

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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CHRIST LOVES HIS OWN.

[Having loved His own which were in the world, He loved them to the end." John 13: 1.]

Not with a changing love the Saviour loves,
Not fickle, loving us at times alone;
But always his great heart-compassion moves,
And to the end he loveth all his own.

"With everlasting love," he saith, "I've loved."
While we were sinners for his own he died,
With infinite agony his heart was proved,
And in the furnace his love's gold was tried.

No grief can touch us, but it touches him;
With closest pang, it wounds the heart divine.
The pruner's knife that cuts the branching limb,
Touches with living pain the living vine.

Closer than mother's love for her babe sweet,
Closer than lover's love for one held dear,
Closer than friend's or brother's, more complete
Is Christ's love for his lonely followers here.
FANNIE BOLTON.

General Articles.

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

GOD'S CARE FOR HIS WORK.

BY MRS. E. G. WHITE.

It was under circumstances of difficulty and discouragement that Isaiah, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law, the people of Judah had forfeited his protection, and the Assyrian forces were about to come against the kingdom of Judah. But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself, and thought of the stub-

bornness and unbelief of the people for whom he was to labour. His task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of Heaven?

Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted, or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while his train filled the temple. On each side of the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, "Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory," until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.

Never before had Isaiah realized so fully the greatness of Jehovah or his perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that Divine presence. "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But a seraph came to him, to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And when the voice of God was heard saying, "Whom shall I send? and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me."

What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of his glory;" and the prophet was nerved for the work before him. The memory of this vision

was carried with him throughout his long and arduous mission.

Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed to come from the north, "a great cloud, and a fire in-folding itself; and a brightness was about it, and out of the midst thereof as the colour of amber." A number of wheels of strange appearance, intersecting one another, were moved by four living creatures. High above all these was "the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creature; and the fire was bright, and out of the fire went forth lightning." "And there appeared in the cherubim the form of a man's hand under their wings."

There were wheels within wheels, in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness, and in perfect harmony. Heavenly beings were impelling these wheels, and above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise, and hear the word of the Lord. Then there was given him a message of warning for Israel.

This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he

spared not the old world, but saved Noah, the eighth person, a preacher of righteousness." 2 Pet. 2:5. We also read that his building the ark for the saving of his house condemned the world. Heb. 11:7.

From these statements, we are forced to the conclusion that the world was thoroughly warned of the events about to come upon it, and the inhabitants were without excuse for their heedlessness. And yet the evidences upon which to base faith were but the life and sayings of one man. Now, we are taught that the condition of the world at the coming of the Son of man will be the same as in the days of Noah. But is there no more convincing proof of that awful event than the life and teaching of one man?—Oh yes! God in his love for man seems to have furnished an amount of proof corresponding to the enormity of the event about to transpire. Aside from the prophecies of Daniel (chap. 7), which lead us, by specification, down through the kingdoms of earth to the time when "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" (Dan. 7:27), we have the reply of our Saviour to the disciples as mentioned in Matt. 24 and in Luke 21. These alone would seem sufficient proof to convince the most obstinate mind that we are nearing the end. But when to all this is added the revelation of our Lord to the church through his servant John, and the last solemn warning message of Rev. 14:6-12 ringing in our ears, proclaimed by a people keeping the commandments of God, and having the faith of Jesus, what possible excuse could I frame for my unbelief? Help, O Lord, help thou my unbelief, is my prayer.

JOHN E. JONES.

ROMANS 9:21.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?"

This verse, with its connected verses, has been by many greatly misunderstood, and so perverted, as though it taught that God arbitrarily, and without known reason, created some for perdition, and was fully justified in so doing, and that it was but irreverence and presumptuous rebellion to object to his doing it.

But if we turn to the passage in the eighteenth chapter of Jeremiah, which Paul evidently alludes to, and almost quotes, we find the thought is clearly this: "Has not the potter a perfect right to take the broken and cracked and marred vessel, and make it into a perfect one? And can any one reasonably object to his doing so?" And it is an utter perversion of the expression, "fitted for destruction" (in verse 22), to suppose it means they were so fitted by him. On the contrary, the very idea is, "Who can object, if God, after long

endurance of the vessels of wrath, fitted, not by him but their own sinfulness, for destruction—who can object, if God makes known the riches of his glory in making such vessels vessels of mercy, and fitting them for honour and glory and eternal life? Who can object if he makes those his people who were not his people, and those beloved who were not beloved, and those who were his enemies or rejecters to become the children of the living God?"

The whole passage has reference to the calling of the Gentiles, and extending to them the same mercy and blessings that were freely offered to the Jews through the gospel, and there is not an intimation that God ever made any one for destruction, but on the other hand, that he is freely offering salvation to every one of mankind—to Gentile as well as to Jew—and doing all in his power to lead every one to accept it. The potter may make one vessel to honour, and another to dishonour, *i. e.*, to less honour, but all are made for use.—*Rev. Tryon Edwards, D. D., in New York Observer.*

THE TIME OF THE END.

It is added to the twelfth chapter of Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people," that is, the true Israel, "shall be delivered, every one that shall be found written in the book." And then he adds, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." It is also added that "Many shall run to and fro, and knowledge shall be increased." This last sign is striking. No mark more distinguishes the age in which we live than locomotion. If one were asked what is the passion of the nations of the earth at this moment, it would be answered, Literally running to and fro. It is not many years since men made their wills before they took a journey from London to Edinburgh, so distant was the one capital from the other, and so perilous the enterprise. Now one can leave London in the morning at ten o'clock, and partake of a not very late dinner in Edinburgh in the evening.

It is of Sir Isaac Newton that the incident is recorded that in one of his works upon Daniel he predicted that for the fulfilment of the prophecies it was necessary that the means of intercourse between nations should be extremely extended, and that he had not the least doubt, that some day, through the discoveries of science, men would be able to travel at the rate of forty miles an hour.

Voltaire, the sceptic, referring to this idea, said, "What do you think does Sir Isaac Newton say? He actually predicts that a day will come when people will travel at the rate of forty miles an hour. Just see," says Voltaire, "into what absurdities the study of the Bible can drive a great and gifted mind." Who was the fool? Ask the North Western, or the Great Western, and you will see that what Voltaire denounced as a dream of a fanatic is the sober reality of our day.—*Dr. Cumming.*

AS HE OVERCAME.

CHRIST *overcame the world's sorrows* by suffering them. He did not ostentatiously seek them nor timorously avoid them. He did not submit because he could not escape, but he voluntarily accepted the sorrow. There was no impatience, no murmuring. Had there been, the world's sorrow would have overcome him. "The cup which my Father hath given me, shall I not drink it?" He *overcame the world's hatred* by love. The world would have overcome him had he rendered evil for evil. He loved his enemies, wept over the city that demanded his blood, and prayed for his murderers. He *overcame persecution* by perseverance. Threats and frowns never deterred him from duty. There was no deflection from the straight path. "He endured the cross, despising the shame." Had there been any yielding, persecution would have overcome him. He *overcame the allurements of the world* by scorning them. Smiles, flatteries, honours, were to him as nothing. He *overcame the temptations of the world* by resisting them. By the sword of the Spirit, "It is written," he parried every blow. Obedience was to him more than bread. Confidence in God never induced presumption. No advantages, even to his kingdom, could be gained by the least compromise with evil. So he overcame. He overcame "the prince of this world" by casting him down from his usurped throne. He "came to destroy the works of the devil." He *overcame death* by dying for the world. He, "through death, destroyed him that hath the power of death, and delivered them who, through fear of death, were all their lifetime subject to bondage." Living in God, he lived above the world, and so overcame it.—*Dr. Newman Hall in the Quiver.*

REMEMBER LOT'S WIFE.

NOT to imitate but to shun her example. When Lot and his wife went forth from Sodom on the morning of its destruction they left behind their entire earthly substance. Lot and his wife each believed the warning to flee to be a warning from Heaven. Each set out to make escape from the devoted city. But now observe the difference. Lot had one grand, controlling purpose;

obedience to God and escape from ruin. His wife was a double-minded person, unstable in all her ways. She believed the warning, but she also loved her treasures in Sodom. Zoar had attractions; so had Sodom. These two conflicting desires drew her in opposite directions. She set out for Zoar, and urged her course in that direction so long as she could. Meanwhile the strong feelings that drew her back toward Sodom became so intense that she turned to look back. In a moment she is changed to a pillar of salt. And thus she perishes midway between Sodom and Zoar, sharing neither the deliverance of her household nor the fate of common sinners, but left to stand upon the plain, an awful example to all double-minded professors.

What anguish must have filled the heart of Lot when he found that his wife was not with him. But his singleness of purpose contrasts wonderfully with the double-mindedness of his wife. He did not look back even when his wife had become a pillar of salt. The ruin of Lot's wife was the result of her previous mistaken religious experience. Had she cultivated the same singleness of purpose as her husband, she would have endured the test as well as he. Her ruin was made sure by her failure to live with singleness of heart for God. Alas! how many now in our ranks are just in the case of Lot's wife the decisive test will soon show.—*J. N. Andrews.*

SILENT FORCES.

WORKMEN in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do how is it possible for wooden wedges to be used successfully?" Just wait. The sharp well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone, and they will do what the driven iron failed to do. The damp wood swells; the particles must have room to enlarge, and the granite hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so often in other things. What noise and visible effort failed to do, some quiet power, when applied, will surely achieve. Teachers may remember this

fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers, and a patient example never fail.—*Alexander Clark.*

HALTING BETWEEN TWO OPINIONS.

AT times when persons are convinced of the claims of the fourth commandment, and stand halting, not knowing whether to follow convictions of duty and obey God, or to tread in the steps of the multitude and do evil, they are questioned by friends as to what course they intend to pursue. We hear them reply, "Oh, I'll pray over it," meaning, no doubt, that they intend to wait for the Lord to give them more light—some visible sign—which shall prove beyond a doubt that he insists upon their complying with his requirements. To such, the words of the Lord to Joshua are applicable: "Get thee up;" for the written word is a light to our path, which if we walk in it, will bring the witness of God's Spirit of our acceptance with him. It is God's prerogative to command; it is our duty to obey. The gospel is not designed to bring the Lord to *our* terms, but as we have been the offending party, it becomes us to accede to *his* conditions with the greatest alacrity, and be able to say with the psalmist, "I made haste, and delayed not to keep thy commandments." It is possible for us to be deceived by thinking that God will at last overlook our sins; but we cannot mock God. He will render to every one the fruit of his doings. If any sow to the flesh here, they will reap corruption; but all who sow to the Spirit here, shall reap everlasting life.—*Gospel Sickle.*

A WONDERFUL BATTLE.

THE most murderous battle ever fought on this earth was one which had an important bearing on the fulfilment of prophecy. It was when Charles Martel inflicted upon the Saracens a crushing defeat on the plains of Tours, France, in A. D. 732, in which battle it is said that between 350,000 and 375,000 men were killed. The Saracens were determined on subduing Christendom; and being foiled in the East by the then existing Eastern Empire, they crossed over from Africa into Spain, overran that country, scaled the Pyrenees, and descended like a swarm of locusts upon the plains of France. But after the overwhelming disaster above mentioned, they never again essayed to enter Europe from that direction. This obliged them to confine their operations to the East, and led ultimately to the overthrow of Constantinople, the fall of the Eastern Empire, and the fulfilment of the last part of Revelation 9. Next to the battle of Tours in frightful mortality, was one between Attila and the Romans in A. D. 451, in which 250,000 men are said to have

been killed. "The most murderous battle of modern times," says a London paper, "was that of Borodino, a Russian village, where Napoleon fought the Russians on September 7, 1812. This battle was one of the most obstinately disputed in history, and resulted in nearly 80,000 men being placed *hors-de-combat.*"—*Review and Herald.*

CHRIST'S JEWELS.

"They shall be Mine in the day I make up my jewels."—Mal. 3:17.

When in the city of Amsterdam, I was very much interested in a visit we made to a place famous for polishing diamonds. We saw the men engaged in this work. When a diamond is first found it has a rough, dark outside, and looks just like a common pebble. The outside must be ground off, and the diamond be polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a large metal wheel, which is kept going round. Fine diamond dust is put on this wheel, because nothing else is hard enough to polish the diamond.

This work is kept on for days and months and sometimes for several years, before it is finished. And if a diamond is intended to be used in the crown of a king, then longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be. Now Jesus calls his people his jewels. He intends them to shine like jewels in the crown he will wear in Heaven. To fit them for this, they must be polished like the diamond.—*R. Newton, D.D.*

A LITTLE SERMON.

THOSE who adhere at all costs to truth, who cling to her, though she lead them into the wilderness, find beyond it a promised land, where all they sacrifice is restored to them. Those who, through superstition or timidity, or political convenience, or pious feeling, close their eyes to fact, who cling to forms which have become shadows, and invent reasons for believing what is essentially no longer credible, escape a momentary trial only that it may return upon them again in a harder and harsher shape. They surrender themselves to conscientious emotions, and they forfeit those very emotions for which they are sacrificing their intellectual honesty as the object of their reverence becomes more palpably an idol. While the Church of Rome is losing the countries which it persuaded to refuse the Reformation, it exults in the converts which it is recovering from the nations which became Protestant. It fails to see that its success is its greatest condemnation. Protestantism alone has kept alive the sentiment of piety which, when allied to weakness of intellect, is the natural prey of superstition.—*J. A. Froude.*

Home and Temperance.

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

THE HAVEN OF REST.

TELL me, ye wing'd winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?

The loud wind dwindled to a whisper low,
And sigh'd for pity as it answered—"No."

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favoured spot
Some island far away,
Where weary man may find
The bliss for which he sighs,—
Where sorrow never lives,
And friendship never dies?

The loud waves, rolling in perpetual flow,
Stopp'd for awhile, and sigh'd to answer—"No."

And thou, serenest moon,
That, with such lovely face,
Dost look upon the earth,
Asleep in night's embrace;
Tell me, in all thy round
Hast thou not seen some spot
Where miserable man
May find a happier lot?

Behind a cloud the moon withdrew in wee,
And a voice, sweet but sad, responded—"No."

Tell me, my secret soul,
Oh, tell me, Hope and Faith,
Is there no resting-place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?

Faith, Hope, and Love, best boons to mortals
given,
Waved their bright wings and whispered—"Yes,
in Heaven!" —*Mackay.*

THE ARROWS OF JUDGMENTS.

BEFORE we have reached a great age, we have learned how valueless are our judgments of men formed on personal appearance or on the intercourse of the first half-hour. We quote, "All is not gold that glitters," yet we constantly accept the glitter as gold. Who of us has not refused to entertain the unrecognized angel, making our decision on the pattern of the wings, deciding his social status on the tone of his voice?—yet we have been startled and astonished, when the wheel of time has carried us into the angel's sphere, to find him the door-keeper. These lessons are forced upon us from the time we begin to recognize a world outside ourselves till we cease thinking. We smile broadly at the stupid blunders of the neighbours about Alfoxden, who, Coleridge tells, quickly formed their opinion of the new-comers who lived without working. He even hints that Wordsworth, his sister, and himself were watched in all their rambles by one whom they afterward had reason to believe was a spy employed by the Government. Why in the world should three persons walk three miles in the moonlight to look at the sea, if they

were not engaged in smuggling! Why should they take walks that led to nowhere, talking so earnestly as not to see the neighbours most deeply interested in them, if evil was not the end of their plotting! exclaims Rusticus. Coleridge tells us that he learned the opinion of these neighbours later from some English gentlemen who had been informed how dangerous the new-comers were. "Oh! as to that Coleridge, he is a rattlebrain that will say more in a week than he can stand to in a twelvemonth. But Wordsworth, he is a traitor! Why, bless you! he is so close that you never hear him open his lips on the subject of politics from year's end to year's end." Another friend of the three tells us that opinions varied. Wordsworth was a conjurer, for they had met him talking to the moon; which opinion was met with—"You are very wrong; I know what he is. We have all met him tramping away toward the sea. Would any man in his senses take all that trouble to look at a parcel of water? I think he carries on a snug business in the smuggling line, and in these journeys is on the lookout for some *wet* cargo." While another said: "I know he has a private still in his cellar; for I once passed his house at midnight, at a little better than a hundred yards' distance, and I could smell spirits as plain as an ashen fagot at Christmas;" while a third was positive he was a French Jacobin, he was so silent on politics. All agreed that Mrs. Coleridge and Miss Wordsworth were no better than they should be. The hue and cry were so great that the agent would not relet the house to Wordsworth another year. The people about knew only the habits and customs, the interest and standards, of their own narrow world, and all who adopted a different code were evil. This, we may say, was ignorance; the judgments, the fruit of that ignorance. Are such errors always the results of narrow visions and ignorance? Who of us have forgotten the ramblings of Wordsworth and his friends about Grasmere, made immortal by calling out some of the most beautiful expressions of the poet's genius, not the least of which was the outcome of a quick decision that a man whom they saw fishing in the lake was an idler from the reapers who were busy in the field beyond him? When they reached him they found he was a feeble man, who was ill and trying to earn a little money selling the fish he caught.

"I will not say
What thoughts immediately were ours, nor how
The happiness of that sweet morn,
With all its lovely images, was changed
To serious musing and to self-reproach,
Nor did we fail to see within ourselves
What need there is to be reserved in speech,
And temper all our thoughts with charity.
Therefore, unwilling to forget the day,
My friend, myself, and she who then received
The same admonishment have called the place
By a memorial name, uncouth indeed
As e'er by mariner was given to bay
Or foreland on a new-discovered coast;
And Point Rash-Judgment is the name it bears"—
was Wordsworth's dedication. How

little we know of even our best friends! How often our blood rises in fever-heat as opinions, comments, upon them are passed, based on half-knowledge of them, or knowledge second hand. The edict, "With what measure ye mete, it shall be measured to you again," is not confined to the Judgment day. The judgments passed on those whom we know and love, by those who do not know them, are the reflections of our own judgments formed on the same amount of knowledge, expressed with the same freedom, on those whom somebody loves. —*Christian Union.*

THE FRUITS OF THE STILL.

MR. JAMES RUNCIMAN is doing good service in picturing the fruits of some of our national vices. Not long ago he told what he knew of the gambling curse; and now he writes in the *Contemporary Review* on "The Ethics of the Drink Question." His paper gives evidence that he has seen what he tells. He has wandered through regions of pain and woe. "When I saw some spectacle of piercing misery," he says, "I simply choked down the tendency to groan, and grimly resolved to see all I could, and remember it." We can give but a few paragraphs of his record of what he saw:—

England, then, is a country of grief. I never yet knew one family which had not lost a cherished member through the national curse; and thus at all times we are like the wailing nation whereof the first-born in every house was stricken. It is an awful sight, and as I sit here alone I can send my mind over the sad England which I know, and see the army of the mourners. They say that the calling of the wounded on the field of Borodino was like the roar of the sea; on my battle-field, where drink has been the only slayer, there are many dead; and I can imagine that I hear the full volume of cries from those who are stricken but still living. The vision would unsettle my reason if I had not a trifle of hope remaining. The philosophic individual who talks in correctly frigid phrases about the evils of the liquor trade may keep his reason balanced daintily and his nerve unharmed. But I have images for company—images of wild fearsomeness. There is the puffy and tawdry woman who rolls along the street goggling at the passengers with boiled eye. The little pretty child says, "Oh! mother, what a strange woman. I didn't understand what she said." My pretty, that was drink, and you may be like that one of these days, for as little as your mother thinks it, if you ever let yourself touch the curse carelessly. Bless you, I know scores who were once as sweet as you, who can now drink any costermonger of them all under the stools in the Haymarket bar. The young men grin and wink as that staggering portent lurches past; I do not smile;

my heart is too sad for even a show of sadness.

Then there are the children—the children of drink they should be called, for they suck it from the breast, and the venomous molecules become one with their flesh and blood, and they soon learn to like the poison as if it were pure mother's milk. How they hunger—those little children! What obscure complications of agony they endure, and how very dark their odd convulsive species of existence is made, only that one man may buy forgetfulness by the glass. If I let my imagination loose, I can hear the immense army of the young crying to the dumb and impotent sky, and they all cry for bread. Mercy! how the little children suffer! And I have seen them by the hundred—by the thousand—and only helped from caprice; I could do no other. The iron winter is nearing us, and soon the dull agony of cold will swoop down and bear the gnawing hunger company while the two dire agencies inflict torture on the little ones. Were it not for drink the sufferers might be clad and nourished; but then drink is the support of the State, and a few thousand of raw-skinned, hunger-bitten children perhaps do not matter. Then I can see all the ruined gentlemen, and all the fine fellows whose glittering promise was so easily tarnished; they have crossed my track, and I remember every one of them, but I never could haul back one from the fate toward which he shambled so blindly; what could I do when drink was driving him? If I could not shake off the memories of squalor, hunger, poverty—well-deserved poverty—despair, crime, abject wretchedness, then life could not be borne. I can always call to mind the wrung hands and drawn faces of well-nurtured and sweet ladies who saw the dull mask of loathsome degradation sliding downward over their loved one's face. Of all the mental trials that are cruel, that must be the worst—to see the light of a beloved soul guttering gradually down into stench and uncleanness. The woman sees the decadence day by day, while the blinded and lulled man who causes all the indescribable trouble thinks that everything is as it should be. The drink mask is a very scarring thing; once you watch it being slowly fitted on to a beautiful and spiritual face you do not care over much about the revenue. . . .

Among the classes who are better off from the worldly point of view, we shall have sacrifices offered to the fiend from time to time. Drink has wound like some ubiquitous fungus round and round the tissues of the national body, and we are sure to have a nasty growth striking out at intervals. It tears the heart-strings when we see the brave, the brilliant, the merry, the wise sinking under the evil element in our appalling dual nature, and we feel, with something like despair, that we cannot be altogether delivered from the scourge yet awhile. I have stabs of conscience when I call to

mind all I have seen and remember how little I have done, and I can only hope, in a shamefaced way, that the use of intoxicants may be quietly dropped, just as the practice of gambling, and the habit of drinking heavy, sweet wines have passed away from the exclusive society in which cards used to form the main diversion. Frankly speaking, I have seen the degradation, the abomination, and the measureless force of drink so near at hand that I am not sanguine. I can take care of myself, but I am never really sure about many other people, and I had good reason for not being sure of myself. One thing is certain, and that is that the creeping enemy is sure to attack the very last man or woman whom you would expect to see attacked. When the first symptoms are seen, the stricken one should be delivered from *ennui* as much as possible, and then some friend should tell, in dull, dry style, the slow horror of the drop to the Pit. Fear will be effective when nothing else will. Many are stronger than I am and can help more. By the memory of broken hearts, by the fruitless prayers of mothers and sorrowing wives, for the sake of the children who are forced to stay on earth in a living death, I ask the strong to help us all. Blighted lives, wrecked intellects, wasted brilliancy, poisoned morality, rotted will—all these mark the road that the King of Evils takes in his darksome progress. Out of the depths I have called for aid and received it, and now I ask aid for others, and I shall not be denied.

DON'T FRIGHTEN THE CHILD.

A CHILD should never know through its parents or its nurse what it is to fear. Yet how many thoughtless people are constantly doing what they can to beget this spirit in the mind of the child. Be, therefore, on your guard against this practice. Never open a door when darkness is coming over the earth, and say, "Bogey is coming." On no account let a child hear you say, "The black man will catch you." Many a child has had its first dread of going to its bed in the dark aroused by such senseless remarks as these. Even a spider can be made attractive to its little mind, if you will take the trouble to show a bit of its web through a magnifying glass or a small microscope. The wonders and beauties which will be thus revealed will fill the young mind with admiration, and in this way drive out all approach to fear.—*John W. Kirton.*

EMINENT MECHANICS.

THE common class of day labourers has given us Brindley, the engineer, Cook the navigator, and Burns the poet. Masons and bricklayers can boast of Ben Johnson, who worked at the building of Lincoln's Inn, with a trowel in his hand and a book in his pocket; Edwards and Telford the engineers, Hugh Miller the geologist, and Allan Cunningham the

writer and sculptor; whilst among distinguished carpenters we find the names of Inigo Jones the architect, Harrison the chronometer maker, John Hunter the physiologist, Romney and Opie the painters, and John Gibson the sculptor. . . . It is the glory of our country that men such as these should so abound; not all equally distinguished, it is true, but penetrated alike by the noble spirit of self-help. They furnish proofs of cheerful, honest working, and energetic effort to make the most of small means and common opportunities. . . . Thus, even in the lowest calling, the true worker may win the very loftiest results.—*Smiles' "Self-Help."*

STAGNANT MINDS.

MENTAL stagnation is an invitation to evil thoughts, and from evil thoughts are born evil actions. Thousands of people fall into evil ways simply for want of mental occupation. This is especially true of the young. An unoccupied mind is like a stagnant pool, the water of which grows foul and impure, simply for want of activity. Turn a lively brook into a pond covered with green slime and teeming with filth, and send the putrid water dancing over the pebbles, whirling and boiling in a thousand eddies, and dashing over little waterfalls, and soon it becomes pure. Activity is life, mental, moral, and physical. Stagnation is death, moral, as well as mental and physical. If you wish to keep a child's mind free from unwholesome thoughts, and to develop a character which will prompt to good and useful acts, fill its mind so full of wholesome and useful truths and facts, that there will be no room for evil. Keep the child so occupied with mental and physical activities of a wholesome sort, that there will be no opportunity for the development of mental or moral uncleanness. Thousands of children not naturally vile or vicious are led to ruin by simple neglect. Complete occupation is the greatest of all safeguards to the young.—*J. H. K., in Good Health.*

LIFE'S GOLDEN YOUTH.

LIVE as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits; in fleeing all those pleasures which lay up bitterness and sorrow for time to come. *Take care of the first twenty years of your life, and you may hope that the last twenty will take good care of you.—Sel.*

"If you wish," says Sydney Smith, "for anything like happiness in the fifth act of life, eat and drink about one-half of what you *could* eat and drink."

THE PRESENT TRUTH.

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

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EDITORS.

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

CORRESPONDING EDITORS.

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

PROGRESS AND FUTURE WORK.

Revelation 10:11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

From the above text, a sermon on the history and work of Seventh-day Adventists was preached before the recent General Conference by our editorial correspondent, Bro. U. Smith, editor of the *Advent Review and Sabbath Herald*, our denominational organ in the United States. Even the few paragraphs and meagre review of the connecting portions of the sermon which our space will allow us to present, will be of interest to our readers.

The speaker referred to the great movement on the subject of the second coming of Christ in the early part of this century, reaching its climax in the fourth decade, when large bodies of Adventists, or believers in the personal advent of Christ, looked for the event in accordance with the prophecy of Dan. 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." The passing of this time developed this people known as Seventh-day Adventists. Whilst many of those who took part in the Advent movement drew back disheartened, and others entered upon fresh attempts to adjust the prophetic periods, a few faithful students of the Word began prayerfully to re-examine the subject. They found the argument for placing the time in 1844 invulnerable, and they had supposed the cleansing of the Sanctuary meant the purifying of the earth by fire at Christ's coming.

FROM OBSCURITY INTO LIGHT.

"But when they re-examined this subject, they found that the cleansing of the Sanctuary was not the burning of the earth and the coming of Christ, but it was the entrance of our High Priest into the Most Holy place of the Sanctuary on high, there to perform a work of atonement corresponding to the yearly work of atonement performed by the typical priest in the typical sanctuary here on earth from Moses to Christ. They saw that while they had been correct in the time, they had been looking for the wrong thing.

"Having discovered their mistake, a new field was opened before them. They saw that there was a work to be wrought in Heaven by our great High Priest before he would come, and that gave time for a further work to be accomplished here upon the earth. They read in a new light the prophecy of Rev. 11:19: 'And the temple of God was opened in Heaven,

and there was seen in his temple the ark of his testament.'

"They remembered that the ark was placed only in the Most Holy place of the Sanctuary, and that that apartment was opened only when the high priest went in on the tenth day of the seventh month to make an atonement before the ark. Here they saw the same work revealed in Heaven. Here was the cleansing of the Sanctuary. They received a new view of the law of God, since its antitypical position in the ark of Heaven connected it with its typical service in the Sanctuary here on the earth, utterly and for ever precluding the idea of any change in that law, through all the intervening ages. It must read in the ark in Heaven, just as it read here in the ark on the earth. Then they remembered that the law said: 'The seventh day is the Sabbath of the Lord thy God;' and there had been no change in it.

"In the same light they read the prophecy of Rev. 14:9-14, where they found a message, equally important in its sphere, to go forth to the world, based on what that ark in Heaven contains, and the ministration of Christ, which he was performing before the ark. And so they saw another message to go forth with a loud voice to the people of the earth, heralding a reform on the commandments of God and the faith of Jesus."

Thus a people were developed who believed that all the prophetic periods were ended; that we are now in the period of the cleansing of the heavenly Sanctuary, that closing work of our High Priest by which is determined who, of all that have lived on the earth, shall be resurrected and changed to immortality at Christ's coming; that a great contest between the commandments of God and the requirements of the man of sin is to be instituted in the earth, and that the Third Angel's Message, as a warning against bowing to the authority of the man of sin is now going forth. Prominent among the names of the early pioneers in the work were mentioned the names of Joseph Bates, who first began to keep the Sabbath in the light of the Third Angel's Message in 1845; James White, who inaugurated the publishing work; Mrs. E. G. White, whose writings gave a spiritual mould to the work; and J. N. Andrews, who turned the powers of his logical mind to the investigation of the pillars of our faith, and brought out works on the Sabbath, the Sanctuary, the Judgment, etc., which, so far as at present appears, leave nothing to be developed on these points. All of these, save one, whose labours still continue, have died in the faith.

EARLY EXPERIENCES.

Then began to apply the words of the text, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Those in whose hearts these truths first took root were persons whose worldly substance had almost wholly been spent in the previous work in which they

had been engaged. The little they might gain by slow processes, in daily labour, constituted their only financial resources. But their spiritual vision was growing clear, their wills were strong; their hearts were happy and brave; and their courage was invincible. So in the face of rising opposition, they began to proclaim that message which they believed was to enlighten and to warn the world. In 1849 the publishing of a small paper was begun, and in 1850 the first number of the *Advent Review* was brought out, a paper which has continued to the present time. While in the early history of the message, the labourers were struggling to organize and establish the work, they had also to meet that sort of opposition which every good cause has had to meet, the opposition of some who for a time rejoiced in the light brought to them, but who fell away and sought to tear down the work, only to meet with ignominious failure.

"From these organized efforts against this work, I might pass to say a word about the opposition some individuals have tried to raise, and the mistake they have made. Voltaire made the conceited and impotent boast that it took twelve men to establish the gospel, but he would show that one man could overthrow it. In his blindness he failed to perceive that the power which established the gospel was not in the men whose names are connected with it, and that if it was ever to be overthrown it would take a power higher than that of any one man, or any twelve men to do that.

"So there have occasionally risen among us those who so long as they clung to the truth and humbly bore their message, had success in their work, and influence with the people. There was power in their words, and young and old yielded to their persuasions. This pleased them. And we have seen them begin to harbour in their hearts the foolish thought that the power which attended their work was in themselves and not in the truth which they presented. And we have seen them at last come to feel that their genius was so mighty, and their strength so great, and that they held the cause so fully in their hands, that if their ambition was crossed or in anything they became offended, they could turn round and give up the message, and overthrow it. And we have seen them try it. They have beyond question had the idea, for their actions have in every way indicated it, that they could upset this whole work and bring it to naught.

"There is a lesson in this for all. Anywhere and in any age, in connection with the work of God, it is his work and his truth that give the strength and power; and they make a fatal mistake when they come to feel that this power is in themselves, and that they can use it as effectually to tear down as they once did to build up. If Luther, Melancthon, Zwingle, or Calvin, had made this mistake and turned their whole strength against the Reformation to overthrow and destroy it, I do not believe their power would have continued, or that they would

have had influence with any considerable number of people, for five years."

STATISTICAL.

In 1855 was held the first General Conference of our people, and a publishing committee was appointed to look after the interests of that work, which had been struggling to keep up expenses. In 1871 was organized the first Tract Society. Then came our educational institutions, increase in the publishing work, and extension of the work in various parts of the world. A few statistics will show the growth since the work began. In 1849, when the publishing work was entered upon, there was not enough material for any statistics. In 1859 the book sales had reached about £170 a year. From 1869, other particulars can be given. In that year we had, ordained ministers, 33; in 1889, 227. Licentiates in 1869, 24; in 1889, 181. Churches in 1869, 167; in 1889, 972. Membership, in 1869, 4,900; in 1889, 28,324. Book sales from the office of the *Advent Review* were, in 1869, £810; from this office alone in 1889, and its branch established this year in Toronto, Canada, the sales were £35,239. This is at wholesale rates, and represents a retail value of over £82,000. When the reports are in from our publishing houses in London, Norway, Switzerland, California, and Australia, the aggregate would show considerable over £100,000 worth of our denominational literature, which has gone out to the people during the past year.

THE FUTURE WORK.

"My subject embraces not only the past history, but the future work of Seventh-day Adventists. What is that work to be? In the scale of nature, we look down below ourselves, and find minute forms, in comparison with which we are figures of towering size; but we turn our eyes upward in the opposite direction and we see there forms and magnitudes so mighty that in comparison with them we are but as the small dust of the balance. So in our work; though it may seem large now as compared with its past history, it may take on proportions in the future which will dwarf its present magnitude to very small dimensions. Indeed, it must do so if certain prophecies which we apply to it are ever to be fulfilled in connection with it. We are as yet a small people. We have nothing over which to boast. Of ourselves we can do nothing. And yet there is a mighty work to be done. In the Lord alone is our help, and to him we look and not to the obstacles that lie in the way.

"I read that the Third Angel's Message, which this work embraces, is to ripen the harvest of the earth. Then it must touch wherever there is any harvest to be gathered from the earth. And what does Christ say?—'The field is the world;' and 'the harvest is the end of the world.' If this work is to ripen the harvest for the end, it must result in bringing out a perfect church. It must result, on the other hand, in causing those who fight against it to reach per-

fection in their line, or to go to the extreme of apostasy from righteousness and truth. It is the savour of life unto life, and of death unto death, to the last generation.

"Our work is to take the front place in one of the greatest controversies and the widest scene of agitation that this world has ever seen. In it the long issue between light and darkness, between truth and error, is to reach its climax. It is no less than a decision,—not merely an agitation,—but a final decision, of the thrilling question, Shall we follow the Lord Jehovah, or, turning against him, shall we follow the man of sin? . . . Brethren, the providence of God is drawing us into the very vortex of that great whirl of events with which this world's history is to close. And we would do well to begin, and begin now, to strengthen our hearts in him, and gird ourselves for the fray. The half-hearted and the indifferent will never endure the ordeal. It will require the faithfulness of the prophets, the love and zeal of the apostles, and the spirit and consecration of the martyrs. Nothing less than this will carry us through.

"But some may say, You cannot do the work which you admit is to be done, in a generation of time. From a human point of view, this might be so. But there is another point of view which takes in Omnipotence. We have One who is mighty to help. I do not blame the twelve spies for reporting that the cities of the Canaanites had walls built up to heaven, and that there were giants in the land in comparison with whom they were but as grasshoppers. But I do blame the ten for forgetting that even if the walls were built up to heaven, there was a God in the heavens, *higher* than the walls; and though the giants were mighty, the arm of Jehovah was stronger than all of them together; and he was pledged for their help.

"So I blame no one now for looking at the magnitude of the work and the seeming difficulties in the way. But I should blame any one if he forgot that there is a God in heaven who has called for this work to be done, and is pledged to help if we will work with him; a God who could send legions of angels if necessary to the help of his people, and who can give to every labourer, every herald of the cross, sinews of steel and a tongue of fire. In God is our help, and to him alone we look, not to the difficulties of the way, and the greatness of the work. In his name, and by his help, we are well able to go up and possess the goodly land.

"The goodly land! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance which is the objective point of all our struggles, our toils and our desires. I see there a land which stands out in wonderful contrast to this. As the hymn says—

'Oh! how unlike the present world,
Will be the one to come!'

"I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do

I see the touch of frost or the pale hand of decay. I see no foot-prints of the curse, no scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noon-day. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow-labourer, had fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate, grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that

—'the glory of God like a molten sea,
Bathes the immortal company.'

"I see every eye sparkling with the fulness of joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered for ever. I see long parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment, and life, that it is called 'the river of life.' I see a tree over-arching all, so healing in its leaves, so vivifying in its fruits, that it is called 'the tree of life.' I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, 'This is your rest for ever; and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have for ever fled away.' And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature, a joyous anthem, like the sound of many waters, going up to God; and they say, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever.

"Such is the goodly land we may go up and possess. Such is the land that awaits every labourer who is faithful to the end. The Spirit and the Bride say, Come; and whosoever will, may come. If any here have not turned their feet Zionward, let me say, 'Come with us, and we will do thee good.'

"Such are a few of the thoughts and facts that present themselves on a brief survey of the history and future work of Seventh-day Adventists. We thank God for his protecting, guiding, prospering hand in the past; we take courage from the present; we ask his heavenly grace for the brief but thrilling future, till the warfare is accomplished, and the victory won."

"I WAS IN THE SPIRIT ON THE LORD'S DAY."

Revelation 1:10.

THIS text is frequently quoted by observers of the first day of the week in proof of that point of their belief. But any candid mind after having once given these words of the apostle a mere passing examination must admit that the proof is only conspicuous for its absence. In the first place, the scripture does not define what day the "Lord's day" is, so unless other inspired words can be called into use to support the supposition that the "first day" is meant, that theory must drop to the ground.

It is stated that at that time the title "Lord's day" was commonly applied by all people to the first day of the week. But this is only assumption, and that of the broadest kind, which neither the Bible or the writings of the ancients will substantiate. The claim is further urged, that since Christ rose on that day, it in a certain sense becomes his. In that case, and on premises equally good and of precisely the same nature, the observer of Friday may assume that the title "Lord's day" refers to the day on which he rests, from the fact that the Saviour was crucified on that day.

An eminent Roman Catholic divine in one of the Church catechisms of that denomination gives the following reasons for Sunday keeping:—

1. Because Christ was born on that day.
2. Because He rose on that day.
3. Because on that day the Holy Ghost descended.
4. Because none of the foregoing events are inferior to creation.

In refutation of the first of these claims, it may be said that there is not a single line of authentic record to show that the Saviour was born on the Sunday. There is no record as to what day that event took place. As far as the second is concerned, the fact none will deny, but as already queried, why on that account keep it as a rest day? That it was on Sunday that the Holy Ghost descended is questioned by some of the most eminent advocates of the Sunday Sabbath. Furthermore, this fact, if it be one, has no bearing whatever on the subject. Even if in this particular year the day of Pentecost had fallen on the Sunday, it would not add the slightest proof to the supposition that the apostles were keeping it holy. Every one knows that the feast of Pentecost came on each day of the week in succession as the years passed by; the same as does Christmas, or any other yearly celebration. Whenever therefore were its occurrences, they could have no effect in giving to the day of the week on which it fell any particular significance. Should it even be ad-

mitted that the first three events given in the catechism quoted from, are not inferior to creation, the proof is still lacking to show why, on that account, the command of the God of all the universe should be disregarded, which bids man keep holy the seventh day of the week because that on that day God rested from his creative work.

Any interpretation that would make the apostle refer to the first day of the week must be in the logic of the case entirely false. There is not one writer in the first century, nor yet in the second, prior to A. D. 194, who is known to speak of the first day of the week, who ever calls it the Lord's day. Yet the first day of the week is repeatedly mentioned in the Bible before the time when this vision was given to John on the isle of Patmos; and it is twice mentioned by John in his Gospel, which he wrote after his return; and again some sixteen times by ecclesiastical writers of the second century, and never in a single instance among all these is it called the Lord's day. The following is a complete list of the references of Bible writers to this term:—

1. Moses, B.C. 4004. "The evening and the morning were the first day." Gen. 1:5.
2. Matt. A.D. 41. "In the end of the Sabbath, as it began to dawn towards the first day of the week." Matt. 28:1.
3. Mark, A.D. 64. "And very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun." Mark 16:2.
4. Mark, A.D. 64. "Now when Jesus was risen early the first day of the week." Mark 16:9.
5. Luke, A.D. 59. "Now upon the first day of the week." Luke 24:1.
6. Luke, A.D. 62. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts 20:7.
7. John, A.D. 97. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1.
8. John, A.D. 97. "Then the same day at evening, being the first day of the week." John 20:19.
9. Paul, A.D. 59. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

From none of these texts can it be made to appear that the inspired writers looked upon the first day of the week as the "Lord's day." The facts in the case are, that there is no proof, nor even the slightest intimation, that the term "Lord's day" was ever in the Bible given to the first day of the week; nor is there any Divine record that it was ever set apart or honoured by the power of Inspiration as such. History, both sacred and secular, shows it to have been far otherwise.

Then what day is John speaking of as the "Lord's day"? Let the word of God be its own interpreter. In Exodus 20, 10, is written, "The seventh day is the Sabbath of the Lord thy God." Therefore the conclusion must be drawn that the Lord claims one day as his Sabbath, and that day is the seventh. In Mark 2:28, is the testimony, "The Son of man is Lord also of the Sabbath." But the Sabbath, as has been shown, is the seventh day of the week and not the first, therefore the only legitimate conclusion which can be drawn is, that the "Lord's day" is a term applied to the seventh day of the week and not to the first.

If the words of Rev. 1:10 refer to some new institution, it would have been necessary for the word of God to define on what day that institution was to be celebrated. But this it does not do, and the only institution to which this title is applied, is the Sabbath, the seventh day of the week, and to this the apostle had direct reference. John wrote the book of Revelation in A.D. 96, and it was not till A.D. 97, one year later, that he penned the Gospel. In this he twice has occasion to mention the first day of the week, and on both of these occasions he adheres to the term "first day of the week," as did the other sacred writers. And he calls the seventh day the Sabbath. Thus the Sabbath is recognized far down in the end of the apostolic age, the last words of Inspiration testifying to its binding and holy obligation.

WALK IN THE LIGHT.

LIGHT, in a spiritual sense, stands for righteousness and truth. Darkness is error and sin. It is said of those who have embraced the truth of the last days that they are the "children of light, and the children of the day" (1 Thess. 5:5), while those who turn from the word of God are of the darkness and night. In a passage relating to the same time—the last days—the children of evil are those who love not, and therefore receive not, the truth, but have pleasure in unrighteousness. 2 Thess. 2:9-13. The elect believe the truth. Here we have unrighteousness set opposite the truth.

In John 8:12, Jesus says that he is "the light of the world," that is, as long as he is in the world. John 9:5. He must have been, for he was the manifestation of God, and "God is light." 1 John 1:5. When he left the world, even as before he came, his word was the light of men. The prophecy is light. 1 Pet. 1:19. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105. "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. The Word reflects the character of its Giver.

The object of natural light is to reveal and give heat and life. So with God's word. It is a revealer of things within the heart and without the heart. Were it not for the law we would not know sin. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. It shines in the deepest recesses of the heart; it reveals its base passions, its most secret sins; it manifests its hidden motives. Heb. 4:12. It is "exceeding broad;" nothing escapes its searching power. It also points out the true way. This must be so; for whatever in its own character condemns all evil must of necessity comprehend all good. And this is true of the law of God. God's commandments are righteousness, his law is the truth. Psa. 119:142, 172.

If man had never sinned, the light of the law would have given life. It would have warmed, expanded, and enlarged man's nature till he stood a child of light, with a character like God's character. But man fell into the darkness of sin. The light of the gospel of mercy reaches him, plants in his heart the little seed—ennity to Satan—warms it into life, quickens it by the Spirit, till it springs forth from the barren soil a "new creature." It is the new man, clad not in the garments of sin, but in the righteousness of God, and so he is led on by light, ever increasing as he draws near to God, till the effulgence of the perfect day bursts upon him. He walks in the light of God's law; he is warmed, nourished, and strengthened by the light of God's gospel, the only purpose of which is to bring man into harmony with God's law. Titus 2:14.

But how often men reject God's light and walk in their own light. Millions are going down to destruction led on by their own treacherous will-o'-the-wisp. Many of these profess God's name, and claim to be children of light, while they are walking in the darkness of error and sin, contrary to the law and word of God. Have such fellowship with God? are they children of light?

The Lord through his apostle answers the question. 1 John 1:5, 6. Notice the strength of the apostle's argument. "God is light, and in him is no darkness at all." This God has revealed. It is an eternal truth. It was true of God before the void of immensity was filled with shining orbs, or a single creature had come from his hand; it will ever remain true. God's law is the reflection of his character. God can only fellowship those who are in the light, who are walking in his law. He is of "purer eyes than to behold evil." Therefore, those who are not walking in obedience to him, but walk in the darkness of sin, "lie and do not the truth." "They profess that they

know God [have fellowship and acquaintance with him]; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Titus 1:16.

But if we walk in the light, in the footsteps of Christ, the image of God, if we turn from the darkness of error to the light of truth, if we lay hold of the strength given through our Lord Jesus Christ, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. He further gives proof of our acquaintance and fellowship with God in chapter 2:3. "And hereby do we know that we know him, if we keep his commandments."

But we must not understand this darkness to mean the heaviness of soul which often comes to Christians. The Lord permits that to come to try us. "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Pet. 1:6, 7.

Sometimes the Lord will permit darkness to come upon us because of past sins, though we have truly repented. He is trying our faith. The prophet seems to allude to this in Micah 7:8, 9. The light of God's tender mercy may seem to be shut out from us, we may be perplexed as to plans, but the light of moral duty still shines. We may not know what lies before us, the enemy may shut us in on every side, but in the strength of Christ, we need not sin or depart from God. He will dwell with us in the darkness; he is trying our faith. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50:10. Then it is not want of intellectual light or emotional warmth which shuts us away from God; it is moral darkness. Nothing but sin can deprive us of God's fellowship; for it is character and purpose which makes this fellowship. And both character and purpose can be made effectual through the grace of God.

Then "walk in the light as He is in the light" *morally*. This is ever the privilege of every one who fears God. At every turn of the way that light may discover some defect of character before unseen; but the same grace which has helped hitherto will enable us to conquer. The same blood of the same mighty Redeemer will cleanse from all sin.

We may gain all the intellectual light possible; this is pleasing to God. It is also our duty to gain light from the prophetic word, light also as regards the great scheme of redemption. But we can never know all this till the finite reaches

the infinite. God will not condemn us for this if we have improved opportunities. But if we fail to walk in moral light, we shall fail of eternal life. In moral duties we can "walk in the light as He is in the light." As we tread the path illuminated with the heavenly radiance, it will reveal defects: it will also reveal the remedy in Christ, till at last the perfect day is come, and we stand purified throughout "even as he is pure,"—"without fault before the throne."

M. C. W.

STAGING.

It is related upon what seems good authority, that a very prominent labourer in the great Advent movement of 1843-44 in the height of his usefulness had an impressive dream which deeply affected his mind. It was something like this: He saw a vast building in process of erection. Many workmen were engaged upon it, and its proportions were becoming more and more massive and symmetrical, as the work proceeded. He became deeply absorbed in his dream in the progress of this edifice. His whole soul was interested for the time being in the success of the work upon it. His attention became especially directed to the *staging* upon which the workmen were standing, and upon which the materials were placed which were incorporated into the structure. He reflected in his dream, that after a little the building would be completed, and would stand there for generations as a monument of the builder's skill, answering the useful purpose for which it was erected. But the *staging* would all have to be taken down, laid away as old refuse lumber,—worth but little indeed. Now it was serving a useful, necessary purpose, and could not well be dispensed with. But alas! in a little while it must all disappear, and would never be thought of more. Its purpose was merely temporary. The ignoble outcome of the *staging* affected him deeply. Then it came to him that the building being erected was the great Advent movement, and that he himself was the rejected *staging*. Surely the dream was a sad one, and must have left a most depressing impression upon his mind,—an impression, by the way, which his later life has fully demonstrated to be true, for he has since departed from the Advent faith, and united with one of the popular churches.

We have often reflected on this lesson of the staging. It is possible there are many other personal experiences of a similar character. Men and women may be connected with God's work, yea, become influential in it, as this man was, and even figure in high official positions, and yet be mere *staging*, which will pass away.

The history of the past demonstrates this lesson over and over. Judas was an

apostle of the Lord, the treasurer of the disciples' band, carrying their little fund. He doubtless was one of those who went forth preaching the Messiah's advent, and possibly of that number who healed the sick and cast out devils; for we read they went forth two and two, doing such work at the Lord's command, and that the "devils were subject unto them." Yet he passed away as ignoble staging.

Paul had companions who laboured with more or less prominence in the great work of disseminating the gospel. They seem to have been honoured by him for the time being as persons of usefulness. But their work was merely temporary. He says, "Demas hath forsaken me, having loved this present world," and "all they which are in Asia be turned away from me: of whom are Phygellus and Hermogenes." Here was much *staging*.

So it was in Moses' time. Large numbers proved unfaithful, and many of them men of prominence. So it has ever been in the history of God's work. So it has been with this message. How many there have been who laboured for a season with zeal, and in a measure, God seemed to bless their labours. But they have departed, and many of them have become our most bitter opponents. None can be so bitter as apostates. The staging is set aside, but the *building* goes on. And doubtless we shall have many more illustrations of the same character.

But we wish to inquire, Why is it that some are but temporary, while others endure, and what constitutes the difference; some build for a season, but to be torn down and laid aside as no longer useful, while others are enduring, incorporated into the very structure of God's glorious building, the church triumphant? Why are some but "hay, wood, and stubble," "vessels of earth," and "of dishonour," the "chaff" which serves but a temporary, useful purpose of protection to the kernal, while others are "gold, silver, and precious stones," "vessels of honour," meet for the Master's use, or golden wheat finally to be gathered into the garner of the Lord?

We answer, The difference is simply one of *character*, far more than of ability. The man who dreamed of the building and of himself as the staging was most eminent in ability and most abounding in labour and activity. Perhaps no one in the great Advent movement in the past exceeded him in these respects. Very likely Judas was as naturally talented as the other apostles. The leading men of the nation, high in dignity, were those who fell in the wilderness. King Saul was a man high in presence, and of commanding ability. So it has been among us. Many have dropped out who, if consecrated, might have done a great and noble work for God.

Then it is not *ability*, but character. There are certain *enduring* principles which must be interwoven into the very warp and woof of our characters, if we stand the test of God's refining. Among these are the love of justice, of truth, of righteousness, a merciful spirit, the fear of God, respect for his law and authority, the principles of obedience to duty, honour and strict integrity, with living faith in God and his word, purity and freedom from selfishness; in short, we must be true followers of Christ. Those who study his example, and pattern their lives after it, will build upon the eternal Rock; while those who do not will but build upon sliding sand, worldly policy, deception for the sake of carrying our ends, appearing what we are not, smooth words to the face and opposite ones behind the back, passing along as if in union when we are not in reality,—these show a lack of true principle, a moral weakness, a readiness to gain advantages by a concealment of our real purposes, which is contrary to the true Christian frankness that Christ ever displayed. This is a time-serving age. There are a few who can be relied upon in an emergency when everything seems to be going against them; few that really have the courage of their real convictions, when apparent loss of good name or reputation or standing is the consequence. In short, there is a weak spot or flaw in the character. Many will be valiant away from danger, but, Peter-like, quail in its presence, and prove false to their real convictions. It is good to cultivate principle now while we have opportunities for so doing. We are yet to be brought into close and trying places, before rulers and magistrates, when to show our colours will apparently bring us into terrible hardship. If we cannot endure loss of standing or approbation now, how shall we stand then? Moral heroism is greatly at a discount in this sordid, politic, time-serving age.

True principle cherished in the soul, a turning from every wrong way when discovered, a longing to know the right way in small as well as great things, will preserve us from being mere *staging*, and weld us to the eternal Rock. We must cultivate principle.

G. I. B.

THE OLD MISTAKE.

THOSE who have written of the attempts of the votaries of false or apostate religions to crush out truth and the true religion by fire and sword and every form of persecution, have had occasion to note the great mistake such persons made in calculating the results of their work. That mistake was, that they overlooked the power of conscience. Having none themselves, they were unable to estimate its force as a factor in the great controversy. They thought others would yield,

as they knew they would themselves in like circumstances yield, to the fear of loss and threats of punishment, and hence that all they had to do to clear the field of all opposition, was to bring down upon dissenters the strong arm of the law, and the fires of persecution. They could not conceive of a person's having in his bosom a conscience stronger than any human law, stronger than fire or sword, which would hold him true to convictions of duty in the very teeth of death.

So to-day those who are clamouring for rigorous Sunday laws, seem to think that a few legal enactments will root out seventh-day keeping, and bring all to conformity in hallowing the first day of the week. They forget that conscience will have some part to act in this matter. Conscience has not yet become wholly deadened in the hearts of all men, nor resigned its reins of control. And a soul convicted by the truth of God, and moved by a conscience quickened by the Spirit of God, has a principle within itself which floods cannot drown, nor fire nor gibbet stifle. God cannot be divorced from this world by man's penal statutes. As men cannot be made Christians by law, so no laws can overcome convictions of truth, nor restrain the impulses of a good conscience to the performance of duty. And before society reaches that condition in which faith will be dead, and no conscience will be found, the church's great Deliverer will be here. Amen.

U. S.

The Missionary.

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

THE WORKER'S PLEA.

Go WITH me where I go, O Lord,
Stand by me where I stand,
Speak through me as I speak the word,
Uphold me by thine hand.
The message now to me impart,
And write it deep on ev'ry heart!

And save me from myself, O Lord,
Let me but lean on thee,
For fleshly energy must fail
And perish utterly.
I dare not do what I can do,
And helplessness is strength most true!

—Word and Work.

TWENTY-EIGHTH ANNUAL CONFERENCE.

THE twenty-eighth annual session of the General Conference of Seventh-day Adventists was held in Battle Creek, Michigan, (U. S. A.) Oct. 18 to Nov. —. We have now received by post fourteen numbers of the *Daily Bulletin*, recording the proceedings up to Nov. 4. Of these we have not space even to attempt a summary, and can only present a few notes, which will be of interest to all who are watching the progress of the cause of present truth. In connection with the Conference, the annual meetings of various denominational associations are held, as will be noticed.

GENERAL CONFERENCE.

The first meeting, Oct. 18, was devoted to

the appointment of committees, and the annual address. These words to the assembled delegates, from President Olsen's address, indicate the spirit in which the deliberations were entered upon: "This work has grown from a small and humble beginning until it extends to many countries of the world. It will devolve upon you to provide labourers and means for the work already begun, and to lay plans for entering new fields. Every question should be given careful thought and mature deliberation. Your brethren have placed grave responsibilities upon you by electing you as delegates to this Conference, and God will hold you accountable for the use you make of your time and opportunities while here." The several subsequent meetings were mainly given to hearing the reports from members of the Conference Committee having special oversight of general fields.

PACIFIC COAST.—The Conferences west of the Rocky Mountains showed a continual growth in numbers and strength. The membership had increased during the year by 324.

WEST-CENTRAL STATES.—The member reporting for the territory between the Rocky Mountains and the Mississippi River, said that there were in this field 10,794 Sabbath-keepers, with 364 churches. Including ordained ministers and licentiates, colporteurs, and Bible workers, there is a working force of 434. Colporteurs had sold during the year over £18,600 worth of books. Twenty-two camp-meetings have been held in these ten Conferences.

SOUTHERN STATES.—The work in the South is not so advanced as in the North, but the past year has shown special progress. Companies and Sabbath-schools have been organized, and many books have been sold. A plea is made for 200 colporteurs the coming year. The *Review* and *Herald* Office, our central publishing house in the United States, has established a branch office in Atlanta, Georgia.

CANADA AND EASTERN STATES.—The cause in Canada is prospering as never before. Many books are being sold, and there is an urgent call for more publications in French. The provinces of New Brunswick and Nova Scotia desire to be organized into a Conference. About 100 persons are giving all or a portion of their time to the sale of our books in the New England Conference. Many readers of these books are accepting the faith as the result of this work.

NEW ZEALAND.—A Conference had been organized in this field, and now formally requested admittance to the General Conference of Seventh-day Adventists. The membership has increased 100 during the year, and the few colporteurs engaged have had fair success. Over £900 worth of books were sold.

AUSTRALIA.—As New Zealand, this newly-organized Conference reported by letter, no delegate being present to represent in person. Many of the items in the report have been given in these columns during the year. A call is made for more labourers, the present force of workers being wholly inadequate to fill the many openings. A commodious publishing office has been completed, and the Australian brethren have only words of encouragement.

EUROPE.—Several delegates were present to speak in person for the work in various parts of the European field, and interesting annual reports were read from officers of the European Conferences. Perhaps some of the most interesting points were in respect of the encouraging progress of the cause in Russia, and the prosperity of the publishing work in Central Europe. An electrotype foundry has been added to the printing office in Basle, which is, perhaps, so far as all branches of the book making business is concerned, the best equipped publishing house in Switzerland.

SOUTH AFRICA.—A delegate present from this field, read an interesting paper relative to the planting of the work in Africa, its growth during the last two years, and the

needs for the future. The colporteurs have worked faithfully in circulating books and papers, and a call is made for other books in the Holland language, in addition to those already printed in that tongue. A Tract Society has been organized but three months. The report showed the number of local societies to be 4; members, 57; ships visited, 101; Bible readings held, 209; subscribers to PRESENT TRUTH obtained, 600; pages of tracts distributed, 126,159.

During these sessions of the Conference, a number of the committees appointed submitted reports which were discussed. An interesting report was that of the Press Committee, appointed during the year to secure the insertion in the newspaper press of notices of meetings and of reports of prosecutions of our brethren under the oppressive Sunday laws in some States. The Committee had been able to do good work in this direction.

The General Canvassing Agent, having general charge of the book canvassing, or colporteur work, reported a successful year. He had received most cheering reports from England, Central Europe, Scandinavia, Africa, West Indies, Australia, New Zealand, and Canada and the United States. It was safe to say that over £100,000 worth of our denominational literature had been sold. The growth and world-wide importance of this branch of the work, by which so many books treating on the Bible doctrines of our faith are being placed in the hands of reading people, are such that it was thought advisable that a paper devoted to the interests of the colporteur work should be started. The Conference recommended the advisability of such an enterprise to the International Tract Society. Other plans for advancing the interests of this department were discussed.

THE GERMANS IN AMERICA.—The large number of this nationality in the States required that special efforts should be made to bring the truth before those who could understand only the German language. In 1882 we had two German ministers in America, but no members and no church. Seven years of care and toil in this direction made it possible to report six ordained ministers, eight licentiates, twenty churches, and about 1,300 members. A report of the German colporteurs in America for eleven months showed that £1,210 worth of our German books had been sold. This represented 6,475 bound books placed in German homes.

EDUCATIONAL WORK.

The Educational Secretary, Prof. W. W. Prescott, of Battle Creek College, rendered his report of work done in our denominational schools. He reported that the attendance upon our schools had been larger the past year, and the grade of work higher, than in any previous year. Bible study is made a special feature of the course of instruction in every school. We now have seven schools, fifty-five teachers, and 1,155 pupils. This report did not include the German school, from which no returns had been received. The Secretary had received a call from Australia, to render assistance in establishing a denominational school there. In the conduct of our schools, which are founded to conserve the spiritual as well as the intellectual interests of our youth, and fit them for usefulness in the cause, the effort has been to combine home influence with college life. The atmosphere of the home and family is the one kept most prominent. It was voted that a school should be opened in the autumn of 1890 in one of the West-Central States, to serve the interests of the Conferences in that part of the United States. From £12,000 to £15,000 are to be invested in buildings for this purpose.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

The several meetings of the twelfth annual session of this Association, representing the Sabbath-school interests throughout the denomination, were held in connection with the Conference. During the year, 116 schools have been admitted to the Association, and the

membership has been increased by the addition of 2,458 names. This places the total membership of our Sabbath-schools, as far as reported, 28,018. But two local associations and several schools failed to report during the closing quarter of the year. Counting these, the entire membership would be over 30,000. When the Sabbath-school Association was organized eleven years ago to conserve the general interests of the Sabbath-school work among Seventh-day Adventists, the entire membership of all the schools as reported was only 5,851. During the past three years, the schools have been donating the surplus Sabbath contributions received above school expenses to the foreign mission work, amounting to about £6,600. An interesting item in the report of the corresponding secretary of the Association related to the work of a gentleman in the Gold Coast, West Africa, who incidentally heard of the Association, and wrote asking for copies of papers, and information regarding its work. Supplies were sent him, and he is now keeping the Sabbath, and several others with him. He has organized a Sabbath-school of twenty-seven members, and the company have regular Sabbath services, as well as public Bible-readings on certain Sundays. Committees were appointed to report on various matters of Sabbath-school policy.

INTERNATIONAL TRACT SOCIETY.

The annual report of this society showed a greater amount of work done than in any previous year. A special feature of the work of the society is that of circulating literature in fields not included within organized Conferences. Extensive correspondence has been carried on with persons in foreign lands, who have been interested in reading and circulating our English, French, and German literature. The following are a few of the places with which such correspondence has been carried on during the year: Algiers, Sierra Leone, Egypt, Amoy, Ningpo, Peking, Marash, Asia Minor, Bombay, Lucknow, Calcutta, Jerusalem, Joppa, Syria, Burmah, Constantinople, Ecuador, Chili, Panama, Venezuela, Hayti, Jamaica, San Domingo, and many other points. In Zurich and Geneva, Switzerland, something has been done in the way of placing reading matter within reach of tourists. Somewhat over £200 had been expended in placing publications on board ships in Hong Kong, Liverpool, Hamburg, New Zealand, and New York. In America, the society had done a good work in superintending the work of collecting through its agents signatures to the petitions against religious legislation, a question now agitating the public mind there. A formidable list of names had been thus collected and sent in to the national Congress. In seventeen societies, 2,929 persons have been engaged in circulating these petitions and in other branches of religious-liberty work. The increase in the work of the society made necessary some changes in its Constitution, providing for enlarged facilities.

ANNUAL REPORT.

Some of the items are as follows: Number of local societies in the International Tract Society, 642; members, 15,209; letters written, 54,762; visits made, 286,881; Bible-readings held, 40,080; subscribers obtained for periodicals, 24,502; pages of publications distributed, 28,562,192; periodicals distributed, 1,259,455; reading-rooms supplied with our religious periodicals, 373; reading-rooms supplied with our health and temperance periodicals, 485.

The Nominating Committee rendered their report, recommending officers for the ensuing year: For President, L. C. Chadwick; Vice-President, D. T. Jones; Recording Secretary, T. A. Kilgore; Foreign Corresponding Secretary, M. L. Huntley; Home Corresponding Secretary, Mrs. F. H. Sisley. In addition to these officers, a corps of Assistant Secretaries, and an Executive Board were nominated. The report was accepted.

[The report of the proceedings will be continued.]

The Sabbath-school.

"And thou shalt teach them diligently."—Deut. 5: 7.

LESSON 99.—OG, KING OF BASHAN.

"AND Israel sent messengers unto Sihon, king of the Amorites, saying, Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway, until we be past thy borders.

"And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought against Israel; and Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong.

"And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof, . . . Thus Israel dwelt in the land of the Amorites."

"And they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the Lord said unto Moses, Fear him not; for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive; and they possessed his land."

In speaking of this giant, Moses says, "For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

1. What favour did the Israelites ask of Sihon, king of the Amorites? Num. 21: 21, 22.
2. Was he willing to grant it? Verse 23.
3. How careful did they promise to be, if he would let them go through his land? Verse 22.
4. What did Sihon do? Verse 23.
5. What was the result of this war? Verse 24.
6. What did the Israelites take from the Amorites? Verse 25.
7. Which way did the Israelites next go? Verse 33.
8. Who came out to fight against them?
9. Where was the battle fought?
10. What did the Lord say to Moses? Verse 34.
11. What did the Lord say that Moses should do to Og, king of Bashan?
12. Tell how the battle came out? Verse 35.
13. In speaking of Og, what does Moses say of his being a giant? Deut. 3: 11.
14. What does he say about his bedstead?

LESSON 100.—BALAAM.

AFTER the battle with Og, king of Bashan, the children of Israel came back to the borders of the plain of Moab. The Moabites were afraid of the Israelites; for they knew what they had done to the king of the Amorites,

and to the king of Bashan. So Balak, the king of the Moabites, sent for Balaam, who had the name of being a prophet, to come and curse Israel. When the men that the king had sent, came to Balaam, he asked them to stay all night, so that he might have time to ask the Lord what to do. But the Lord told him not to go; so he sent the men back to Balak. Then Balak sent more honourable men, and promised to make Balaam very costly presents if he would come and curse Israel.

Balaam knew that the Lord did not want him to go, yet he asked him again if he should do so, and the Lord said, "Go." Then Balaam went; but the Lord was so displeased that he sent an angel to stand before him in the way. Now Balaam could not see the angel, but the ass that he was riding on saw him, and turned aside into the field. Then Balaam began to beat the ass to make her go back into the way; but the angel stood in the path at a place where there was a wall on each side; so the ass turned to one side to avoid the angel, and crushed Balaam's foot against the wall. Then the angel went further on, and stood in a narrow place where there was no room to turn either to the right hand or to the left. And when the ass came near the angel, she was so afraid that she fell down under Balaam. That made him so angry that he struck the poor beast with a staff. The Lord now opened the mouth of the ass, and she spoke to her master, asking him why he treated her so cruelly.

1. After the battle with Og, king of Bashan, where did the Israelites go? Num. 22: 1.
2. How did this make the Moabites feel? Verse 3.
3. Why were they afraid?
4. Who was king of the Moabites at this time? Verse 4.
5. For whom did he send? Verse 5.
6. What did Balaam have the name of being?
7. What did Balak want Balaam to do? Verse 6.
8. When the messengers that Balak had sent, came to Balaam, what did he ask them to do? Verse 8.
9. Why did he want them to stay all night?
10. What did the Lord tell him about going to Balak? Verse 12.
11. What did he tell him about cursing the people?
12. What did Balak do when his messengers returned without Balaam? Verse 15.
13. What did he promise to do for Balaam if he would come and curse Israel? Verse 17.
14. What did Balaam do when these messengers came? Verse 19.
15. Had not the Lord already told him not to go?
16. Do you think it was right for him to ask this question, since the Lord had told him plainly not to go?
17. What did the Lord say to him this time? Verse 20.
18. Why did he give him such an answer?
19. How did the Lord show that he was displeased with his going? Verse 22.
20. Could Balaam see the angel?
21. What did the ass do when he saw the angel?
22. What did Balaam do to the poor beast?
23. Where did the angel next place himself?
24. How did the ass try to avoid him?
25. Where did the angel then go?

26. What caused Balaam to beat his beast with a staff?

27. What strange miracle did the Lord then perform? Verse 28.

Interesting Items.

- The King of Holland is again very ill.
- The total number of entries by ticket to the Paris Exhibition was 28,149,353.
- An International Anti-Slavery Conference was opened this week in Brussels by the King.
- The reported massacre of Mr. Savage's party in New Guinea is denied by official telegram from Queensland.
- The *Peking Gazette* is 1,000 years old, and has, according to an evening paper, lost 1,900 editors by decapitation.
- The Norwegians are averred to be the longest-lived people. The average duration of life in Norway is 48'33 for the men, 51'30 for the women, and 49'77 for both sexes.
- The decrease of the Maoris is progressive. In 1820 the estimate was 100,000; in 1840 it was 80,000; but in 1857 a census gave them as 56,049; while that of 1886 set them down at 41,969.
- A crisis has been reached in the affairs of Roumania. The King has accepted the resignation of the Cabinet, and intrusted the Minister of War with the reconstruction of the Ministry.
- A king cuttle-fish became stranded on the Irish coast. Its arms or tentacles were thirty feet long, so that it had a grasp of seventy feet, sufficient to drag down a vessel or strangle a whale.
- The oldest observatory in Europe is that founded by King Frederick III. of Denmark on the island of Hveen, in the Sound, and where the famous Danish astronomer, Tycho Brahe, carried out his celebrated observations.
- A cablegram last week announced that an insurrection had broken out in Brazil. The army supports the movement, which is said to aim at the overthrow of the Imperial Government. A Provisional Government has been established.
- In a telegram from Naples it is stated that Signor Mariotti, State Secretary to the Minister of Public Instruction, has discovered a document showing that Giordano Bruno bore his martyrdom with great fortitude. He was first stripped of his clothes, and then bound to a pole and burnt alive.
- The centenary of the Catholic See of Baltimore has just been celebrated. There were, Cardinal Gibbons states, fewer than 40,000 Roman Catholics in the United States when the See was created. Now there are 9,000,000, with 80,000 clergy, 10,000 churches, and 650 institutions of learning, while the Catholic hierarchy consists of one Cardinal-Archbishop, seventeen Archbishops, and seventy-one Bishops.
- The Armenians inhabiting the mountainous district of Sasson have revolted against the cruelty of the neighbouring Kurds, who had killed an Armenian. Turkish troops were furnished to assist the Kurds in putting down the revolt, but the Armenians succeeded in driving them back. Reinforcements were sent, but still the Armenian peasantry held their ground. The authorities are sending fresh troops.
- In the course of a lecture before the Royal Society, Dr. Siemens placed a pot of budding tulips in the full brightness of the electric light in the room, and in about forty minutes the buds had expanded into full bloom. He has found that certain quick-growing plants, such as mustard, carrots, beans, cucumbers, and melons, thrive about as well by electric as solar light, and when exposed to both daylight and electric light do better than in either alone.

LIST OF PUBLICATIONS.

ANY of the books, pamphlets or tracts named in this column can be obtained by addressing PACIFIC PRESS PUBLISHING Co., 451, Holloway Road, N.; or, 48, Paternoster Row, London, E.C., inclosing price.

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

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

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THE PRESENT TRUTH.

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

LONDON, NOVEMBER 21, 1889.

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We would call attention to the advertisement of a new book, "Prophetic Lights: Testimony of the Centuries," which appears in our advertising columns. This is a well-written and finely-illustrated volume, which we hope all of our readers will obtain and read.

THE leading article in our Editorial department this week, entitled "Progress and Work," is a brief review of a sermon preached at the late annual General Conference of Seventh-day Adventists, giving a sketch of the history and progress of our work. We only wish that our space allowed of a more complete report being given, but would invite the special attention of the reader to this article.

WE are glad to present to our readers this week some items of interest in the proceedings of the General Conference, which will be found in the Missionary department. The time appointed for the Conference was from Oct. 17 to Nov. 3. The last number of the *Daily Bulletin* which we have received brings the report of proceedings to the latter date, but from the amount of business on hand, and the reports of committees yet to be heard, we conclude that the time was extended somewhat. However this may be, we shall be able to give some further reports in our next paper.

THE Pacific Press Publishing Company have now in stock a supply of the pamphlet containing the Sabbath-school lessons on the "Letter to the Hebrews," now being studied in the senior classes in our schools. Some inconvenience, we know, has been experienced in the Sabbath-schools by the delay in getting these lessons, but the delay has not been with our printers, who filled all orders as soon as the pamphlets could be obtained. As all of the schools have these lessons in the weekly Sabbath-school paper, some may not wish the pamphlet, but

it would be well for all to have this, in order that the lessons may be preserved in neat form for future reference and study. This series of lessons is a valuable commentary on this most interesting epistle. Price, 3 $\frac{1}{2}$ d.

RESOLUTIONS were passed at the late Conference expressing the esteem in which his brethren and fellow-labourers held the late J. H. Waggoner, at the time of his death editor of our French and German papers in Basle, and a frequent contributor to THE PRESENT TRUTH. The resolutions called out some touching tributes to the deceased. One brother who had been intimately associated with him, spoke of the desire which he had often expressed that he might never be separated from active service in the work. Although still in full possession of his strong mental powers, he had grown old in the service, and must have felt somewhat the infirmities of age; but his love for the work was so great that it seemed he would rather die in it than be separated from it in helplessness.

"And when the message came concerning his death, the last entry in his diary was: 'I have done a hard day's work to-day.' That seemed to me that God had granted his request; that he had not separated him from the work until his work was done; and then it seemed to me that that was his own best epitaph: 'A hard day's work I have done to-day.' Brethren, I hope that that spirit will go with us all; that we would rather be dead than separated from the work; that when the time comes, if it should be, that we should be separated from the work, it may be said, and our last words be that 'a hard day's work has been done for God.'"

A SERMON preached in Edinburgh some time ago has brought upon Dr. Marcus Dodds severe criticism on the one hand, and commendation on the other. He endeavoured to define the minimum of faith necessary in order to be a Christian. Of the two most generally received theories of the Atonement, both "produced good Christians;" and "similarly," we are told, "we must not too hastily conclude that even a belief in Christ's Divinity is essential to the true Christian." The *British Weekly*, which has heretofore championed Dr. Dodds, characterizes this as "Theological Blondinism," having in mind the man who proved it to be possible to walk across Niagara on a tight rope. But in this case it is but a rope of straw that is stretched across the chasm. Bunyan describes the difficulties which Christian experienced in passing the river which lay between him and the shining gates of the city which opened to receive the pilgrim. Then he saw another traveller come up to the river-side, who crossed without difficulty, with the help of one Vain-hope, a ferryman; but no shining ones met him, and no gates opened to receive him. We think the Tinker read his Bible to rather better purpose than has the Professor.

WHEN individuals who are dependent upon their labour for support, as fortunately most people are, see the beauty and harmony of the truth, and the binding claims of the fourth commandment, the first thought, perhaps, is of the difficulties of gaining a livelihood while keeping the Sabbath. Frequently the heart says, I know it is right, and I would gladly follow if I could but see my way through all the difficulties. There are difficulties, but it is just here that the test of faith comes. What

would we say of the man, who, coming home from his office in one of the dark fogs which sometimes envelop London in the month of November, should stop at his gate, refusing to go further because he could not see all the way to his door? We would tell him to walk on to the limit of his present vision, when he would be able to see still further on his way. So we say to the Christian. Enter by faith the gate of obedience, and the path will appear before you. Trials of faith there may be, but no one ever kept within the gate who did not find the Lord as gracious as his promises. Dark and cold it may be without, but "my God shall supply all your need," and light and warmth and a Father's love will welcome the traveller home.

ONE of the greatest evils of Continental militarism is the oppressive taxation which is required to sustain the vast armaments. In Austria, taxation has reached a point that it can scarcely go beyond without bringing about a calamity. Social students in Austria have been asking whether the moral standard of the people has been improved by the many educational and humane institutions founded of late years. They have found, that while the number of criminals may have diminished, under an admirable police organization, the number of suicides has alarmingly increased. This is traceable, we are told, to the demoralization incident to the ever-increasing expense of living. It is such considerations as these that cause many of the burdened peasantry of Europe, who otherwise would abhor war, to feel that the sooner the contest comes the better it will be for them.

IN a series of "Letters from the Vatican," Mr. W. T. Stead has given evidence of what might perhaps be called a passion for the antique. He is ready to overlook great things in the past, and to expect great things in the future history of the Roman Church. His dream is to see the Papacy give up the idea of the temporal power, and, accepting the progressive spirit of the age, become the great social and spiritual power. The *British Weekly* says:—

"Mr. Stead returned to the *Pall Mall Gazette* office on Monday in high spirits. All his views as to the future of the Papacy have been justified and confirmed by what he has seen and heard at the Vatican. The hope of temporal power has gone, never to be revived."

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