

# 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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—FOR—

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### PHILIP MELANCTHON.

THE leading Reformers were all of humble birth. Luther's first home was a miner's cottage; Calvin's grandfather was a cooper; Zwingle was born in a shepherd's hut in the Alps; Melancthon was the son of a master armourer in Bretten, a town in Baden. God's method is to choose weak instruments to accomplish mighty results; thus God glorifies Himself, and afterwards glorifies His servants.

Melancthon, the co-labourer of Luther, was born Feb. 14, 1497. His father, a pious and worthy man, remarkable for the perfect uprightness of all his dealings, died before Philip was eleven years old. Reuter, the worthy bailiff, Philip's grandfather, took him and his brother to his own house, and having a son about the same age he procured a tutor for the three boys, who taught and trained them with great discretion. It is said of Philip that he "was remarkable for the excellence of his understanding, his quickness in acquiring, and his talent for communicating knowledge. He could never be idle, but was al-

ways seeking for some one with whom he might discuss the things he had heard. To a powerful genius he united great sweetness of disposition, and thus gained the favour of all who knew him." He had an impediment in his speech; but, following the example of the illustrious Grecian orator, he laboured with so much perseverance to overcome this

defect, that in after life no traces of it were perceptible. Upon the death of his grandfather, he was sent to the public school Pforzheim. He had a home with a relative, who was a sister to the celebrated Dr. Reuchlin. The latter pleased with the genius of his young relative, presented him with a

Reuchlin, where many eminent scholars were assembled. "He attended the lectures of the theologians, the physicians, and the jurisconsults. There was no kind of knowledge that he deemed unworthy of pursuit. He sought not for fame, but for the possession and advantage of learning."

The Bible especially engaged his attention. Rejecting the vain systems of school men he adhered to the plain Word of God, though he was not yet free from the errors of his time.

He was made Doctor of Philosophy, at the age of seventeen, and began to lecture publicly. "Agreeable in conversation, gentle and graceful in manners, and beloved by all who knew him, he soon acquired great authority and an established reputation among the learned." In 1518 Elector Frederic of Saxony applied to Reuchlin to recommend a professor of ancient languages for his university in Wittenberg. He assured him that the best man for the place was Philip Melancthon. Reuchlin was overjoyed at so favourable an opening for his young friend, and wrote him in the words of the Lord to Abraham: "Get thee out from thy country, and from thy kindred, and from thy father's house, and I will make thy name great, and thou shalt be a blessing." Melancthon obeyed the call and bade farewell to his native place. He performed the journey on horseback in company with



Greek grammar and a Bible. About this time Philip changed his name from the German Schwarzerd to the Greek Melancthon. Both words signify "black earth."

At twelve years of age he went to Heidelberg University, where two years later he took his bachelor's degree. In 1522, he was invited to Tubingen, by

some Saxon merchants, arriving at Wittenberg the 25th of August. The professors were much disappointed when they saw him. He was then twenty-one, but looked much younger, of small stature and of a shy and timid demeanour. Four days later he delivered his inaugural address. "The lad, as Luther called him, spoke such elegant Latin,

and manifested so much learning, so cultivated an understanding, and such sound judgment, that all his auditors were astonished," and at the conclusion all crowded around him to offer their congratulations. Luther was delighted and wrote to a friend, "the young man is worthy of the highest honour."

The friendship that sprung up between Luther and Melancthon, and which continued till death, proved a benefit to both. "We cannot sufficiently admire the goodness and wisdom of God, in bringing together two men so different, and yet so necessary to each other. Melancthon was remarkable for calmness, prudence and gentleness, as Luther was for wisdom, impetuosity and energy. Luther communicated vigour to Melancthon; Melancthon moderated Luther. They were like positive and negative agents in electricity, by whose reciprocal action an equilibrium is maintained. If Melancthon had not been at Luther's side, the torrent might have overflowed its bank; when Luther was not by, Melancthon faltered, and gave way even where he ought not. Luther did much by *power*; Melancthon did no less, perhaps, by following a slower and gentler method. Both were upright, open-hearted and generous: both, full of love for the word of eternal life, proclaimed it with a fidelity and devotion which governed their whole lives. The impulse that Melancthon gave to Luther in his work of translating the Bible, is one of the most memorable circumstances of the friendship of these great men."

Melancthon soon decided in favour of the Reformation; and, in 1521, published the first great protestant work on dogmatic theology, a work that passed through more than fifty editions during his lifetime. "Learning was his passion, and to diffuse a love of letters and general information the object of his life. The literature highest in his estimation was the Holy Scriptures."

The marriage of Melancthon, in 1520, provided a home for all who favoured the Reformation. His wife was of a mild and aimable character, and of great sensibility, and nowhere was he more happy than with his Catherine and her children. His life was a very busy one. Beginning his work each day as early as two or three in the morning, and continuing it till nine at night. Some of his best works were composed during these early morning studies. Teaching, lecturing, writing, attending conferences, he was one of the most driven and hurried of men.

The death of Luther was a great blow to him, and after this he, in a measure, lost the confidence of the Protestants by those concessions to the Roman Catholics which his anxiety for peace led him to make. The Lutherans were displeased with him because of his approximation to Calvin's doctrine on the Lord's supper. He was involved in various controversies, during the latter years of his life, that filled him with inquietude. A great

sorrow came upon him in the fall of 1557, when his wife died, while he was in Heidelberg, directing in a project of converting a convent into a school. Two busy years followed this event, then he wrote a friend, "I am so overwhelmed with work that I am every day expecting to break down and die." On the 30th of March, 1560, he went to Leipzig to attend the annual theological examination. On the homeward journey he caught cold, and fever and prostration set in. But nothing could keep him from his work. He continued teaching and writing to the day of his death, which occurred the 19th of April, 1560, at Wittenberg.

Often misunderstood and censured, in his own age, as well as our own, yet seldom has a work so notable crowned and completed a life. His writings touch almost everything a Christian scholar may usefully know. "He exemplified, as no one else, the ripe scholar who knew that in Christ are all the treasures of wisdom and knowledge. He has justly been styled the Preceptor of Germany."

E. D. ROBINSON.

#### FOLLOWING CHRIST.

SAVIOUR! I follow on,  
Guided by Thee,  
Seeing not yet the hand  
That leadeth me;  
Hushed be my heart and still,  
Fear I no further ill;  
Only to meet Thy will  
My will shall be.

Riven the Rock for me  
Thirst to relieve,  
Manna from heaven falls  
Fresh every eve;  
Never a want severe  
Causeth my eye a tear,  
But Thou dost whisper near,  
"Only believe!"

Often to Marah's brink  
Have I been brought;  
Shrinking the cup to drink,  
Help I have sought;  
And with the prayer's ascent,  
Jesus the branch hath rent—  
Quickly relief hath sent,  
Sweetening the draught.

Saviour, I long to walk  
Closer with Thee;  
Led by Thy guiding hand,  
Ever to be;  
Constantly near Thy side,  
Quickened and purified,  
Living for Him who died  
Freely for me.

—Charles S. Robinson.

#### THE GREAT DAY OF THE LORD. NO. 6.

##### SATAN LOOSED.

"And when the thousand years are expired, Satan should be loosed out of his prison." Rev. xx. 7.

THE binding of Satan is brought about by the removing of the people of God from this sin-cursed earth, and the slaying of the wicked. During the thousand years he and his angels are confined to this earth, which is an abyss or pit, made so by the effects of the plagues. Here he has no one to work with. Even his own followers are cut off from him during this period of time. He is left to reflect on his past career

and anticipate his future punishment.

But when Satan is loosed, he finds nations to deceive. If all the wicked are dead, how can this be? "But the rest of the dead lived not again until the thousand years were finished." This implies that when the thousand years are finished, the rest of the dead will live again. When they come forth, they are as numerous as the sand of the sea. They are called Gog and Magog. God said of Gog, "I am against thee." Eze. xxxviii. 3. He had set his face against both Gog and Magog, which proves that they were classed with the ungodly. "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely [in the city of God], shalt thou not know it? And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Eze. xxxviii. 14-16. They were not only wicked, but God had said that they should be punished in the latter days, when He would make preparations for His people to dwell safely. This must be at the close of the thousand years.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. Jesus here declares that there will be two resurrections. In Revelation He tells John that there will be a thousand years between them. This strengthens the position already taken, that the first resurrection is a resurrection of the righteous only, and takes place at the appearing of our Lord, while the second resurrection does not take place until the thousand years are over, and is a resurrection of the ungodly. During this intervening period the saints are with Christ in the mansions prepared for them, while the ungodly are lying dead upon the earth with none to bury them. See Jer. xxv. 30-33.

At the close of the thousand years Christ again appears. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; . . . and the Lord my God shall come, and all the saints with thee." Zech. xiv. 4, 5. That none may confound this with the appearing of Jesus when he resurrects the righteous, we will call attention to the statements in the above text, and compare with those things which do take place when Jesus first appears. 1. Zechariah tells us that all the saints come with Christ, while Paul tells us that Christ comes for all the saints. See Zech. xiv. 5, with 2 Thess. iv. 16. 2. We

learn by the prophet that Christ's feet touched the mount, while Paul tells us that the saints meet the Lord in the air. Thus it must be two scenes in the great day of the Lord that are presented before us, one at the beginning and the other at the ending of the thousand years. In Rev. xxi. 2; xx. 9, we learn that the city does descend to this earth while wicked men are here who would destroy it. How can these things be if the wicked are all slain at the beginning of the thousand years? There is only one way that it can be done, *i.e.*, by a resurrection of the wicked before the city, with Christ as its king, descends into the valley prepared for it. As soon as the wicked dead are all raised, Satan has an host to work with. When he sees the city of God come down to the earth, he goes out to gather these wicked ones for the last great struggle. He deceives them by making them believe that under his generalship they can take the city of God.

J. H. DURLAND.

NATURE OF THE WORD OF GOD.

MAN'S word is an index to his character. If his word is not reliable, his character is estimated accordingly.

By the same rule do men estimate the character of God. The growing disbelief in the inspiration of the Bible is leading to a rapidly increasing irreverence and disregard for God's authority and power.

There are many eminent and pious men, however, in the different nations of earth, who are daily testifying by precept and by faithful, sacrificing labour for the Master, to the perfection of His character and to their unwavering confidence in His Word.

The Lord is jealous of His name and of His authority, and has repeatedly punished those who forsook Him for the worship of idols, but He is even more jealous of His Word; for the Psalmist says of Him: "Thou hast magnified Thy Word above all Thy name." Psa. cxxxviii. 2.

The honour of God is inseparably connected with a sacred regard for His Word; for His Word is a revelation of His will, and obedience to His will is the highest and most perfect honour mortals can render to their Maker.

Man, then, in order to render this perfect homage to God, must first have a knowledge of His Word, and secondly a love for the service which that Word requires. Man by nature possesses neither of these; how then shall they be acquired? Shall we study the Bible as we study the sciences?

To answer this question we must first understand the nature of the Bible.

Paul says, "All Scripture is given by inspiration of God"; and Peter tells us that "holy men of God spake as they were moved by the Holy Ghost," and explains in another place, identifying the Holy Ghost with the "Spirit of Christ which was in them,"—the prophets,

—1 Pet. i. 11, 12. Thus we learn that the Spirit of Christ is in the Word.

Christ says of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last." As the alphabet is the foundation of any language, and the key to a knowledge of that language, so Christ is the foundation, and "chief corner stone," of the gospel system; and a knowledge of Him, *by faith*, furnishes a key to the mysteries of the kingdom of heaven as revealed in our Lord Jesus Christ.

The prophet says, (Isa. liv. 13) "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Christ says, after quoting these words, "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." John vi. 45.

There is then a vast difference between "learning of the Father" and learning abstractly the Bible, as we learn the sciences. The former, partaking of the Spirit of the Bible, "receiving it, not as the word of men, but as it is in truth, the Word of God," and thus "being born . . . by the word of God, which liveth and abideth for ever," become really and truly "the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world"; while the latter failing to partake of its spirit, receiving it as they would receive the words of man, finally come to "speak evil of those things which they know not," and become "wandering stars, to whom is reserved the blackness of darkness for ever." The word of God, like the rain which watereth the earth, and maketh it fruitful, waters the hearts of those who hunger and thirst for its vitalizing power, and enables them to bear the fruits of righteousness.

When the word of God is received into the heart by living faith, Christ is received, eternal life is received; for in Christ is our life, and He says: "The words that I speak unto you, they are spirit, and they are life." John vi. 63.

The Bible is a sure foundation, a safe anchorage, a rock upon which no trusting soul has ever been stranded. It is the pilgrim's chart and compass, "a lamp unto my feet and a light unto my path," a "safe conduct" through the enemy's land. Yes, the pathway from earth to heaven has been marked out very distinctly on the pages of inspiration, and all the way from man's lost inheritance in Eden to its assured redemption at Calvary's cross may be traced the footprints of our great Captain, who has ever been the leader and deliverer of His people, and who promises still to be with them, even unto the end of the world.

In the life of Christ we have a perfect example of loving service to God. In the Psalms it is written of Him, "I delight to do Thy will, O my God." He had perfect confidence in His Father, therefore in obedience to Him He found perfect happiness; and so will it be with those who "walk even as He walked";

who serve God with the same confiding trust.

How fearful, distrustful, many persons are to follow the teachings of the Word! They profess to believe God, yet they dare not fully trust His word and promises. To this class the Revelator evidently refers (chap. xxi. 8), and says they shall suffer the second death. To doubt the Bible is to reflect upon the integrity and character of its Author. To fail in the requirements of the Word by a life of living faith, is to forfeit our right to the tree of life.

I. J. HANKINS.

Bedford, South Africa, June 19, 1892.

"THE LORD IS AT HAND."

Oh, world sad and weary, in fierce agitation  
The wild waves of sorrow are ruffling thy breast;  
Thy children, dismayed at thy great tribulation,  
Can find on thy poor, aged bosom no rest.

For God on the nations His judgments is pouring,  
And famine and bloodshed are stalking the land;  
And "men's hearts are failing, the sea and waves roaring,"  
And earthquakes low mutt'ring, "The Lord is at hand."

Athwart the rack'd earth, where perplexity reigneth,  
The shadows of time fall portentous and long;  
And distant no more, lo, the "rest that remaineth"  
Draws near, with its loveliness, sunshine, and song.

Oh, scoffer, the dawn of the great retribution,  
The orient reddens, behold and be dumb,  
Creation, loud groaning, awaits restitution,  
And sighs till the "times of refreshing" shall come.

Great God, in the day of Thy dread revelation,  
When heavens, amazed at Thy brightness, shall flee,  
When the light of Thy smile on the heirs of salvation,  
Like love's blessed summer, all cloudless shall be;

When earth from Thy majesty shrinketh affrighted,  
And rocks to and fro, swathed in garments of flame;  
And they whom Thy pleadings of mercy have slighted,  
Are chased from thy presence in anguish and shame;

Among the great multitude, radiant in glory,  
Oh, grant us white-robed with our loved ones to stand;  
Through ages unmeasured of bliss to adore thee,  
Who purchased our home in the heavenly land.  
—Josephine.

THE ONENESS OF CHRIST AND THE FATHER.

THE perfect unity and harmony that existed between Christ and the Father was manifested by Him while here in the flesh, and beamed out of His every work: "I and My Father are one" He said, and every action proved the truth of His statement, and showed something worthy of a God. All through His life He took the position of a Divine being, and received the adoration and worship of men. From the time He lay a helpless babe in the Bethlehem manger, and was worshipped by the shepherds and Magi, to the time that Thomas fell at His feet and cried "My Lord and my God," we read that men came and "wor-

shipped Him." Had He been a creature or anything less than Deity, all this would have been the grossest idolatry. Of creatures, only fallen angels and depraved men permit others to worship them.

Again we see Him authoritatively forgiving sins, which is unquestionably the peculiar act of God, as no one can forgive save he who is offended. Yet again is this oneness seen in His relation to the Holy Spirit, which is indifferently ascribed to both Father and Son, and is both termed the "Spirit of God" and the "Spirit of Christ." Does the Father send the Spirit? Jesus claims the same power also—the Comforter "whom I will send." (John xiv. 26, and xv. 26.)

But perhaps this oneness and unity of purpose is most clearly seen in the redemption of the world. The Father "so loved the world that He gave His only begotten Son," and the Son so loved the world that He left the bosom of the Father and came to this earth on His mission of love. Both are equally designated in the Word by the sweet name of "Saviour." (Compare Matt. i. 21, Isa. xlv. 21, 1 Tim. i. 1.) The very nature of the work of Christ demonstrates this. He came to this earth for the very purpose of winning to Himself the love of mankind. By His life of self-denial and suffering in behalf of others He pursued a course best calculated to accomplish that end. His own testimony was, "And I, if I be lifted up from the earth will draw all men unto Me." Now it follows that if Jesus were anything less than God, anything less than one with the Father, that His work was treason against the government of God. That He devised and executed a plan that draws the supreme affections of the human heart to Himself, and consequently away from God—the proper object of love and adoration. And God, having authorized this plan has devised a means to make men love a creature more than the Creator who is God over all; thus making God deny Himself, which is impossible, and therefore the whole ground and fabric of such reasoning is false. But by the light given us in the Bible we see Divinity united with humanity in the work of Christ. We read that "God was in Christ" drawing the affections or "reconciling the world unto Himself" (2 Cor. v. 19), and Christ, in whom dwells "all the fulness of the Godhead bodily," having won the affections of the human soul bore them aloft to the bosom of the Father whence they had fallen. Christ was, therefore, the manifestation of God gathering the love of man to Himself. So true was this that He could say to His disciples, "He that hath seen Me hath seen the Father," and, "I am in the Father, and the Father in Me." John xiv. 9, 10. So that in honouring Christ we honour the Father, and in loving Christ we love the Father, also. John v. 23. O the length, and the depth, and the height of Divine wisdom and goodness manifested in the

plan of salvation. Well might Paul in rapture cry, "Great is the mystery of Godliness. GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

FRANCIS HOPE.

#### OUR EFFORTS UNAVALING.

IN their little boat upon the sea of Galilee, amid the storm and darkness, the disciples toiled hard to reach the shore, but found all their efforts unsuccessful. As despair seized upon them, Jesus was seen walking upon the foam-capped billows. Even the presence of Christ they did not at first discern, and their terror increased, until His voice, saying, "It is I; be not afraid," dispelled their fears, and gave them hope and joy. Then how willingly the poor, wearied disciples ceased their efforts, and trusted all to the Master.

This striking incident illustrates the experience of the followers of Christ. How often do we tug at the oars, as though our own strength and wisdom were sufficient, until we find our efforts useless. Then, with trembling hands and failing strength, we give up the work to Jesus, and confess we are unable to perform it. Our compassionate Redeemer pities our weakness; and when, in answer to the cry of faith, He takes up the work we ask Him to do, how easily He accomplishes that which seemed to us so difficult.

MRS. E. G. WHITE.

#### STILL YELPING.

THE warning to "beware of dogs" gives us in a sentence a glance at the character of certain enemies to truth and righteousness. They have the dog nature, and this is a very variable nature, because there are dogs of all kinds—big, little and medium-sized, some being playful, others surly, gruff and ferocious. There are bloodhounds which never lose the scent or trail, and are never satisfied till they can drink the blood of their victim. There are dogs whose main business is barking and yelping, and who, when they have scented something which they do not like, when they have smelt a heretic or have fallen in with some one whose path crosses theirs, commence their yelping, and continue it from month to month and from year to year.

We have seen a periodical of which hardly a number has been issued for years without containing some assault, stab, sneer, misrepresentation or false accusation directed against some one whose main fault has seemed to be that he takes no notice of the curs that yelp at his heels. Challenges, invitations, and accusations are poured out in vain, for nothing provokes a reply.

The best thing a man can do in such a case as this, as a rule, is to pass on. It is unpleasant to be yelped at; it is disagreeable to be lied about; it is un-

comfortable to have false accusations repeated and reiterated, month after month and year after year; but sometimes the only help is in the providence of God. Liars will lie, deceivers will deceive, and dogs will bark, and sometimes they will bite, and the man who undertakes to quarrel with a dog usually finds that he has made a mistake. He has no time to quarrel; the dog has nothing else to do. He does not know how to bark; the dog does not know how to do anything else. He has nothing to gain by entering into such a contest, while the yelper has nothing to lose, and some hope of gaining something. Hence a man's best course in such a case is to pass on. Dogs will bark themselves hoarse till their voices die away in the distance, and in the lapse of time they will either get weary of barking, or we shall get where we do not hear them. One thing is certain, that when we reach the New Jerusalem they will not trouble us, for "without are dogs."—*Rev. H. L. Hastings.*

#### BEYOND COMPREHENSION.

WHEN Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honour of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the Divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him, and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it; and I should be ashamed to acknowledge Him as my Saviour if I could comprehend it. If I could comprehend Him, He could be no greater man than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."—*Selected.*

SATAN promises the best, but pays with the worst; he promises honour, and pays with disgrace; he promises pleasure, and pays with pain; he promises profit, and pays with loss; he promises life, but pays with death. But God pays as He promises, and all His payments are made in pure gold.—*Brooks.*

## The Home.

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

### AN EVENING PRAYER.

FORGIVE us, Lord, if we this day,  
Beneath the burden and the heat,  
Have walked as men who did not pray,  
And held with Thee no converse sweet.

We had not felt so great a strain  
If in our sense of greater need  
We, knowing it were not in vain,  
Had bidden our want before Thee plead.

Forgive us if Thy constant care,  
Fresh as the day's recurring light,  
Have dulled our gratitude, aware  
That Thou art good in our despite.

Forgive us, as this broken day  
We leave, dear Lord, at Thy dear feet;  
And, pardoned, let us gladly lay  
Our fears at Thine own mercy-seat.  
—*Christian Intelligencer.*

### HOME AND CHOICE OF A WIFE.

"Home—the dearest spot on earth."  
"A man is always nearest to good at home,  
and farthest from it when away."—*Holland.*

I HAD been reading Dr. Holland's inimitable chapter on Home to some of my young friends, and one very earnest, thoughtful face was turned toward mine, as I closed the book. "Do you know," said he, "that I believe we have the best home and mother in the world? I wonder—"

"What Charley?"

"If I shall ever have as good a wife?"

"It is not impossible, Charley," I replied, "but such wives and mothers are rare. You must do your best to deserve them, and prepare for such a home and wife. They will come in time if you do your part well."

"I believe we boys have always felt home to be the best place, thanks to the taste, thoughtful love, and consideration for our feelings, that father and mother have always shown us; but I never realized it fully, until I went home with a college friend. Such a home! The house is large enough, and has more furniture in it than ours, but it seems a place merely to eat and sleep in after all. My friend's room was bare of a comfort or a pretty thing. 'Mother thinks boys are so rough and horrid, that it doesn't pay to fix up our berth. Boys aren't good for much, anyhow. It takes the girls to get the nice fixin's,' he explained to me.

"It doesn't at our house. We fare as well as our sisters every time. I tell you what," continued Charley, "Mother has always treated us as though we were gentlemen, since we were knee high, and its going to make gentlemen of us. Why we wouldn't disappoint her for the world!"

How much there is in that! thought I. If parents would only treat their children with as much courtesy as they

show their guests, there would be far less occasion to reprove for vulgarity, rudeness, and disorder. Give a boy a room with as many comforts and tasteful arrangements as you can possibly muster, and he will be a strange boy indeed, if he does not reward you fourfold. If there is anything in this world that serves as a beacon-light, compass, and rudder, across the dangerous sea of life, it is the memory of a good and gentle mother—a well-regulated and happy home. Its influence will gird a young man with moral safety as a bulwark, and for the want of these precious home associations, many a young man has made a wreck of his manhood.

Surely, then, a young man's highest ambition should be the establishment and maintenance of such a home, which shall be the reservoir of his best life, and a perennial fountain of joy.

But let me say to the young man whose eyes shall glance over this page, your home will depend largely upon what you are yourself. You have no right to expect your home to be better and happier than you are. If you are good, generous, and genial, your home will partake largely of yourself; so, likewise, if you are selfish, crabbed, and disagreeable.

The structure and choosing of a home that is to be, is the most momentous step a man is ever called to take. You should carry with you into it every influence that has been ennobling and delightful in your childhood's home, and improve upon it all you can besides. Of course you cannot make this home alone, and she who is to help you rear the temple should not be chosen for trifles, since she is to be prime mover and keeper thereof. See, then, that there is adaptation and fitness, a sweet temper and fervent love. Then consecrate your life to her and home. Bring into this vestibule of love a deep unselfishness, and a purity like crystal. A young man ought to scorn to bring to his wife a heart that has flirted with a dozen girls, or a body impure from evil thoughts and practices. Think not lightly of these things. There is a solemn grandeur in the path before you. The soil is rich in possibilities; but as you sow you will reap—rarest flowers or pestilential weeds.

Novel as the idea may seem, believe me you will best attain a manhood fit to offer a pure-souled woman, by cherishing in your breast, through all the years of youth, *an ideal wife*. "I know all about that 'child wife'—my ideal wife," said Charley, in response to this spoken thought. "She has grown up beside me. I shall never marry till I find her, but I am sure she lives, as perfect as my dream. For her I have studied, worked, and planned, and daily prayed for her weal. By her, I have guided my habits and principles, and if ever tempted into anything wicked, vulgar, or impure, have blushed lest she should see or feel it! You cannot think what a safeguard it

has been, Auntie," said he with real emotion.

"God bless you, Charley, and help you to find her," I replied, with an overflowing heart.

"I'm sure he will," was answered reverently.

What do you think of that, boys? Somewhere upon the earth his wife to be is living. Would not you, too, do well to think much of her, plan and labour for her, and mould your lives into purity and excellence for her sake? Might not you, too, find it a safeguard against temptation, and a powerful stimulus to attain all that is worthy and complete in a perfect manhood?

Remember that the influence of a noble woman is heavenly, and can draw you heavenward; and home as it should be is only a faint type of that celestial land where every pure affection is cemented for eternity.—*Mrs. Helen H. S. Thompson.*

### A BEAUTIFUL ILLUSTRATION.

AT one of the anniversaries of a Sabbath-school in London, two little girls presented themselves to receive the prize, one of whom had recited one verse more than the other, both having learned several thousand verses of scripture.

The gentleman who presided, inquired, "And could you not have learned one verse more, and thus have kept up with Martha?"

"Yes, sir," the blushing child replied; "but I loved Martha, and *kept back on purpose.*"

"And was there any one of all the verses you have learned," again inquired the president, "that taught you this lesson?"

"There was, sir," she answered, blushing more deeply: "In honour preferring one another."—*Selected.*

### USES FOR OLD PAPER.

MOST housekeepers know how invaluable newspapers are for packing away the winter clothing, the printing ink acting as a defiance to the stoutest moth, some housekeepers think, as successfully as camphor or tar paper. For this reason newspapers are invaluable under the carpet, laid over the regular carpet paper.

The most valuable quality of newspapers in the kitchen, however, is their ability to keep out the air. It is well known that ice, completely enveloped in newspapers, so that all air is shut out, will keep a longer time than under other conditions; and that a pitcher of ice-water laid in a newspaper, with the ends of the paper twisted together to exclude the air, will remain all night in any summer room with scarcely any perceptible melting of the ice. These facts should be utilized oftener than they are in the care of the sick at night.

In freezing ice cream, when the ice is scarce, pack the freezer only three-quar-

ters full of ice and salt, and finish with newspapers, and the difference in the time of freezing and quality of the cream is not perceptible from the result where the freezer is packed full of ice. After removing the dasher, it is better to cork up the cream and cover it tightly with a packing of newspapers than to use more ice. The newspapers retain the cold already in the ice better than a packing of cracked ice and salt, which must have crevices to admit the air.—*Selected.*

#### THE BRIGHT SIDE.

CHEERFULNESS can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a lumber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river."

"No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—*Miss Muloch.*

#### EYE-SERVICE.

SPEAKING to servants—or slaves, as they were in those days—St. Paul tells them in his Epistle to the Colossians that they should do their work "not with eye-service, as men-pleasers; but in singleness of heart, fearing God." That poor servant girl had got beyond eye-service who said, "I begin now to hope that I am a Christian, for now I always sweep *under* the door-mat." What is it that can save us from this debasing eye-service to God, of which Milton spoke on reaching his twenty-third birthday:—

"All is, if I have grace to use it so,  
As ever in my great Taskmaster's eye."  
—*Selected.*

#### PLAIN SPEAKING.

LORD ABERDEEN, the Premier of the Coalition Ministry, was remarkable for the little use he made of his tongue. When, by way of reconciling him to accompany her on a sea trip, the Queen smilingly observed, "I believe, my Lord, you are not often sea-sick?" "Always, madam," was the brief but significant reply. "But," said her Majesty, "not very sea-sick?" "Very, madam," said the uncompromising Minister. Wellington was not given to use too many words. One example of his economy in this way will suffice. The Duke wrote to Dr.

Hutton for information as to the scientific acquirements of a young officer who had been under his instructions. The Doctor thought he could not do less than answer the question verbally, and made an appointment accordingly. Directly Wellington saw him he said, "I am obliged to you, Doctor, for the trouble you have taken. Is — fit for the post?" Clearing his throat, Dr. Hutton began, "No man more so; I can—" "That's quite sufficient," said Wellington, "I know how valuable your time is; mine just now is equally so. I will not detain you any longer. Good-morning."

#### "DO IT."

PETER COOPER, who founded the Cooper Institute in New York City, had a hard struggle. As a boy, his health was of the frailest. He went to school but one year of his life, and during that year he could only go every other day. But when he was eight years old, he was earning his living by pulling hair from the skins of the rabbits his father shot, to make hat-pulp.

He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old. He walked the streets for days before he got a place, and then apprenticed himself to a carriage-maker for five years, for his board and two dollars a month.

He had neither time nor money for what people call pleasures—but he had the pleasure of hope. While he was working for fifty cents a week he said to himself, "If ever I get rich, I will build a place where the poor boys and girls of New York may have an education free"—and he did it.

William Hunt, the painter, used to say: "Dont talk of what you *want* to do—*DO IT!*"

#### BOYS, READ AND HEED THIS.

CHARACTER grows; it is not something to put on, ready made with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth, and strengthens with the strength. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of man he will make. The boy who is late at breakfast and late at school stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kindly man—a gentleman. Girls grow in the same way.

#### AN OPPORTUNITY.

THERE is nothing in life that slips by more stealthily than an opportunity. The artist knows this when he hastens to record with his pencil the impression which is his for a moment, lest intervening matters shall cause it to be dimmed or effaced. The scientist bears it in mind as he concentrates his powers for a glance into the telescope, or for a movement of the crucible. And in all other spheres the fact is recognized by him who avails himself promptly of the time which is "for every purpose," and of the fine filaments of circumstances which are ready to make his act efficient. If we realize that such seasons of advantage have come to us and gone again unheeded, we are saddened, whether our loss be a temporal benefit to ourselves, or a never-returning occasion for doing good to others. Yet this pain will be a blessing if it shall teach us that in order to have our deeds wrought harmoniously into the swiftly-moving web of life, we must be on the alert to use God's proffered opportunities while they are opportunities.—*S. S. Times.*

#### WOMAN'S WIT.

A WOMAN'S advice is generally worth having; so if you are in trouble, tell your mother, or your wife, or your sister all about it. Be assured that light will at once flash upon darkness. Women are commonly judged inexperienced in all but pure womanish affairs. No philosophical student of the sex thus judges them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal, there is no cat there. I advise a man to keep none of his affairs from his wife. Many homes have been saved and many fortunes retrieved by men having full confidence in their wives. As a general rule, the wives confide the minutest of their plans to their husbands. Why not reciprocate? The men who succeed best in life are those who make confidants of their wives.—*Selected.*

#### REVENGE.

DURING the American Revolutionary War there was living, in Pennsylvania, Peter Miller, pastor of a little Baptist Church. Near the Church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. He was also guilty of treason, and was for this sentenced to death. No sooner was the sentence pronounced than Peter Miller set out on foot to visit General Washington, at Philadelphia, to intercede for the man's life. He was told that his prayer could not be granted. "My friend," exclaimed Miller, "I have not a worse enemy living than that man." "What, rejoined Washington, "You have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon." The par-

don was made out, and Miller at once proceeded on foot to a place fifteen miles distant, where the execution was to take place on the afternoon of the same day. He arrived just as the man was being carried to the scaffold, who, seeing Miller in the crowd, remarked: "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words were scarcely spoken before Miller gave him his pardon, and his life was spared.

## Health and Temperance.

'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10:31.

### STAND FOR THE RIGHT.

STAND for the right, be brave and free,  
Be not vile habit's cringing slave;  
Live for the right, so shalt thou be  
Saved from a sad, untimely grave.

Stand for the right, tho' foes may sneer;  
Fair weather friends departure take—  
The right will triumph, never fear,  
Altho' the heavens and earth may shake.

Stand for the right, nor turn aside  
To shun the puny worldling's wrath;  
But with a noble, manly pride  
Pursue stern duty's rugged path.

Stand for the right, nor change thy course  
Though fashions silly dupes may smile;  
Be men of courage, men of force,  
Success is gained by earnest toil.

—W. H. Graham.

### ROY'S TEMPTATION.

Roy had begun his student-life in the academy at A., resolved to improve to the utmost the advantages that he was now to enjoy.

Here was a new field of trial to him, where new temptations met him. Two hundred and fifty youths were crowded into the institution, and among this number were found, of course, some wild, thoughtless, and even vicious boys, who took delight in leading others into mischief.

Roy's room-mate, though he did not belong to the class we have mentioned, was a smoker, and the first day that Roy made his acquaintance he met the temptation of a cigar.

"Have a smoke?" said his companion, at the same time offering him a cigar.

"Thank you, I never smoke," Roy answered after hesitating a moment.

"Have you never tried a cigar?"

"Never; and I don't mean to try one."

"I think you'd enjoy a good cigar. Almost all the fellows here smoke," replied his room-mate. "You'd better begin."

"Well," answered Roy, "a poor fellow like me could not afford such an expensive habit, to say nothing about the evil of it. How much does it cost you annually for cigars, if I may ask?"

"I don't know; I never reckoned."

"Well, how much a day, should you think?"

"Twenty-five cents, when I buy them by the quantity," was the reply.

"Three hundred and sixty-five quarter dollars in a year; let me see how much that amounts to. Ninety dollars annually; enough to pay a good part of my school expenses. I think I will not form the habit at present."

His room-mate expressed some surprise at the amount, adding, however, "But I enjoy it."

"And I enjoy being entirely free from the habit," returned Roy. "It is a real pleasure to me to think that I am not a slave to tobacco."

"Do you think it is wrong to smoke?" asked his room-mate, who was a member of the church.

"It would unquestionably be wrong for me on account of the expense," replied Roy. "But aside from that, as a useless indulgence, which the majority of physicians agree, I believe, in regarding as injurious to health, I do think that smoking is wrong. And I think that professed Christians, such as you and I, should set a good example in this as in everything else."

"Do you call smoking setting a bad example?"

"If smoking is a bad habit, then the practice of it must set a bad example," replied Roy. "I think that Christians ought to avoid all evil habits. If they don't, how can they expect that irreligious men will avoid them?"

"Sure enough," answered his room-mate, "I think you are right; but it is very difficult to be consistent."

"I don't agree with you exactly," replied Roy. "It is easier for me to abstain from smoking on principle and be consistent, than it would be to smoke and try to make it appear consistent. The latter is very difficult indeed."

His room-mate laughed good-humouredly, but went on with his cigar. In a month from that time, however, he had renounced smoking. Roy's resolute stand against the habit set him to thinking, the end of which was his emancipation from tobacco. He became a more active Christian also, Roy's earnest spirit and consistent life leading him to draw nearer to Christ.—*Selected.*

### MAD DOGS AND WHISKEY.

STATISTICS show that about ten thousand people are killed by whiskey where one is killed by a mad dog. Hence, foreign-born rumsellers wish us to kill the mad dogs, and license the whiskey-dealers! One man in a year crazed with hydrophobia, furnishes news which is telegraphed all over the country, but any day in the year forty people run through the gin mill, and turned out roaring, raving, crazy drunk, and ready for deeds of beastliness and blood are arrested, put through the courts, and the next morning's paper, in its police reports, disposes of the whole of them in two words, "Forty drunks!" and then goes on to publishing articles advocat-

ing the licensing of men to make more drunkards. If some weak-minded man chances to be unbalanced, and goes crazy in connection with some religious work, the fact is heralded from one end of the land to the other as "religious insanity," and made an awful example and a text for infidel scoffings; but rumsellers are making people crazy by hundreds every day, and the same papers have nothing to say about the cause of all this madness. They advertise the strong drink from day to day, religious papers puff the whiskey bitters which create the appetite; great newspapers sell their columns to the rum power, and for money spread this evil to curse and desolate the land.—*Selected.*

### FOR BEER DRINKERS.

A BAR tender plaintively bewailed the necessity of having to rub congealed drops of stick beer off the bar. "But if I let them remain," said he in the tone of one seeking compassion, "they rot the wood."

"They rot the wood, do they?" fiercely repeated a wine bibber. "Then what in the name of common sense does beer do to my stomach?"

Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is, man's stomach is made of cast iron, otherwise how could he withstand the fluids he pours into it? Let me show you something."

He placed a piece of raw meat on the counter and dropped upon it a small measure of imported ginger ale. In five minutes the meat had parted into little pieces as though hacked by a dull knife.

Is it surprising that life insurance companies hold beer drinkers to be extra-hazardous risks? — *Philadelphia News.*

### THE MINISTER AND THE DECANTER.

THE late Bishop Doane, of New Jersey, was strongly opposed to Temperance, and his sideboard and tables were loaded with brandy, wine, &c. On one occasion, the Rev. Mr. Perkins, of the order of the "Sons of Temperance," dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him. Whereupon he replied:—

"Can't do it, Bishop, 'Wine is a mocker!'"

"Take a glass of brandy, then."

"Can't do it, Bishop! 'Strong drink is raging!'"

By this the Bishop, becoming somewhat restive and excited, remarked to Mr. Perkins—

"You'll pass the decanter to the gentleman next to you."

"No, Bishop, I can't do that: 'Woe unto him that putteth the bottle to his neighbour!'"

THE highest grace is the outcome of consummate strength.—*Goethe.*

## THE PRESENT TRUTH.

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

LONDON, JULY 28, 1892.

## LIFE IN CHRIST.

"FOR if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, He died; but He rose again, and lives forevermore. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us?—Reconciles us to God. He died, the just for the unjust, that He might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there?—It is the life of Christ. We are saved by His life. Now hold these words in your minds: "Being reconciled, we shall be saved by His life."

Why was the life of Christ given? "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then Christ gave His life that we might have life. Where is that life? and where can we get it? In John i. 4, we read, "In Him was life; and the life was the light of men." He alone has life, and He gives that life to as many as will accept it. John xvii. 2. Then Christ has the life, and He is the only one who has it, and He is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Has a person who knows Christ eternal life?—That is what the Word of God says.

Again He says in John iii. 36: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but there is something better than that; we get it now. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men—brothers—to all appearances they are alike. But one is a Christian, and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the

other has not. He has passed from death—the state in which the other one is—to life. He has something that the other has not, and that something is eternal life. The words, "No murderer hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John v. 10. God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of His Son. What, then, must we believe in order to clear ourselves of that charge,—of not believing this record and thus making God a liar? The next verse explains it: "And this is the record, that God hath given to us eternal life, and this life is in His Son."

We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God, we have eternal life. By our faith in the Word of God we bring Christ into our hearts.

When Jesus went to Bethany, He said to Martha, "I am the resurrection and the life." We have already read about passing from death unto life; how was that done?—Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know Him, and the "power of His resurrection." What is the power of that resurrection? In Eph. ii. 4, 5, 6, and 7 we read: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved)."

Notice, He hath done this, and He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have, the life of Christ to-day; for when He comes, He will change our vile bodies by the same power by which He has changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when He comes, the glory will be revealed. He was Christ when He was here upon earth, although He did not have a retinue of angels and glory visible about Him. He was Christ when He was the Man of Sorrows. Then, when He ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when

He comes and changes these bodies, then the glory will be revealed.

In Heb. v. 2 we learn that the work of the high priest was to be one of compassion. "Wherefore in all things it behoved Him [Christ] to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. What is done by the compassion of Christ?—Strength is given to us. What benefit is the compassion of Christ to us?—He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest is for one thing,—to deliver us from sin. What is the power of Christ's priesthood?—He is made priest, "not after the law of a carnal commandment, but after the power of an endless life." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in Him.

No one could take life away from Christ. The wicked had no power to kill Him. He laid His life down. But God raised Him up, "having loosed the pains of death; because it was not possible that He should be holden of it." He had power in His life that defied death. He laid life down, and took death upon Himself, that He might show His power over death; and when the time came for Him to do so, He took His life again. Why was it that death could not hold Him?—Because He was sinless. Sin had spent all its force on Him, and had not marred Him in the least. It had not made a single blot upon His character. His was a sinless life, and therefore the grave could have no power over Him. We have that same life when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have His life abiding in us. But in that life He gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. Oh, the glory of the thought, that there is life in Christ, and that we may have it!

The just shall live by faith, because Christ lives in them. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

E. J. W.

## THE POWER OF FAITH.

WE are told through the Psalmist that the heavens and all they contain were made by the breath of God's mouth. Ps. xxxiii. 6. By this we understand that his words, breathed out in command, called into existence all that is now seen, and yet "were not made of things which do appear." In other words, there was power in the breath of God's mouth to produce, of itself, whatever the sound emitted called for. This included life as well as being, which is seen in the fact that when man was made, God breathed into his nostrils the breath of life, and this made him a living creature. Gen. ii. 7.

The breath of God is, therefore, life as well as power. This was acknowledged by Job in the words, "The breath of the Almighty hath given me life." Job. xxxiii. 4. Speaking of the work of man as seen in his production of idol gods, the Psalmist, though acknowledging their likeness, in some things, to living beings, nevertheless shows their lack of one essential element—power to act: "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not." Why is this? The answer is easy—there is no "breath in their mouths." Ps. cxxxv. 16, 17.

Thus, in the absence of the breath of life, an element man cannot give to any object, there can be no life or vital energy. It is the same with his words. Man may breathe them forth, but his breath cannot clothe them with living power. He may speak to his dead friend, but the one spoken to is deaf to it all; disease will not yield to his words, neither will the elements bow to them. How different with the words of the Lord! He speaks, and the winds and waves obey; all diseases surrender to His command, and even the dead hear His voice and revive.

This is because His words are God-breathed. Whenever or wherever words are so produced, they are life and power breathed out from God. In harmony with this the Saviour said, "The words that I speak unto you, they are *spirit*, and they are *life*." John vi. 63. The word from whence comes "spirit" signifies a *breathing of God*; hence, the teachings of Christ, being the words of God (John xiv. 10), and, therefore, the production of His own breathing (2 Peter i. 21), are spirit and power to everyone who fully receives them. This is clearly illustrated by the way Christ gave power to His disciples when sending them out to labour in His name. After telling them that He wished them to go just as His Father had sent Him, "He breathed on them," and said, "Receive ye the Holy Ghost." John xx. 21, 22.

His breathing of the Holy Spirit upon the disciples, gave them power to remit sins or hold them upon others, according

as they spoke the word. Verse 23. Not that man's own unaided words, selfishly employed would have such effect, but when the breathing of God is upon man, the words he speaks in the name of Christ are confirmed in heaven, and, therefore, clothed with power from God's own breath. They are then enforced as God's own words, hence their efficacy. So when Peter took the lame man by the hand, and said, "In the name of Jesus Christ of Nazareth, rise up and walk" (Acts iii. 6, 7), his words carried with them the vital energy of God-breathed words, because of the breathing of God which was upon the apostle.

The words of God are, therefore, *living* and *active*. Heb. iv. 12, Revised Version. And yet many read the words thus surcharged with life and power from God without that vitality being imparted to them. This is by no means the fault of the words, but of him who reads them, since God has filled them with these elements, that all who will may have them. But He has most wisely arranged the whole matter so that none need have these against their will, even though they may choose to read His words occasionally. If, however, one fully accepts as his own the words of God, the elements they contain are his also. But if, on the other hand, one is indifferent, he may listen to or read the words as often as he will, without receiving their life-giving principles, for the reason that God permits these to operate only in those whose minds are in perfect union with His own.

But when one's mind is in full accord with the mind of God, he will implicitly receive, by faith, every word God has spoken, and count nothing impossible with Him. To all such the "water of life" is *freely given*. And yet even after the gift has been received, through faith, it will be forfeited by a single harboured doubt, since God does not permit any to receive or attain His power who are not in perfect agreement with Him. Therefore, to let any circumstance, however startling in itself, raise a doubt of God's faithfulness is, for the time, to renounce God's power, and to leave one entirely helpless.

This is plainly seen in the case of Peter. Being by night with other disciples in a boat, on the Sea of Galilee, and in the midst of a storm, they suddenly saw in the distant gloom a form coming toward them on the water. Startled and affrighted, they cried out with fear, when He who was approaching said, "Be of good cheer; it is I; be not afraid." Peter, recognizing the voice, replied, "Lord, if it be Thou, bid me come unto Thee on the water." Impulsive and even presumptuous though such a request may seem, yet the Saviour heeded it, and issued the word of command, "Come."

Ardent Peter believed that this word not only gave him the privilege of going to Jesus, but that it also provided the *way* for him to go. So, suiting his action to the word, he confidently stepped from the boat to the water, which buoyed him up as though it were solid ground. But the journey was only just begun when the wind commenced to blow harder, and the waves to roll higher. Turning his eyes from Christ to look at his surroundings, he began to be afraid, and his trust in the Lord waned accordingly. Then the water gave way, and, as he found himself sinking, he cried out, "Lord, save me." He was again raised to the surface of the water by the power of the Lord, who at the same time mildly reproved him with "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 24-31.

The conclusion is readily drawn from this that, had Peter not doubted, the water would have retained the firmness given to it by the word of Christ. In other words, his doubt neutralized the power of Christ's word in his behalf, allowing him to sink, though the water retained its buoyancy under the Saviour's feet. At first Peter's faith responded, "Amen, so let it be," to the word of Christ, and so made it his own with all the power it carried; but by one single doubt he put it all beyond him, and, therefore, lost, for the time, all the benefit first received from its reception. Thus by faith, and by that only, is God's power subject to humanity's wants. But by this the words of God are made life and power to otherwise feeble man, and the things which were before impossible to him then become easy, because God worked in him "both to will and to do of his good pleasure." Phil. ii. 13.

But as "hope that is seen is not hope" (Rom. viii. 24), so that which is seen, or reasoned out, is not faith. Faith says a thing is because God says so, even if one's judgment cannot reason it out. When the judgment controls one's belief, it is not faith, but something *seen* through the reason. For instance, suppose that one cannot see *how* a thing may be just as God says that it is, but, on the other hand, he can produce reasons which his judgment tells him are quite sufficient to warrant his believing that it *cannot* be so, yet he believes all the rest of the Bible as God's infallible word. By what authority does he, in such case, accept that part which he does believe? by faith, or because his judgment approves it?—The latter, of course, for if, upon critical examination, his judgment told him that some other portion of it was untenable, would he not eliminate that just as he did the portion previously rejected? Then on what authority would he believe *any* part of the Bible?—On that of his own judgment, certainly; and this is but to

the only means. He, therefore, who rejects those means cannot in the very nature of the case be saved. The heart of Infinite Love might still yearn for the lost soul, but it has no other means to save. In Christ heaven's gifts were exhausted, for in Him dwelt all fulness. The Spirit of God is the very life of God, the power which changes the heart of man and moulds his character. What more can God do?

A man who had been warned of his danger falls overboard into the swelling, boisterous sea. A life line is thrown him; he heeds it not. A life buoy is within his grasp; he will not seize it. A life boat is launched, and men peril their lives for his rescue, but he will not allow them to save him from death. Can the master of the ship do more? And yet this but feebly illustrates all that God has done for the dying sinner.

But the most pitiable case of all is when that sinner rejects the means of salvation; when, perhaps, after he has known the peace of God, and somewhat of the power of God, he turns from the blood which cleansed him, and the Spirit which wrought in him, and declares that the blood of Christ is no more than that of any man, that the work of the Spirit of God is fanaticism or devilish. Of such an one Inspiration thus speaks:—

He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x, 28, 29.

He who does this rejects the only means of salvation; he sins against the Holy Ghost. It is not that God will not save him; God cannot in the very nature of the case save him. Of course this sin has its aggravated forms, but it is the means of destroying every unrepentant soul. But just as long as we believe in the efficacy of the blood of Christ, just as long as we believe in the power of the Spirit of God and can discern its workings, just so long there is hope for us. However black our sins may be, there is always succour for us as long as there is true penitence. The pleading of the Spirit of God is evidence of its willingness to work.

M. C. W.

DIVINE principles were never given to be modified. Men may depart from or abandon them, go back or fall away, but the principles remain, and cannot be modified or abridged. God's authority is absolute—supreme. As human beings, we can do but two things. One is to place ourselves under the divine things, the other is, reject them.—*Selected.*

PRETENTION may sit still, but cannot act.

## The Watch Tower.

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

### PERSECUTION IN AMERICA.

THIS is how the *American Sentinel* of New York describes the experience of Seventh-day Adventists in Tennessee. "The powers that be" in that State are carrying on almost as relentless a persecution against the Adventists as Russia is against the Stundists. This is what the *Sentinel* says:—

Springville, Tenn., of unenviable notoriety because of the persecution of Seventh-day Adventists with which the name is associated, is a flag station on the Memphis branch of the Louisville and Nashville Railroad, about one hundred and twenty-five miles west of Nashville. The total population of the village is seventy-five souls. A mile and a half east of the village is the Seventh-day Adventist Church building, and in the immediate neighbourhood of the church reside the forty or more Adventists and their families that compose the membership of the church and Sabbath-school. The railroad and a single county road run through the neighbourhood, but a number of private or neighbourhood roads make the several small farms in the vicinity easily accessible.

"The Adventist settlement," as some term it, is one of the most tranquil to be found anywhere in the thickly populated portions of the United States. The Adventists are a quiet folk. Neighbourhood quarrels and boisterous revelry are alike unknown among them. But for the trains on the railroad, the loudest noises ever heard in the community would be the sound of the axe or hammer. On two days of the week, Sabbath and Sunday, even these sounds are seldom made by Adventists, for while they may be seen quietly at work on Sunday, hoeing gardens, cultivating crops, or picking fruit, they avoid all noisy work in deference to their Sunday-keeping neighbours and the occasional Sunday church-goer.

The Adventists hold regular Sabbath services in their little church, consisting of a Sabbath-school followed by preaching, when a minister is present; otherwise one of the elders gives a short exhortation which is followed by social meeting in which all participate. There is also a regular Wednesday evening prayer and social meeting, which is well attended; and Friday evening a Sabbath-school teachers' meeting. Special meetings are held when a minister is in the neighbourhood, and generally on Sunday. None of these services differ materially from similar meetings held by other denominations, except that a deeper feeling of earnestness seems to pervade them.

The county being but poorly provided with public schools, a subscription school was started some months ago and is still in successful operation, though likely to be crippled by the persecution of those who are among its principal supporters. This school was designed to be a permanent institution, and a part of the plan was to build a new church, in order that the present building might be better fitted for school purposes. What effect the persecution will have on this enterprise, remains to be seen. As the money necessary has already been subscribed, and some of the preliminary work done, it is probable that the new house of worship will be erected in the near future, notwithstanding the hostile attitude of the authorities and the imprisonment of the leading members of the church under an iniquitous Sunday law.

The home life of these Adventists is in keeping with their public profession. In their domestic relations, Christian love supplements

and strengthens natural affection; and as a consequence, both parents and children are happy in the enjoyment of those ennobling pleasures which God has given His creatures to bind them closer to Himself and to each other. Theirs is not a gloomy religion.

But a cloud has settled over this otherwise happy neighbourhood. From four of these homes, the light of the husband's and father's presence has gone out. The eyes of the lonely wife are red with weeping, and the plaintive plea of the children, "I want to see my papa," shows that their young hearts have learned sorrow also. These people have wronged no man, and have lived in all good conscience toward God, yet they suffer under the colour and forms of civil law. But there is no repining, no bitterness, no railing, either against the law or the officers who enforce it; they suffer in silence and meek submission, quietly biding God's time, confident that their faith and practice will be vindicated, if not before, at the final Judgment of the great day. And this is in "Christian America," in the nineteenth century of the Christian era!

C. P. B.

### THE SUPREMACY OF THE WORD.

A CHANGE has come over the minds of many in late years. The whole subject of inspiration is surrounded with doubt by the inroads of "scientific criticism." Parts of the Bible are declared to be of no authority. Some tell us that the Pentateuch was not written by Moses, and the facts related in Genesis never took place at all. Others tell us that David only wrote one Psalm in the one hundred and fifty—if any at all. In short, the whole book, for which the Articles and Ordination Service claim such supreme honour, is stripped of much of its value and made a mass of uncertainty.

It is vain to shut our eyes to the fact that a general miasma of unbelief seems to fill the air in this day. Our Lord's words are verified, "When the Son of man cometh shall He find faith on the earth." Archbishop Tait said, in dying words, "The age is becoming sceptical." Archbishop Thomson said, "The infidelity of the day is not only aggressive, it is omnipresent. It is found in the club and in the drawing-room. It works in newspapers, magazines, and novels." A great northern divine told the General Assembly of the Church of Scotland last June, "Agnosticism and Materialism have become the fashion. The great reviews and magazines are full of it. Young misses fresh from school, and who are not sound on the multiplication table, will lisp to you that they are not sound in the faith. Young boys will tell you that they go in for Agnosticism, a word of which they hardly know the meaning, and which they would find it hard to spell." And what is the source of all this mischief? I believe it is the result of the constant attacks made by learned critics on the inspiration of the Old Testament, producing a general feeling of scepticism about the New among that large mass of people who know nothing of any criticism, but are glad of some ex-

cuse for doubting the whole Bible. The consequence is a general shakiness in men's minds about Bible religion altogether. I firmly believe that many of our modern critics mean no harm, and actually think they are doing God service. But I believe with equal firmness that one result of this "higher criticism" is that many people in this day never read their Bibles at all, or at any rate read less than they used to do.

Against this danger I desire to raise a warning voice. Give up the inspiration and authority of the Bible, and you give up the only thing which will make ministers useful in the pulpit and the parish, or provide any of us with peace and hope at the last. Wretched indeed is that man who lies on a dying bed and does not repose his soul on plain texts of God's written Word. A church without an inspired Bible is a lighthouse without a lantern, and a soldier without arms. Stand fast, I entreat you, on the authority of the whole Bible!—*Bishop Rhyle.*

#### HOW ROME VIEWS THE CHURCH OF ENGLAND.

THE Roman Catholic Bishop of Salford seems to entertain the idea that the English Church is fast becoming Romanized. Thus he says:—

"The very Establishment which was set up in rivalry to the Church, with a Royal supremacy triumphantly pitted against a Papal supremacy, this very Establishment has changed its temper and attitude. Its Bishops, ministers, and people are busily engaged in ignoring or denouncing those very Articles which were drawn up to be their eternal protest against the old religion. The sacramental power of orders, the need of jurisdiction, the Real Presence, the daily sacrifice, auricular confession, prayers and offices for the dead, belief in purgatory, the invocation of the Blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the Thirty-nine Articles as fond fables and blasphemous deceits—all these are now openly taught from a thousand pulpits within the Establishment, and as heartily embraced by as many crowded congregations. Even the statue of the Blessed Virgin Mary has been set up with honour over the principal side entrance to Westminster Abbey, and she has been recently enthroned upon a majestic altar under the great dome of St. Pauls."

The Bishop of Liverpool, in an address before the Diocesan Conference, in speaking of the future perils of the Church, said:—

"There is peril of reunion with the Church of Rome. Not a few Churchmen avow their desire for this reunion, and are ready to throw over the Reformers, and go behind the Reformation. Many others, I fear, are quite indifferent on the subject, and would offer no opposition to the Mass and Confessional for the sake of a quiet life. The Roman Catholic Bishop of Salford has openly declared his belief that the conversion of England from Protestantism to Romanism is no dream."

No legislation can annul the ordinances of nature or abrogate the statutes of the Almighty.—*John J. Ingalls.*

OUR citizenship is in heaven.

## Progress of the Cause.

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

### "THE FIELD IS THE WORLD."

"Go work to-day," the Master saith,  
Waste not thy time repining,  
Fill every hour with earnest deeds,  
While bright the sun is shining.

What though ye do not see the fruit,  
Yet still continue sowing;  
For night and day, asleep, awake,  
The grain is ever growing.

To-morrow's work may not be yours,  
Nor yours the joy of reaping,  
"Go work to-day," and leave the seed  
Safe in the Master's keeping.

—*James S. Hoadley.*

### GERMANY.

IN accordance with a request from the Foreign Mission Board to attend the annual gathering in Denmark and Norway, I entered upon a journey to this end, May 9th, taking occasion to make several visits in Germany on the way. The first stop was at Saarbrücken, among my relatives. One of them, a teacher, lives at the foot of a hill, on the summit of which stands the castle of the Freiherr Stumm, quite a noted character in German politics, to whom the emperor had paid a visit a few days previous. Having given private lessons in the castle, our relative has free access to it and the pleasure grounds, a privilege which a stranger cannot obtain. Taking advantage of this privilege, we paid the castle a visit, which enabled us to form some idea of the extensive and costly preparations that are made for an imperial guest.

Saarbrücken, the home of my parents, was the first place taken by the French in 1870, and the scene of the second battle, which took place two days after that at Weissenburg. A monument is erected on the battle field, from which a fine view of the whole region is obtained. On the occasion of the emperor's visit, this monument was gorgeously illuminated.

From Saarbrücken, the next stop was at Wiesbaden, where two days were spent with our church, which numbers seventeen. Bro. W. Schlegel is at work here, being engaged chiefly in giving Bible readings. A number are interested, and it is hoped that our numbers here will increase. Wiesbaden is a beautiful place, everything being arranged with special reference to the comfort of tourists and health-seekers. As no factories are allowed within certain limits, the city is remarkably clean and free from coal smoke. This is one of the oldest health resorts of Germany, having been noted as such in the time of the Romans.

From this point, we passed down the beautiful, many-castled Rhine, whose many points of interest we cannot even mention, excepting Neuwied, on the right bank, a little below Coblenz, noted as a centre for the Herrnhuter, or Moravians. Had time permitted, we would gladly have visited this place, as there are here a number of institutions of this people, so noted for their missionary operations.

I was glad to be able to visit Gladbach, and hold a meeting with our church at this place. Some are awaiting baptism, and there is prospect that our numbers here will be increased.

At Hamburg, I met brethren Conradi, Boettocher, Frachiger, and Rasmussen, besides other workers. Brother C. had just returned from a trip to eastern Prussia, where he found open doors for the truth. It will be of interest to those acquainted with the Sabbath movement in eastern Prussia, to know that the leader in it, Stangnowski, is dead. Father Lindermann, with whom the Sabbath

movement began in Rhenish Prussia, still lives, but on account of old age, he has been for some time entirely inactive.

Sabbath was spent with the church at Hamburg. I was pleased to note an increase in numbers since my last visit. The church here now numbers seventy-nine, and there are others awaiting baptism. Just three years ago I was in this city alone, awaiting the workers from America. Then it was an untried field; but to-day we can rejoice in a work well established here, with good prospects for the future.

Sunday evening I held a meeting at Harburg, where brethren Boettocher and Frachiger, are engaged in a course of meetings. A number have already taken a stand for the truth, and there is hope for more. A neat place for meetings has been secured at a reasonable rate, with the right to rent for three years, which will be a decided help to the work at this place.

Besides the local work mentioned, by means of secretaries, work is carried on at Hamburg with the various nations surrounding Germany, as far as we have publications in the various languages, and already encouraging developments are seen. We have great reason to be encouraged in regard to the work in Germany. There are many more open doors than can at present be filled. As fast as faithful workers can be found, there will be places to receive them. It is our constant prayer that the Lord will send forth more labourers into the great harvest.

Copenhagen, May 25. H. P. HOLSER.

### MISSIONARY WORK IN TURKEY.

ALL who are acquainted with the history of the church, know that Turkey was a centre of Christianity in the early centuries of the Christian era. When the spiritual darkness of the papacy was spread over all Christian lands, this country was so severely affected that even when Europeans were awakened to see the light of the gospel, Turkey remained in its deep sleep. But the God of mercy had not forgotten this country. When, in His providence, the time came to enlighten this benighted land, God stirred up many hearts in both America and England, to communicate to its inhabitants the healing light of the gospel, by which many were revived.

The missionaries, perceiving that the Mohammedans were not easily reached, because of the strict laws of the government, directed their energies to the Armenians. But here, also, they were met with great difficulties. As the Armenian religion is closely related to the nationality, and as the Armenians had suffered much persecution to preserve their religion from the surrounding heathen nations, they opposed every step to separate them from it. In consequence, missionaries had a hard time. Some were stoned; others were driven from one city to another; and several were killed on their journey by robbers. Those Armenians who had accepted the new light of the gospel were regarded as enemies by their own brethren. They were cut off from all the rights of citizenship, and could hold only secret meetings in the cellar. Their persecution was very severe.

The first step taken by missionaries was to translate the Bible into simple Armenian. It was translated into Armenian in the fifth century, but the language was too high to be of use to the common people. Besides, as many Armenians living in Asia Minor spoke Turkish instead of Armenian, it was necessary to have the Bible translated into Turkish and printed with Armenian characters. The result of this step was remarkable. Many people were interested. In the year 1846 the first Protestant church was established at Constantinople, whence the gospel soon spread abroad, so that in fourteen years, forty churches had been established, with a membership of 1,300. In 1860 there were 78 missionaries and 115 native workers in the field. From that time to the present, the numbers have increased in a

remarkable degree. Now there are 115 churches, with 10,523 members; 169 missionaries, 768 native workers, 4 theological seminaries, 49 boarding schools, 7 colleges, and 382 common schools.

Asia Minor is divided into 4 conferences, including 19 stations, with 297,333 environs. These conferences are Central Turkey, including Silicia and Syria; Armenia and adjacent districts; Anatolia, including the central part of Asia Minor; Bithynia, including Constantinople and vicinity. Each conference has a theological school and colleges for both sexes, to prepare preachers and teachers for the field.

As the reader, undoubtedly, will be interested to hear something about Syria, I will add a few lines about the Cilician conference. This conference was organized in 1867. It now contains 33 churches, with 4,188 members; 28 missionaries, 153 native workers, 7 high schools, and 89 common schools. Central Turkey College was established at Aintab, in 1875, and has sent forth about ninety graduates. In 1882, Central Turkey Girls' College was established at Marash. Besides the work done by the missionaries of the American Board, other societies have undertaken the work of evangelizing the Arabs living in the southern part of Syria and Palestine. They also have good success, though not so much now as formerly. There is a college and theological seminary at Beirut for Arabs, and one German hospital, well known in Turkey. There is a high school for girls at Latakia, and several common schools.

A word more about the spiritual condition of the churches. Would that I might give numbers to show the spiritual advancement, as I have to show the numerical increase. When the light of the gospel began to shine, it was received and appreciated by many. They rejoiced in it, suffered persecution, and were full of love for the truth. But when they finished their course, and passed from the stage of action, they left this light to their children as an inheritance. But the new generation did not appreciate it as did the fathers. The young inclined to worldliness, and were indifferent to religion and godliness. The chief subject taken into consideration at the annual sessions of the conferences, is how to interest the young in the study of the Bible and in the work of God. Ministers plainly see the perilous future of the churches, if the young continue as they now are.

American and English Bible societies are active in preparing Bibles at very low prices, to bring them within reach of the poorest. The preachers aim to select most interesting subjects for their sermons; but all seems in vain. Worldliness increases day by day. This is very apparent at Constantinople. Here there are about ten Protestant denominations, with fine church buildings; but they are without life. Their numbers increase, not by new converts, but chiefly by births. Would that their eyes were opened to see the light of present truth! Nothing else can revive them.

It is most rejoicing that God in His great mercy has begun to shed light over this country. It is our prayer that He will raise up churches to be witnesses to the last message of truth, as He did for the gospel in the first centuries. At the present, Turkey and especially Asia Minor, is a field prepared for the third angel's message. Missionaries of other denominations, moved by the Spirit of God, have done what was necessary to prepare the way for this message—the work of evangelization, and supplying the people with the Word of God in their own language. Would that modern missionaries might yield themselves to the voice of the same Spirit of these last days, and nourish the people with meat in due season, as the first missionaries did in obeying the guidance of the Holy Ghost!

Constantinople. Z. G. BAHARIAN.

"Ye are bought with a price."

#### THE HAMBURG SHIP MISSION WORK.

It is now about a year and a half since we began here; and from the first day we have experienced the blessings of the Lord, and perceived His guiding hand. We had to become acquainted with the language and with the new surroundings, but the Lord indeed worked for us. By His help we finally gained the needed permission from the Hamburg-American Steamship Company to visit their large ocean steamers, and distribute our literature among the thousands of emigrants and passengers. We have to give the literature away, unless the passengers wish to give us something, but we have in another way managed to sell many of our publications beforehand. The emigrants generally come from one to three days previous to the time of starting, and during this time we visit them in the emigrant houses, and there we sell our publications. In this way we dispose of many of our large books, whereas if we distributed with a tract or paper, and would often use their money for hurtful articles. Many thousands of the emigrants have thus become acquainted with the truth, and carried the precious seeds with them to their new homes. They frequently thank us with tears in their eyes for our publications and for the words spoken to them. We often hear expressions like the following: "How good it is that such a work is being done;" "May the Lord bless you in your work," and many who have been to America and return from their visit, recognize our papers, especially the *Signs*, and meet it as an old friend. One subscribed right here for it. The officers of the company also read our publications; they seem without exception to like them, and even ask for them. They wonder how we can give so many away.

We have thus their good will, and while the missionaries of the State Church have tried to hinder us, we enjoy even more privileges than they do. I have learned, to some extent, what the Saviour means when he says, "Make to yourselves friends of the mammon of unrighteousness."

We also visit the trading ships, but these we can only reach with small boats, and as we have to climb up on them on rope ladders, it is rather dangerous work. We have sold many hundred books among them, and at least one hundred captains and first mates have been supplied, as well as many sailors. I have found among these rough looking sailors many earnest Christians, and have had some excellent visits with them. Many have expressed their appreciation of these books, having read them several times. Some have also been convinced of the truth, and promised to obey. As there are also many Scandinavians living in Hamburg, I have been working among them, selling them our books, and holding Bible readings with the interested ones. As a result, six have already joined our church, and others are convinced. We often meet interesting experiences. Thus a young Swede, with whom I became acquainted in the Young Men's Christian Association, produced, when I visited him at his home and tried to sell him a book treating on the signs, our little tract, "Is the End Near?" and comparing it with the book, said: "This is right." By inquiry, I learned that while living at Lübeck, one day he found this tract on his table, and became deeply interested in it. He has since commenced to keep the Sabbath.

The shipping and the emigration is again in full activity, and we are trying to make the best of the many opportunities. Not less than 144,000 emigrants sailed from Hamburg last year, and there is a steady increase, from three to four steamers leaving each week. But these carry also thousands of tourists to and from America, and the Hamburg steamers are, on account of their speed and their comfort, becoming more and more popular. Though we often hear the complaints about hard times, and many other excuses, we do

not stop; and, in consequence, the truth is being carried on these thousands of ships to all parts of the world, and read by many with interest. We hope that this important branch of the work will also be remembered in the prayers of our people.

CARL RASMUSSEN.

#### Interesting Items.

—At Bedworth a child fell into a well sixty feet deep, and was rescued unhurt by lowering the bucket.

—A little boy fell into a pond at Liscard, and his mother jumping in to save him, both would have been drowned had not assistance arrived.

—An American claims to be able to produce gas at a cost of 1d. per 1,000 feet by forcing a column of air through a mixture of certain chemicals.

—Robert Burns Hutchinson, the last but one of the male descendants of the Scottish poet, has been assailed by footpads in Chicago and nearly killed.

—Madagascar has a palm which is put to a variety of uses. From it are manufactured rope, mats, and a fibre which, when worked up skilfully, will make "excellent tapestry carpets."

—Waco, a Texas town, claims to have the largest artesian well in the United States. Its depth is 1,850 feet. More than 1,500,000 gallons of water, remarkable for its purity, are thrown up daily.

—A boat was capsized while crossing from Rathlen, Ireland, with voters going to the poll. The occupants, fourteen in number, were thrown into the water, one being drowned, and another died after being rescued.

—The son of Mr. Alfred Exsham, of Bordeaux, an English subject, who was himself born in France, and has lived all his life in France, has just been judged liable to the conscription, in spite of his claim to be a British subject.

—The Boers have enacted a law which stops Sunday labour in the Transvaal. The gold output, it is declared, will be reduced by one-seventh, meaning a loss of £75,000 a month, but President Kruger replies that he will not sell the Lord's Day for millions.

The office of Alderman of the City of London has, at any rate, the merit of antiquity. Four hundred and ninety-eight years ago Parliament enacted that the Alderman should not be elected annually, as they were then, but should "continue in office during life or good behaviour."

—Mr. Maxim is perfecting a flying machine at his place near Bexley, Kent. The wings will have a spread of 110 feet. It will be worked by a boiler, and the fuel used will be gas made from petroleum. The machine is designed for a crew of three men, and it is estimated that the lifting power will be five tons.

—Etna is once more in a state of active eruption. The discharge of lava threatens to destroy several towns, one of which has been reduced to ruins. Amid the smoke issuing from the fire craters, lightning flashes could be discovered. Owing to the frequent earthquake shocks people were afraid to remain indoors, and they knelt for worship outside the churches.

—Two £5 notes were stolen from a church door plate in Edinburgh on Sunday. A collection was taken for foreign missions as the congregation was retiring. The two notes were missed from the plate, but owing to the crowd in the lobby it was impossible to detect the thief. The collection had been advertised in the Saturday's papers, and this is supposed to have attracted the thief.

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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, JULY 28, 1892.

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THERE was only one window in the ark, but it looked toward heaven.

THE strongest man is the one who is able to give up everything for God.

IF men would consider the end of sin they would shun the beginning of it.

"THERE are fifty ways of putting out a fire, but shutting your eyes is not one of them."

"WE must be thankful and joyful for what is already granted; and nothing which is to be can destroy the mercies which have been."

GOD rewards His servants for well-doing by placing upon them heavier burdens, or, in other words, giving them larger opportunities of doing good.

"ALL ignorance and all ill-doing redound to the injury of the entire community; therefore each one is vitally and personally interested in the character and welfare of every other one."

ONE writer has said, "Faith is ours to exercise; feeling is God's to give." And this is true. Faith is not feeling, nor is it in any way dependent upon feeling. Faith is such trust in God's word as will lead us to do what He requires, leaving results with God, believing that He will perform all that He has promised. Faith, therefore, is not a feeling, but an operative principle, which always issues in obedience.

"Good reading is the best friend that can be introduced into the home circle, bad reading the deadliest and most irresistible enemy."

"By holding a very little misery quite close to our eyes we entirely lose sight of a great deal of comfort beyond, which might be taken."

THE keenest sorrows of the world are in the homes of people of affluence, who are so much envied by those who struggle in daily toil for bread; but if the skeletons of the homes of the honest sons of labour could be compared with the skeletons of the homes of rich, both would learn that there is no happiness in idleness; no wealth but the content of industry.—*Anon.*

EVERY reasonable man must recognize that God must have some immutable, infallible standard of faith by which beliefs and acts must be tried, and that the purity of this standard should be such as to be acknowledged by all, so clear as to be readily understood, so given that its authority could not be questioned. Just such a standard God has given us in the decalogue.

DR. E. J. WAGGONER and wife reached London the 17th inst. He comes to take up the work in connection with this paper, full of faith, hope and good cheer. For some time our readers have had some acquaintance with Bro. Waggoner's writings, but now we are glad to note that that acquaintance will be increased. For more than a year we have been anxiously looking forward to his coming, and now rejoice that he is here, and trust that the blessing of God may attend the labours of His servant in a marked manner.

"THE Son of God came to this world to leave an example of a perfect life. He sacrificed Himself for the joy that was set before Him,—the joy of seeing souls rescued from Satan's grasp, and saved in the kingdom of God. 'Follow Me' was Christ's command. Those who follow His example will share in the Divine work of doing good, and will finally enter into the joy of their Lord."

"THERE is many a man in the humble walks of life to-day whom the Lord might designate as He did Abraham, 'the friend of God.' Such men approve that which God approves, and condemn that which He condemns. In their presence, even the sinner feels a sense of awe, a restraint; for God is with them, and they are living epistles, known and read of all men. There is a softened tenderness, a dignity, a divine propriety, in their deportment, which gives them power over the hearts of their fellow-men."

YOUNG men will find it well throughout life never to trouble themselves about what they ought not to do, but what they ought to do. The condemnation given from the judgment seat—most solemnly described—is for all the undones and not for the dones. People are perpetually afraid of doing wrong; but, unless they are doing its reverse energetically, they do it all day long, and the degree does not matter.—*Ruskin.*

WHEN Whitefield was preaching at Exeter, a man was present who had loaded his pockets with stones, in order to fling them at that

precious ambassador of Christ. He heard his prayer, however, with patience; but no sooner had he named his text than the man pulled a stone out of his pocket and held it in his hand waiting for a fair opportunity to throw. But God sent a sword to his heart, and the stone dropped from his hand. After the sermon he went to Mr. W. and told him, "Sir, I came to hear you this day with a view to break your head, but the Spirit of the Lord, through your ministry, has given me a broken heart." The man proved to be a sound convert, and lived to be an ornament to the Gospel.

ON the 10th inst. we again had the privilege of being in attendance at the services at the Assembly Rooms in Bath, conducted by Mr. J. S. Washburn, every Sunday at 3 and 6.30 p.m. The large attendance, the earnest attention to the word spoken, give the best proof of a deep and growing interest in the truths of God's Word. On the occasion just mentioned, this dear brother's vivid description of the hopelessness and helplessness of man out of Christ, his condemnation to death by the Divine law which is holy, just and good, and which demands in the sinner a righteous character, and then the portrayal of that sublime truth that the righteousness which the law demands can be secured only by faith in Jesus Christ were calculated to rivet the attention of the hearers, first, upon the fact that through transgression of God's law all are lost, and, second, that through living faith in Him who can save to the uttermost, all who will, can be victors through His name.

THOSE who have followed with interest the cruise of the missionary schooner *Pitcairn* will learn with deep regret the death of her commander Captain J. M. Marsh, which occurred at Auckland, New Zealand, June 8. Captain Marsh was born in Nova Scotia, and was in his thirty-seventh year at the time of his death. He bore the reputation of a careful and skilful navigator, and during the eighteen months' cruise of the *Pitcairn* among the islands of the South Pacific, not the slightest mishap was met with. The Auckland *Star*, from which we learn of Captain Marsh's death, states that "most of the vessels in port and several business houses flew their flags at half mast, in respect to the deceased shipmaster's memory." This is the second death among the *Pitcairn's* crew, Brother J. I. Tay having died at Fiji several months ago.

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