

# 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 ENDED DISPUTATION.

At night across the fens we walked,  
The large round moon hung low;  
And I grew silent as you talked,  
Until at last the brook's dull flow,  
The spring-breeze moving to and fro,  
Spoke loudest as we walked.

I did not speak,—you wondered why,  
For you that night were gay  
With jest and jibe that craved reply;  
Your wit made rout and holiday  
With creeds your life had cast away,  
And I was silent: why?

I tell you now: Against the moon  
A tree rose black and tall,  
Whereon I saw, as clear as noon,  
A Man who died forsook of all:  
Could I approach with spear and gall  
That Cross against the moon?  
—W. J. Dawson, in *British Weekly*.

## General Articles.

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

### THE LOVE OF GOD.

BY MRS. E. G. WHITE.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. 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. And every man that hath this hope in him purifieth himself, even as he is pure."

John presents before us the love of the Father toward the children of men. God's love has been manifested to us in the gift of his beloved Son. The apostle cannot find words to describe the greatness and the tenderness of this love; but he calls upon the world to behold it. This is to be our work. We are to call the attention of our fellow-men to the love of God that has been manifested to us by the infinite cost of Calvary. Jesus was one with the Fa-

ther; he shared his majesty and glory. God made an infinite sacrifice when he gave his beloved Son to die for the world; but few have any appreciation of this great love that has been expressed toward a fallen race. Those who do have an appreciation of it are not looked upon with favour by the world. The apostle says, "Therefore the world knoweth us not, because it knew him not." He says further: "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. And every man that hath this hope in him, purifieth himself, even as he is pure."

Those who are sons of God will be constantly purifying themselves, and seeking to fashion their characters after the divine Pattern. Their thoughts will be upon heavenly things. Their conversation will be concerning Jesus, their Saviour. They will be waiting for him to appear in the clouds of heaven, and when he comes escorted by ten thousand times ten thousand and thousands of thousands of angels, those who have looked for him, and who have loved his appearing, will meet him with joy.

We have a great work before us, not only to form characters ourselves for eternal life, but to labour that others may be fitted for the kingdom of Heaven. We must educate our tastes and our habits of life to simplicity. We cannot afford to place our hands in the hands of the world, and follow its customs and fashions. We must be natural, not artificial. And how beautiful is the natural in contrast with the artificial!

We should have hearts overflowing with sympathy for souls for whom Christ died. We should seek to educate our children in the fear of God, teaching them that Christ died for them, and that they may have salvation without money and without price. It will only be a little while before Jesus will come to save his children and to give them the finishing touch of immortality. "This corruptible shall put on incorruption, and this mortal shall put on immortality." The graves will be opened, and the dead will come forth victorious, crying, "O death, where is thy sting? O grave, where is thy victory?" Our loved ones who sleep in Jesus will come

forth clothed with immortality. And as the redeemed shall ascend to Heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. A voice, richer than any music that ever fell on mortal ear, will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the righteous will receive their reward. Their lives will run parallel with the life of Jehovah. They will cast their crowns at the Redeemer's feet, touch the golden harps, and fill all Heaven with rich music.

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. He came to represent the Father. He said, "He that hath seen me hath seen the Father." He prayed that his disciples might be one with him, even as he was one with the Father. Men have declared that this oneness with Christ is an impossibility, but Christ has made it possible by bringing us into harmony with himself, through the merits of his life and sacrifice. Why should we doubt the love and power of God? Why should we not place ourselves on the faith side of the question? Do you behold the charms and attractions of Jesus? Then seek to follow in his footsteps. He came to reveal the Father to the world, and he has committed to us the work of representing his love, purity, goodness, and tender sympathy, to the children of men.

We have eternal life to win, and this is worth the loss of everything besides. We should study the Scriptures diligently. The Bible is like a garden where God has placed rich roses, and lilies, and pinks of promise, and they are for us if we will only pluck them.

When Satan casts his shadow athwart your pathway, grasp the precious promises of God, and go through the shadow by living faith, and you will find only light, mercy, goodness, and truth. When the enemy tells you that you are a sinner, tell him that Jesus Christ came



into the world to save sinners. Come to the foot of the cross with your burden, and roll it off into the open sepulchre. Our Lord is precious, but we lose sight of his willingness to help and save us, when we dwell in the darkness of unbelief. Lift up the Man of Calvary. There is enough to talk about without talking of the power of the evil one. We have found the field that contains the treasure which is of inestimable value. When God gave his Son he gave us all Heaven in that one gift. Why should we cherish darkness and doubt, and those things that bring despondency and discouragement into our lives?

Why not bring the joy and light and peace of Heaven into our hearts. The religion of Christ never degrades the receiver. The truth of God is the mighty cleaver that has separated us from the world, and now we have been brought into God's workshop to be hewed and squared and polished for the heavenly building. We are to be living stones in the temple of God. We are not to be dull and lifeless stones; but we are to reflect the rays of light that fall from Heaven, so that men may see that the truth has done something for us that the knowledge and wisdom of this world could not do.

Has the reception of the truth made you more cheerful? Have the bright beams of the Sun of Righteousness shone upon your heart in vain? Those who are meeting the conditions on which the promises are based, should be the happiest people in the world, for they have all Heaven at their command. We may have Heaven below. God will put a new song into our hearts, even praise to his name. The enemy may stand ready to cast his shadow upon you, but will you talk of his power, his darkness?

Christians that carry a gloomy countenance are misrepresenting their Lord. They represent the Christian life as one of toil and hardship. They go mourning and groaning as if it were uphill work. Is the gate of Heaven shut? Have they no Father in Heaven? You might think from their attitude that Jesus was in Joseph's new tomb, and a great stone rolled against the door. But Jesus is risen. He has ascended on high, and has led captivity captive, and has given gifts unto men. He has made manifest what he will do. He will break the fetters of the tomb, and bring forth his people from the land of their captivity. We dwell too near to the lowlands of earth. Let us raise our eyes to the open doors of the heavenly sanctuary, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by him." Why not talk of the plan of salvation? Why not dig in the mines of truth for the treasures of wisdom, that you may appreciate the promises of God? Why not dwell in the love of Christ, and talk of the plan of redemption? We should

study how to overcome appetite, ambition, and the love of the world. Is there not enough for us to do that we have to give so much time to matters of small importance?

When Christ left the world, he committed his work to his followers. He came to represent the character of God to the world, and we are left to represent Christ to the world. We are not to go on in the path of darkness, stumbling on the dark mountains of unbelief. There is a way cast up for the ransomed of the Lord to walk in, and this is where we may walk securely every day. Do not grasp the thistles, gather the roses, the lilies, and the pinks. If we are to understand the rich treasures of God's word, we must separate our souls from all iniquity, that we may not come under its denunciations. As loyal soldiers we are to march under the banner of Prince Immanuel. We are to study the Bible, that we may know how to meet the assaults of the enemy. When Christ was tempted, how did he overcome?—He met the tempter with, "It is written." He used the words of God, declaring, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the way that we are to overcome. We must search the Scriptures, and appropriate the promises of God to our souls.

#### FAITH HEALING.

THE question as to the propriety of praying for the recovery of the sick, and of depending on the prayer of faith for the healing of disease, has of late been discussed very much, by both the secular and the religious press. On the one hand, the infidel and the worldly scoff at the idea of expecting the recovery of those whose diseases will not respond to the action of the medicinal agents known to science. To them such a thing seems an impossibility, an absurdity. The cause of this incredulity is found in 1 Cor. 2:14. On the other hand there are those who read James 5:13-15, and claim that all the remedial agents known to the medical profession should be thrown aside, and that in every disease the patient should rely on prayer alone for his recovery.

These are the two extremes; the first was well represented by Mr. Tyndall, who several years ago proposed to test the efficacy of prayer by an experiment. He proposed to set apart two wards in a hospital; the patients in one to be treated by the ordinary remedies, and those in the other to be prayed for. This impious and foolish proposal was, for obvious reasons, declined by the Christian world. As an instance of the other extreme, we may cite the case of the young man belonging to the missionary company that Bishop Wm. Taylor some years since conducted to Africa. Being taken with one of the fevers incident to that climate, he utterly refused to make use of any

means for his recovery, but, as he said, trusted himself entirely in the hands of the Lord, believing that his faith would insure his restoration to health. In vain the Bishop urged him to adopt the simple remedies which proved successful in other cases similarly afflicted, and the young man died.

We most heartily believe in the power of God to heal the sick, that he has often done so in answer to the prayer of faith, and that he does so still; but at the same time we believe that those who discard all remedial agents, and establish what they term "faith cures," *i. e.*, places where all the sick who have faith may come to be healed by prayer alone, entirely misapprehend the Scriptures, and tend to bring the cause of religion into disrepute. The position of the modern "faith cure" advocates may be summed up about as follows: 1. Disease of the body corresponds to disease of the soul, and if cured at all, must be cured in the same manner that sins are forgiven, *viz.*, by faith alone; 2. All disease may be cured if we but have faith; 3. We must trust the Lord for the healing of all our ailments, without using any material remedies. And therefore, (1) The use of any remedial agency is a manifestation of a lack of faith; and (2) If we call on the Lord in faith, without having first employed remedies, we have a right in every instance to expect, and even to demand a cure. The folly of such a position may be readily seen by a consideration of the Scriptural position, to which we will now proceed.

We will first cite as a parallel the instruction found in the Bible concerning the provision for the nourishment of our bodies when in health. In the sermon on the mount, Christ said: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." Matt. 6:25, 31, 32. Now an extreme might say, "It is wrong for me to work for my living; God knows what I need, and he will see that I am provided for, if I only exercise faith, and do not try to do anything for myself." So he folds his hands in idleness, and perhaps starves to death. Why is this? What is there wrong in his interpretation of Scripture? Simply this: He has been too hasty in his conclusion, and has not taken into the account that other inspired declaration that, "if any would not work, neither should he eat." 2 Thess. 3:10.

A proper interpretation of Scripture takes into the account the various texts bearing on a given point, and then draws a legitimate conclusion from the whole. As bearing on the question of living, we quote the following: "Let him that stole



steal no more; but rather let him labour, *working with his hands* the thing which is good, that he may have to give to him that needeth." Eph. 4:28. "We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:10-12. A very plain intimation that if they do not work they will lack the necessities of life. Again Paul says: "But if any provide not for his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

Now is there any lack of harmony between these texts and Matt. 6:25? Not a particle. Read now Deut. 8:18: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Read the context, from the 10th verse onward, and you will see that all the texts which we have quoted are bound together. Men are to work with their hands for their support; but they are still to give the credit to God, because he gives them the power and the opportunity to labour. If God gives a man the ability to work, and then orders circumstances so that he has an opportunity to work, the honour belongs to God. Thus it is that God supports us. And knowing that "the Lord will provide," we are not to worry and fret over the future, as though the Lord had no interest in us.

There are cases, however, in which it is beyond the power of man to secure provision by his own labour. In such cases the Lord has worked a direct miracle, as in the case of the Israelites in the wilderness, and Elijah by the brook Cherith and in the desert. What God has done for the support of his people, we may be sure he will do again under similar circumstances, for his promise cannot fail; but from a careful examination of Scripture it certainly appears that we are not warranted in expecting the Lord to work a direct miracle for our support, so long as it is possible for us to provide for ourselves by using the means which he has ordained. Such an expectation is not in accordance with God's word, and hence is not faith.

E. J. WAGGONER.

(To be continued.)

#### BLESSED ARE THEY THAT DO.

THE religion of the Bible consists in believing what God says, and doing what he commands. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this: To

visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:22, 25, 27. To obey God's perfect law, honouring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion is, of course, impure and defiled.

The religion of many consists chiefly in feeling. They do what they *feel* to be duty; but they do not always feel it duty to do what God requires. They say they know that they are accepted of God; for they *feel* it is so in their very souls. "The Lord saves me, and he saves me *now*," is a favourite form of expression. They know God answers their prayers, because they *feel* it so. On the contrary, an apostle has said, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Here it is again: "Blessed are they that do."

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to feel, and to rejoice in the Lord. What is it which distinguishes the true religion from all false religions? Is it not that the truth of God lies at its foundation? True feeling, then, will always be found in conformity to this truth. Then a person must be intelligent in the truth before he can depend upon his feelings.

Do not false religionists feel? Do they not manifest religious zeal? What but the most ardent feeling of devotion could cause a heathen mother to cast her infant into the river Ganges, to be devoured by the monsters of the deep? or to cast herself before the car of Juggernaut, to be crushed to atoms? I think there is feeling in every kind of religion, and therefore we shall be deceived if we trust to feeling, unless we know that our faith and works are in harmony with the truth of God.

The first, and most pressing want of the people in these days, is instruction in the truth as revealed in God's word. They need a true foundation for their faith; and then they want a faith that will cause them to act—to do what that word requires. Their ears have been turned away from the truth to fables. This is as Paul foretold it would be.

Sensational reading stirs the religious sentiments or faculties, producing certain emotions or feelings, and this passes for genuine Bible religion, though many of the duties revealed therein are neglected entirely, either from ignorance or unwillingness to obey. I repeat it: *Truth* is the thing which distinguishes true religion from every false way. The truth is in our Bibles; but in a land of Bibles the great need of the people is to be instructed in the

truth. They talk of worshipping God in spirit; but they that worship him must worship him not alone in spirit, but "in spirit and in truth."

The truth is in the word of God. "Thy word is truth." John 17:17. "Thy law is the truth." Psalms 119:142. "All thy commandments are truth." Verse 151. This refers to the moral law, the ten commandments. Every word of them is true; every jot and tittle of this law shall endure till heaven and earth pass away. Matt. 5:18. Yet the leading ministers and churches of to-day are treading the fourth commandment of this law under foot. God is now pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending a fearful message of warning to the nations of the earth, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy of a wicked power that should "think to change times and laws." Dan. 7:25. This same power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-10. The Roman popedom is the power thus foretold; and the Roman church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." See their doctrinal works.

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church, which claims the power to change the law which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfilment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a



fallen church which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke 11:28.

Jesus said to the apostate Jewish church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Is not this his voice to the professed Christian church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:31. Listen to his voice again, in his last benediction to his people, recorded in the book of Revelation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

R. F. COTTRELL.

#### SINAI NOT EXTINGUISHED.

SOME people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain, that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this class of rose-water ministers, the theology of law is voted obsolete and barbarous, the world is to be tamed and sanctified entirely by a theology of love. They preach a one-sided God,—all mercy and no justice,—with one-half of his glorious attributes put under an eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labour than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, subsoil Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband its police, and to let loose its criminals into the street. So far from being a kindness, it would be eventual cruelty to any man or any community, to place them beyond the reach of the just penalties of Divine law. This is especially an unfortunate time in which to preach a limber-backed theology, which has no stiffening of the word "ought" in its fibre, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne water. We need more of the sacred authority of law in our homes, more enforcement of law in the common-

wealth, more reverence of God's law in our hearts, more law preaching in our pulpits, and more "law work" in the conversion of souls which are to represent Christ by keeping his commandments. —Rev. T. L. Cuyler.

#### "HOW READEST THOU?"

It is one thing to read the Bible through,  
Another thing to read to learn and do.  
Some read it with design to learn to read,  
But to the subject pay but little heed.  
Some read it as their duty once a week,  
But no instruction from the Bible seek;  
While others read it with but little care,  
With no regard to how they read, nor where.  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
While others read because their neighbours do,  
To see how long 't will take to read it through.  
Some read it for the wonders that are there,  
How David killed a lion and a bear;  
While others read it with uncommon care,  
Hoping to find some contradictions there!  
Some read as though it did not speak to them,  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees.  
One reads with father's spees upon his head,  
And sees the thing just as his father said.  
Some read to prove a pre-adopted creed,—  
Hence understand but little that they read;  
For every passage in the book they bend,  
To make it suit that all-important end!  
Some people read, as I have often thought,  
To teach the book instead of being taught,  
And some there are who read it out of spite—  
I fear there are but few who read it right.  
So many people in these latter days,  
Have read the Bible in so many ways  
That few can tell which system is the best,  
For every party contradicts the rest!  
But read it prayerfully, and you will see,  
Although men contradict, God's words agree.  
For what the early Bible prophets wrote,  
We find that Christ and his apostles quote:  
So trust no creed that trembles to recall  
What has been penned by one and verified by all.  
—Selected.

#### SPIRITUALITY AND INTELLECTUALITY.

SUPERSTITION may fancy truth at war with itself—truths of science in conflict with truths of religion; but enlightened faith knows that as all natural forces are correlated, so are all spiritual forces; and that as the universe with all its parts is one, so truth in all its forms is one, coming from the same source and tending toward the same end. Religion needs not less but more of reason, and piety will be made deeper and purer by deeper and better thinking. It is not *free* thinking, but *rash, shallow, foolish* thinking that religion condemns. Thought must be free, but not lawless. Think as you will, but remember that thought has its laws as well as action, because it creates action. Liberty according to law is the only true liberty for rational beings. Outside of this it is only licence, which is the fool's liberty to hurt himself and others.

In asserting our liberty let us remember our responsibility for the use we make of all our intellectual powers. This will give us that mental sobriety which is necessary to all healthy mental action. It will save us from the morbid craving for novelty, which asks not what is true, but what is new. We shall avoid alike the scepticism that inquires

too much and credulity that inquires too little. We shall be saved from the crudities of those shallow thinkers who take half truths for whole truths, and the fire-flies of their own fancies for the eternal stars. We shall not mistake obscurity for profundity, irreverence for originality, or the intoxication of conceit for the inspiration of genius.

With due reverence for the past, we shall have faith in the present and in the future, knowing that God is not the God of the dead, but of the living, and that his word, Spirit, and providence are for ever teaching all who will learn, lessons as endless as the existence of men, and as deep and high as the wisdom of God. Thus adding to our faith knowledge, we shall learn from all and be in bondage to none. Called to liberty, we shall use our liberty, not as an occasion to the flesh. As children of the light, we shall seek the light, and walk in it wherever found.

Thus shall it be seen that our religion has room in it for the freest and fullest exercise of all our mental powers. Intellect will here find its noblest sphere and its richest rewards, the brightest light, the amplest liberty, the greatest strength, the loftiest inspiration. But while we thus assert for intellect this high place, we must claim for moral purity a still higher place. The impure mind shall seek in vain for pure truth—the sensual soul shall search in vain for the Holy One. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as Heaven; what canst thou know? deeper than hell; what canst thou do?"

Science has no ladder to scale these heights, and philosophy no plummet to sound these depths. Telescopes and microscopes and laboratories, mathematics, and metaphysics, fail us here. The Infinite and the Eternal for ever elude our sensual scrutiny.

Thus sought, "clouds and darkness are round about Him." But "light is sown for the righteous." The pure in heart shall see God. The high and lofty One that inhabiteth eternity, and dwells in the high and holy place, dwells also with men who are of a humble and a contrite spirit.

The highest truth comes not to the proud and sensual, but to the humble and the holy. A pure-minded peasant will be wiser in divine things than a selfish philosopher. The unlettered Carvosso will know more of God and the way to him than many doctors of divinity, and Bunyan's allegories, written in gaol, will teach more truth than some whole theological libraries written in universities.

The Wisdom which makes Bibles and worlds dwells with these sincere souls, whose supreme aim is to know and do the will of God. "They have an unction from the Holy One, and know all things." In them is fulfilled the word of the Master: "If thine eye be single, thy



whole body shall be full of light." Their simplicity is wiser than all our acts. Taught by him who knows the heart, they find their way to it with a facility that shames our pretentious philosophies.—*Rev. William McKinley.*

#### THEY WENT TO THEIR OWN COMPANY.

"And being let go they went to their own company." Acts 4:23.

EVERY person has a preference for certain company. It is his own company, the company for which he has a special liking. In it he feels most at home, and most enjoys himself. For a time he may be kept away from it. Circumstances over which he may not have control, may compel a temporary separation. But when these cease to restrain him, on being "let go" he seeks the company of his choice. In it he spends all the time at his command.

There are those that love the company of the public-house. They prefer it above all others. There they meet their chosen associates, and there they are most happy. There are others that prefer the company of the ball-room. To that they are drawn with an irresistible attraction. They are never more in their element than when in the enjoyment of its festivities. There are others whose preferences are for the place of prayer and praise. Their chosen associates are the people of God. These are to them the excellent of the earth, in whom is all their delight. Their most pleasant converse is with them. Such would be their chosen society for eternity. And such it will indeed be. When God shall make the final separation between the members of the human family, he will place like with like. He will make no arbitrary separations. Each one will go to his own place, and to his own company. There all will be "let go," and they will, respectively, go to their own company; and in it they shall spend their long eternity.—*Clericus.*

"I AM WITH YOU ALWAYS."

I HAVE read somewhere that in one of our English prisons there was an under-ground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place made it greatly dreaded. Amongst the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the warders to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the warders died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then

all was still—a stillness that oppressed with terror amidst a darkness that could be felt. Nervous, and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead; and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing that he must have mistaken the words.

"I am not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough.

"God bless you," he cried. "Why, I don't mind it a bit now, with you there like that."

The terror was gone. The very darkness was powerless to hurt whilst his friend was so near; unseen, but just above.

Every now and then upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

Ah, so beside us ever He standeth, our Almighty and most loving Lord, our strength and solace? The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you alway." And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me"—*Mark Guy Pearse.*

#### A CHRISTIAN BUFFER.

DID you ever notice the way in which a train of railroad carriages is fastened together? At the end of each carriage is a bolt, which slides in and out a little way, to which is hooked another bolt just like it on the next car. When the engineer backs and the two carriages come together, they do not strike with a hard bump, jolting the passengers out of their seats; but the two fastenings meet, each slides in a few inches, breaking the force of the blow, and the two carriages come together easily and gently. These slides are called buffers, because they buff each other, and save the carriages from many a bump. Now, do you know

that everybody can carry with him a buffer, which will help him to avoid hard hits with other people? That buffer is kindness.

A kind word, spoken gently even in answer to an unkind one; a kind action, seeking the good of another; above all, a kind heart, full of love, will make all around us friendly, and fill the world with sunshine.

You remember how Joseph went out of his prison to become a prince. If he had moped and sulked in Potiphar's house, as he had some reason for doing, or had sat down in the prison cross and snappish, do you suppose he would ever have risen to greatness? No; with all his ability, but for his kindness and cheerful, helpful spirit, you and I would never have heard of his name. Kindness will often succeed where eminent ability will fail.—*Selected.*

#### SPIRITUAL DWARFS.

WHEN Christ went to Jericho (not a small city) only *two* men received benefit from him. A *short* man inside the city, and a *blind* man outside the city. One very rich, the other poor. One too blind to see, and the other too short to see, were the only men who did see. The inquiry would be not a little interesting as to why it was these men did see.

But we are now concerned rather to look at Zacchæus as a typical character—the type of many to-day who want to see Christ, but who are spiritually too short to see him; men who are looking out for sycamore-trees to help them to see; men who have been more helped by trees than by ecclesiastical systems. Zacchæus *knew* that he was too short, and was willing to be helped to see; his anxious concern to climb the tree is a promising feature in his character.

The Zacchæus of to-day often does not know that he is so short and small. Because *he* does not see, he often declares that there is no Christ to be seen at all. Until Zacchæus will believe the testimony of thousands as honest as himself that there is a Christ *they can see*, and that it is *something in himself* that prevents his vision, little can be done for him but leave him to his vanity.—*Rev. R. H. Lovell.*

#### PULPIT FLATTERY.

ONE of the first acts performed by George III., after his accession to the throne, was to issue an order prohibiting any of the clergy who should be called to preach before him, from paying him any compliment in their discourses. His Majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, Prebendary of Westminster, thought proper to deliver in the Chapel Royal; and for which instead of thanks, he received from his Royal auditor a pointed reprimand. His Majesty observing, "That he came to chapel to hear the praises of God, and not his own."—*Sel.*



## Home and Temperance.

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

### A LIFE LESSON.

I HAVE read a legend, I know not where—  
The tale alone can I now recount—  
That away in the East, so famed and fair,  
In ages past was a marvellous fount.

Where'er a drop from this fountain fell,  
No matter how arid or hard the land,  
That drop would into a streamlet swell,  
With emerald banks on either hand.

And so the desert, long, brown and bare,  
Where this wondrous water was scattered  
round,  
Was soon transformed to a landscape rare,  
And the sterile sands into fertile ground.

'Tis nought but a legend, strange and old,  
Yet if on the mythic tale you dwell,  
A lesson of value will it unfold,  
A priceless message of truth will tell.

We can make like this fountain our daily life,  
And the words we utter, the deeds we do,  
Shall be springs of good with the power rife  
To turn worthless lives into grand and true.

Thus round us ever, in blessing thrown,  
Our influence gracious shall God-like make  
The lives that only before have known  
The way which the weak and wandering take.  
—Philip Burroughs Strong.

### THE SABBATH DINNER TABLE.

"DIDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone. "Good!" echoed the father scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we knew as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the driest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor with rising colour.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long, hard phrases, made him seem high up and away from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." The impulsive young visitor kept her lips shut; but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as a prayer had rarely touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, *how* Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy had a finger-tip pressed into each ear. That sermon was one of the marked periods in her spiritual growth. "And then the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner table than in any other home gathering during the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkind criticism, now made a hurried remark,—

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colours to make her look hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sabbaths she had been trying to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within the range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sabbath-school to-day."

"I'm glad there's one good one," grumbled his next older brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last Sabbath to talk to the "poke" about something in the lesson. Of course the big boys knew!

"He has no sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-meeting this morning how uneasy he was under that long

prayer. He could not keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come that night. The listener, who was not a Christian, and who had spent her Sabbath morning in reading "George Elliott," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sabbath-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?—*Sel.*

### THE EIFFEL TOWER.

THE Eiffel Tower is, I find, the chief attraction to the tourist. I am bound to say that, contrary to my expectation, it has a wonderfully graceful appearance. When I was last in Paris it seemed to be growing into a huge and hideous monstrosity. The pile of red iron was as ugly as anything I could imagine, and everyone predicted that it would utterly spoil a beautiful city. Now a great transformation has taken place and it is a delight to stand near the Trocadero and gaze upwards at this latest wonder of the world.

The exact height is 984ft.—and the weight, 7 500 tons—just half the weight of one of our new ironclads. It has cost £160,000; which does not seem excessive when we consider the huge army of workmen who have been engaged in its erection during the last two years. Two million and a-half rivets have been employed, and every one of these was heated white hot on the tower and hammered into position there. Forty draughtsmen and calculators were employed constantly in preparing the 500 engineers' drawings and 2,500 working plans. The tower is really a great monument to the absolute accuracy and scientific precision with which the modern engineer can manipulate his material.

I have been unable as yet to ascend the tower, as I had to leave Paris before it was opened. But those who have been to the top speak in enthusiastic terms of the marvellous views to be obtained. Paris lies like a carpet at your feet, and the Seine winds away like a narrow silver ribbon. I am told that a better view is often to be gained from the first platform than from a higher elevation. You are sufficiently high to see the whole city, and unless you wish to see beyond, it does not help you in the least to climb into the clouds. It is very improbable that more than half the visitors will ever get beyond the first platform. Even there the oscillation is



not always pleasant, and at the summit the tower frequently sways to the extent of two and three feet—a sensation which can scarcely be comfortable at such an enormous height.

M. Eiffel, who has suddenly been lifted into fame by this tower, is not yet 60 years of age. He was under 30 when he made his first success as an engineer by the construction of the metallic bridge at Bordeaux. He is a hard worker, and begins every morning by six o'clock.—*Christian Commonwealth*.

#### STIMULANTS AND NARCOTICS AND THE VOICE.

IN the June *Contemporary*, Sir Morrell Mackenzie, who is an authority on laryngeal affections, has an article on "Speech and Song." Whilst written with special reference to public speaking and singing, there are many things in the article which all might read with profit, as the public speaker and singer is not the only one who should be interested in preserving the vocal organs. Speaking of stimulants and narcotics, he says:—

"Tobacco, alcohol and fiery condiments of all kinds are best avoided by those who have to speak much, or at least they should be used in strict moderation. I feel bound to warn speakers addicted to the 'herb nicotian' against cigarettes. Like tipping, the effect of cigarette smoking is cumulative, and the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any other form of smoking. Cigarette smokers are often in a state of chronic narcotic poisoning. Though the process may be slow, there can be little doubt that it is sure. Even if it does not kill the body, it too often kills or greatly impairs the victim's working efficiency and usefulness in life. The local effects of cigarettes in the mouth must also be taken into account by those whose work lies in the direction of public speech. The white spots on the tongue and inside of the cheeks, known as 'smoker's patches,' are believed by some doctors with special experience to be more common in devotees of the cigarette than in other smokers; this unhealthy condition of the mouth may not only make speaking troublesome, or even painful, but it is now proved to be a predisposing cause of cancer. All fiery or pungent foods, condiments, or drinks tend to cause congestion of the throat, and if this condition becomes chronic it may lead to impairment, if not complete loss, of voice."

Sir Morrel evidently has no confidence in the potency of those famous draughts of brandy and seltzer with which the Iron Chancellor fortifies himself for his speeches in the German Reichstag; for in another paragraph he writes:—

"The supposed miraculous virtues of the mysterious possets and draughts on which some orators pin their faith exist

mainly in the imagination of those who use them; at best they do nothing more than lubricate the joints of the vocal machine so as to make it work more smoothly. This is just as well done by means of a glass of plain water. In France water sweetened with sugar is the grand vocal elixir of political orators. As M<sup>de</sup> de Girardin said, somewhat unkindly: 'Many things can be dispensed with in the tribune. Talent, wit, conviction, ideas, even memory, can be dispensed with, but not *eau sucrée*.' Stimulants may give a sort of 'Dutch courage' to the orator, and may carry him successfully through a vocal effort in which indisposition or nervousness might otherwise have caused him to fail, but the immediate good which they do is dearly purchased by the thickening and roughening of the mucous surface of the throat to which they ultimately give rise."

#### SEARCH IT OUT.

HERE is an alphabet, children, which will make you study. Get your Bibles and turn to the places. When you have found them, read and remember:—

- A was a monarch, who reigned in the East. Esther 1:1.
- B was a Chaldee, who made a great feast. Daniel 5:1-4.
- C was veracious, when others told lies. Numbers 13:30-35.
- D was a woman, heroic and wise. Judges 4:4-14.
- E was a refuge, where David spared Saul. 1 Samuel 24:1-7.
- F was a Roman, accuser of Paul. Acts 26:24.
- G was a garden, a frequent resort. John 18:1, 2; Matthew 26:36.
- H was a city, where David held court. 2 Samuel 2:2.
- I was a mocker, a very bad boy. Genesis 14:16.
- J was a city, preferred as a joy. Psalm 137:6.
- K was a father, whose son was quite tall. 1 Samuel 9:1, 2.
- L was a proud one, who had a great fall. Isaiah 14:12.
- M was a nephew, whose uncle was good. Colossians 4:10; Acts 11:24.
- N was a city, long hid where it stood. Zechariah 2:13.
- O was a servant, acknowledged a brother. Philemon 1:16.
- P was a Christian, greeting another. 2 Timothy 4:21.
- R was a damsel, who knew a man's voice. Acts 12:13, 14.
- S was a sovereign, who made a bad choice. 1 Kings 11:4-11.
- T was a seaport, where preaching was long. Acts 20:6, 7.
- U was a teamster, struck dead for his wrong. 2 Samuel 6:7.
- V was a cast-off, and never restored. Esther 1:19.
- Z was a ruin, with sorrow deplored. Psalm 137.

—Selected.

#### WALKING LEAVES.

WHO ever heard of green leaves falling from a tree, and after lying on the ground for a few minutes, crawl towards the trunk of the tree, ascend it, and resume their former position? This was a spectacle which greeted the eyes of some English sailors thirty or forty years ago while on the island of Australia, and in regard to the very tree under which they were resting. They fled to their vessel as if panic-struck, and did not stop a moment to investigate the matter. Subsequent explorations taught them, however, that these leaves were insects. They live upon the tree. Their bodies are exceedingly thin and flat, and their wings form leaf-like projections. When the wind disturbs them, they fold their legs under their bodies, making their shape exactly like a leaf, stem and all complete. They bear a bright green colour in summer, but change with the leaves in the autumn to a russet brown. When shaken to the ground they lie still for a few minutes as if dead, but presently begin to crawl toward the tree which they ascend. They very rarely use their wings, and hence the name walking leaves. Some specimens of these walking leaves may be seen in the British Museum.—*Sel.*

#### THE CHINESE EMPRESS.

THE present Empress dowager and Regent of China is an anomaly among female sovereigns. She is a Tartar by birth, literally and figuratively, and is strong minded, independent, and masculine, even to our Western ideas. While no woman can occupy the dragon throne, this Regent has governed the empire during a most stormy and critical period. She has kept the eighty vast provinces together, and held in royal subjection the wildest and most cunning coterie of councillors. The Chinese Empress is an active energetic woman, and, besides the manly art of statecraft, is given to out-door and athletic sports. Her feet are not dwarfed, and riding, hunting, hawking, and archery are her pastimes. No European has ever looked upon her, but there is no doubt of the existence of this Oriental Catherine the Great.—*Sel.*

It is stated in Boyd's "Reminiscences of Fifty Years," that a Scotch gentleman of fortune on his deathbed asked the minister whether, if he left a large sum to the Kirk, his salvation would be secured? The cautious minister responded, "I would not like to be positive, but it's weel worth trying."—*Sel.*

"Is lang, lang days o' summer,  
When the clear an' cloudless sky  
Refuses ae wee drap o' rain  
To Nature, parch'd an' dry,  
The genial night wi' balmy breath  
Gars verdure spring anew,  
An' ilka blade o' grass  
Keps its ain drap o' dew."

—Ballantyne.



## THE PRESENT TRUTH.

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

LONDON, JUNE 20, 1889.

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## DOES IT MAKE ANY DIFFERENCE?

THE work of Sabbath reform is becoming an extensive movement in the world at the present time. There are no civilized nations which have not in them Christians who conscientiously observe the seventh day as the Sabbath of the Lord. They believe this to be the only Sabbath of the Bible; and that it is impossible to keep the fourth commandment in the spirit while transgressing it in the letter. The Scriptures recognize no change from the seventh to the first day, but the festival of Sunday was brought in from paganism by imperial edicts and church councils, finally to usurp the place of the Lord's Sabbath as the church went down into the great apostasy. What Dowling calls "the earliest instance of Romish assumption," was an edict of Victor, a bishop of Rome, in behalf of Sunday, endeavouring to compel the Eastern churches to follow the practice of Rome in celebrating Easter on the Sunday following Good Friday, instead of on the fourteenth day of the first month as had been the custom. The churches, however, refused to comply.

But the first authoritative edict in behalf of the first-day festival was that issued by Constantine while still a pagan, in A.D. 321. As the church conformed to the world and adopted heathen rites and practices, the first day gained in favour with other institutions, and became firmly established by the decrees of popes and councils. The conversion from heathenism to Romanism became only a form, a profession of faith being not infrequently forced upon a nation by its rulers, the people knowing nothing of a change of heart. The Virgin Mary, apostles, and canonized saints were simply substituted for the gods previously worshipped. It was from the darkness engendered by such a system as this that our fathers emerged when the light of the Reformation shone forth. With them they brought the Sunday observance, among other relics of the papal church.

Every person who investigates the Sabbath question must admit that the change in the day has been made without Scriptural authority, and contrary to the Divine command. But by many who have become convinced of this fact it is thought, and often expressed, that now that the Sunday is in the church, gener-

ally speaking, would it not be better to keep quiet and let it remain?

Although there have existed in all ages Christians who observed and taught the seventh-day Sabbath, during the last fifty years this question has been agitated in a more marked manner than for centuries before. As people read their Bibles on the question they see the truth in its purity, and the work of Sabbath reform is rapidly gaining ground even in those countries where laws are very rigid against any religious reforms, and especially enforcing the observance of the first day as the Sabbath. But in view of the difficulties attending the change to the keeping of the Sabbath of the Lord, many hesitate in the matter. This gives rise to many questions, a very common one of which is, "Does it really matter which day we keep, if we only keep one and are conscientious in it?"

This question would never be asked were it as convenient to keep the seventh day as the first. It makes the matter one of expediency and convenience. But should we sacrifice principle because it is not convenient to do what God requires? If this principle is a correct one, there need never have been a martyr in the world. Christ need never have died for man. Satan offered him all the kingdoms of the world if he would fall down and worship him. But how then would the door of mercy have been opened for the race? Is the Bible and its solemn warnings and instructions to be ignored because it is not convenient to live out its teachings? On the other hand should we not live out the truths of the Word irrespective of the practices and theories of the present world?

There are many who are not ready to surrender their faith in the word of God. They are not prepared to give over the battle into the hands of the enemy, and submit their faith to popes, cardinals, bishops, and priests, whether Roman Catholic or professedly Protestant. The real question at issue is, Do the Scriptures teach that there is a difference in the days of the week, so that it makes a difference which day we observe as the Sabbath? Let us for a few moments inquire into the nature of the institution itself.

Sabbath means rest; and the Saviour said "the Sabbath was made for man." Mark 2:27. If the Sabbath was made, there must have been a time when, and a place where, it was made, and certain acts which made it. The time was at the creation, the first seventh day measured from eternity from the beginning of the creation. In the first chapter of Genesis we have an account of the work of God on that first week of time, and the names which were given to each day. They were called, "First day," "second day,"

"third day," etc. We are also told what the Lord did on each day. Of the seventh day we read: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Here is the only account we have of the making of the Sabbath. The time therefore was at the creation, at the end of the first week of time.

The place was the garden of Eden, when man was in a sinless state. Adam and Eve were created on the sixth day. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. "And the evening and the morning were the sixth day." Gen. 1:31. It was the next day that God rested. But why did God rest? It was not because he was weary, for we read that he "fainteth not neither is weary." Isa. 40:28. And yet we read that "On the seventh day he rested and was refreshed." Ex. 31:17. It must be that he looked with satisfaction on the creation which he had performed, for he pronounced the work "very good," and that he was laying a foundation, by resting, of an institution that would, if properly regarded, for ever bind man to himself as the Creator of the heaven and the earth.

What a rest-day this first seventh day must have been! This world fresh from the hands of the Creator, every animal pure and peaceable, birds flitting from tree to tree and flower to flower, warbling to the praise of Jehovah; Adam and Eve in their original home, and God, and Christ, together resting on the first seventh day of time at the close of creation week! Sin had not marred this earth, and death was unknown. Here, under these circumstances, was the Sabbath made for the man who was the representative of the human race. There could be nothing in it that was a shadow pointing to Christ or his death, as man had not sinned and no Saviour was needed. How appropriate the time and the place for the making of the Sabbath!

There were three acts involved in the making of the Sabbath: First, God rested on the seventh day; second, He blessed it; third, He sanctified it. Gen. 2:3. From the record of what was performed on the first week of time we learn, (1) That God has stated in particular what he did on each day including the seventh; (2) Each of the three acts which made the seventh day the Sabbath was as really performed as the acts on either of the other days. They all pertained to the seventh day of the week, and would in no case whatever pertain to any other day in the week; (3) As the act of blessing and sanctifying



was done after the first seventh day was past ("because that in it he *had* rested from all his work which God created and made"), it must relate to each seventh day to come, as it could not relate to a day which had gone into eternity. Therefore whatever other Sabbaths might be instituted in the future, whatever institutions might, because of the fall of man, come into existence, it could in no way effect these three acts which made the seventh day the Sabbath, or rest-day, of the Lord.

Notice, (a) It was on a particular day that God rested; (b) It was that particular seventh day he blessed and sanctified; (c) It was the seventh day which he set apart for a holy and religious use; (d) The blessing and sanctifying being performed on the second first day, it would follow that in all coming time there would be a blessing for those who faithfully observed the seventh day of the week for the same reasons which God designed. The blessing was placed on the *seventh day* and pertained to each seventh day which was to come. They were acts which pertained to this planet and no other, to the seventh day and no other. Therefore as long as this planet exists in the universe of God, so long must the seventh day remain the Sabbath of the Lord our God.

Neither can it be said the Sabbath was local in its nature, for the acts of each preceding day pertained to the entire surface of the earth; and so it was with the seventh day. God had before this said to man, "Be fruitful and multiply and replenish the earth," not simply the garden of Eden, "and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth." Gen. 1:28. Thus from the nature of the institution itself the Sabbath could not be changed to any other day of the week, and still be the Sabbath of the Lord, any more than saying the work of any one of the other days was performed on a different day would make it true. It is, and was God's Sabbath, made so by certain acts which he performed on the particular seventh day. In thus giving the Sabbath to man, it was conveying it to him under the guaranty of a Divine charter so that none might rob him of it with impunity. It would ever be man's privilege and duty to keep it holy, and by doing so it would form a golden link between him and his God, as by it he would keep in memory the Creator of all things.

The fourth commandment points out these facts as its basis, and refers to them as the reason why we should keep the seventh day of the week as the Sabbath, "For in six days the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:10, 11. These are the only reasons which God ever gave for the observance of the Sabbath, and these reasons continue as long as this planet continues, even throughout eternity, and apply with equal force to each and all the inhabitants of the earth. Consequently when the curse is removed from the earth, and sin has for ever come to an end, we read as follows: "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain; and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

#### "THE CHILD SHALL DIE AN HUNDRED YEARS OLD."

THE prophecy in Isa. 65, where these words occur, has occasioned much comment. Those who believe in the doctrine called "Age to Come," rely upon this scripture to prove that after Christ's personal return to this earth, and he has commenced his reign of one thousand years, death will prevail. We propose to briefly examine this chapter and see if anything in it contradicts our view. We believe that at the second coming of Christ all the living wicked will be slain and all the righteous made immortal. The righteous will ascend to the New Jerusalem, and there reign with Christ during one thousand years, and then the saints, with Christ and the holy city, shall descend to this earth which has lain desolate. The wicked dead shall be raised, and with Satan shall come up around the holy city, and shall be utterly destroyed by fire rained upon them from heaven; this earth shall then be one vast lake of fire from which God shall bring a new earth wherein dwelleth righteousness. A few of the scriptures upon which we rely to prove these positions are as follows: Rev. 19:12-21; 20; 21:1-10; Jer. 25:15-33; 4:19-27; Isa. 24:34; 1 Thess. 4:15-17; Matt. 5:12; John 13:36 with 14:1-3; 2 Pet. 3:7-13.

Is there anything in Isa. 65:17-25 that disproves these positions? It reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart [margin]. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an

hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [the tree of life, the Septuagint version reads,] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

All will admit this scripture is intimately connected throughout. It commences with a prophecy of the new heavens and new earth. It next speaks of Jerusalem. From the expression used it is evident that it is the same Jerusalem brought to view in the last chapters of Revelation. The voice of weeping and crying are no more to be heard. So the beloved disciple says "sorrow and crying" shall be no more. Rev. 21:4. The holy mountain of God is in it; verse 25. So we learn in many other scriptures that Mount Zion is in New Jerusalem. It takes place when the people of God have their "rejoicing." This can but refer to the time when Abraham, Isaac, and Jacob, and all the people of God, are safe in that "city which hath foundations," for which they looked, Heb. 11:10, when the "children" rejoiced with their "mother." Gal. 4:26. The sudden change in the first verse of this prophecy, from the new heavens and earth to the New Jerusalem, is suggestive, and helps us to understand the point of time when it meets its fulfilment. Let us go then to another scripture, where the same events are recorded with additional particulars. Rev. 21:1, brings to view the new heavens and earth. But previous to this, in chap. 20:9, the apostle sees the holy city and the saints on the earth, when it is very evident the new heavens and earth had not yet come. They are on the earth in connection with the final punishment of the wicked, after the second resurrection has taken place, at the close of the one thousand years. Verses 5, 8, and 9.

The presence of the "beloved city," in which are the saints of God on the earth during the punishment of the wicked and before the new heavens and earth are ushered in, is made necessary that many scriptures may be fulfilled. Thus, the Saviour says, "There shall be weeping and gnashing of teeth, when ye shall see



Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13:28. Also in that remarkable prophecy in Isa. 33:10, speaking of the time when the Lord shall rise up, he speaks of the wicked being as the burnings of lime and as thorns cut up which are burned in the fire. That class would utterly perish. But in the 14th verse he asks the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" and answers immediately, "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." "His place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "Thine heart shall meditate terror."

To my mind it seems very clear that this scripture meets its fulfilment at the same time of which the Saviour speaks, when the wicked see the reward of the righteous, and the righteous see the reward of the wicked. The righteous are in a "place of defence." From what? From the terrible punishment rained upon the heads of the wicked. When they shall be as "thorns cut up" which shall be burned in the fire." "When the sinners in Zion are afraid" and fearfulness has surprised the hypocrites. The righteous at this time contemplate two things: Their eyes "see the King in his beauty," their heart "meditates terror." In the city, Jesus is in his glory; without, is a world on fire. Oh! my soul what a contrast. Wicked men are consuming as the fat of lambs. Then are the words of the psalmist fulfilled, "When the wicked are cut off, thou shalt see it." Ps. 37:34. How plain, then, that the righteous are on the earth within the holy city at a point of time before the destruction of the wicked, and in immediate connection with it where they can fully behold it. And it is at this point of time that Isa. 65:20 has its fulfilment.

The prophet's mind is first directed to the glorious fact that there is to be a "new heaven and new earth" created. It is next called to the point of time just previous, when the sinner, even though he may be an "hundred years old, shall be accursed." When does the curse of God come upon the sinner? Just previous as we have seen, to the creation of the new heavens and new earth. Peter, in his second epistle, makes this very plain. Chap. 3:7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition

[destruction] of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth, also, and the works that are therein shall be burned up." "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Where does Peter find his "promise"? In the very scripture we have under examination. Isa. 65:17. And it is remarkable how beautifully these two scriptures harmonize and explain each other. Peter gives us an inspired comment upon Isa. 65:17. He tells us plainly that the "perdition of ungodly men" comes just before the "new heavens and new earth." That the great burning day results in the new creation; from the ashes of the old creation the new springs forth, wherein dwelleth righteousness. The career of the wicked closes with the whole creation. We have seen from other scriptures that the righteous are on the earth and see this result during its accomplishment.

G. I. B.

(Concluded in our next.)

#### THOUGHTS ON THE LAW.

IN our page of selections this week, we commend to the attention of the reader the few terse sentences uttered by Dr. Cuyler on the subject of Sinai. It is not the way many religious teachers talk on that subject at the present day. Many seem to be afraid to say Law, or think Law, for fear of what they are pleased to term "legalism."

But David did not appear to feel that way. He says, "Oh, how love I thy law! It is my meditation all the day." Psa. 119:97. Were some modern religionists to express their mind on the subject, we imagine it would read something like this: "Oh, how hate I thy law! It is my detestation all the day."

But says one, we must be righteous, and righteousness cannot be gained by keeping the law.

Very true; but the righteousness we must have is the righteousness of the law, nevertheless. Paul declares that the object of Christ's work is "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

"But," it is urged, "we do not want anything to do with the law; it is holiness we must seek."

Very well, the law is holy. "Wherefore the law is holy, and the commandment holy and just and good." Rom. 7:12.

"Well, you may go back to the old law, if you want to, but I prefer the Spirit. We must be spiritual."

Very well, the law is spiritual. "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

A law the righteousness of which we must fulfil, which is just and good, holy and spiritual, must be adapted to the use of any person, however righteous, holy, or spiritual he is required to be. He will find all these elements in the law.

The fact is, the law of God holds a position of essential pre-eminence in connection with all God's dealings with the human family under every condition and in every age. It is the expression of God's will, the rule of life, the standard of the Judgment. Obedience to it is the sole condition of everlasting life in every age and dispensation, the present no less than all the past. Obey and live, was God's covenant with Adam. And had he kept the law, it would have given him life. Such expressions therefore as that found in Gal. 3:21, "For if there had been a law given which could have given life, then verily righteousness should have been by the law," cannot apply to the moral law; for in the original plan, and in man's first relation to it, had he always maintained that relation, it could have given him life, and would have given him life, and righteousness would have been by that law. The fact that the law now, since it has been broken, cannot give life to the transgressor, does not prove that in its original relation, it was not its nature and design to give life.

But there are other laws, which are not of a nature to give life. These are the derived, secondary, or ceremonial laws connected with the scheme of grace. Gal. 3:21 could not be spoken of any law which ever under any circumstances could have given life: it must therefore refer to some law coming in subsequently to the moral law, and correlated to it, as the ceremonial laws were.

The law was therefore a great and prominent object before Adam. It was the great detector standing by to witness to his righteousness, or to expose his sin.

When man had fallen, and a remedial system had been introduced, all the ceremonies and services of that system were performed with direct reference to the moral law. It was the great objective point before that system. The guilt of transgression must be taken away, and man be brought back into the path of obedience.

When Christ came into the world, all his work had direct reference to the moral law. The difficulty from which man was to be rescued, was that he was out of harmony, both in nature and practice with the moral law. His sins (taken away in figure in the former dispensation) must be taken away in fact, and the necessity is ever recognized that the old nature which is not subject to the



law, and cannot be, and in which man cannot therefore keep it, must be taken away, and a new nature given which loves and delights therein.

Such is Paul's argument in Rom. 8: 1-4. He there speaks of the work which Christ had been sent to do for us, and declares the result to be that the righteousness of the law might be fulfilled in us. And what is the standard of that righteousness? *It can be nothing else but the law itself.* And in the Judgment, therefore, the question will not be, how much feeling you have had, nor how much faith you have had, nor even how much you have loved Christ and believed in him, but, "What have your works been?" and "How does your character compare with the holy standard of the law of God?"

But "Oh," some one may say, "you are leaving out my Saviour."—Not at all. For if at the last we meet the perfect standard of the law, and are found in full harmony therewith, then Justice standing by might say, "Now I know that you have been with Jesus. You have availed yourselves of the work of Christ. For you were once in a condition where no other being could help you; you had a nature not subject to this good law, and in which you could not keep it, which he alone could take away; you had sins which he alone could pardon; you were lost and helpless; and now the fact that you stand here clear before the law, reflecting its righteousness in your characters, and answering in all things to its perfect requirements, tells the whole blessed story of your connection with Christ. It tells how you have believed in him who was your only help, how you have loved him, and hung your helpless souls upon him, and accepted from him righteousness, and sanctification, and a new nature in which you could love God, and love and keep his law, so that in him you became a new creature, and by his help walked in the path of obedience; for this is the work Christ came to do for you, and the help he came to bring."

A true view of this subject does not detract either from the law or Christ, but exalts them both. While it shows that the path of obedience is the only path back to life ("Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city"), and that the keeping of the commandments is the one sole and only condition of eternal life (and as we want life so we endeavour to keep them; "if thou wilt enter into life keep the commandments," Matt. 19: 17), it also shows Christ taking his stand by the law, magnifying and making it honourable, dying to meet its claims, offering us freely of his blood to cancel past transgressions, giving us grace

to keep it that we may have life and thus crowned with honour and glory as a saviour and redeemer. U. S.

#### WHERE WILL YOU BE FOUND?

EVERY reform movement or special message that God has given the world has developed three classes. One class will believe that message, and turn to the Lord with all their heart. Another class will profess to believe, but will rush into extremes and fanaticism, and thereby bring reproach upon the work of God. A third class, and by far the larger one, in their worldly wisdom, reject the truth. The message which is going to the world to prepare a people for the coming of the Lord is no exception to this rule. The three classes will be developed. 1. There will be developed a class of which it is said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. They will be watching and waiting, hence will not be in darkness. 1 Thess. 5: 4, 5. 2. There will be another class who, while professing to believe the message, fail to be sanctified thereby, and are left a prey to Satan. He will lead them into "time setting," gross error, and fanaticism, thereby bringing reproach upon the truth. 3. The third class, and, sad to say, the larger one, will reject the message. They will be the *dwellers* upon the earth, not the *pilgrims* and *strangers*, consequently will be taken in a snare. Luke 21: 34, 35. They will be lulled to sleep by the cry of "peace and safety," and "that day" will overtake them "as a thief in the night," sudden destruction will come upon them. 1 Thess. 5: 2, 3. Reader, in which class shall you be found? God's word is very plain in regard to these great truths. Eternal destruction awaits the last two classes; eternal redemption the first. Are you washing your robes of character in the blood of the Lamb? Are you keeping the commandments of God? If not, why not? Where shall you be found?

M. C. W.

#### THE LAST DAYS.

THESE words are used by Peter in Acts 2: 17, and they give us an inspired rendering of the term "afterward," in Joel 2: 28. By itself, the phrase, "the last days," is not determinate; it may refer to many or few, according to the connection in which it is used. They who use it as parallel to the same expression when used in 2 Tim. 3: 1, or in 2 Pet. 3: 3, make a mistake. When used by the prophet in the Old Testament, it refers to the last dispensation of grace to a fallen race, the gospel age, and no doubt covers the whole dispensation. It cannot refer to the first part of the dispensation exclusive of the last part, as some would explain it, when

quoted in Acts 2: 17. In this chapter it is evident that it covers the entire period from the day of Pentecost to "the great and notable day of the Lord," or to the signs and wonders ushering in that notable day.

But in 2 Tim. 3: 1 and 2 Pet. 3: 3, the same phrase cannot cover the same dispensation, for a part of it was then already past when these words were written. Of course it there refers to the latter part of the gospel dispensation. And there is this difference to be noted: When Paul and Peter wrote it, they used it in such a manner as to show that they referred it to the last days of the dispensation in which they wrote. But when used in the Old Testament it did not refer at all to the dispensation in which it was written, but to the last dispensation.

Now this fact gives wonderful force to the expression, "the last days," as used by our Saviour. Four times in John 6 (verses 39, 40, 44, 54), the Saviour said he will raise up his people in the last days. But in 1 Thess. 4: 16, we learn that he will raise them up in the day of his coming. That day is also the time of the harvest, the end of the world. Rev. 14: 14, 15; Matt. 13: 39-43. This is the utmost limit of the preaching of the gospel. Matt. 28: 19, 20. And this is the last day, whether the expression be used in this dispensation or a preceding one. It is "the last day" for all dispensations of grace to a fallen race.

And this proves most conclusively that the gifts of the Spirit of God, which were given on the day of Pentecost, and which Paul says in Eph. 4: 12 are for the work of the ministry, are given only for the present age; that by the Spirit Jesus is with his ministers in the work of the gospel until the last day. Then comes the harvest; then his saints are raised from the dead; then they are immortalized, and made like unto their Lord. 1 John 3: 2.

Paul says the gifts will cease when that which is perfect is come; and at that time we shall see as we are seen, and know even as we are known. But that cannot be until we are immortalized—until the Lord comes, as shown in 1 Cor. 4: 5. Then the saints will judge the world, and judge the fallen angels (1 Cor. 6: 2, 3); then first will they be qualified to understand "the hidden things of darkness" and "the counsels of the hearts."

And all this most conclusively shows that the preaching of the gospel, and the presence of the Spirit for the work of the ministry, are confined to the present dispensation. "Now is the day of salvation," to be succeeded by "the great and notable day of the Lord," sometimes called "the age to come." Of this the prophet says: "The day of the Lord is



darkness and not light, . . . even very dark, and no brightness in it." Amos 5:18, 20.

They who preach that the future age is an age of salvation, of mercy to sinners, are greatly deceived, and are deceiving others, often to their ruin. It leads them to close their eyes against the warnings which the Lord has uttered, and to hope where the Lord has given no hope. It is a work of presumption. When Jesus comes, he will give rest to all his saints, but he will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

—J. H. Waggoner.

## 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.

### FREE THOUGHT IN THE FREE CHURCH.

[THE election of Dr. Dods to the chair of New Testament Exegesis in the New College, Edinburgh, shows how thoroughly the leaven of destructive criticism has permeated the Free Church of Scotland. Eleven years ago his views of inspiration were severely pronounced against. How the times have changed is thus stated in a leading article in the *Word and Work*:—]

Not many years ago the Free Church of Scotland was sound to the core. If it claimed to be the champion of orthodoxy, few would have been rash enough to dispute its claim. Even then, however, some far-seeing and fore-seeing men dreaded danger from the appearance of a tendency to exalt a certain kind of scholarship to a higher place than was due. Too much encouragement seemed to be given to critical inquiries, generally fruitless, and often far from wise. Suddenly the storm broke upon the Church, when the article by Dr. Robertson Smith on "The Bible," appeared in the pages of the *Encyclopædia Britannica*. Although after a protracted process the writer of the article was removed from his chair at Aberdeen, the Church is not yet righted. By the controversy then introduced, the *consensus* of faith as to inspiration was rudely broken. The Free Church of Scotland, which had hitherto spoken with one voice, has spoken with two voices ever since. And now the voice which some years ago was for a moment silenced has become loud enough to drown the other. Dr. Robertson Smith is amply avenged. The Assembly which disowned him, because his writings dishonoured the Old Testament, bestows the highest mark of confidence in her gift on one who speaks of its "mistakes and immoralities" by electing him, as the fittest man to be found within its bounds,

to train its future ministers in the interpretation of the New! As the *Scotsman* puts it:—

Thus the whirligig of time brings in its revenges. The Assembly of 1878 upheld a judgment of the Synod of Glasgow condemning the views held by Dr. Dods as "limiting the sphere and lowering the idea of inspiration." The same Assembly had before it the case of Professor Robertson Smith, who eleven years ago was held unfit for the position of a teacher for students because he had published views which were supposed to cast doubt on the authority and inspiration of the Bible. These eleven years have seen a revolution of thought in the Free Church, and the election of Professor Dods must be regarded as marking a new epoch. He has not receded from the views he held in 1878. In that year he consented to withdraw from publication the sermon which had given offence, but he did so on the distinct understanding that a majority of the Presbytery of Glasgow admitted that the views he held were to be tolerated within the Church. The Synod and the Assembly refused to recognize this admission, but Dr. Dods was not called upon to recant his views, and he has not recanted them to this day. And now it has come to this, that the views he was censured for, and compelled to withdraw from publication in 1878, he is now called upon by the General Assembly of the Free Church to teach to the students for the ministry. It is said that a young minister, at the close of the election, was heard to exclaim, "It is worth while belonging to the Free Church after all." Even the editor of the *Encyclopædia Britannica* might now belong to the Free Church. Mr. Robertson Smith will have his thoughts about this election, and, without indulging in inordinate vanity, he may take to himself some credit for liberalizing the Church which practically cast him out. When he went he carried with him the sympathy, open or secret, of a very large number of Free Church ministers, and the truth he taught he did not take away with him. It remained in the Church, and has borne fruit. Its effect cannot, of course, be measured, for it has had working along with it the whole tendency of modern thought and inquiry, and the subtle influence of the freer theological atmosphere in which we now live, and which cannot be excluded from college classrooms, or even from the pulpits of the Free Church. Still, it is almost startling to see the proof afforded by the election of Dr. Dods of the progress of free thought in that Church.

The progress of unbelief, under the guise of liberal inquiry, has been unprecedentedly rapid during the past ten years. If rationalism spreads much longer at the same rate, all who are concerned for the maintenance of Christian truth, will have to consider seriously whether they are justified in maintaining ecclesiastical relations at present existing.—*Word and Work*.

### THE FUTURE.

In the following paragraph, Mr. Spurgeon may not be following the ideas of the majority, but he is nevertheless giving an exposition of 2 Timothy 3:—

"Paul does not seem to paint the future in any very rosy hues. There are sanguine brethren who are looking forward to everything growing better and better until at last this present age is to melt away into a millennium; I hardly think they will be able to sustain their hopes. I do not believe the Scripture gives them any foundation to rest upon. We who believe there will be no millennium without the King, and expect nothing except from his appearing and interposition, seem to

me, at least, to have much more Scripture on our side. We look to the darkening down of things. They may yet get worse and worse, it is certainly in the evil nature of seducers to do so, and there will spring up in the Christian church and round about it a body of faithless men who profess to have faith, unsaintly men who call themselves saints, and men who have the form of godliness, but deny the power thereof. Times will go hard. We may call these hard times if we will, but we are hardly yet come to the border of the hard times when it will be hard for the church, when she shall need even more than to-day to cry mightily unto the Lord to keep her alive."

## The Missionary.

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

### AWAKE!

AWAKE, O camp of God, awake!  
Fierce-raging storms begin to break,  
And sounds of war the mountains shake!  
Dark, heavy clouds begin to lower!  
'Tis coming soon,—that fateful hour  
To try thy faith in Heaven's power.  
Grasp firmly, then, thy sword and shield,  
Stand forth, a hero, on the field,  
'Tis life to die, 'tis death to yield!

Beyond those mists of gloomy gray,  
Beyond those terrors of the fray,  
Those clouds that stretch across the way,  
Gleam forth bright rays of cheering light.  
What now is faith shall soon be sight.  
Then, gird thee warrior, for the fight!  
Bright angels shall thy guardians be,  
And twine a laurel wreath for thee,  
A crown of immortality!

FRED ALLISON HOWE.

### PITCAIRN AND ITS PEOPLE.

In a lengthy article in a New York paper, a correspondent who was a passenger on a vessel which recently touched at Pitcairn describes the island and its inhabitants. We quote two paragraphs:—

"The island is about two and one-fourth miles long and about one mile broad, the entire circuit of which is, with one or two exceptions, entirely perpendicular, and will not allow of any landing. Its appearance is very pleasant, and its height—about 1,000 feet—can be seen for nearly thirty-five nautical miles. It is thickly clothed to its summits with the most luxuriant vegetation. Bounty Bay is the only place where ships can communicate with the island, and then not by means of their boats, but by those of the islanders, which have to be lowered from the cliffs. It is said that they are the most expert surfmen in the world, though in heavy winds when the sea is breaking with great force upon their rock-bound coast, they are unable to launch their boats; but this is of rare occurrence. We watched them with great interest through the glasses, making preparations to come off to us as we drew near. When the ship had sailed within four miles of the island, they were near enough in two boats to hail us, and ask for permission to come aboard. The captain ordered the yards "aback," and soon sixteen of these swarthy islanders were on our decks, bringing with them a great quantity of oranges, bananas, limes, melons, yams, sweet potatoes, as well as pumpkins, squashes, white potatoes, and other vegetables. The men presented a good appearance physically, being hardy, muscular, and exceedingly clean. The majority were naturally dark, but all were well bronzed by exposure to an almost vertical sun. Each one bore the unmistakable signs of English ancestry.

"One and all greeted us with great sim-



plcity of manner, but with extreme cordiality. They were headed by their governor or magistrate, named McKay, a very agreeable and intelligent man, from whom I obtained much information concerning their present lives. The inhabitants of to-day are extremely religious, and have adopted exclusively the teachings of the Seventh-day Adventists, which is probably due to the visit of a missionary of that order a few years ago. They have built themselves a church, which is also the school-house, and the preacher is the instructor of the children. The utmost happiness, simplicity, and excellence of conduct prevail in this little isolated community. Tobacco and intoxicating liquors are entirely unknown. There is no quarrelling or wrangling. If a dispute arises among them, it is left to the governor for settlement, and his decision ends all contention immediately. There is no regular communication with the island except the yearly visit of the man-of-war, and this only within the past few years; but they write to their friends living in the States and elsewhere, and the governor gave five letters to our captain to post for them."

The mate on board the vessel had some of our books which he had purchased at San Francisco, and also a number of our various periodicals, which the islanders were rejoiced to get.

#### NOVA SCOTIA.

[From *Review and Herald*.]

INDIAN HARBOUR AND HEAD OF ST. MARGARET'S BAY.—I left Maine April 16, in company with Bro. Steward, and arrived at Indian Harbour the 19th, remaining until the 28th. We organized a church of twelve members. These embraced the truth under the labours of Bro. D. A. Corkham, and we expect others will soon unite with them.

We spent Sabbath and Sunday with the church at St. Margaret's Bay. One was baptized, and four united with the church. We hope some of those who embraced the truth at French Village under the labours of Bro. Webber, will join here. The Lord has blessed the labours of his servants in Nova Scotia, and many precious souls are now rejoicing in the present truth. Opposition sermons have been preached, yet the third angel's message moves on; for nothing can be done against the truth, but for the truth. I parted with Bro. Steward April 29. He will follow up the work in Nova Scotia. We find Sabbath-keepers in different places who have embraced the truth by reading, and the personal efforts of friends. There are some in Moncton who came out as the result of Bro. Rice's canvassing and Bible readings.

At St. John's, New Brunswick, two were baptized, and fifteen names were joined to the covenant. A leader and treasurer were also chosen. A Sabbath-school was organized, also a T. and M. Society formed. Workers are very much needed for this field. The message must go, and who will say, "Here am I, Lord, send me?"

J. B. GOODRICH.

#### GISBORNE, NEW ZEALAND.

[From the *Bible Echo*.]

THE tent work in Gisborne has just come to a close. For nine weeks past the message has been proclaimed in the "cotton church." The attendance has, on the whole, been very good, and the interest taken in the subjects presented has been of an encouraging character. Seven have taken their stand for the Sabbath, and there are others that we hope will soon follow. Now that the tent is down, meetings are to be held in a hall, and we hope soon to organize a Sabbath-school and missionary society. It has also been arranged to hold meetings out in some of the country districts; and a gentleman has kindly placed his horse and waggon at our service to attend these

country meetings. During our stay in Gisborne, the people have proved themselves kind and sympathetic, and we have been able to make many friends. The contributions have amounted to £25, and the book sales to £12. We are hoping to get a club of *Echoes* taken besides a number of other subscriptions.

There are many here who can see the claims of the Sabbath; but their business stands in the way. We trust that the Lord will bring them to recognize his requirements in the light of the great sacrifice offered by Him who left the heights of glory, exclaiming, "Lo, I come to do thy will, O God; yea, *thy law* is within my heart." We expect to remain here, and carry on the work during part of the winter months.

The time must be near when the Lord will pour out his Spirit in the latter rain, and then his closing work will be cut short in righteousness. May God help us to be found with those who are walking in the light, ready to share the showers of blessing.

R. HARE.

### The Sabbath-school.

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

#### LESSONS 77.—REVIEW OF LESSONS 74-76.

1. DESCRIBE the first plague; the second; the third; the fourth; the fifth; the sixth; the seventh; the eighth; the ninth.

2. After nine plagues had been sent, what did the Lord say about sending more?

3. What did he say Pharaoh would then do?

4. What did he say should happen about midnight that night?

5. What did he say the people must do?

6. What were they to do with the lamb?

7. Why was this called the passover?

8. How did the angel know what houses to pass over?

9. Why were they to eat the passover with their garments girded about them, and their staves in their hands?

10. How were they always to keep in mind what the Lord had done for them when the first-born of the Egyptians were slain?

11. What were they to say when their children should ask what they meant by these services?

12. What great evil came upon the Egyptians at midnight?

13. How did Pharaoh and his people then feel about having the Israelites go?

14. What did Pharaoh say to them?

15. What did the Egyptian people say?

16. By what way did the Lord lead the people?

17. How many were there of them?

18. How were the Israelites guided upon their journey?

19. Who pursued them?

20. Why did he do this, since he had given them permission to go?

21. What hindered the children of Israel from escaping?

22. How did Moses try to encourage the people?

23. How did the Lord keep the Egyptians from coming upon the Israelites?

24. Go back now, and tell how the lamb of the passover was to be killed and eaten.

25. Tell how the children of Israel were sent out of Egypt.

26. Tell what trouble they had when they came to the Red Sea.

27. How did the Lord help them?

#### LESSON 78.—CROSSING THE RED SEA.

"AND Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

"And the Lord said unto Moses, Stretch out thine hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses."

1. What happened when Moses stretched out his hand over the sea? Ex. 14: 21.

2. What did the children of Israel then do?

3. How did the waters look on their right hand and on their left?

4. What did the Egyptians do. Verse 23.

5. What came to pass in the morning watch?

6. How did the Lord trouble them?

7. What did the Egyptians then say?

8. What did the Lord then tell Moses to do? Verse 26.

9. What happened when Moses stretched forth his hand?

10. What became of the Egyptians when the waters returned? Verse 28.

11. How did the children of Israel go through the sea? Verse 29.

12. What did the Israelites see upon the sea-shore?

13. What effect did these great works have upon the people? Verse 31.

14. Why did the children of Israel leave Egypt?

15. How did they come to be in that land?

16. How were they treated when they first came into Egypt?

17. How did the king of Egypt come to feel so kindly toward them?

18. What brought Joseph among this strange people?

19. How did Joseph come into favour with the king of Egypt?

20. Where did Pharaoh find him?

21. How did Pharaoh come to find out anything about Joseph?

22. What caused the king of Egypt to treat the Israelites cruelly?

23. Who led them out of Egypt?—*Bible Lessons for Little Ones.*



## 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.

### FACTS IN THE HISTORY OF THE OLD TESTAMENT WHICH ARE RECORDED ONLY IN THE NEW.

(Concluded.)

21. The angel that led Israel in the wilderness was the angel that appeared in the burning bush.

"This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35.

Read this with Ex. 3 and 4.

22. The names of the magicians that withstood Moses.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:8.

Read this with Ex. 7:11, 22; 8:17, 18; 9:11.

23. The cloud was over Israel when they passed through the Red Sea.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10:1, 2.

Read this with Ex. 16.

24. The fear of Moses when the law was given.

"And so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12:21.

This should be read with Ex. 19:16-19.

25. Christ followed the Israelites in the wilderness.

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4.

Read this with Ex. 17:6; Num. 20:8.

26. The Israelites tempted Christ in the wilderness.

"Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

Read this with Num. 21:4-9.

27. The Gospel was preached in the wilderness.

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

28. The contention between Michael and Satan concerning the body of Moses.

"Yet Michael the archangel, when contending with Satan he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9.

This should be read with Deut. 34:1-6.

29. Rahab was one of the ancestors of Christ.

"And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse." Matt. 1:5.

Read this with Josh 2 and 7 and Ruth 4.

30. A period of forty years intervened between the call of Saul and the accession of David.

"And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13:21.

This should be read with the book of First Samuel.

31. Elijah prayed for a drouth.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth during three years and six months." James 5:17.

Read this with 1 Kings 17:1.

32. The length of the drouth in the time of Elijah.

"Many widows were in Israel in the days of Elias, when the heaven was shut up three years

and six months, when great famine was throughout all the land." Luke 4:25; James 5:17.

Read this with 1 Kings 17.

33. The prophecy that John the Baptist should suffer.

"But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Mark 9:13.

Read with this Mal. 3 and 4. But there is no intimation that Elijah should suffer that we can find in the prophets.

34. The prophecy that Christ should be called a Nazarene.

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken of him by the prophets, He shall be called a Nazarene." Matt. 2:23.

We find no such prophecy in the Old Testament.

35. Jonah was a sign to the Ninevites.

"For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." Luke 11:30.

Read with this the book of Jonah.

36. The ancestors of Christ from Nathan to Salathiel.

"Which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Judah, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David." Luke 3:27-31.

This list relates to the period of the Old Testament. We do not give the names after Zorobabel (Matt. 1:13-16; Luke 3:23-27), because the history of the Old Testament closes with him."

37. Tyre and Sidon would have repented if they had had the light which was given to Chorazin and Bethsaida.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes." Matt. 11:21; Luke 10:13.

Read with this Isa. 23; Eze. 26, 27 and 28; Zech. 9:2-4; Amos 1:9, 10.

38. Many Old-Testament saints desired to see the days of Christ.

"For verily I say unto you, That many prophets and righteous men desired to see those things that ye see, and have not seen them; and to hear those things that ye hear, and have not heard them." Matt. 13:17.

Hezekiah is the only one of these whose words are recorded. Isa. 38:9-11.

39. Some of the Old-Testament martyrs were sawn asunder.

"They were stoned, they were sawn asunder." Heb. 11:37.

40. The martyrs of the period of the Old Testament were sustained by the hope of a better resurrection.

"And others were tortured not accepting deliverance; that they may obtain a better resurrection." Heb. 11:35.

—J. N. Andrews.

## Interesting Items.

—A ton of coal produces between 9,000 and 10,000 feet of gas.

—There are sixteen Baptist churches in Mexico, with a membership of 600.

—The Nihilists of St. Petersburg have manufactured bombs to resemble oranges.

—The Eiffel Tower is capable of holding 10,000 persons in its different landings.

—The import value of food and drink into the United Kingdom is £150,000,000 a year.

—Another portion of the old Roman wall of London has just been discovered near Ludgate-hill.

—It is estimated that nearly ten million tons of rain fell in London on the 9th and 10th instant.

—Residents of Great Britain have recently invested nearly £6,000,000 in American breweries.

—Nova Scotia shipped 53,795 barrels of apples to Great Britain last year; they were valued at \$165,360.

—The London Society for Promoting Christianity among the Jews has received a gift of £1,000 from "Two Friends."

—Several members of the Clan-na-Gael society are in custody charged with the murder of Dr. Cronin in Chicago.

—The Baptists of the United States expect to erect a fully equipped University in New York City, to cost £4,000,000.

—The Isaac Houston, a British schooner, has been wrecked off Milwaukee, during a storm, with a loss of sixteen lives.

—A bill has been introduced into Parliament to compel the railway companies to print the amount of the fare on every passenger ticket.

—It is reported that the Mahdists have massacred some thousands of Abyssinian Christians and sold a large number of others into slavery.

—The *Graphic* says that a ton of rope made from the hair of devout Japanese women has been used in the construction of a Buddhist temple at Kioto.

—The value of the property destroyed in the Johnstown disaster is estimated at about \$35,000,000. The fund for the relief of the sufferers has reached \$2,500,000.

—The town of Seattle, Washington Territory, having a population of 10,000, was almost completely destroyed by fire, June 7. About twenty lives are supposed to have been lost.

—Mr. Robert Rae has communicated with the Director-General of the Paris Exhibition, expressing surprise and regret that not a drop of drinking water can be had within its walls.

—One of the most severe storms remembered in England took place on the evening of the 6th instant. Lightning did much damage to buildings, but, fortunately, few lives were lost.

—A volcanic eruption occurred in Oshima Island, Japan, April 13 and 14. Upwards of 300 houses were destroyed, and 170 persons killed by being buried beneath the ruined buildings.

—A French scientist says that, allowing five acres for each inhabitant, Europe has room for 115,000,000 more people, Africa for 1,286,000,000, Asia for 1,402,000,000, Oceania for 2,000,000,000.

—Several thousand of the cabmen of Paris, who are on strike, marched to the offices of the Minister of the Interior and the Municipal Council and presented an ultimatum demanding seven francs per day.

—A special commissioner was sent over from Japan to report upon the condition of England under Christianity, and, owing to the intemperance he witnessed, advised his people not to adopt the English religion.

—The 380 banks of the United Kingdom have £900,000,000 deposited with them, and as numbers of persons deposit money without their friends' knowledge, it is calculated that a quarter of this amount will never be claimed.

—An organ has been erected at Islington for the Town Hall at Sydney, said to be the largest in the world. It is 40 feet high, covers 200 square feet of ground, has 126 stops and five rows of keys, and is blown by a gas engine. It has taken three years to build, and cost £15,000.

—An appalling railway disaster occurred at Armagh, Ireland June 12, at a Methodist Sunday-school excursion, by which seventy-two persons were killed and sixty injured. About a dozen of the victims were children, the majority being young men and women of about twenty years of age.



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LONDON, JUNE 20, 1889.

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

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

We note this week the arrival of two of our missionaries, Bro. N. H. Druillard and wife, on their way to Africa. After spending a short time in London, they will proceed to the Cape *via* the Castle line.

OUR correspondent who has suggested an apparent contradiction between Rev. 21:4 and Isa. 65:20, as to the absence of death and sin in the new creation, is referred to the article entitled, "The Child Shall Die an Hundred Years Old," on page 201 of this paper. This with the concluding article in our next, will, we feel sure, show the harmony of the somewhat obscure passage in Isaiah with the plain statement in the Revelation.

In view of the nearness of death, Job says, "Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." On the supposition that the good man expected to go immediately to Heaven at death, his language is not a little surprising; as if he should say, "O my friends, let me alone, that I may take a little comfort before I go to Heaven!"—*Gospel Sickle*.

THE historian Neander affirms that, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."—*Rose's Neander*, p. 186.

A FEW months ago we noticed the performance of an "ecclesiastical drama" by Church clergymen, on the stage at Croydon. An evening paper now announces that, taking out its stock, drama, and properties, a company has been organized, and a series of performances will be given in and round London, to raise funds for a colonial cathedral. The *Echo* asks, and not without some reason:—

"Are we making for a time when the prologue will stand for the prayer, the ballet for the Bible, the 'legitimate' drama for the discourse, while the comedian is in the choir stall, and the leading lady at the lectern?"

THE disaster record of the past month has been an appalling one. The flood in the Conemaugh Valley, Pennsylvania, the tragic reports of which have doubtless been read by all of our readers since our last issue, has seemed almost to rival Vesuvius in its power to obliterate populous villages. Whether 10,000 is nearer the number of lives lost than 20,000, is not yet known on this side of the water. Following close upon this, came the news of the burning of Seattle, one of the most thriving towns in the Northwest of the United States, with a loss of four million sterling. Then we are turned to our own shores by the railway disaster in Ireland, by which over seventy-five, mostly young people just entering upon manhood and womanhood, have been cut off. The world ought never to become so careless as to fail to learn from these sudden disasters the uncertainty of all things temporal. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." But, notwithstanding, the prophet adds: "Let favour be showed to the wicked, yet will he not learn righteousness."

THOSE who reject the writings of Moses must get very little satisfaction, comfort, or help from the record of our Saviour's temptation in the wilderness, and how he met successfully the prince of darkness at that time. Three times he is assaulted by the powerful tempter (Matt. 4:1-11); three times Jesus meets his assault with scriptures drawn from the great treasure house of the writings of Moses. The first time he uses Deut. 8:3; the second, Deut. 6:16; the third, Deut. 10:20. He, in whom dwelt "all the treasures of wisdom and knowledge," drew from the arsenal of God's word his weapons of defence. If Divinity veiled by humanity needed these to conquer, how much more do we. But those who reject Moses will virtually reject the temptations of Christ, as being merely traditional or allegorical. Most truly said the Master: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47.

There are the same evidences to the truth of the Pentateuch as to the truths of the gospels. The Bible is one.—*Signs of the Times*.

THE situation in Europe grows more complex from day to day. Berlin was disquieted a few days ago by the information that the Russian Government had given an order for four million pairs of boots. The Armenians, stung into desperation by the outrages of the Kurdish tribes, have signified their intention of appealing at once to the Czar if assistance is not forthcoming from England. This would mean a Russian advance into Turkish territory in Asia Minor, which would not be complacently viewed by the Powers. And as we go to press, news comes of Russia's proposal for a military convention with Servia, which the Austrian Foreign Office would consider a serious menace to Austro-Hungarian interests. The place which the Ottoman power occupies in the prophecies, renders these manoeuvres of peculiar and solemn interest. The special providence of God in so signally blessing the efforts to spread a knowledge of the truth in Southern Russia, we may thankfully acknowledge. The increased difficulties which will attend the work in these countries which will be convulsed when the winds of strife are let loose, make the present the golden moment in which to enter the fields, which are white already to harvest.

THE importance of the work of circulating religious literature, led to the organization, a score of years ago, amongst Seventh-day Adventists, of tract societies, whose special work has been to distribute publications. The efficient service which these societies can render in other directions, and the strength of the organization, has been shown in connection with the recent agitation making for oppressive Sunday-law legislation in the United States. There are in the States twenty-eight State societies and about nine hundred local branches. Speaking of these, a writer in the May number of the *Home Missionary* says:—

"In our tract society we have a powerful organization. There is no limit to its influence. The measure of the zeal and consecration of its members is the only measure of its power. An illustration of the strength of this organization, and the immense possibilities within its reach, has been given us within the last few months, in the circulation of the petitions opposing religious legislation. The securing of an average of twenty-five thousand intelligent individual signatures per week, for the first twelve weeks devoted to this enterprise, shows the society to be possessed of a system and strength which, if given to the circulation of our books, would in a few months double the number of souls who have an understanding of the messages of the three angels of Revelation 14, and add hundreds of voices to their proclamation."

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