the work in Hobart, the editor of the *Bible Echo* writes in the copy of our Australian contemporary just received: "It was a sincere pleasure to me to meet with this company of believers, and remain with them from May 26 to June 3. Meetings were held in Federal Hall nearly every evening. There was a good attendance of our people, accompanied by a few friends. The word spoken was well received, and seemed like seed sown on good ground. They seemed to have received the truth in the love of it. A lively opposition is being waged by some, for which our people may feel thankful, since it reveals by contrast the beauty and harmony of present truth, and serves to confirm them in it.

"On the last Sunday, the friends from Bismarck came down, and after a discourse, we all resorted to the shores of the beautiful bay, where sixteen from Bismarck and three from Hobart were buried by baptism in the likeness of Christ's death. It was a solemn and impressive occasion, though many were prevented from attending by the rain."

### NEW ZEALAND.

A GENERAL meeting of the brethren in New Zealand was recently called, the object being to consider the propriety of organizing a New Zealand Conference, Tract Society, and Sabbath-school Association. Nine delegates were present representing the churches. The financial statement showed a prosperous condition of the cause, and after canvassing the question thoroughly, it was thought advisable to organize a Conference. This was done, and the constitution recommended by the General Conference was adopted.

A colonial Tract Society was formed, the central depository to be located at Wellington, the capital. At one of the meetings the brethren pledged £135 to start the society, and the amount will be largely increased. The membership of the Tract Society is one hundred and forty. Several meetings were held in the interests of the Sabbath-school work, resulting in the organization of an Association of two hundred and sixty members. The prospect looks bright for the rapid spread of the work in New Zealand, and advance steps are being taken.

## The Sabbath-school.

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

### LESSON 85.—THE COMMANDMENTS COMPLETED.

THE sixth commandment reads,—

"Thou shalt not kill."

We must not kill any one, nor wish to do so. We must not wish any harm to come to any one; for "Whosoever hateth his brother is a murderer," and a murderer is one that kills another. Haters are called murderers, because they have the same feelings that people have who murder. The murderer begins by hating some one, and lets his hatred grow stronger and stronger till he finally kills the one he hates.

The seventh commandment says,—

"Thou shalt not commit adultery."

This means that we must not only keep from bad actions, but that we should put away bad thoughts.

"Thou shalt not steal."

This is the eighth commandment; it forbids taking apples from an orchard, pie or cake from the pantry, or melons from the garden, just as much as it does taking horses from a barn or money from a drawer.

The ninth commandment says,—

"Thou shalt not bear false witness against thy neighbour."

This commandment forbids all lying, and deceiving of every kind. We should be very careful not to say anything bad about any one unless we know it to be true; and even then should not say it unless it is necessary to do so.

The tenth commandment is,—

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

This shows that we should not want the things that belong to others, but that we should wait patiently for God to give us just such things as we need; for he knows better than we do, what it is best for us to have.

1. Repeat the sixth commandment. Ex. 20: 13.
2. Can we break this commandment in any other way than by really killing people?
3. What is said in 1 John 3: 15, about any one who hates his brother?
4. Is it right to wish any harm to any one?
5. Why are haters called murderers?
6. What feeling is it that grows stronger and stronger until it leads people to commit murder?
7. Repeat the seventh commandment.
8. Does this forbid anything but bad actions?
9. What is the eighth commandment?
10. Do we break this commandment when we take *little* things that do not belong to us?
11. What does the ninth commandment say?
12. Do you think this forbids anything but telling lies?
13. In what other ways could we break this commandment?
14. Is it right to say anything bad about any one unless we know it to be true?
15. Is it always right to say it even when we know it to be true?
16. Repeat the tenth commandment.

17. Explain the meaning of this commandment.

18. Who knows just what we need?

19. If we serve God with all the heart, what will he give us?

20. After the flood, when people had again multiplied upon the earth, how did they show their pride? Gen. 11.

21. How did the Lord put a stop to their work?

22. Where was Abram born? Verses 27, 28.

23. What did the Lord tell him to do? Gen. 12: 1.

24. In what part of Canaan did Abram dwell for the most of his life? Gen. 13: 18.

25. What son was given him when he was a hundred years old? Gen. 21: 5.

26. What sons did Isaac have? Gen. 25.

27. How many sons had Jacob?

28. Which one was sold into Egypt? Gen. 37.

29. How did this happen?

### LESSON 86.—REVIEW OF LESSONS 82-85.

1. WHAT welcome visitors did Moses meet as he came near Mount Sinai and the land of Midian? Ex. 18: 5.

2. How did Jethro think that Moses could make his work easier? Verses 19-22.

3. Did the Lord approve of the plan?

4. What kind of men did Moses choose?

5. What did he have them do?

6. Where did the Lord talk with Moses? Ex. 19: 2, 3.

7. What did he say to him?

8. Did the people agree to obey the voice of the Lord? Verse 8.

9. What did the Lord say would happen on the third day after this?

10. How did the people get ready for this grand scene? Verse 10.

11. How did the mountain appear on the morning of the third day?

12. What sounds did the people hear?

13. Whose voice was heard?

14. What words were spoken?

15. Repeat the first commandment.

16. Explain its meaning.

17. Give the second commandment.

18. What is the third commandment?

19. What does it forbid?

20. Repeat the fourth commandment.

21. What does it forbid?

22. What does it command?

23. What may we do on the seventh day?

24. What must we not do?

25. Why was this day set apart to be kept holy?

26. Repeat the other six commandments.

27. Which forbids lying?

28. Which forbids stealing?

29. Which tells us how to treat our parents?

30. Which forbids our wanting the things that belong to others?

31. Which commandment shows that it is wrong to deceive?

32. Which teaches that it is wrong to use the name of God when we do not need to?

33. What does our Saviour say about using by-words? Matt. 5: 37.

34. Which commandment shows that it is wrong to say evil things about our neighbours? —*Bible Lessons for Little Ones.*

"AND these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."

## 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.

### SPIRITUALISM?

1. WHAT is Spiritualism defined to be?

"A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium."—*Webster.*

"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."—*N. F. Rawlin, Spiritualist Lecturer.*

2. Did this doctrine exist in ancient times?

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

"The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—*J. J. Morse, in "Practical Occultism," p. 85.*

3. How does God regard sorcerers?

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 5: 3.

4. What does He call the sorcerers?

"Therefore hearken not ye to . . . your enchanters, nor to your sorcerers; . . . for they prophesy a lie unto you to remove you far from your land." Jer. 27: 9, 10.

5. What was the ancient law concerning witches, and those who had familiar spirits?

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20: 27; Deut. 18: 10-12; Ex. 22: 18.

6. With what is witchcraft classed by Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 20-23.

7. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?" Isa. 8: 19.

8. Is it possible to test every spirit?

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1.

9. By what are we to try them?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

10. Should we have any confidence in signs or wonders presented by those who should try to lead us away from God?

"And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13: 2, 3.

11. What course should one pursue under these circumstances?

"Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Verse 4. That is, one should have nothing to do with such work; but rather cling to the Word of God.

12. We are directed to the "law and to the testimony," by which to try these spirits that assert to be voices from the dead. After one dies, how much does he know of what is going on among men?

"Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job. 14:20, 21.

13. Does he know *anything*, or have any memory?

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

14. What does the wise man add, that forever precludes the idea that the dead come back to earth to communicate with the living?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Verse 6.

NOTE.—Not only does Spiritualism contradict the Bible in this particular, but it embraces free-lovism, though all Spiritualists do not advocate it. It denies the efficacy of the blood of Christ. The pagan idea of the transmigration of souls is also largely advocated by its adherents. It is anti-Christ.

15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

16. What will be characteristic of "last day" apostasies from the faith?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. That is, they will be inclined to accept the doctrines of Spiritualism.

17. How will Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14.

18. What role will his agents assume before the end?

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." Verse 15.

19. Is it probable that Satan, with his agents, will try to personate the coming of Christ, by signs and wonders?

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

20. After these signs and wonders are shown, what is immediately to take place?

"The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:8-10.

21. What will those say then, who have maintained their love for the truth?

"And it shall be said in that day, Lo, *this* is our God, we have waited for him, and he will save us; *this* is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:19.

—From "Bible Readings for the Home Circle."

SPIRITUALISM claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists.—*Signs of the Times.*

## Interesting Items.

—Turkey has called out 80,000 reserves.

—Dr. Horatius Bonar, the great hymn-writer, is dead.

—In Germany the public schools are all taught by men.

—Belgium has voted £400,000 for the new Congo railway.

—Canada has 6,636 Sunday-schools with 467,292 scholars.

—£136,000 worth of gold was exported from the Cape last month.

—The suicides at Monte Carlo reach an average of fifty yearly.

—Edison, the electrician, is now in Paris, and will visit England.

—The Empress Frederick will visit England at the end of this month.

—Liverpool is to have an elevated railway operated by electric power.

—59,652 persons visited the Crystal Palace on the recent Bank Holiday.

—The people of London drink two hundred million quarts of beer yearly.

—12,000,000 children are taught in the public schools of the United States.

—France's National Library has 2,290,000 volumes, England's has 1,500,000.

—During July 82,124 Anglo-Saxons crossed the Straits of Dover to visit Paris.

—The loss of human life from wild animals and snake-bites in Madras last year was 1,642.

—A ship canal through France is talked of, connecting the Channel with the Mediterranean.

—A rose picked in a garden at Lockport, California, measured two feet in circumference.

—Two French chemists have succeeded in making crystals which have all the appearance of fine emeralds.

—A fire at Loohow, China, destroyed 87,000 dwellings, causing 1,200 deaths, and rendering 170,000 people homeless.

—It is estimated that the progeny of a single pair of English sparrows for ten years will be 275,616,983,698 birds.

—The Atlantic liner, Montreal, belonging to the Dominion line, was totally wrecked off Belle Isle. The passengers were saved.

—It has been decided in Russia that women may be physicians; but they must confine their services to children and adults their own sex.

—Japan has lately made treaties with Germany, Mexico, and the United States, by which the whole country is thrown open to those nations.

—In a year the people of London consume 500,000 oxen, 2,000,000 sheep, 200,000 calves, and 300,000 swine.

—The total cost of the ships which took part in the recent Naval Review, exclusive of all armaments and the torpedo boats, is put down at £19,500,000.

—The first place in the kingdom to complete the register of 1,000 hours of sunshine this year was Pembroke closely followed by Jersey, Eastbourne, and Plymouth.

—In the recent elections for the French Councils-General, the friends of Boulanger put forward their champion in 350 cantons, but his successes were under a score.

—It is said that the war in Hayti is becoming a butchery. General Legitime is openly cutting the throats of all those suspected of being adherents of General Hippolyte.

—Writing in 1836, Lord Cockburn said, "In twenty years London will probably be within fifteen hours of Edinburgh by land." From eight to nine hours is now required for the journey.

—It is rumoured that the Shah of Persia left Great Britain in high dudgeon because he received no invitation to the Royal wedding.

—Indian ink is made in some unknown way from burnt camphor. The secret is known only to the Chinese, and they refuse to reveal it.

—It is estimated that the missionary force furnished by Christian nations numbers 6,646, while the native churches furnish 33,600 workers.

—Terrible floods are reported from Japan during the month of July, when hundreds of dwellings were washed away, and scores of lives lost.

—Central Asia, including Thibet, is the only large region destitute of missionaries; yet there is but one Protestant missionary to 20,000 pagans.

—The French Senate, which has been constituted a High Court of Justice for the trial of Boulanger for conspiracy against the Republic, began its work last week.

—The Chancellor of the Exchequer estimates that the loss to the Treasury during the next year consequent upon the withdrawal of worn gold from circulation, will be £50,000.

—Owing to the terrible anarchy prevailing in Crete, and the insurrection against the authority of the Porte, all the European Powers have sent war-ships to protect their subjects.

—Advices from Honolulu announce that 150 natives, led by two half-breeds, have attempted a revolution. They captured the palace, but were driven out by the militia, and the rising was suppressed.

A letter can now be sent round the world in 69 days via Vancouver. It is not so many years ago that a novel was written based on the supposedly impossible feat of going round the world in 80 days.

—Warships have been ordered to the Behring Sea on account of the seizure of a Canadian sealing vessel by a United States cruiser, but it is expected that the matter will be amicably adjusted.

—A traveller was recently arrested on the Austrian frontier for having in his luggage "unmistakable dynamite bombs." They proved to be cocoa-nuts, something that the Austrian official had never seen.

—The Egyptian army defeated the Mahdi's followers on the Nile, with a loss on our side of seventeen killed. The Dervish leader was killed with twelve of his Emirs and 1,500 of his fighting men, and their forces completely routed.

—The electric light from the Eiffel tower has a luminous intensity of 55,000 candles. Catadioptric rings are arranged to make the light stronger and stronger as it travels from the tower, giving it an intensity of 5,000,000 candles.

—The locust pest has been successfully fought in Cyprus by gathering the eggs, and catching the developed insects in screens. The number of eggs collected increased from 37½ tons in 1879 to 236 tons in 1880, and 1,330 tons in 1881. In 1886, 315 miles of screens were employed in catching insects.

—In Roumania, Servia, and Russia 80 per cent. of the population are unable to read and write; 63 per cent. in Spain; 48 per cent. in Italy; 39 per cent. in Austria; 21 per cent. in Ireland; 13 per cent. in England; 10 per cent. in Holland; 8 per cent. in United States (white population); 7 per cent. in Scotland.

—The German Emperor last week visited Queen Victoria at Osborne. A grand Naval Review had been arranged for his entertainment, and as the German squadron bearing the Emperor steamed up the Solent, it passed through fifteen miles of batteships, ranged in three parallel lines, comprising 112 vessels, manned by 22,000 seamen. The Royal party inspected the fleet on Monday, passing down the lines amidst the booming of guns and the cheering of men. The Emperor left on Friday.

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LONDON, AUGUST 15, 1889.

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"THEN said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

THE report from New Zealand in our Missionary department, shows that the cause is advancing most encouragingly there. With an organized Conference, Tract Society, and Sabbath-school Association, their work will be further systematized, and their labours greatly increased in efficiency. We have an additional cause for rejoicing in the prosperity of the work in all of the colonies in the fact that so many who receive the present truth in those fields have friends here in the mother country, for whom they are earnestly praying and working.

MANY of our readers will be interested to learn that steps are being taken toward the enlargement of our printing work in this city.

At the last General Conference of Seventh-Day Adventists, it was recommended that one of our publishing houses in America should assume the responsibilities of this branch of the work in the United Kingdom. In harmony with this recommendation, the Pacific Press Publishing Company, of Oakland, California, is already represented here by its agents, Mr. Wm. Saunders, as Business Manager, and Mr. J. I. Gibson, as Treasurer of the London branch of the Pacific Press Pub. Co. The British Mission, which has for the past five years carried on the printing of THE PRESENT TRUTH, with some other work of that character, has transferred the business to the Pacific Press. The work will be carried on as heretofore at 451 Holloway Road. Steam power and the requisite machinery for the printing business will shortly be purchased, and it is expected that ere long many of our publications now

published in America will be printed by the Pacific Press in London. Further particulars will be given in our next issue.

A POPULAR actor was recently telling a newspaper interviewer how he happened to enter the theatrical profession. In his native village was a church which often gave theatrical entertainments for charitable objects. "Having been much praised for the part I took in these," he said, "I left the amateur to join the professional stage." How can a church which, under the direction of its pastor, trains its young members for the stage, expect to see the converting power of God in its midst? The work of the church of Christ is to convert souls to the truth of God. Let it keep to its legitimate work, become truly converted to God, and it will not need to employ unsanctified and degrading methods to keep up its revenues.

"IF I could only know that the Christian religion is true, how glad I would be," says many a soul who is struggling in the quagmire of sin and unbelief. But we may know this. Jesus gives an infallible, yet simple test, which all may put to the proof. It is this: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Try it. Submit yourselves wholly to God, repent of your sins, believe in the Lord Jesus Christ, and by faith obey all his requirements, without reserve. This is doing God's will. Be faithful in the trials, and the religion of Christ will be to you a blessed reality.—*Signs of the Times*.

THE *Fireside News* takes one of the London newspapers to task as follows:—

"The *Daily Telegraph* evidently hardly knows how to deal with Sunday. It will not admit its Divine institution: but it cannot deny that the observance of the day in some form, at least, is a boon to humanity. But why rob the day of its Divine sanction? If God be the Author and Giver of all good gifts, and if we admit that Sunday is a good gift, the Divine sanction ought, surely, to add to the value of the gift."

The position of the *Telegraph* is easily comprehended. As a secular paper, it sees that a weekly day of rest is for man's physical well-being. For this God has provided in instituting the Sabbath. But as to the religious phase of the question, which is the most important part of it, the *Telegraph* knows that the Divine sanction was never placed upon the Sunday; in saying so it merely states an easily-ascertainable fact of history. How unfounded is the claim that Christ gave it any such sanction is shown in the article, "The Saviour's Interviews with His Disciples after His Resurrection," concluded in the editorial columns of this number.

THE Shah of Persia has again been on a tour of inspection to see what his Christian neighbours in Europe are doing. Of his first visit some years ago, he kept a diary, in which he told of various things which seemed anomalous to his Mohammedan mind. Having been shown a fire-engine and fire-escape apparatus, he wrote:—

"They have invented a beautiful means of saving men. But the wonder is in this, that on the one hand they take such trouble and originate such appliances for the salvation of

man from death, when, on the other hand, in the armouries, arsenals, and workshops of Woolwich, and of Krupp, in Germany, they contrive fresh engines, such as cannons, muskets, projectiles, and similar things, for the quicker and more multitudinous slaughter of the human race. He whose invention destroys man more surely and expeditiously prides himself thereon, and obtains decorations of honour."

It is yet too soon to learn what he has written of this visit. He has been initiated into the mysteries of race-course gambling, which is proscribed by the Moslem faith, and has seen that the preparation of engines for killing each other still goes on in European Governments. Altogether, it is to be feared he did not see much of the fruits of the Christian faith.

VERY many are rendered sceptical of the truth of the Bible and Christianity by the confusion and inconsistencies in doctrine which they find in the religious world. It is well known that such are often reached by the perfectly harmonious system of doctrine which we call "present truth," treating so largely upon the fulfilment of prophecy, the greatest evidence of the truth of Scripture that can be presented to a sceptical mind. Some of this class have come in connection with our work in Tasmania, speaking of which, our Australian contemporary, the *Bible Echo*, says:—

"Some who were infidel in their belief have been deeply affected by the truth. One man who had occupied this position for many years, and who had successfully resisted all attempts at his conversion, was reached by the truth and observed two or three Sabbaths. But through the influence of professed Christians, he was induced to forsake his new-found faith in God, and return to his dark unbelief. It is surprising that members of popular churches should prefer to see their fellow-men wandering in the dark mazes of infidelity rather than embrace present truth. This case, however, is not an isolated one. Numerous such instances have come under our personal observation."

Thousands who have in their previous life been Christians are rejoicing in the additional light which this message of truth has brought to them. But so unaccountable are the ways of the human heart that there are those who would not only take this added joy from these, but would even turn back those who for the first time have felt the blessedness of a Saviour, and the hope of eternal life. When our Saviour denounced such professors in his day, he said: "Ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

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