

THE Present Truth

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

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THE PRESENT TRUTH.

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THE PATH OF THE JUST.

"THE path of the just shines more and more
Unto the perfect day."
His weary limbs halt on this earthly shore,
And the fog-bank of death hangs heavily o'er
The view of his onward way.

The path of the just shines more and more;
Night blurs the sun from sight;
Against him earth's troubles expend their force,
All hindering woes cannot darken his course;
He walks in a sheen of light.

The path of the just shines more and more;
Glintings of glory bloom
Through the fog, like joys of the angels brought,
Like comforting beams through the dreariness
caught
From the distant lamps of home.

The path of the just shines more and more.
Refulgent streams of light
Emblazon the gloom 'round his faithful feet,
Encourage his progress with promises sweet
Of God's land almost in sight.

The path of the just shines more and more;
Untroubled splendours play;
Forever the Day-star expels the gloom;
Eternity's children caught up from the tomb
Inherit God's perfect day.
—Thomas R. Williamson.

General Articles.

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

GOD REQUIRES ENERGY IN HIS WORK.

BY MRS. E. G. WHITE.

THE Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths of such weighty importance in so listless a man-

ner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the soul, that with David they may say, "My heart was hot within me; while I was musing the fire burned."

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the labourers for God! What a necessity for their faithful study of the Word, that they may be sanctified by the truth themselves, and may be qualified to teach others.

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in

the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labour be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the labourer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised.

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to

battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labour for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, seasons of devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favourite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers.

True labourers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They will not faint and despond in view of the labour, arduous though it may be. In the epistle of Paul to the Romans he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens.

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labour in his strength; therefore every victory they gain does not exalt them,

but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honour to the cause of God.

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished.

EVERLASTING PUNISHMENT.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46.

WHEN we teach with the Word that it is only the righteous that shall live for ever, we are often confronted with these words, as though we were denying the doctrine of eternal punishment. Let us briefly examine this question.

First, does the Word teach that the righteous only shall have eternal life? And what is eternal life? The simplest definition I can give of eternal life is, *life for ever*. Let "eternal" mean for ever, then eternal life must mean life for ever. Life is opposed to death, and eternal duration to a limited duration; therefore eternal life, or living for ever, is opposed to a life limited, or cut off sometime or other by death. One is endless, the other ends. One is a mortal life, the other an immortal life. This is the plain, common-sense, and Bible meaning of the term, or terms.

The question then resolves itself into this: Does the Bible teach that the wicked as well as the righteous will live for ever, or that the righteous only shall live for ever? This question ought to be settled before we ask in what condition will they exist as living beings. It is distinct from this altogether, although often the two questions are confounded. We should first ascertain whether we have to live at all for ever, anywhere, before we inquire under what conditions that life may be held. Now what does the Word say on this primary question?

The apostle John says (1 John 2:25): "This is the promise that he hath promised us, even eternal life." Eternal life then is promised to some. This text does not say it is possessed by

them, but that it is promised to them. Who are they to whom it is promised? John says to "us;" but who are the "us"? Those who have their "sins forgiven" (verse 12); those who have "the word of God abiding" in them (verse 14); and those who do "the will of God" (verse 17). This last verse intimates that those who do not obey the will of God will not abide, or exist for ever; but will pass away with the world. But the apostle speaks out unmistakably in the fifth chapter of this epistle, verses 11, 12. He says, "This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Then only those who are said to have the Son have this eternal life, and even they are not said to have it yet in themselves, but "in the Son"; while of the rest he says they have not this eternal life at all. All have this mortal life, but all have not the eternal, endless, or immortal life, of which John speaks. To deny this is to deny the plain teaching of God's word, and to deny the "record God hath given to us" on this life question. It is the hope set before us in the gospel, as Paul writes: "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

John wrote both his gospel and his epistle with this life question full in view. "In him [Christ] was life." John 1:4. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting *life*." "Ye will not come to me that ye *might* have *life*." John 3:16; 5:40. "This is that bread which came down from heaven; not as your fathers did eat manna and *are dead*: he that eateth of this bread shall *live for ever*." Chapter 6:58. This text opposes life to death as opposite conditions. When they have this life in them they will not be dead like those who died in the wilderness, but alive; and it opposes the mortal, temporal and fleeting life *they* had, to the eternal life which Christ gives his people. It also justifies our definition of eternal life as being "life for ever," as contrasted with a life which is cut off by death. In the same discourse Jesus shows when and to whom he will give this life. In verse 40 he says: "And this is the will of him that sent me, that every one which seeth the Son, and *believeth on him*, may have everlasting life; and I will raise him up at the last day." Then it will be given to those only who believe on the Son, and given, too, at the time of the resurrection, at the last day, to those who see the Son and believe on him. He declares that it is the Father's will that they "*may* have everlasting life;" surely then the Father knew that they did not possess it already when he sent his Son that they *might* have it.

The apostle Paul, as well as the apostle John, thought it necessary to

try to assure believers that *they* had this eternal life laid up for them "in Christ;" but now everyone so universally takes it for granted that they have an immortal soul, or *life in themselves*, that it is hard to assure them they have not. The consequence is they are not led to seek for this immortality as "the gift of God through Jesus Christ." See Rom. 2:7; 6:23; Col. 3:3, 4; and 1 John 5:11-13. In this latter text John says, "I have written unto *you that believe* on the name of the Son of God; that *ye may know* that *ye* have eternal life." It is evident, then, that he thought it was necessary to assure them of this, that they would not have known it without some such assurance; yet every man now, whether he believes in Christ or not, is allowed to *take it for granted* that he will live for ever in one place or another; in weal or in woe, in misery or in happiness. How different from apostolic times, when the apostles had to give believers strong assurance that it was really God's will that they (not everybody) should "abide for ever," and "have everlasting life"!

When we consider the grandeur of this promise, we cannot wonder that the apostle emphasized it so much. To live for ever! What would many give to live for ever, even here, surrounded by sin and misery; but what must it be to reach that city where nothing can enter that defileth, and live for ever, not only without pain and suffering ourselves, but where sorrow and sighing shall flee away, and God shall wipe away tears from off all faces. Rev. 21:4. Oh! let us then seek for glory, honour, and immortality, by a patient continuance in well doing, and God will render unto us eternal life at the revelation of Jesus Christ. Rom. 2:7.

I was talking like this to a friend the other evening who had been reading 1 John 2:25. He thought this eternal life meant being good, or God-like, now. I said we must seek for God's moral likeness now, as revealed in Christ, to attain to the other, that the life here spoken of is something promised. "But," said he, "the wicked will live for ever as well as the righteous." "Where," I asked, "where, my friend, do you find that statement? I have never seen it in the whole of God's word." "Oh!" says he, "then you deny the everlasting punishment of the wicked, do you?" "No!" I replied, "I do not; but I do deny that that punishment will be an eternal life of misery. I deny it because the word of God denies that the wicked shall live for ever under any conditions. They shall be 'cut off,' 'consumed into smoke,' 'not be,' 'destroyed' together, burnt to 'ashes,' punished with 'everlasting destruction' from the presence of the Lord." Ps. 37:9, 10, 20, 38; Mal. 4:3; Matt. 3:12; and 2 Thess. 1:9.

But, says the objector, how can the punishment be everlasting if it ends in death; if you cut the punishment of the wicked short, you cut the life of the

righteous short also, for the same word is applied to both, though one is translated "everlasting" and the other "eternal." This is true: the punishment of the wicked, whatever it is, will affect them as long as the reward of the righteous affects them; *but what is that punishment?* There are different kinds of punishment, and the greatest punishment we can inflict upon a man is death, to deprive him of life. Now God says that this is the way he will punish the wicked; they "shall die," "not live," "not see life," etc. And so if God is true to his word, as I expect he will be, he will inflict death, with all its pre-accompanying terrors, upon them; and if he dooms them to an eternal death, a deprivation of life forever, this surely will be an everlasting punishment. Thus I do not deny everlasting punishment: I believe in it; but what I deny is, that everlasting punishment will be everlasting conscious torment. God says it will be "death," the "second death; and he tells in his sure word, that "the dead know not any thing;" that "their thoughts perish;" and that they have "no remembrance even of God." See Eccl. 9:5, 10; Psa. 146:4; and 6:5; etc. It is those who teach "eternal torment" that practically deny everlasting punishment; for this doctrine has led many into Universalism, and into the belief that after the "souls" of the wicked have suffered a long time, their sins will be burned out of them, and their love of sin, and that so eventually all will be saved. The Bible declares that "the soul that sinneth, it shall die;" and that many are on the broad road leading to *destruction*.

But let us look a little under the surface of this noted passage, "These shall go away into everlasting punishment." "These shall go away," etc. Then this event has not yet taken place, for it is to be fulfilled "when the Son of man shall come in his glory." Matt. 25:31. Christ has not yet come in his glory, therefore these persons are not now undergoing this punishment; yet those who quote it in support of the popular view generally believe that the wicked dead are in torment now; and that some of them have been in torment for many hundred years since they lived on earth and died! But it is remarkable that while the Bible shows that death is the punishment due to sin, it also teaches that in death there is no consciousness, much less any conscious torment, and that therefore the unjust dead are *reserved* "unto the day of judgment to be punished." See 2 Pet. 2:9. They must, therefore, be raised from the dead to undergo this judicial punishment; and Rev. 20:5-15 while showing when they will be raised, also shows that the final punishment is to be by the "second death" in the lake of fire. A second death is related to a first. The first death being only a temporal matter, lasting only until the resurrection; but as the second death will be followed by

no resurrection it must necessarily be eternal in its duration, and so an everlasting punishment, an "everlasting destruction," as Paul calls it. 2 Thess. 1:9. Surely destruction does not mean preservation; and destruction by fire cannot mean preservation in the fire. The first death destroys a man until resurrection; the second death destroys a man forever as there is no resurrection after it, and so it becomes an everlasting punishment.

The radical meaning of the Greek word translated punishment in the above passage agrees with this, as Greek scholars know and testify. Dr. Bullinger gives the word and its meaning, in his Critical Lexicon and Concordance to the Greek and English New Testament, as follows: "*Kolasis*, a pruning; hence, gen., punishment. The *nature* of which must be looked for in *other parts* of the Scriptures, as being there clearly defined as a *result* and not a process. 'Eternal punishment' is an expression analogous to 'eternal judgment,' Heb. 2:6, (not judging); 'eternal redemption,' Heb. 9:12 (not redeeming); 'eternal salvation,' Heb. 5:9 (not saving); *i. e.*, the *eternal effect of an act*. Here an act of punishment described in Matt. 3:10-12, and Luke 3:17, shall be *burned up* with unquenchable fire."

Here then everlasting punishment means an eternal cutting off, or pruning. When branches are cut off and not grafted in again, they wither and die, and men gather them, and they are burned in the fire. John 15:6. The pruner is not everlastingly cutting off the branch; but when once the branch is cut off it has suffered an everlasting cutting off, and it withers and is burned. As Dr. Bullinger shows, we read of eternal salvation; but we know that this does not mean that it will take eternity for God to save his people, but that when once saved they will be saved forever. And so of the other expressions used similarly. When the wicked go into everlasting punishment, or cutting off, as the Greek word implies, it will be by a definite act of God, the result of which will be death, and a death that will last forever. This may be seen from the English reading alone. What do the righteous go into?—Life, life eternal. Then the wicked do not go into life eternal! What then do they go into?—They are everlastingly deprived of that life which is given to the righteous. Thus this text is in perfect harmony with Paul's inspired statement, namely, that "the wages of sin is *death*;" but the gift of God is eternal *life* through Jesus Christ our Lord." Rom. 6:23.

May we be led to study these things in such a spirit that we shall become "wise unto salvation;" and be led to come to Christ "for life," and so escape the dreadful doom of eternal darkness in the dust. It is no use fighting against the truth of God; we can do nothing against the truth. Our opposition will not alter God's purpose. It will be our

wisdom to put ourselves into harmony with that purpose by coming to Christ that we may have that immortal life which we do not naturally possess. We shall then obtain eternal life, and, what is better perhaps, we shall feel eternally grateful to God through Christ for so precious a gift. A. SMITH.

DISCOURAGEMENT.

It does no good for any one to give way to discouragement. It is the result of distrust of God. When faith is in lively exercise, one cannot be discouraged. New and unexpected trials and disappointments were what discouraged the Israelites in the wilderness. They fretted and worried about their trials in the desert, and the danger of famine and other evils came up before their minds. These they thought upon and discussed in their tents until they were greatly excited. Satan urged them on, until they forgot that God had led them to the desert, and that he was responsible for their support. They lacked faith in God. He had given abundant evidence of his care for them. The deliverance from Egyptian bondage, the passage through the Red Sea, the water from the rock, the daily manna, the cloudy pillar before them—all these and a thousand other blessings they forgot, in their blind and incessant worry about fancied wrongs. So do we forget the many blessings we enjoy, when we allow our minds to be clouded by discouragement. JOSEPH CLARKE.

CHRIST'S OWNERSHIP.

HE is the freest man who is the servant of Jesus Christ, for he is delivered from the dominion of the world, the flesh, and the devil. He is the happiest man who has surrendered his will to the will of Jesus Christ. He is the safest man whom Jesus has taken into his full possession. To every blood-bought, redeemed soul the Redeemer says, "*Thou art mine.*" We are not our own; we are bought with a price. If this ownership by our Master ensures our salvation, it also involves the delightful duty of consecration.

Christ will not be put off with what may be called the candle-ends and the cheese-parings. His claim stands first. He demands the best. Our talents are his, whether they number ten, or five, or only the smallest one that he intrusts to his humble follower. Our brains are his. He should have the brightest thoughts and the best coinage, and not be turned off with the sweepings. Our time is his. The freshest hours should sparkle with the dews of devotion. The Christian who grudgingly yields only a sleepy soul in a tired-out body for an hour or two in a weekly prayer-service commits the worst of petty larcenies. He robs himself while cheating his Master.

Our influence belongs to Christ; if

not directly for him, it is against him. How dare we surrender it to the clamours of fashion, and throw the weight of our example on the side of social extravagance, and of sensual, soul-poisoning amusements! On every social or political question which has two moral sides we should first inquire which is Christ's side? The best gift we can bestow to the cause of our Saviour is not our money, or our prayers; it is the weight of our daily influence. He redeemed us to be "a peculiar people," or, as the New Revision renders it, "a people for his own possession." A Christian should not be peculiar in oddities or pharisaical pretensions, but peculiar in having a distinct likeness to his Lord. He ought to be peculiar in unselfish kindness to his neighbours; peculiar in hating wrong and fighting popular sins; peculiarly honest, square, truthful, and conscientious in the least. Daniel was a peculiar man in Babylon; so was Nehemiah at Jerusalem, when he said, "So did not I;" Peter and his fellow apostles were of the same stamp when they told the high priest, "We ought to obey God rather than men." There are two things which a Christian should never do. He should never leave his neighbours to doubt which side he is on, and he should never be "to be had." *Influence* is the best contribution we can render to our Master. The more completely we can realize that we belong to Christ, and the more thoroughly we can act it out, the sooner will we impress the world with the beauty and power of the Christian life. Half Christians win no converts. Power is measured by the degree of consecration to Jesus Christ.

There is another side to this subject. Christ's ownership is full of joy and strength and consolation. If we belong to him, he is responsible for us, and will take care of us. He knows every one of us by name, and makes out his promises to us individually. "Lo, I am with you always," is the sweet assurance to each one of us, the least and the humblest. The protecting, cheering voice seems to be ever saying to us, I will not leave you comfortless. I will intercede for you, and secure for you great blessings. I will sanctify you by the truth. I will make you contented to be poor, or blind, or deaf, or to lie on a bed of pain. I will cover your head in every battle you fight for me. I will give you bread to eat that the world knows not of, and will refresh your thirsty soul out of the wells of my salvation. I have prepared for you mansions in my Father's house, and will prepare you for the mansions. I will wipe away every tear from your eyes, and at last present you faultless before my Father in heaven. Where I am, ye shall be also; and ye shall reign with me for ever and ever.

If all this is meant by Christ's owning us, then let us rejoice that we are not our own, but have been bought by his precious blood. Neither men nor devils

can pluck us out of his hands; how careful should we be never to throw ourselves out! The prayer for every hour of our lives is condensed into Frances Ridley Havergal's short, sweet, simple words:—

"Let my heart be all Thine own,
Let me live to Thee alone."

—Theodore L. Cuyler, D.D.

CREEDS.

THERE are many people at the present time who try to delude themselves into the belief that they have no creed. Looking upon such a thing with scant feelings of respect, on account of the stigma which has by some gradual and indefinite process become attached to it, they carefully avoid identifying themselves with those who acknowledge themselves to be controlled by a definite form of belief, under the impression, apparently, that they thereby place themselves in another and more honourable class of humanity, possessing greater intellectual freedom.

A moment's reflection ought to convince any one that this is a deception; that there is no occasion for one class to think themselves better off in this respect than another. The truth is, every person has his creed, and must have it, in spite of himself. He can no more get rid of it than he can of his shadow. His creed is simply his belief, and no matter what it is, it must be something. The Christian has his creed, and so also has the worldling, the sceptic, and the free-thinker. The sceptic rails at the Christian on account of his credulity, but he forgets that he also has a creed which demands the exercise of the same trait. Both view the course of one another from the same stand-point. The unbeliever, on the one hand, declares that he is not credulous enough to believe that the world and its inhabitants were created by a supreme being; the Christian, on the other hand, is not credulous enough to believe that the world created itself. Is the creed of the former any less definite, any less incredible, than that of the latter? We think not.

So also with the one who, though not an avowed unbeliever, yet takes no thought for religion or his soul's interest, but is satisfied to drift along in the current of worldly cares and pleasures. He has his creed, like the rest, and it is one that calls for an even greater amount of credulity than the other two. It requires him to believe that it will make no difference with his future interests whether he seeks first "the kingdom of God and his righteousness" or not, even though the Bible teaching of a supreme being and of man's relation to him may be true; and the creed of the world-loving and indifferent church member is essentially the same. It is the most unreasonable of all creeds, and one which neither the Christian nor the sceptic for a moment think of accepting.

Whatever may be our opinion con-

cerning creeds, it is certain that we each have one, and that such must be the case so long as we possess faculties of perception and reason. What this creed is, our daily lives declare. No matter what we may claim in this respect, our faith is shown by our works, and by them it is clearly and definitely defined. Since, then, we must accept some creed, it only remains that we select that one which comes to us with the highest recommendations; and if we do this, the result will not be doubtful. We must accept that one which has not only the support of the soundest reason, but is made pre-eminent above all others by the added testimony of revelation.—*L. A. S., in Review and Herald.*

TRIAL BEFORE REWARD.

WISDOM, the antidote of sad despair,
 Makes sharp afflictions seem not as they are,
 Through patient sufferance; and doth apprehend,
 Not as they seeming are, but as they end.
 To bear affliction with a bended brow,
 Or stubborn heart, is but to disallow
 The speedy means of health; salve heals no sore
 If misapplied, but makes the grief the more.
 Who sends affliction sends an end, and he
 Best knows what's best for him, what's best
 for me:
 'Tis not for me to carve me where I like;
 Him pleases when he list, to stroke or strike.
 I'll neither wish nor yet avoid temptation,
 But still expect it, and make preparation:
 If he thinks best my faith shall not be tried,
 Lord, keep me spotless from presumptuous pride!
 If otherwise, with his trial give me care
 By thankful patience to prevent despair;
 Fit me to bear what'er thou shalt assign;
 I kiss the rod because the rod is thine!
 Howe'er, let me not boast, nor yet repine;
 With trial, or without, Lord, make me thine!
Francis Quarles.

JOHN ROBINSON'S WISE COUNSEL.

[Extracts from the farewell sermon of John Robinson, to the Puritan refugees at Delft Haven, in 1620, on their embarkation for the New World.]

BRETHREN, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

If God reveal anything to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident, that the Lord has more truth yet to break forth out of his holy word.

For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things.

This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your covenant: "That you be ready to receive whatever truth shall be made known to you from the written word of God." Remember that, and every other article of your sacred covenant.

But I must here withal, exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

CHRIST DOES NOT CALL US TO A PARTIAL PLEDGE.

WE do not follow Christ because we wear a crucifix; we are not Christian martyrs because we put ourselves or are put to occasional inconvenience of a very superficial kind; we do not keep the ten commandments because we obey the first. Jesus Christ does not call us to a partial pledge. Upon this point he is very severe, both himself and his apostles teaching that if we offend in one we offend in all. If we have dishonoured our father and our mother, we have broken ten commandments in one; if we have taken that which does not belong to us, we have shattered the decalogue at a blow. Beware of partial morality, sectional respectability, rags and patches of orthodoxy. There are hardly any civilized men that are not good in points. Some have pet commandments which they would not break for the world. Almost every man has chosen one commandment, and thinks in keeping that he is keeping the ten. There are persons who would not steal for the world, yet they would break all the other nine commandments as quickly as they could be handed them. This is not obedience. This is the worst kind of disobedience. The man who will have nothing to do with the commandments at all may take to himself some kind of reputation for grim consistency. But he who palter with pledges and histories and vows and moralities, pleases himself, and is not exemplifying a spirit of unquestioning obedience. How, then, does it stand with men to-day? We cannot rid men of this sophism, that to do one good thing is to have at least so much reputation for goodness.—*Dr. Parker.*

SATAN will tell the truth now and then, when a lie will not serve his purpose better. He says to the Christian, "You are very weak, and can't do very much if you try ever so hard," and the effect upon many is just what he intends it to be,—they don't do anything.—*S. O. James.*

PALE GOLD.

BEING shown a Spanish ducat which was paler than the common, and raised some suspicion in the owner's mind that it was not sterling, Gotthold said:—

"So far as I know, there is a species of gold which is much inferior to that of Hungary in colour, though not at all in value; and of this your ducat has probably been made. At the same time, I am much surprised that all gold has not long ago grown pale and wan with fear and terror, considering that, according to a wise man's words, there are so many hands which seize, and so many hearts which seek it, for no other purpose but to confine and restrain it, like the worst of malefactors, in prison and in fetters; although, no doubt, this is done, not from hatred, but foolish affection. God has given us a brief summary of his commandments, and said: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself' (Matt. 22: 37-39); and the devil, following his example, has also condensed his temptations into this one brief epitome: 'Thou shalt love gold and money with all thy heart, and soul, and mind; love it more than God, justice, conscience, and thy neighbour; and endeavour after it with all thy might.' Judge now which of these two commandments is best obeyed in the world."—*Gotthold's Emblems.*

THE IDEAL MANLINESS.

GOD does not bid us all be physical athletes—agile at cricket, eager in hunting, courageous in fighting; but he does bid us all "quit ourselves like men"—be morally strong, with a grand, God-like, Christ-like strength; the strength of an inward noble spirit and life—truthful, honest, pure, faithful to all moral convictions, courageous and steadfast in maintaining the right, resisting all temptation to wrong, whatever the endurance and the disadvantage. "Be strong, and of good courage"—strong in God's strength and in dependence upon God's help, so that sneaking, meanness, untruth, base passion, moral cowardice before wrong-doers, shall be impossible to you. The Roman word for courage was "virtue." True courage includes all that is best in moral character. It is not stoicism; it is not foolhardiness; it is not insensibility. It is a steadfast adherence to what is true, and right, and good, on the simple ground of moral principle and feeling. It is true, and right, and good. God, my heavenly Father, has enjoined it; Christ, my Redeemer, died to maintain it; therefore I will endure all things for the maintenance of it.—*The Quiver.*

God's ways seem dark, but soon or late,
 They touch the shining hills of day;
 The evil cannot brook delay,
 The good can well afford to wait.
 —*Tennyson.*

Home and Temperance.

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

"BOAST NOT THYSELF."

Prov. 27: 1.

"BOAST not thyself" of coming morrow
Knowest thou what it may bring?
It may bring joy, it may bring sorrow,
Bells of death may for thee ring.

"Boast not thyself" of health, or plenty;
Knowest thou that this is vain?
Was it not God that these things lent thee?
Read and learn his word so plain.

What canst thou boast of, foolish mortal?
Answer, if thou knowest aught;
Shouldst thou enter heaven's portal,
Christ, thy Saviour, *this* hath bought.
R. S. ANTHONY.

TAKING THE AIR.

It is well known that there can be no life without air, and no health without an abundance of fresh air. Persons whose health has been declining are often restored by a change of air; persons who have suffered by living in-doors, are improved in health by living in the open air; and persons who are weary, and fretful, and nervous, become calm and quiet by going out into the air.

But the benefit derived from the air is not derived from its action upon the surface of the body, however pleasing that may be in a hot day; for a man may die with air all around him. The real benefit people derive from the air is by *breathing it*. When pure air is taken into the lungs, the blood is purified and life is prolonged, but if air is not taken into the lungs, death speedily ensues. Hence "taking the air" signifies *breathing the air*.

As all the air in the world will do a person no good except he inhale it, we may infer the importance of free and unrestricted breathing; and the less pure the air is, the more of it must be inhaled in order that vigorous life be sustained. Everything that tends to expand the lungs and increase their breathing capacity, enables people to use more air, and thereby to gain and maintain health and strength, while anything which reduces the breathing capacity, enfeebles the constitution, and cuts short the life.

It is of no use to have lungs, unless there is air to breathe, and it is of no use to have air unless there are lungs to inhale it. Many women are panting for breath when the air is forty miles deep all around them, simply because the lower part of their chest is so drawn in that the lungs cannot possibly be expanded to inhale the needed air. As long as the weather is cool, and the air is dense, they get along more comfortably; but when the weather becomes warm, and the air becomes rarified, they pant and gasp, and can hardly get their breath. As long as the air is very pure they breathe without special inconven-

ience, but if they undertake vigorous exercise, which demands an extra supply of air, their breathing becomes laboured; and if they enter rooms where the air is vitiated and foul, they then are unable to get enough pure air out of the mixture to supply what is necessary for their health, and they are liable to faint away, as tightly dressed women often do in church in the evening, when the air is less pure than it is in the morning, and when women are more closely dressed than they are during the week,—as it seems to be customary to prepare for the worship of God by dressing under the direction of the devil, whose servants seem to set most of the fashions which professedly Christian women seek to follow.

Many persons who go to the country or to the sea-side to take the air, would find twice as much air at home if they would only loosen their clothing, and let it into their lungs, thus allowing them the exercise which is necessary to maintain them in a healthful condition. Till they do this they will pant, and suffer, and grow pale, and be subject to all the diseases which would usually come upon such delicate organs as the lungs, when left unused, and packed together and compressed out of proper shape. One might as well expect to preserve damp clothing packed in the bottom of a barrel, as to preserve the lungs in a good condition when they are cramped and crowded, and not allowed to be expanded and exercised. No wonder that such lungs become inflamed and solidified; no wonder that tubercles develop in them, and then poor, sickly, helpless invalids, suffer, and dose, and doctor, and put all sorts of nostrums into their stomachs to cure their lungs.

The best medicine for the lungs is pure air, and this will come into the lungs of itself as soon as all bands, fetters, and constricting articles are removed from the base of the chest, so that the ribs can play naturally, enlarging the cavity of the chest, and thus drawing in the pure air, and breathing that breath of life, which God breathed into man's nostrils at the beginning, and without which all living creatures die.—*The (Boston) Christian*.

MORAL SUASION.

A YOUNG man once advised me to advocate pure moral suasion. At a meeting where this young man was present I said to the audience, pointing to him: Some say we ought to advocate moral suasion exclusively. Now, I will give you a fact. Thirteen miles from this place their lived a woman who was a good wife, a good mother, a good woman. I then related her story as she told it:—

"My husband is a drunkard. I have worked, and hoped, and prayed, but I almost gave up in despair. He went away and was gone ten days. He came back ill with the small-pox. Two of the

children took it, and both of them died. I nursed my husband through his long sickness—watched over him night and day, feeling he could not drink again, nor ever again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-house about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in and gave him some drink. He was then worse than ever. He now beats and bruises me. I went into Mr. Leonard's shop one day, nerved almost to madness, and said, 'Mr. Leonard, I wish you would not sell my husband any more drink.'

"Get out of this!" he said. 'Away with you! This is no place for a woman; clear out!'

"But I don't want you to sell him any more drink."

"Get out, will you? If you wasn't a woman I would knock you into the middle of the street."

"But, Mr. Leonard, please don't sell my husband any more drink."

"Mind your own business, I say."

"But my husband's business is mine."

"Get out! If you don't I will put you out."

"I ran out and the man was very angry. Three days after a neighbour came in and said, 'Mrs. Tuttle, your Ned's just been sent out of Leonard's shop, so drunk that he could hardly stand.'

"What! my child only ten years old?"

"Yes."

"The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard's shop and said, 'You gave my boy Ned drink.'

"Get out of this, I tell you!" said the man.

"I said: 'I don't want you to give my boy drink any more. You have ruined my husband, for God's sake spare my child!' and I went upon my knees, and tears streamed down my cheeks. He then took me by the shoulders and kicked me out-of-doors."

Then said I, pointing directly to my friend, "Young man, you talk about moral suasion. Suppose that woman was your mother, what would you do to the man that kicked her?" He jumped right up from his seat and said, "I'd kill him." I believe this, that you might as well attempt to storm Gibraltar with a pop-gun, dam Niagara with a bundle of straw, or do any other impossible thing, as to move a man by moral suasion who has no moral principle.—*John B. Gough*.

HOW THE TOWN WAS SAVED.

IN the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago, the Dutch under-

took the gigantic task of erecting enormous dykes of granite blocks and clay to resist the force of their terrible invader. Behind this shelter numerous villages arose, which flourish to the present day. (Alkmond in particular, which numbers 10,000 inhabitants, is built below the dyke, which is kept in constant repair by two hundred workmen, under the direction of an engineer.)

One afternoon in November, about a century ago, a furious wind was blowing from the north-west, increasing every moment. The engineer in charge was a young man, engaged to be married, whose friends and family lived at Amsterdam. He was to go to Amsterdam that very night to join in a great festival, long looked forward to and eagerly desired. His preparations were all made and he was in high spirits, just ready to set out. Suddenly the sound of the rising wind struck upon his ear, and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and of all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would be expecting him, watching for him. What would they think? But the dyke! There was a fierce conflict between inclination and duty.

It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says, Yes; duty says, No. Again he looks at the sea, watches the rising storm, and decides to remain at his post. He then turns to the dyke. It is a scene of the utmost confusion. His two hundred men are aghast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted. They are at their wits' end to know how to prevent the breaches—how to defend the place against the terrible enemy that is every moment gaining upon them. But as the young engineer appears, a joyous cry bursts from every breast, "Here is the master! God be praised! Now all will be well."

The master places each workman at his post, and a desperate battle begins between man and the terrible ocean. About half past eleven there is a cry from the centre,—

"Help! help!"

"What is the matter?"

"Four stones carried away at a blow!"

"Where is that?"

"Here to the left."

The master does not lose a moment. He fastens a rope around his body. Four workmen do the same, and forty arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them, dash them about, blind them. No matter; they do their duty and then they are hauled on land again.

But the cry, "Help! help!" soon arises from all parts.

"Stones!" cries one.

"There are no more."

"Mortar!"

"There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve, the gallant two hundred toil on, half naked, exposed to all the fury of a November tempest.

It wants a quarter to midnight. A few inches more and the sea will burst over the dyke and spread furiously over the defenceless country. To-morrow there will not be a living soul in all those flourishing villages. The clothes are all used up, but the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help." And there, in the darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to him who can say to the winds and the waves: "Peace, be still." And, as upon the Sea of Galilee, so now he heard his children's cry and delivered them in their distress.

Meanwhile the people of Alkmond ate and drank, sang and danced, little thinking that there were but a few inches of mason work between them and death! Thousands of lives had been saved because one man had done his duty.—*Religious Herald*.

MISTAKEN KINDNESS.

THE danger of false tenderness in the training of children was finely illustrated at one time in the following manner: A person who was greatly interested in entomology secured at great pains a fine specimen of the emperor moth in the larva state. Day by day he watched the little creature, as it wove about itself its cocoon, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened, to see the struggle necessary to get through, that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colours for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvellous hues. Its wings were small, dull in colour, and the whole development was imperfect. How often do we see a similar result in the character, when parents, thinking to help a child over some hard place, rob him of the strength of purpose and other qualities essential to the highest attainment in mental and spiritual life.—*The Congregationalist*.

COURAGE.

THE Roman Emperor threatened Chrysostom with banishment if he remained a Christian; but he replied:—

"Thou canst not, for the world is my Father's house; thou canst not banish me."

"I will slay thee," rejoined the Emperor.

"Nay, thou canst not, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay that thou canst not, for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay," said Chrysostom, "and that thou canst not, for I have a Friend in heaven from whom thou canst not separate me. There is nothing thou canst do to hurt me."—*The Worker*.

OBSCURE HEROISM.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the daily routine of home life, and imagine we could be far happier in other scenes. We think of life's great battle-field, and wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no title as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of the sick, may all seem as nothing, yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest is one we will be proud to garner.—*Pres. Banner*.

LIQUOR TRAFFIC IN INDIA.

DRUNKENNESS threatens to become a serious evil in India. Up to the present time Mahomedans and Hindoos have been preserved by the precepts of their religion, but this barrier has no longer any power. A native newspaper says: "The Hindoos pay no attention to the priest's interdiction of spirituous liquor; and, indeed, some spirit shops in certain towns are kept by Brahmins. For one missionary there are ten liquor shops. Our liquor traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."—*Selected*.

ONE watch set right will do to set many by; on the other hand, one that goes wrong may be the means of misleading a whole neighbourhood, and the same may be said of the example we each set to those around us.

THE PRESENT TRUTH.

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

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EDITORS.

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

CORRESPONDING EDITORS.

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

PROGRESSIVE NATURE OF TRUTH.

IN every age of the world there have been some who have grasped great truths in advance of the generation in which they lived. These men have sometimes been looked upon in their lifetime as disturbers of the peace, wild and fanatical in their ideas; but subsequent generations have pronounced them blessed. The progress of thought has been shown in the advancement of scientific as well as religious knowledge. The crude ideas entertained by the ancients have given way before the forces of learning, as successive investigations and discoveries have undermined the old theories; although not without a struggle did superstition yield the day. Those who were then regarded as heretical and visionary fanatics are today recognized and honoured as men who were reaching out toward the truth.

The improvements in every kind of machinery for agricultural and manufacturing purposes, the invention of the telegraph, or as it has been called, the taming of the lightning and teaching it to communicate intelligence, the ability to traverse the world by sea and land at the rate of from twelve to sixty miles an hour by steam power,—all these evince the fact that man's mind is constantly grasping new ideas, making use of new forces, and improving upon old methods. When we consider the fact that most of these improvements have developed in the present century, during which time the Scriptures have had an unprecedented circulation, we must conclude that a knowledge of the Scriptures has much to do in enlightening the mind and exerting a civilizing influence. Over two thousand years ago, an inspired penman thus described the time of the end: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Where the Bible has not gone, the blessings of civilization are unknown.

God is infinite, and is the source of all wisdom and knowledge; and the more man partakes of his character and learns of him, the more will his mind expand to comprehend all true knowledge. God is the author of truth, and has ever been unfolding his word to his faithful servants. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The first advent of

our Lord to this earth was in fulfilment of promises made to man at the fall, and repeated at various times until the personal appearing of the Saviour in the land of Palestine.

Then greater light shone for his humble followers than ever before. The proud Pharisees, stereotyped in their ritualistic service, could not comprehend how the Saviour could take the humble fishermen, the penitent publicans, and teach them the new truths which were so important to the world; they thought themselves the honoured ones, and that no good thing could come out of Nazareth; and when the report came that never man spake as this man, they inquired, "Have any of the rulers or of the Pharisees believed on him?" Yet so it was. The parable of putting new wine into old bottles was our Saviour's method of illustrating the truth that not only was he not dependent upon any one class of men to accomplish his purpose, but men of fossilized religious ideas could not appreciate the purity of the new truth. Where there was a humble, trusting heart, the word of truth, like a mustard seed, was sown, and when it had sprung up into life, nations felt the refreshing influence of its branches.

In the thirteenth century, at a time when the Bible had been taken from the common people, and when the papacy, in its dark reign, was endeavouring to suppress learning, and through the desire for filthy lucre was, for a few pence, offering pardon for the vilest crimes, and granting indulgences, Wycliffe, "the morning star of the Reformation," appeared. The principles that he planted at Oxford kindled a fire which lit the taper of Jerome and Huss of Bohemia, and a score of others, stimulating the thirst for toleration and freedom in the expression of religious convictions, which extended throughout England and the Continent. Luther, Zwingle, Calvin, and many others in the sixteenth and seventeenth centuries, became light-bearers to thousands who had been in darkness.

Neither did these men have all the truth; but such men as Knox, the Wesleys, Whitefield, and the later Reformers, following their leader, Christ, unfolded more and more of the precious truths of the Bible, demonstrating that "the path of the just is as a shining light, that shineth more and more unto the perfect day." No words ever spoken by a Reformer contain more truth than those of John Robinson, addressed in 1620 to the handful of Puritans as they were about to embark for the distant shores of America, to seek for a religious toleration refused them in the Old World. He was the minister of a company of colonists who left England in 1608, and settled in Leyden, Holland, of whom the magis-

trates of the city said, "Never did we have any suit or accusation against any of them." But they felt as men in exile. A foreign language, and the lax morals prevalent in that country, induced them to change their abode, and seek an asylum in the New World. In his farewell address, Rev. John Robinson said: "I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break from out his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times; yet they penetrated not into the whole counsel of God. I beseech you, remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God." These are the sentiments of every true servant of God.

THE SPIRIT OF CHRIST.

THE precious blood of the Son of God, which was shed for the salvation of mankind, tells the worth of the soul. And he who, for the sake of sordid gain, will neglect labouring for the salvation of others, and will let worldly interests come in between him and such labour, deceives himself if he thinks he is possessed of the Christian religion. Christ left riches, honour, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men; yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God. And if we have not the Spirit of Christ, we are none of his.

It is said of an emperor and warrior, that when he had taken some golden images of the apostles from the Catholics, and had melted them into coin, he put them into circulation, saying, "Go about doing good, as the apostles did whom you represent." The same should be said of Christians. Instead of being a stationary guide-board, bearing the name "Christian," and pointing to heaven in a formal manner, we should be active in scattering the seeds of truth, and exerting a holy influence upon all with whom we come in contact. Our talent is to be returned with usury. If we would wear a starry crown, souls must be saved through our instrumentality. He that turneth many to righteousness shall shine as the stars for ever and ever.

Disinterested acts of benevolence will alone secure this. Selfishness will not;

it cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfish, like that principle which Christ brought from heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. What we sow, we shall also reap. If we sow unto the flesh, we shall of the flesh reap corruption. If we sow unto the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary spirit that will bring souls to Christ.

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed.

Then God's Spirit will affect hearts. When it is fully realized that God alone gives the increase, and the spirit of disinterested affection is the Spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and with the apostle, we can exclaim: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

THE TWO CLASSES.

THE word of God in language unmistakable presents the fact that when Christ returns to earth the second time, there will be two classes to witness that sublime and awful event. There will be the saved and the unsaved; one class ready to meet Him whom they have loved and honoured, another class unready to gaze upon the face of Him whom they have dishonoured and despised. One class will be in darkness concerning the Lord's coming, and so will be overtaken by it as a snare; while the other class *will not* be in darkness, and to them that day will be a day of the grandest joy, and the mightiest triumph ever witnessed by the sons of men.

When we consider that "no event has ever occurred, or ever can occur, in the divine administration of worlds, more seriously and grandly affecting the interests and destinies of whole races of intelligent and responsible beings than the personal return of our Lord Jesus Christ to this earth," we are forced to the conclusion that the Scriptures, if they are what they purport to be, must furnish some evidence by which we may determine when the event is near. Singular indeed would it be if that Book which affirms in language solemn and decisive that the present order of things is to close, and that this grand and fearful

change is to be inaugurated by the second advent of Jesus Christ, should give us no hint, no evidence concerning the near approach of an event so glorious to the righteous, and so fatal and disastrous to the wicked.

When the prophet declared that "the Lord God will do nothing but he revealeth his secrets unto his servants the prophets," he simply reiterated a truth which had been demonstrated over and over again. Would the Lord cut off the antediluvian world by a flood; before doing so he sent a merciful warning. This warning proved to be of immense importance to Noah; for by heeding it he, "moved with fear, prepared an ark to the saving of his house." Would he cut off the cities of the plain; ere it is done the warning goes forth, and those who believe and heed it escape the judgments of God. Abraham was informed concerning the enslavement of Israel and their subsequent deliverance from Egyptian bondage.

More than five hundred years before the events occurred, the prophet Daniel was instructed about the first appearing of the Messiah, his crucifixion, and the destruction of Jerusalem. And our divine Lord gave to his disciples a definite sign by which they might know when Jerusalem, the doomed city, would be destroyed; and by regarding that sign they could escape the calamity. If Inspiration has been thus explicit in describing events of a local nature, is it not reasonable and highly consistent to suppose that it would speak in terms clear and unequivocal in reference to an event before which all others pale into insignificance? We cannot believe that the greatest, the most sublime, and wonderful event in all the tragic history of our world—an event which involves the ruin of a world and the destiny of a race—will come upon earth's doomed millions without some warning, some premonition of its near approach.

After declaring that there should be signs to mark when his coming would be near, our Saviour to his anxious disciples, the representatives of his people who would live down near the end, said: "And when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. And then glancing down still nearer to the end he declared, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The prophet Daniel, after depicting in terms unique the rise and fall of earth's great empires, gives us the following forcible words addressed to him by an angel of God: "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Not till the end, but "till the time of the

end." In the next verse the angel brings to view the two classes already mentioned: "And none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

Nor is this distinction between the two classes to be found only in the Old Testament. The New speaks with equal clearness. Repeatedly does our Saviour admonish us to "take heed," to "watch," lest "that day come upon you unawares," which is equivalent to saying that if you do not watch you will be overtaken by the day of the Lord "unawares." The apostle Paul in writing upon the question of the Lord's second coming said, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

Here is one class in the dark. Possibly some of them may be saying in their hearts, "My Lord delayeth his coming," but "when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." They are taken in the snare, overwhelmed in the general ruin that will come upon all who are at that time out of Christ. But the apostle describes another class: "Ye brethren," the saints; these are not in darkness concerning the day of the Lord. They have taken heed to the sure word of prophecy. They have searched for, and gathered up, every ray of light that would enable them to understand their proximity to the coming of their Lord and King; and as he comes they are prepared to hail the event with rapturous joy. Preceding the flood a warning was given, and yet the great majority of mankind "knew not until the flood came and took them all away." And our Lord declares that "even thus shall it be when the Son of man is revealed." Some claim to be wise above what is written, and attempt to give the definite time when Christ will appear, and thus bring into disrepute the glorious doctrine of the second coming of Christ. We may know when it is near, and we may be ready to be made like him when he appears. That day draws on apace. The tokens of its near approach may be clearly discerned by the careful student of the prophetic word. May you and I, dear reader, when that glad day shall come, be found among those who have

washed their robes, and made them white in the blood of the Lamb, and be permitted to enter into the everlasting kingdom of our Lord Jesus Christ. R.

THE OBJECT OF THE MORAL LAW.

THE great test of true morality is the law of God. Much that passes for morality is merely a sham. Infinite perfection of justice is seen in the principles of that law, and these principles relate to every phase of morality. They condemn not only every immoral act, but every immoral *motive* as well, and they approve of all moral motives. This great rule of right being perfect in its character (Psa. 19:7), and eternal and unchangeable in its nature (Matt. 5:17, 18), will always condemn wrong and approve the right. It demands of man a character in conformity with its own principles of strict justice. If mankind were able to present and maintain such a character before the law of God, its demands would be met and salvation would be secured through obedience to its claims, and a Saviour would be wholly unnecessary. But the sad fact confronts us that "all have sinned and come short of the glory of God," and from an inspired writer we know that "sin is the transgression of the law." John 3:4. The law, then, points out what sin is, "for by the law is the knowledge of sin," Rom. 3:20, and it demands satisfaction for its violation. The demands of justice, so far as God's people are concerned, are met in the great sacrifice of our Lord Jesus Christ, while the finally impenitent pay the penalty of a broken law when "the reward of his hands shall be given him."

Those who secure the benefits of Christ's death must properly relate themselves to the marvellous sacrifice of God's dear Son.

1. They must, by faith, accept him as an all-sufficient Saviour, believing that all their violations of the divine law can be put away by the sacrifice which he made.

2. They must confess their transgressions; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

3. Acceptable confession of sin must embrace forsaking sin as well. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. This is an important fact. The confession of our sins will avail us little unless we forsake them. The promise to such is that they shall find mercy. "Cease to do evil" says the prophet, "learn to do well."

Not only has a sacrifice been provided, whose benefits all may share who will,

but grace has been furnished for the believer, and the Spirit of God has been promised him, that by the aid of these agents "the righteousness of the law [or the requirements of the law, Rev. Ver., margin] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. Then it is that the believer can say with the apostle, "I delight in the law of God after the inward man." Rom. 7:22. God's law then is the divine agent which demonstrates to man what sin is. Paul thus recognized its office when he declared, "I had not known sin but by the law." Rom. 7:7. He further shows that sin by the commandment became "exceeding sinful." The law shows man his moral defects, and in revealing those it shows him the absolute necessity of the gospel whereby these defects can be removed, providing he complies with the conditions upon which the promise of pardon is based. R.

THE LATE BISHOP OF LINCOLN ON THE SABBATH QUESTION.

If assertions were proofs, a great many things would be proved that are not. We gave a few examples of this in the last paper. As we read the Bishop's assertions in support of Sunday observance, the question arises, How much progress would the unpopular truth that the seventh day is the Sabbath make if it had no more scriptural foundation than has Sunday keeping? It is no astonishment to us that Bible proof is not produced in behalf of the first day; for there is none to produce. We may talk eloquently about what our Saviour came to do and what he is able to do, but after all we must meekly bow to the Divine Word and carefully listen to its voice to learn *what he did do* .

The Bishop says that the Saviour "came to teach us that the Jewish Sabbath, as far as it was *the seventh or last day* of the week, had a typical character, which was fulfilled in himself. For Christ is the *end* of all God's works. Christ is God's Sabbath." These are mere assertions for which there is no scriptural proof. The question is, Where did our Saviour teach us that "the seventh, or last day of the week, had a typical character"? What evangelist or inspired writer records such teaching? No; our Saviour did no such thing. Lest the idea should obtain that he came to weaken in any manner the moral law, of which the Sabbath formed an important part, he declared that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The marvellous feat of taking out from the fourth commandment the seventh day of the week, and inserting in its stead the first day without causing a jot or tittle to

"pass from the law," would be a greater miracle than was ever wrought by the Lord of the Sabbath himself. It would be an impossibility; for the commandment thus changed would not express the truth. But we are told that the change does not affect the fourth commandment in the least, that it remains practically as it was before. If this is so, what becomes of the argument that the seventh day is "ceremonial" and the first day is not? Can a day that is "partial and ceremonial" be taken out, and a day of a different character be inserted without changing the meaning of the commandment? And if so, what does the change amount to anyhow?

"Christ is God's Sabbath," says the Bishop, but "the seventh day is the Sabbath of the Lord thy God," says the Bible. And Jesus Christ declared that he himself was "Lord" of the Sabbath. Mark 2:28. In a former paper where the Bishop was proving that the Sabbath "dates from the *creation* , and is based upon it," he said: "For how is the commandment introduced? 'Remember the Sabbath day to keep it holy.' And why is it to be so kept? 'For in six days the Lord made heaven and earth, the sea, and all that in them is.' Therefore this question arises: Did not God make the heaven and earth for *us* , as well as for the Jews? Is he not *our* Maker as well as theirs? Does not Creation concern us as well as them? Certainly it does, and much, very much, more." The reader will bear in mind that he was then demonstrating that the Sabbath originated in Eden, that it was not Jewish, but that its obligation was universal, binding upon all mankind. Having reached the present stage in his argument, he finds out that the seventh-day Sabbath is a Jewish institution. Here are two positions. The last one flatly contradicts the first. The weekly Sabbath Jewish! The term "Jewish Sabbath" is known only in literature outside of the Scriptures. Being made at creation, the Sabbath could not be Jewish, since it originated hundreds of years before a Jew existed.

The Bishop's first position is sound, for it is based upon the word of God. His last position is inconsistent, because it contradicts the first and contradicts the Bible too. In speaking of the sanctity of the first day, the Bishop again says: "He further marked the sanctity of that day in an emphatic manner. He vouchsafed his presence to his assembled apostles on that day, and said, 'Peace be unto you;' he preached to them on that day, and opened their understandings that they might understand the Scriptures."

We submit that these words are misleading. They convey the idea that the disciples were assembled on that day for religious purposes, and that Christ preached

to them as they were thus assembled. That such was not the case the following scriptural facts will show:—

1. The reason why the disciples were assembled in that upper room was the simple fact that it was the place of their common abode, Acts 1:3, and John tells us that the doors were shut "for fear of the Jews."

2. According to Bible reckoning the day ends at the setting of the sun. This appearance of Christ among the disciples was in the evening, after the day-light part of that resurrection day had passed. He had spent the greater portion of that day elsewhere. In the afternoon we find him walking with two disciples into the country seven or eight miles (Luke 24:13, 15), and when it was "toward evening, and the day . . . far spent," they reached the village whither they went. Still later the Saviour makes himself known to these two disciples, and the same hour they rose up and returned to Jerusalem (Luke 24:33), and found the eleven gathered together. We know that the day was "far spent" when the Saviour with the two disciples drew near to Emmaus. Some time must have elapsed in the preparation of that evening meal where he made himself known, and after this these two must have sufficient time to walk back to Jerusalem seven and a half miles. How late in the evening it was when they arrived there we cannot tell, but it must have been sometime after dark. Still later is it when the Lord appears to them, Luke 24:36, and this act we are told "marked the sanctity" of Sunday. The disciples had observed the Sabbath "according to the commandment" (Luke 23:56), while the Saviour lay in the tomb. The next day on which he rose must have been one of intense activity with them, hurrying to and fro, going hither and thither, and yet the Lord gives them no hint that the day is a sacred one, and that henceforth it is to be observed by his followers. In fact he shows his approval of their spending the day as a common working day by taking a walk of fifteen miles upon it himself.

As Christians we are bound to observe all that is embraced in the divine commission. "Teaching them to observe all things whatsoever I have commanded you," said our Lord. We have already found that he enforced the keeping of the moral law in all its parts, and hence taught the observance of the Sabbath. He taught that men must repent and be converted. He commanded baptism and the Lord's Supper. For all these things we can turn to the chapter and verse and find where they are enforced. But where is the command for the observance of the Sunday? The New Testament does not answer the question; but throughout the

Divine Word the day preceding the first day of the week is recognized as the Sabbath of the Lord thy God. R.

THAT PUZZLING QUESTION.

THE question as to whether Adam was created mortal or immortal has long been an interesting one, and we have received many queries with regard to it. Briefly stated, the difficulty under which our correspondents labour is this: If Adam was created immortal, how could he come under the sentence of death and lose his life? But if he was created mortal, must he not have died in course of time, even if he had not sinned? It strikes us that our friends manufacture most of the difficulty involved in the case; that they spread the net before their feet and then deliberately entangle themselves therein.

In contemplating the beginning of Adam's life, what need is there of taking into account anything more than that he was put upon a state of existence,—a state as perfect as could be consistently with a condition of probation,—and then left to decide his own destiny in reference to the continuance of that existence? Immortality is conceived of as a state to which death never *can* come; and mortality as a state to which inevitably death *must* come; and conceiving that Adam must have been created in one or the other of these conditions, of course a difficulty is at once involved. But again we ask, Why attribute to Adam any limitations of this kind in either direction? With a perfect organization he was set upon the plane of life; and the continuance of that life was suspended upon conditions of such a nature that it was to be determined by his own course of action. And this we understand is the very status in which the Scriptures leave this question. Says the record respecting the creation of Adam, "And man became a *living soul*,"—not a mortal soul, not an immortal soul, but simply a being endowed with life on such conditions that he might on the one hand retain that life forever, and on the other he might lose it entirely. If, on the one hand, he so failed to comply with the conditions as to forfeit life and pass under the sentence of death, he then would become mortal, in the sense of being subject to death as his inevitable portion. But if, on the contrary, he should so comply with the conditions as to retain that life till his probation closed, he would then have become immortal.

With this view a query proposed by one of our correspondents is easily answered. He says: "If Adam was created immortal, and lost that immortality by sin, and if everything that was lost in Adam is to be restored in Christ, as we believe, will not all men be made immortal at last through Christ?" The answer is that

as Adam simply had life without any reference to the question of its continuance, that question being left to be determined by his own actions, so all men will be put in possession of life again, and then their own actions will come into the account to determine the question of the continuance of that life.

The fact that Adam was placed upon probation shows that the continuance of his life was an open one. When he sinned, his probation and that of the whole human family, so far as this life is concerned, was at an end. We are on probation for the future life, and when it is decided whether we have gained or lost it, our probation for that future life will be at an end.

Let us apply an illustration or two to the subject before us. Suppose a person is brought into mature existence as was Adam, and placed at a point from which two ways diverge, the one, we will say, leading to the capital of Germany, the other, to the capital of France. He is told that he can take which way he will; but if he takes the former he will, on reaching the capital of that empire, become a German; if he takes the latter, and pursues it to the same extent, he will become a Frenchman. Now we will ask a question parallel to that which is asked in reference to Adam; namely, Was that man created a Frenchman or a German? That question was not at that time determined; for whether he would become a citizen of one country or the other depended upon the course he might choose to take.

Again, suppose that before a person thus brought into existence two lines of study are proposed, for instance, mathematics and language. If he pursues the one he will become a mathematician; if the other, a linguist. Now we raise the question, Was that man created a mathematician or a linguist?—Neither the one nor the other; but he might become either, and which one would depend entirely upon the one he might adopt as his branch of study.

To the question, then, Was Adam created mortal or immortal? we answer, He was created a "living soul." There the Scriptures leave it. He began to live; but how long he should live, it was left for himself to determine. In the sense of being under any necessity of dying, he was not mortal. In the sense of being under any certainty that he would live forever, he was not immortal. U. S.

NO; WE DO NOT.

"Do you think that you know so much more than the great and learned teachers and wise men of the past and present?" we are often asked when we present the claims of God's broken law, the obligation men are under to keep the seventh-

day Sabbath, and the correlative truths which precede the second coming of our Lord. It is an old question, and has been asked of reformers, apostles, and prophets of the past. But we reply emphatically, No; we do not. Were we to adopt man's ways, we should doubtless accept of some of the ingenious and seemingly plausible theories of some of earth's great and wise men. But we remember that man's ways are not God's ways; nor man's thoughts, God's thoughts. Isa. 55:8, 9. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25. And worldly wise with worldly wise do not agree. So we mistrust them. They are all mortal, fallible. We could devise no better ways than they; for we are mortal and fallible. We trust ourselves no more than we do them. Nay; we do not trust any man.

And therefore we come to One whom we can trust. "The ways of the Lord are right, and the just shall walk in them." Hos. 14:9. "The Lord is righteous in all his ways." Psa. 145:17. He says, "Blessed are they that keep my ways." Prov. 8:32. "As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all those that trust in him." Psa. 18:30. Therefore, realizing the littleness and fallibility of man, our prayer has been, "Show me thy ways, O Lord; teach me thy paths." "Teach me, O Lord, the way of thy statutes." Psa. 25:4; 119:33.

Therefore we believe God's moral law of ten commandments all binding. We cannot trust the contradicting theories concerning a Sunday sabbath,—we can make no better ourselves; therefore we seek God's ways. He says, "The seventh day is the Sabbath of the Lord thy God;" and we believe it, and by his grace endeavour to obey it. We find it a "law of liberty" (Jas. 2:10-12), a "commandment holy, and just, and good" (Rom. 7:12); and it is not grievous to obey it. 1 John 5:3. And so of all the ways of God. No, friends, not men's wisdom, not men's ways, but God's wisdom and God's ways. We cannot, we would not, presume to instruct God, or improve his perfect ways. They are right; therefore we choose them in preference to all the worldly wisdom and tradition of the ages. Will you do otherwise?
M. C. W.

UNDER Bible influence all the finer faculties are expanded, invigorated, and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God.

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.

BUDDHISM IN NEW YORK.

"THE world by wisdom knew not God." The unaided mind of man cannot search out the deep things of God; it cannot so much as discern them when presented, "because they are spiritually discerned." It is well to bear this in mind at this time when many are prone to look at the intellectual tendency of the age as surely ushering in the time when all shall know the Lord, from the least to the greatest. The wisdom of this world cannot guard against error and superstition, nor can it lead into the hidden wisdom of God. In speaking of the influence of the dominant school of biologists and psychologists, Miss Frances Power Cobbe recently wrote in one of the *Reviews*, "We have ceased to fear God and learned to fear microbes."

The religions of paganism were not founded in ignorance altogether, but they sprang up because men "did not like to retain God in their knowledge." "Because that, when they knew God, they glorified him not as God, neither were thankful," "their foolish heart was darkened." That the same result may follow even in this enlightened age is shown by the following note from the American correspondent of the *Christian*:—

"A sad occurrence has just come to light—the consecrating of a Buddhist temple in New York City. This temple, which makes no pretensions as an edifice, is located on Nassau-street. It is concealed from the curiosity and access of the 'profane,' by a shop, or office in front, through which the initiated must pass to enter the sacred shrine. This is said to be duly equipped with an idol, with rare mystic paintings, and with a sacred oracular crystal. The walls of the temple are enriched with twenty-five memorial shields, each bearing some legend in Sanscript, these being donated by the twenty-five Theosophical societies of the United States. It is no Chinese joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training 'in the mysteries.' "And this in an age of Christian missions! in a land of Christian Government! in a city of Christian energy! Alas! we seem to receive it as *only another wonder*, and offer no protest."

This Asiatic plant also finds a congenial soil in England. It need not be a wonder to us if we study the first chapter of Romans, and do not apply its lesson altogether to the heathen nations of a past age.
S.

CATHOLIC SPAIN.

It was but a few months ago that a Protestant pastor in Malaga, Spain, was sentenced to two years' imprisonment, and the payment of a heavy fine for replying to the attacks of the priests against the Protestant movement. More recently a Protestant who refused to remove his

hat in honour of a religious procession was condemned to a fine and imprisonment. And now the Madrid correspondent of the *Daily News* writes as follows:—

"The liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Catholic Majesty. Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit Father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges after carefully investigating the case declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students and not the Jesuit Father, who was the principal instigator of the outrage, will have to appear before the Municipal Magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. Whilst this treatment is meted out to foreigners and Protestants, the Spanish Courts of Justice send journalists to penal servitude for criticising the State religion."

That such things as these are permitted to so frequently occur in a country which is controlled by priestly influence, is evidence enough, even if there was no other, that intolerance is still one of the fruits of the spirit of Rome, as it was in former days, when in dealing with dissent she made no pretensions to the exercise of such fruits of the Spirit as "peace, longsuffering, gentleness," etc. In Protestant countries we are hearing a great deal about the change that has come over the Church of Rome, but no one has a right to complain if we look to those countries which have remained under the priestly yoke—as Spain, Mexico, Ecuador, or the Italy of a few years ago—for the real character of Catholicism.
S.

The Missionary.

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

"HARVEST."

THE reapers sang in the shaded lane,
And the laden wagons came creaking slow,
While the kind farm-mother her table spread;
For the field was bare and the sun was low,
The sun was low, and the day was gone;
The toil was o'er, and the harvest done.

I looked, and sighed, as the yellow store
Was borne away to the yawning mow,
And I thought of the brimming garner floor,
And the harvester's tanned and sweating brow;
Till I sighed again in the fading light,
While the tired world slept in the lap of Night.

I sighed for the tender plant that died
When the cold north wind untimely blew;
I sighed for the grain that never swelled,
For the blighted sheaf that never grew;
I sighed for the harvest days that seem
Like the waking mockery of a dream.

I knelt in the dim, sweet summer night,
And whispered a prayer of trembling faith,
That he who nurseth the sleeping grain
Till life comes smiling from darkest death,
Would not scorn the scant sheaves I had won,
When life was over and harvest done.
—S. S. Times.

STUDY TO IMPROVE.

IN connection with the late General Conference in America, a meeting was held in the interests of home missionary work, and plans were presented calculated to stimulate the members of the churches to renewed efforts

in the cause of Christ. Mrs. E. G. White, who was present, spoke quite at length in regard to individual responsibility, and the the necessity for growth and improvement in methods of labour. We quote a few paragraphs from this highly practical address:—

"Our Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ. The plans which have been suggested, I believe to be sound; and if we practice something in this line in the churches with which we are connected, we shall find that those churches that carry out a system of labour, educating and training all to do something for the Master, will be living churches; for a working church is a living church.

"It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form.

"I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus.

"We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labour through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbours. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,—materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God."

SOUTH AFRICA.

WHILE we rejoice at the progress of the truth in other countries, we are glad to report some omens of good in this colony.

People here do not readily change their theories and practices, especially in matters of religion. They seem to take it for granted that the Spirit of God has guided the church

(which ought to be true), and therefore the doctrines of the church must be correct. But it is evident from the various conflicting theories of the various sects that some have not followed the leadings of that Spirit.

How shall we learn who is right, and who is wrong?—"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

When a man is unwilling to have his theories and practices tested by this rule, he betrays a consciousness or fear lest his positions may be unsound. There are many persons of this character here in South Africa. But there is another class, who, like the Bereans of old, are more noble, searching the Scriptures daily to know whether these things (doctrines new to many), are true.

We have been holding meetings in our tent at Mowbray, one of the suburbs of Cape Town, for about ten days. The weather has been cold and rainy much of the time, yet the attendance has been fair each evening. Several questions have been submitted, which show that the people are thinking of the themes thus far presented. The fulfilment of prophecy, and the signs of Christ's coming have caused serious reflections in many minds. Oh, that we might appreciate the solemnity, yet awful grandeur of this event so soon to burst upon the world! We rejoice to see a few deeply interested in this theme, but are made sad to see so many perfectly indifferent, and some professed Christians too, scoffing at the idea of Christ's soon coming. Who can fail to see in this a fulfilment of 2 Pet. 3:3, 4?

Through the efforts of the missionary society recently organized, the PRESENT TRUTH is being furnished to many interested readers in different parts of the colony. Our agents, too, are having good success in selling our publications. Some fruit already appears as the result of this branch of the work. One good brother was recently dismissed by his employer because he would not work on the seventh day, which he sacredly observed as the Sabbath; but the Lord opened the way for him to find work elsewhere, so that he still maintains his family, and at the same time renders obedience to the command of God. He is rejoicing in the truth, and cheerfully suffers persecution for Christ's sake.

Services still continue in Cape Town regularly on the Sabbath and on Sunday evenings. Several persons there, are still in the "valley of decision," waiting, doubtless, for circumstances to make it easier for them to follow their convictions of truth—but waiting in vain, I fear.

Elder Boyd has recently commenced a series of tent meetings in Kimberley. Thus a knowledge of Christ's coming is being sounded in this country in harmony with the prediction of Joel 2:1.

May the Lord give us wisdom to conduct the work to his glory, and to the salvation of souls.

I. J. HANKINS,
R. S. ANTHONY.

Mowbray, Oct. 31.

EXHORTATION TO WORKERS.

FIVE personal exhortations to Timothy (2 Tim. 2):—

1. "Be strong in the grace that is in Christ Jesus." This is to have the ship provisioned for the voyage, the soldier drilled before the battle, the wrestler trained before the games.

2. Establish schools of the prophets. Do not work alone and do not let the work stop with your death. The greatest work any man of God can do is to perpetuate himself by the training of others.

3. "Endure hardness." Do not be looking out soft places for work. Do not grumble at gruel or be bitter if you cannot always have butter. Do not turn pale at the smell of powder or flinch when firing commences. You were enlisted to be shot at and to go on short rations when required to secure the victory.

4. "Study" to be a good workman (15th

verse). It requires study. A man may just as confidently expect that God will teach him how to build a waggon without his ever being an apprentice, as that God will teach him how to use the Bible without studying on his part.

5. What to flee and what to follow (22nd verse). If tied to lust, how can we follow after anything good? It is of the devil to tie us up by some darling sin, that we may not be able to run after Christ. We hear him, but cannot rise. Christ only can cut the cords—*Word and Work*.

The Sabbath-school.

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

LESSON 49.—JOSEPH MAKES HIMSELF KNOWN.

THEN Judah told Joseph how much their father thought of Benjamin, and how he was the only son left of his mother; how his brother had been torn in pieces by wild beasts, as his father supposed; and that if they should go back without Benjamin, their father would die.

When Joseph heard this, he could not conceal his feelings any longer. He made the Egyptians all go out of the room, and he wept aloud, and the Egyptians and all the house of Pharaoh heard him. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?"

And his brethren were afraid of him, and did not come near him. And he said, "Come near to me, I pray you. I am Joseph your brother, whom ye sold into Egypt."

Then they came near him, and he kissed them all, and wept on Benjamin's neck a good while. He then told them to take waggons, and go up, and bring their father, and their wives and children, and all that they had, down to Egypt.

QUESTIONS.

1. What did Judah then say to Joseph? Gen. 44:20, 31. Read verses 18-34.
2. How did Joseph feel when he heard Judah tell how much their father loved Benjamin, how he thought that Joseph had been torn in pieces by wild beasts; and that he would die of grief if Benjamin did not come back? Gen. 45:1.
3. What did Joseph make the Egyptians do?
4. How did he then show his feelings? Verse 2.
5. What did he say? Verse 3.
6. When Joseph made himself known to his brethren, how did they feel?
7. What did he tell them to do? Verse 4.
8. Who did he say that he was?
9. When they came near, what did he do? Verse 15.
10. What did he tell them to do? Verse 9.
11. What did he tell them to take with them? Verse 19.

LESSON 50.—JACOB GOES TO EGYPT.

WHEN Joseph's brethren got back to the land of Canaan, and told their father all that had happened to them and that Joseph was governor in Egypt, he could not believe them; but when he saw the waggons which Joseph had sent, he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

So Jacob, and his sons, and their families, all went down to Egypt. They took their flocks and herds with them, and Pharaoh let them dwell in the land of Goshen, where there was plenty of grass for their cattle.

God had promised to give the land of Canaan to Jacob, but he was now obliged to take all that he had and leave that land. This must have made Jacob feel very sad. But when he had journeyed as far as Beersheba, the last place in Canaan, the Lord appeared to him in a vision in the night, and told him not to be afraid to go down to Egypt; for he would make of him a great nation, and would finally bring him back to the land of Canaan again.

QUESTIONS.

1. When Joseph's brethren got home to Canaan, could Jacob believe what they told him about Joseph? Gen. 45:26.
2. What did he say when he saw the wagons that Joseph had sent? Verses 27, 28.
3. What did Jacob and his sons take with them when they went down to Egypt? Gen. 46:6.
4. Where did Pharaoh let them dwell? Gen. 47:6.
5. Why did they want to live in Goshen? Verses 3, 4.
6. What had God promised to give to Jacob? Gen. 28:13.
7. What was Jacob now obliged to do?
8. How must this have made him feel?
9. What is the last place in Canaan, as we journey toward Egypt? Gen. 46:1.
10. What did the Lord do when Jacob came to this place? Verse 2.
11. What did he say he would make of Jacob? Verse 3.
12. What would he finally do with them? Verse 4.—*Bible Lessons for Little Ones.*

ANNUAL REPORT.

At the recent annual meeting of the Sabbath-School Association of Seventh-Day Adventists the following statistical report for the year ending June 30, 1888 was read:—

Number of schools June 30, 1888,.....	955
Increase over last year,.....	40
New members enrolled,.....	25,294
Members dropped from record,.....	17,978
Gain in membership,.....	3,172
Present membership,.....	25,560
Present attendance,.....	18,743
Number of scholars who are church members,.....	11,840
Number of classes,.....	3,583
Number of members in Senior Division,.....	12,361
Number in Primary and Intermediate Divisions,.....	9,913
Contributions received by schools in 1887, \$2251 6s 6d.	
Contributions received by schools in 1888, \$3479 7s. 7d.	

The Sabbath-School contributions for the first quarter of 1889, are to be devoted to the purchase of the mission ship now on its first cruise in the South Pacific; contributions for the second quarter, will go to the work in Russia, and for the remaining half-year, will be devoted to the city mission work in Germany.

NOTHING worth doing in the Sabbath-school can be done quickly. We have need of patience; we have need of perseverance. We are workers with God, and can never hurry except at the cost of losing our company. "Behold, I lay in Zion a stone, a tried stone, a sure foundation. He that believeth shall not make haste." In the first or natural family you cannot hurry the growth of children to the stature of men; and in the church and family of God you cannot hurry the process of life and growth of the Spirit toward the stature of the sons of God.

Bible Readings.

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

THE REPROACH OF CHRIST.

1. How GREAT was the reproach which Christ suffered for us?

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

2. Should the disciple receive greater honour than his master?

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10:24, 25.

3. What did Christ lay down as the only possible condition of discipleship?

"Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

4. What trials did the Saviour teach his followers to expect?

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God's service." John 16:2.

5. What great sufferings were the early Christians called to endure?

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38.

6. Is there *always* a cross to be borne for Christ?

"Yea, and *all* that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

7. Why does the world hate Christians?

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

8. How should we regard the trials we are called to endure?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13.

9. How is Christ reproached in the person of his followers?

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on *their* part he [Christ] is evil spoken of, but on *your* part he is glorified." Verse 14.

10. Are we worthy of any special acceptance when we suffer in consequence of our own misdeeds?

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth." 1 Pet. 2:20-22.

11. What should be our constant care?

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up

trouble you, and thereby many be defiled." Heb. 12:14, 15.

12. How are trials a mark of God's favour?
"As many as I love, I rebuke and chasten; be zealous therefore, and repent." Rev. 3:19.

13. When called to endure chastening at God's hand, whom should we consider?

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3, 4.

14. How does God regard those who persecute his children?

"He that toucheth you toucheth the apple of his eye." Zech. 2:8.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." 2 Thess. 1:6.

15. When will they receive their just recompense?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Verses 7, 8.

16. What will be their punishment?

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Verse 9.

17. In that day whom will the Lord gather?

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50:5.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden." Zeph. 3:18.

18. How are we encouraged while we await the coming of our Lord?

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:3, 4.

19. When passing through affliction for conscience' sake, to whom should we commit ourselves?

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator." 1 Pet. 4:19.

20. What will at last be the joyful inheritance of all who faithfully follow Christ, bearing his reproach?

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 25:8; 35:10.

A. W. HEALD.

Interesting Items.

—The drink bill of Ireland for the year amounted to £11,041,588.

—The United States has 164,000 public schools and 215,000 saloons.

—The Midland Eye Hospital at Birmingham has received £5,000 anonymously.

There are 14,465 commercial travellers in the United States who are women.

—A vessel containing 300 barrels of naphtha exploded at Bristol, killing three men.

—The Mayor of Chicago estimates that there are 8,000 anarchists in that city.

—There are more unemployed people in Chicago than has been the case for twenty years.

—Passengers' luggage from America may now be examined in London instead of at Liverpool.

—The *Economist* says that 5,107,000 tons of sugar were consumed by the inhabitants of this planet last year.

—The Catholic parochial schools of the United States number 3,000, with an enrolment of 511,000 pupils.

—Parliament has refused to sanction the opening of the British Museum on Sundays by a vote of nearly six to one.

—Three little grandsons of the Emperor of Brazil regularly edit and print an anti-slavery journal called *The Imperial Mail*.

—Vegetable parchment is being experimented with on the Prussian railways as a substitute for brass for axle bearings.

—The Roumanian Princess, Helen Koltzoff Massalky, has died, leaving her great wealth to the poor of Bucharest and Florence.

—Seventy million rabbit skins, valued at £750,000, have been imported into England from New Zealand during the last ten years.

—A lifeboat was capsized while endeavouring to rescue the crew of a fishing cobbler at Staithes, near Whitby, and thirteen lives lost.

—The electric light at the Glasgow Post Office went out suddenly, Nov. 26, and through some defect in the apparatus the roof caught fire.

—A total eclipse of the sun will take place on New Year's Day, 1889, and will be visible on the Pacific Coast. A similar event occurred on New Year's Day, 1682.

—The Chinese Government received information that a secret treaty has been concluded between Russia and Corea, which provides for Corea being placed under Russian protection.

—An American official declares that one-fifth of all the boys examined for the United States navy are rejected on account of heart disease, brought on by the excessive use of tobacco.

—An official estimate of the population of the Australian colonies at the end of 1887 was 3,551,751. The wheat crop of the colonies was estimated at 47,500,000 bushels. There were nearly 98,000,000 sheep.

—The *Moniteur de Rome* says that the departure of the Pope from Rome may be one of the solutions of the Roman question which are not only possible, but even probable; that several nations would contend for the honour of welcoming the Pope and surrounding him with their protection, and the consequences to Italy of such an event would be serious.

—Lord Brassey delivered a lecture before the Liverpool Young Men's Christian Association, in which he stated that the area of the British Colonies, excluding India, is sixty times as large as that of the United Kingdom, and have a population of more than eighteen millions, of whom nearly one-half are of our own race. Last year they took cotton manufactures from this country to the value of £26,602,000, of iron and steel manufactures to the extent of £7,728,411.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

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

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

BOOKS IN PAPER COVERS.

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

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

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

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

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

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

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

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

Vindication of the True Sabbath.—By J. W. Morton formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

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

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

TRACTS WITHOUT COVERS.

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

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

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

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

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ANALYSIS

—OF—

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BY S. BLISS.

TOGETHER WITH

THE PEOPLING OF THE EARTH.

—BY—

A. T. JONES.

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time.

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The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 108 pp. Price 9d.

THE SECOND ADVENT;

A Brief Exposition of Matthew Twenty-Four.

BY JAMES WHITE.

This able pamphlet presents a critical explanation of our Lord's great prophecy, as he viewed the doomed city of Jerusalem from the Mount of Olives, recorded in the twenty-fourth chapter of Matthew. At least fifty thousand copies of this exposition have been printed, and it has run through several editions. The author (now deceased) was one of the most careful expositors of the Scriptures. The book treats upon the entire chapter in detail, and is most interesting and instructive. Paper covers, 64 pp. Price, post free, 6d.

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

THE PRESENT TRUTH.

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

LONDON, DECEMBER 6, 1888.

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

"WHEREFORE come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

WHEN the apostle Peter went to the house of Cornelius, the record says, "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." Had Peter been a pope of the infallible kind, he would not have objected to the act of Cornelius, but would have encouraged it; and as Cornelius was a man of some note, he might have graciously permitted him to kiss the toe of "His Holiness."—*R. F. C.*

IN "A Child's Life of Luther," we have the following words of the Reformer, expressing his faith and hope in the doctrine of the new earth: "One fine spring day, when all nature seemed to rejoice, he said to Justus Jonas: 'If there were neither sin nor death, we might be satisfied with this paradise. But all shall be more beautiful still, when the old world

shall have been renewed, and a new spring shall open and remain forever.'" This pious reformer believed, as we do, and as the word of God plainly teaches, that this earth one day shall see paradise restored, with the people of God living upon it.—*Selected.*

MANY are ready to excuse themselves from obeying the fourth commandment of God's law by the inquiry (which seems to them quite plausible), How shall we know what is right when one says one thing and another, another thing? We refer them to the Bible, which ought to settle all differences; but they turn to us again saying, No two understand the Bible alike. Then we point them to the infallible guide, the life and character of Christ, which is a reflection of the teachings of the Bible. No one is safe who interprets the Bible contrary to the life and example of Christ. His life was in exact harmony with the Bible from Genesis to Revelation.—*Sel.*

AN Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill and said: "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of twinkle in his eye, after hearing him, Mr. Hill called his servant, and said, "John, show this man the door, and keep your eyes on him, for he is free of all the commandments!"—*Selected.*

It might be supposed that the Bible would be admitted as relative evidence in any discussion on Christianity; but such, it seems, is not always the case. A Paris reporter writes of a debate between a Roman Catholic bishop and some atheists. A crowd of anarchists about the platform gave good attention until the priest began to deal in latin quotations, and theological terms, when they grew impatient. Then "some one rose to refute him from a large Bible which he took from under his arm and laid on the desk; but neither the clericals nor the anarchists would suffer this line of controversy to be followed, and so there was nothing short of a tempest."

We can hardly blame either the clericals or atheists for not wishing the Bible appealed to in their debate, and it is suggestive that their interests should lie so much in the same direction.

TESTIMONY OF BIBLE ADVENTISTS.

ENOCH.—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Jude 14.

JOB.—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 18:25.

ISAIAH.—"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Isa. 64:4.

DANIEL.—"And the kingdom and dominion,

and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

JESUS.—"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

THE ANGELS.—"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

PAUL.—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. 4:1, 2, 7, 8.

PETER.—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

JOHN.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

In view of all these, and many other similar testimonies to be found in the Scriptures, how can any one help being an Adventist?—*Gospel Sickle.*

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