

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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HE KNOWS.

I KNOW not what will befall me !
God hangs a mist o'er my eyes ;
And o'er each step of my onward path
He makes new scenes to rise,
And every joy he sends to me
Comes as a sweet and glad surprise.

I see not a step before me,
As I tread the days of the year,
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose ;
So I send back the coming tears,
With the whispered word "He knows."
—Mary G. Brainard.

General Articles.

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

THE RENEWING OF THE MIND.

BY MRS. E. G. WHITE.

THE natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the Divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself.

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen

the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." As God works upon the heart by his Holy Spirit, man must co-operate with him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble

powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. "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."

Let every one who desires to be a partaker of the Divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by him.

By beholding we are to become changed, and as we meditate upon the perfections of our Divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we

are under sacred obligation to glorify God, as his children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from Heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness.

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself." He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savour of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion.

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best

good? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of Peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every temptation of the evil one. You may have confidence that he hears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succour those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honour God and be a vessel filled with the blessing of Heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life.

FAITH HEALING.

(Concluded.)

BUT the worst presumption comes in when men establish what they call "faith cures," where, as they advertise, all people may come to be prayed for and healed. This is reversing the true order of things. Instead of being content to be instruments in the hands of God, such ones presume to make God an instrument in their hands, and to manipulate him to suit their own interests.

It is entirely a mistake to try to make a strict parallel between sickness, disease of the body, and sin, disease of the soul. Man can do nothing whatever to secure the forgiveness of sin, except to believe in the merits of Christ. There are no means provided, no works, by which a man may cleanse himself from sin. But there are means provided by which he can remove certain forms of disease. Again, God has not promised to instantly heal all cases of disease; but he will at once forgive the sins of any who come to him in faith. But in every case of healing, whether of the body or of the soul, the praise rightfully belongs to God. "It is of the Lord's mercies that we are not consumed." Lam. 3:22.

Once more: Everything must tend to the glory of God. All things are for his pleasure, and he is worthy to receive all honour, and glory, and blessing. Rev. 4:11. Now it is not always for his glory that even his most devoted servants should be freed from disease. Paul's "thorn in the flesh" was not removed, although he thrice besought the Lord that it might depart from him.

Therefore he gloried in infirmities, that the power of Christ might rest upon him. Sometimes Christ is glorified by the patient suffering, or even by the death, of his faithful followers, and therefore the Christian should pray that he may recover if it will be for the glory of God. "Not as I will, but as thou wilt." We do not always know what will be for the best. We are zealous to work for the Lord; and when we are afflicted we feel like a prisoner of war, who, in his anxiety to be in the battle, beats against his prison bars. We are in danger of imagining that the Lord needs us in the field, forgetting that he knows best, and may require us to serve him in affliction, and that he can get along without any of our service. Milton solved the problem, when, having been smitten with blindness in the midst of his career, he wrote:—

"When I consider how my light is spent
Ere half my days, in this dark world and wide;
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
Doth God exact day-labour, light denied?
I fondly ask. But Patience, to prevent
That murmur, soon replies, God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

If the position of many so-called "holiness" people and of the modern "faith cure" advocates were true, that we may at once be healed of all disease if we will but exercise faith, then Christians would row all be practically immortal. There would be no death. But immortality is not promised to any one until the coming of the Lord and the resurrection. See Luke 20:35, 36; 1 Cor. 15:51-54, etc. At that time "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. Of the new earth it is said, "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. And then, when all things shall have been made new, and the people of God have been redeemed from destruction, will we find the complete fulfilment of Psal. 103:2-4: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Compare this with Isa. 33:24.

It is a favourite saying with man that "God helps them who help themselves." This is true; but there is something else that is equally true, and that is that God helps those who are not able to help themselves. And while his protecting care is continually over us, blessing the means which we employ for the preservation or the recovery of our strength, it is not till we are brought where the

resources which we have at hand utterly fail, that God miraculously exhibits his power; and then only when he will be glorified in so doing. As it is often said, "Man's extremity is God's opportunity." "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29.

E. J. WAGGONER.

BIBLE ANSWERS TO BIBLE QUESTIONS CONCERNING MAN.

IN the thoughts of man there are a great many questions which arise concerning himself. Some of these are highly important. So important indeed are they that the word of God itself has recorded them. Nor is that all. This Word has not only recorded the questions, but it has also recorded the answers to the questions. And when the word of God asks a question and answers it, then in the answer we have the absolute truth on that question, and there is an end of all dispute, there is no room for controversy. For "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17. Therefore whatever the Lord teaches is profitable teaching. Whether we believe it, or whether we like it or not, makes no difference so far as the teaching is concerned. The teaching is profitable, and everything that conflicts with it is unprofitable. The way the Lord leads is the way that we should go, and to follow any other leading is to go in the way that we should not.

In the eighth psalm and the fourth verse is this question, "What is man, that thou art mindful of him?" Of course there are more ways than one in which this question can be referred to man, but the thing about man upon which we wish now to bring it to bear is that of immortality. "What is man?" is he mortal or immortal? We have not far to go for an answer. "Shall mortal man be more just than God?" Job 4:17. "O Lord, thou art our God; let not mortal man prevail against thee." 2 Chron. 14:11, margin. Thus we find in answer to the question that the word of God calls man mortal, and everything that the Bible says directly about immortality is consistent with this answer.

Says this Word in 1 Timothy, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." Chap. 1:17. Here it is shown that immortality is an attribute of God, equally with eternity, wisdom, honour, glory, etc. None of these belong to man as he is.

Again, speaking of the appearing of Jesus Christ, the Word says, "In his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath im-

mortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6:15, 16.

Christ has brought this immortality to light. Says the Word, the purpose and grace of God "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. What the gospel is, in a few words, is shown by 1 Cor. 15:1-4: "I declare unto you the gospel which I preached unto you, . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Thus then, in the death, burial, and resurrection of Christ is summed up the gospel; and "through the gospel" it is said Christ "brought life and immortality to light." Certainly it was not by dying nor being buried that either life or immortality was brought to light, for both these things were familiar to all men; but to rise again from the dead and bring with him a multitude of the dead, who also appeared unto many (Matt. 27:52, 53) that was to bring to light something that had never been seen before; that was to bring life and immortality to light indeed. Therefore it is through the resurrection that Christ has brought immortality to light.

Again, the Scripture says that God will render eternal life "to them who by patient continuance in well doing seek for glory and honour and immortality." Rom. 2:6, 7. Now as immortality is to be sought for, and as God is the only one who has it, and as Christ is the only one who has brought it to light, it follows that immortality must be sought of God, through Christ. Even so says the Scripture, "the gift of God is eternal life through Jesus Christ our Lord." "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Rom. 6:23; 1 John 5:11, 12.

Having then sought and found immortality in Christ, when is it bestowed upon us as our own? "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:51-57.

Thus the story which the word of God tells about immortality is this: Man, being mortal, has it not; God has it; Christ has brought it to light through the gospel, man is to seek for it of God, through Christ, and will obtain it at the resurrection of the dead; for then it is that this mortal puts on immortality; then it is that death is swallowed up in victory. This comes "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," and the living shall be changed. But when is it that the last trump sounds? It is when the Lord Jesus comes in his glory. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Immortality is obtained of God, through Christ, at the resurrection of the dead. It is the sound of the last trump that awakes the dead. That trump is sounded at the coming of the Lord. Therefore without the second coming of the Lord Jesus we shall never receive immortality. For this reason we long for his glorious appearing. We watch, we wait for him, who shall change our "vile body, that it may be fashioned like unto his glorious body," for "we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Amen, Even so, come, Lord Jesus." A. T. JONES.

THE SABBATH IN THE ABYSSINIAN CHURCH.

IN his history of the Eastern church, Mr. Stanley speaks of the Abyssinians as a remarkable example of the power of Christianity in maintaining its superiority over great superstition. The Abyssinian church, he says, was founded in the fourth century by the church of Alexandria, and with the exception of one lengthened visit of the Jesuits, it has been left almost entirely to itself for fifteen centuries.

Referring to the practices of this people that distinguish them from other branches of the Eastern church, the author says: "There alone the Jewish Sabbath is still observed as well as the Christian Sunday."

The above is a remarkable statement for several reasons, one of which I will mention. The geographical position of Abyssinia in Central Africa, shows this country to have been remote from the influences of the Jewish nation; hence, the observance of the seventh day (which Mr. Stanley is pleased to call the "Jewish Sabbath") must have been taught them, or at least permitted, by their first instructors in the Christian faith, the Alexandrian church.

It is easy to see how great must be the influence of the Alexandrian church over the Abyssinians, to convert the en-

ture nation to their faith. If the Abyssinians were observing the seventh day, and their instructors were not, it would certainly seem that, having so much influence, they would have succeeded in converting them from the observance of that day. And because they did not do this,—and there is no evidence that they ever tried to do it,—it is plain that in the fourth century the Alexandrian church favoured the observance of the seventh as the Christians' day of rest.

The church at Alexandria was not alone at that time in the observance of the seventh day. If it were true, as some have asserted, that Sunday, the first day of the week, was observed by the immediate apostles of Christ in place of Saturday, the seventh day, the early Christian churches, founded through their direct influence and instruction, would certainly have observed that day, and not the seventh. This would be particularly true of those churches which had lived through three centuries of Christian instruction, with such an example from the apostles themselves.

But in the commencement of the fourth century, the seventh day was generally observed in the Eastern churches. In his learned treatise on the Sabbath, written in the seventeenth century, Edward Brerewood, professor in Gresham College, London, says of the seventh day: "That Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion. That church, being the great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

That it was then customary to rest on Saturday and work on Sunday, is abundantly shown by the celebrated edict of Constantine put forth about the same time (A. D. 325), in which, while he enjoins upon the "judges and town people, and the occupation of all trades," to rest on the venerable day of the sun, he grants permission to all who live in the country to pursue their business on that day with full liberty. Reason readily teaches that if the people were all resting on Sunday at that time, there would have been no necessity for such an edict.

Though the influence of the Roman church over the Abyssinians, by the mission of the Jesuits among them, as noticed by Mr. Stanley, led that people to adopt the observance of Sunday, and though they were enveloped for centuries in the darkness of pagan and Mahometan errors, yet they have never been persuaded to relinquish their hold upon the seventh day, the true Sabbath of the Lord, which they adopted when they received Christianity.

J. O. CORLISS.

"VANITY of vanities, and all is vanity,
Save loving God and serving him alone.
That is the best philosophy,
To scorn the world and strive to gain the kingdom in the skies."

—A Kempis.

OUR GARDEN.

Our life a garden is, which God
Has leased us for a term of years,
And bade us till it as we will,
Through sun and showers, through smiles and tears.

We work and tend it every day,
And plant it with our words and deeds;
Kind thoughts and words are blooming flowers,
Harsh speeches are the poison weeds.

Our loving acts are trees that grow
And bear us fruit, both fair and sweet;
Or precious grain that, sown with care,
A harvest brings of golden wheat.

But ah! how oft we scatter tares;
How oft forget to pull the weeds;
What of your garden? What of mine?
The fruit will be as were the seeds.

God knows; and when the lease is out
And he receives it back again,
He'll judge us by the fruit it's borne,
And what he finds there growing then.

If illy kept, he then will call
His servants, and with holy ire
Say: "Gather up the tares, and burn
His life-work with undying fire."

If tended well, thy garden spot,
With precious fruit and flowers rife,
He then will give it back to thee,
For ever thine,—eternal life.

JENNIE OWEN.

THE POWER OF THE EVIL ONE.

THE whole Bible is permeated with the thought of a great spiritual conflict between the powers of light and of darkness for the salvation or ruin of man. Eliminate this idea from the Bible, and it becomes confused and utterly meaningless. The agency of Satan is prominently presented in connection with the first great transgression, and as its inciting cause. The existence and agency of evil spirits in opposing the will of Jehovah is clearly presented in the conflict between Moses, acting in the name of the God of Israel, and the gods of Egypt. The conflict was not between Jehovah and a myth, but between Jehovah and wicked spirits who exalted themselves against him. The existence of evil spirits, variously designated as gods, the gods of Egypt, the gods of the heathen, and false gods, meaning more than the images used to represent them, is recognized in almost innumerable instances in the Old Testament. The psalmist represents the people of God as having been seduced to the service of idols, and as sacrificing their sons and daughters, not to a myth, but to devils. This fact is asserted in several other places in the Old Testament; and Paul assures us that "the things which the Gentiles sacrifice, they sacrifice to devils."

In the opening of Christ's great mission, he was encountered by Satan, not a creature of the imagination, but a real, spiritual foe, who sought to overcome him and defeat the Divine purpose. The fact of demoniacal possessions, the evil influence of the spirits and their opposition to Christ, is presented so frequently and so clearly by the four evangelists that it cannot be denied. That this great spiritual conflict is still going on, and will continue to go on until the

end, we are clearly taught in the Bible. This is not a conflict between influences which can mean nothing aside from agencies, but between real spiritual beings. God's agency in promoting the happiness of the universe is personal and real, and so is the agency of the devil and his angels in opposing him.

We are here exposed to the adverse influence of these invisible, spiritual enemies, real spirits, who endeavour to lead us away from God. The apostle Peter assures us that our "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The apostle Paul exhorts us to "put on the whole armour of God, that we may be able to stand against the wiles of the devil," and then proceeds to say, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," or, as it is in the margin, "wicked spirits, in high places." We are exhorted not to give place to the devil; to resist the devil; to be faithful, lest we fall into the snare of the devil. Is all this a mere figure of speech? Is all this, uttered under the inspiration of God, a mere picture of imagination, a mere fancy of the mind? By no means. It is the declaration of plain and simple truth. The conflict in which we are engaged is a conflict with real spiritual adversaries, and not imaginary foes. Although the conflict is a spiritual one, it is, nevertheless, personal and real.

We are not impressed with this truth as we should be. We do not allow it to occupy that place in our thoughts which its importance demands. If we knew that an assassin was lurking about our door to assault us, how careful we would be to avoid or resist his attack! But we know that Satan, or some of his minions, is dogging our steps every day. How important, then, that we be ever on our guard, and especially that we implore Divine assistance, and ask God not to lead us into temptation, but deliver us from evil, and the power of the evil one.—John Scott, D. D.

TRIFLING WITH SIN.

THE wise man says, "Fools make a mock of sin." We may, with equal truth, reverse the thesis, and say, "They who make a mock of sin are fools." "But when does a man make a mock of sin?" is a question which at once rises in the mind. I answer: When he ignores the effects of sin, and speaks of evil as though it were a very light and unimportant matter; when he disregards God's warnings concerning evil, and, like the antediluvians, continues his evil practices as though God heeded not; when he winks at sin in others, stands by, and, without a word of protestation, permits some undoubted iniquity to be committed in his presence. Lot thus made a mock of sin when he preferred the fertile country

round Sodom, and lived there notwithstanding that his righteous soul was daily vexed by the enormous vices of those about him. And any young man, in a house of business, who can be a *silent witness* of dishonest or foul acts on the part of his comrades, makes a mock of sin. So does he, if, despite his own bitter experience of the sad fruits of evil-doing, he will continue sinning.

"He must be a thorough fool who can learn nothing by his own folly." So also a man makes a mock of sin when he brushes aside the solemn fact that he is a sinner, and seeks to satisfy his conscience by elaborately discussing the question of the origin of evil, or by caustically condemning the practices of those who live in known guilt. There are men who permit subtleties to eclipse certainties, and men who minutely describe the mote that is in their brother's eye, but studiously forget the beam that is in their own eye. They are like a man dying of some insidious malady, who, instead of seeking an able physician for personal cure, wastes his precious moments in debating how the germs of disease entered his constitution, or exhausts his fast-failing energies in condemning some brothers in adversity who repudiate medical treatment.—*Rev. J. Hiles Hitchens.*

AT THE GATE OF PRAYER.

DOES Jesus open the door to every sort of request that we may bring there? No, indeed. He loves us too well for that. We ought to be as thankful for what he denies as for what he gives us. Selfishness too often comes begging at the gate of prayer with no better claim than the worthless tramp who assails our doors with his smooth, artful impositions. Christ knoweth what is in man; knoweth often what harm it would be to us if we could have our own way, and does the supreme kindness to refuse our unwise requests. It is not humble faith; it is selfish presumption which marches up like a bank depositor with his cheque, and demands what he wants. "Not my will, but Thine be done," has got to be inserted in every prayer that we present, or the door will not open.

Yet is there no certainty in that word, "shall be opened"? Is all prayer a haphazard process, or a blind knocking at a dead wall? No; for there are certain knocks to which the heart of the loving Jesus is never closed. He always opens to the penitent's sincere prayer for pardon; for "whoso confesseth and forsaketh his sins shall find mercy." To the hunted soul fleeing from the adversary, the gate shall open as a refuge. When we need help to discharge duty and strength to carry inevitable burdens, he pledges to us the grace sufficient. And to every repentant sinner who flees to Jesus for salvation the door of mercy shall be opened—"Him that cometh unto me I will in no wise cast out."

Sometimes it is for our spiritual bene-

fit that there be a delay in opening the door. The Syro-Phoenician woman found that out; her faith grew stronger every moment that she was kept waiting. This is a part of our discipline. Our Lord does not cheapen his rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evils which we can put out of the way, but an entire acquiescence in God's withholdings as well as in his bestowals. Mercies grow sweeter where there have been self-denials and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was all the more precious because faith had been brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door bell and then run away have really no claim to enter. Nor will the door open to any of us who seek to smuggle our darling sins with us.—*Dr. T. L. Cuyler.*

THE CHRISTIAN AND THE INFIDEL.

THERE he lies. Poor old Job. Twenty-four hours before he was a happy, prosperous, wealthy man. Now he is a poor wretch of a beggar. All gone. Property, children, health, and as if that were not bad enough, he has a foolish wife to torment him. "And you say this was a just man?" exclaims the infidel. "This man was a believer in God. If that is what your religion does for a man, I will have none of it." An infidel farmer once attacked his neighbour. Said he, "I am as well off as you, any way. I don't pray. I don't believe in your God. But my crops are as good as yours. And when October comes I shall have as much weight of produce as you will." That man, like all his tribe living to-day, thought he had said something very smart, and gave himself the airs of a very clever and learned man when he had uttered such deep philosophical truths as these. The godly farmer quietly answered: "Yes, no doubt that is so, but don't you see *God does not always reckon in October.*" And so, when you tell me about Job in the dust, I say yes, he was low enough. But I must remind you that when you judge of religion and God as you see Job in the dust you reckon too soon. God did not finish his work there. The text says, "God gave Job twice as much." You have taken the scaffolding from the building. If you point me to Job in poverty, I point you to Job exalted, clothed in purple, with twice as much. If you tell me of Lazarus in the dust, I tell you of Lazarus in Abraham's bosom. If you point to Joseph in prison, I will point you to Joseph in the palace. That prison was the school to prepare for the palace.—*Rev. C. Leach, F. G. S., in Christian Commonwealth.*

"ORDER my steps in Thy Word."

THE FIRST COIL.

A GENTLEMAN states that while sleeping once on a river in Guiana a large Camudi (water boa) aroused him by its efforts to thrust him from the side of the boat, so that it might get a coil around and crush him. Aware of his danger, he lay as close as he could to the boat's side till the snake, finding no opening, left him. That snake would not have gone if he could have cast a single coil round neck, body, or limbs. It is the first coil that does the mischief. So of the dealings of the Old Serpent tempting to indulge in anything that is unlawful. Once let a hold be got and the result may be fatal. Press near to Christ, live closely with him and so enjoy safety and security.—*Sel.*

COMFORTABLY PLACED CHRISTIANS.

WHILE Peter was with Jesus in the chill of the outer night, he was more favourably circumstanced, whether he realized it or not, than when he was with the officers of the high priest's palace, near a warm fire. In the one case he was ready to die for Jesus; in the other, he was ready to deny him. We owe more to our deprivations and trials than we realize. If we were more comfortably off than we are, we might lose in character more than we gained in comfort. It is better to shiver in Christ's service than to grow warm among his enemies. There is nothing for which we have cause for greater gratitude than that the Lord secures to us enough of trials and discomforts to keep us from growing cold in our hearts while our bodies grow warm.—*S. S. Times.*

HUMAN AND DIVINE COMPARISONS.

MEN reckon their gifts by positive, Heaven by comparative, arithmetic. Men reckon their sacrifices for the gospel by what they give; Christ the Judge reckons them by what is left behind. "This poor widow hath cast into the offerings of God more than they all." And the accounts of Heaven are kept in fractions, of which the value is determined by the denominator. If a man has £100 per annum, and give one pound, he gives a hundredth. If he has £1,000 per annum, and gives one pound to the collection, he gives only a thousandth.—*Rev. Edward White.*

"ALL IN ALL."

Oh, Heaven without my Saviour
Would be no Heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea.
He gilds earth's darkest valleys
With light and joy and peace;
What then must be the radiance,
When night and death shall cease?
—*Helen L. Parmelee.*

"CROMWELL'S Ironsides were derisively called 'Psalm-singers.' I tell you, if there were more 'Psalm-singers,' there would be more spiritual 'Ironsides' in the consecrated host of Christ's followers."—*Dr. Hitchens.*

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.

LOSING AND LIVING.

FOREVER the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold the largess of precious light
Is to bury itself in eternal night,
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exale or smother, to wither or bloom,
To deny
Is to die.

The seas lend silvery rain to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And ever and ever we yield our breath,
Till the mirror is dry and images death,
To give
Is to live.

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies,
To deny
Is to die.

—Boston Transcript.

THE FACE IN THE LOOKING-GLASS.

A MISSIONARY STORY.

A MISSIONARY sat one hot summer afternoon beneath the verandah of the mission-house, reading, when, suddenly looking up, she was startled to find herself being intently regarded by a pair of eager eyes, belonging, it seemed to her at first, to some sort of monkey or other animal. But it was no monkey, for the owner of the eager eyes began in an equally eager voice, and in broken English, "Lady, tell poor black girl about the good God, of whom you've come over the great sea to teach," and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the figure before her. Well might she have taken the girl to be an animal rather than a human being. Imagine, if you can, a little squat figure, with filthy rags of clothing hanging on it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all round so thickly as to really give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and so earnest that she had overcome fear and timidity, and had come from her unclean dwelling to know more from the lips of the missionaries of the Lord and Saviour of whom she had heard rumours from those who had come under their teaching.

"Do tell poor heathen about the great God," she said again; for the missionary had sat without making reply to her first appeal. She had been thinking how and what she should answer.

At length she said, "Come to me to-morrow at this time, and you shall know what you wish." The child looked her thanks, and then, like a veritable thing of the woods, bounded away, and was quickly out of sight. The missionary sat there lost in thought, and soon from her heart came the cry, "O God, give me the soul of this poor heathen; teach me what I shall say to her, help me that I may reach her understanding."

The next day the missionary awaited within the house the coming of the heathen child. At length she saw the little form slowly and timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the verandah. She sent the native servant forth to meet the child, who told her that her mistress was within and awaited her there. The little form drew near to the house and entered, following the servant. The missionary called the child to join her in an upper room, and she quickly ascended the stairs to the place whence the voice proceeded.

On her way she had to pass through a room in which hung a large mirror. The lady suddenly heard a loud piercing scream, and the girl rushed breathless into her presence, nearly fainting with terror, and at length gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, how that she had seen in the room below, as she passed through, a terrible-looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady. "You surely are mistaken." "No, no," pleaded the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but, finding she still went down, the child, for very fear of being left alone, followed her.

"Where," said the missionary, on reaching the room, and looking round. "Where is that which so frightened you?" "There, there," said the girl, pointing to the mirror, wherein were reflected her own face and form. "But that's yourself there," she said, "and not a wild animal at all." "Me!" was the surprised answer. "Yes that's your own face there."

The child wonderingly drew near and gazed at her form in the glass, and when the truth dawned upon her, said slowly, "Dirty! horrible! ugly!" and then, turning to the missionary, "I'd like to be clean, lady."

When soon afterwards, trim and clean, with the long-unkempt hair nicely braided up, and in place of the rags of clothing, a pretty dress that the mission people

had given her, the girl again stood before the mirror, she drew herself up, and with pleased beaming face kept repeating, "Clean now, pretty now, neat now!" "Yes," said the lady, who was an amused spectator of it all, "but only *outside*." Then, drawing the child gently towards her, she told her, with love in her tones, of the spiritual deformity and defilement; to all of which the child listened with earnest attention. When the missionary had ceased speaking, the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady." A few days had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, crept up the staircase once again, and stood in front of the glass which had before been such a source of terror. The missionary, with joy and thankfulness to God in her heart, for the wondrous way in which he had brought this little one to himself, watched. Looking at her face and figure, now so bright and clean, she repeated: "Clean, pretty, neat"; and then, whilst Heaven itself seemed to be reflected in the sweet face, "and cleansed inside too!"

My little tale is told. Have you caught its meaning? Have you seen yourselves in God's looking-glass—his Word? Have you been troubled and made wretched by the sight? Can you say to-day with the heathen child, "I've been cleansed"? If not, come at once, and let your prayer be "Lord, show me myself." When that is answered, as it soon will be, let this prayer go up to him, "Lord, show me thyself," and the look of faith at him shall save you.—T. Lewes Sayer, in the *Christian*.

THE WINDSOR OF RUSSIA.

In a paper in the *New Review*, Lady Randolph Churchill has written her impressions of Russia. Describing Gatchina, the home of the Czar, she says:—

"It is a curious mixture of splendour and unpretentiousness. The approach from the station, through a series of small parks, must be lovely in summer. I was surprised to see so few sentries about, and indeed, to all appearances, the Emperor is not more guarded than the Queen at Windsor. The entrance to Gatchina, on the public road, had but one sentry. Without architectural merits, its 700 rooms and endless corridors are filled with priceless Oriental china (cleverly arranged on the walls), tapestries and art treasures. *Couvreurs* in black and orange liveries, their caps adorned with tossing black, white, and orange feathers, give a slightly barbaric appearance to the scene, which is added to by a mass of bowing attendants, and by the two Nubians dressed in white; with turbans and scimitars, standing outside the Empress's audience-room.

"While waiting to be received one is shown into an apartment fitted up in the style of forty years ago, with paintings of mediocre value. Further on

there is a large hall worthy of an old English country house, full of comfortable armchairs and writing-tables, games and toys—I even spied a swing. In this hall their Majesties often dine, even when they have guests, and after dinner the table is removed, and they pass the remainder of the evening there. This seems strange when one thinks of the 700 rooms in the enormous building. But the Emperor and Empress elect to live with the greatest simplicity in the tiniest of rooms, which are rather at variance with the Emperor's towering frame and majestic bearing.

"His Majesty's manner is as simple as are his tastes, and, if rather shy, impresses one with a conviction of his honesty and earnestness.

"There are some curious customs at the Russian Court which do not harmonize with the idea of a despotic and autocratic sovereign. To see the Czar standing while supper is going on, talking perhaps, to a young officer who remains seated all the time, is startling. But tradition is everything in this country; and as it was a habit of Peter the Great, who disliked ceremony of any kind, it is religiously kept. The etiquette of the Russian Court is much less rigid in some respects than it is in England or in Germany. It is not the custom there to treat the members of the imperial family with so much difference as in other European Courts; no lady would think of curtsying to a young Grand Duke, and would only rise when the Empress did, or when the Emperor first entered a room."

TEMPERANCE BEER.

[THE extract in this department entitled, "Tonics and Bitters," shows how large a proportion of so-called "temperance" preparations are but base deceptions, paving the way for the very evils for which they profess to hold out a remedy. On the supposition, however, that a certain preparation is wholly free from alcohol, the *Christian Commonwealth* says some sensible things respecting the use of such beverages:—]

We have received a sample of an article called botanic beer, which is warranted non-intoxicating. We have no doubt that this beer is what it is represented to be, though we have not tested its quality by even tasting of it. We are calling attention to it for the purpose of saying a few things which we think ought to be said. We know many persons believe that a substitute must be found for intoxicating drinks before it is possible to make the temperance movement a success. Now we quite agree with this contention, but we do not agree that a substitute has to be *manufactured*. The very best drink that can be substituted for spirituous liquors of all kinds is pure, sparkling water. This is the best for table use as well as for all other uses.

However, if something else must be

used we suggest the article of pure milk.

There is certainly more nourishment in a glass of milk than in a glass of ale; and there can be no question about the taste of one as compared with the taste of the other. Why, then, do so many people prefer the beer to the milk? No doubt this is chiefly habit, and if the habit of drinking milk could become permanently established a great industry would be promoted thereby, as well as much health and prosperity assured to the people.

We do not want a lot of imitations of strong drink, for it is too easy a transition from botanic beer to the real thing. We fear our temperance friends are making a great mistake in seeking to supply what is no doubt at present a felt need by that which certainly very poorly meets the case. However, if temperance people must have a non-intoxicant which looks like and which perhaps tastes like beer, then doubtless the botanic beer will answer their purpose quite as well as any in the market. In other words, we are inclined to believe that the beer mentioned may be recommended as President Lincoln recommended a somewhat doubtful young man in search of a situation, who insisted that the President should write something for him, as his name was mainly what was needed. The President did not know the young man very well, and what he did know of him was not very promising. However, at last, he took up his pen and wrote somewhat as follows: "To whom it may concern. I have pleasure in saying that if anyone wishes to employ a young man like the bearer of this, then it is my opinion that the bearer is about the kind of a young man that is needed." So we say of botanic beer; if anyone wishes such a beer as this, then we suppose this is about the kind of beer he wishes.

TONICS AND BITTERS.

SOME curious revelations on the subject of tonics, and bitters are made in a report which has been presented to the Board of Health of Massachusetts. These liquids, like many other things in the world, are not what they seem. Professedly non-intoxicating, they yet contain a very large infusion of alcohol. Of forty-seven different samples which were examined, forty-six were found to contain alcohol in quantities varying from 6 to 47.5 per cent. The average was 21.5 per cent., which represents a greater alcoholic strength than that of sherry. A "cocoa-beef tonic" had 23.2 per cent. of spirit, while sherry has only 18 to 20 per cent. "A purely vegetable extract," which is much recommended as "a stimulus to the body without intoxicating qualities," had 41.6 per cent. of alcohol, while whisky has only about 50 per cent. This particular decoction is especially pressed upon inebriates who are struggling to reform. A bitter said to be

distilled from seaweed, and to be quite harmless and free from alcohol, has 19.5 per cent. Certain "sulphur bitters" are perfectly innocent of sulphur, and though sold as free from alcohol actually contain 20.5 per cent. One maker's "sherry-wine bitters" has 47.5 per cent. of alcohol, or about 2 per cent. less than brandy. —*Pall Mall Budget*.

TOSSING THE BABY.

THE throwing of a baby into the air and catching him again is always a risky practice—certain though the tosser may be of his quickness of eye and sureness of hand. A sudden and unexpected movement of the child in his mid-air flight may result in a cruel fall.

A gay young father snatched up his baby boy one morning and tossed him to the ceiling. Twice the little fellow went flying through the air and came down safely into the waiting arms. The third time the excited child gave a spring of delight as his father's hands released him, plunged forward, and, pitching over the father's shoulder, fell head downward to the floor. When the poor baby came out of the stupor in which he lay for hours it was found that, although no bones had been broken, the brain had sustained an injury that would, in all probability, render the child an imbecile.

Another baby snatched from the floor and tossed into the air received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between the father's hands as he caught her in her downward flight, and, although his frenzied grasp on the baby's arm saved her from falling to the ground, it wrenched muscles and sinews so cruelly that the girl's arm was shrunk and practically useless to her all her life. These are extreme cases, but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child when tossing it. —*Harper's Bazaar*.

COST OF INTEMPERANCE IN EUROPE.

WE hear much of the enormous waste of money in the maintenance of the colossal armies which every European government constantly keeps in training as a menace to its neighbours; but if the following paragraph be true, this enormous expense is but a drop in the bucket compared with the waste entailed by alcoholic liquor: "A German statistician, in speaking of the liquor traffic, says: 'Germany spends about 500,000,000 francs annually for her armies, but 2,200,000,000 francs for drink;' i. e., more than four times as much. The French spend three times as much for liquors as for their soldiers, the English four times as much, and the Belgians over ten times as much. Truly such figures furnish a good temperance argument." —*Selected*.

"CLEAR thou me from hidden faults."

THE PRESENT TRUTH.

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

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OUR SAVIOUR'S COMMISSION.

(Concluded.)

ANOTHER comforting assurance to those who receive the commission is, that Christ will be with them "even unto the end of the world." Mark states distinctly how he will be with them: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16:17, 18.

The preaching of the gospel will also be accompanied with Divine power. This power does not lie in eloquence. It is not the greatest eloquence that accomplishes the most good. It is not in personal dignity; but there is a Divine power that operates in the heart of every one that believeth. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Another important thought is stated by Luke. He is the only one of the evangelists who mentions where they should begin to preach: "Beginning at Jerusalem." The disciples might well reason that the light which the Saviour had given at Jerusalem had been rejected; that there the Son of God had been crucified; and was it not the hardest place in the world to begin to preach? Notwithstanding this they returned to Jerusalem with great joy, and spent ten days in examining their hearts, and planning in every possible way to commence their work as the Saviour did his. As the Saviour chose twelve, they decided to have the same number, accordingly Matthias was chosen to take the place of Judas.

At the end of ten days, "they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4. The result of this outpouring was greater than had ever before been manifested. Those that were assembled "were all amazed and were in doubt, saying one to another, what meaneth this?" Peter explained it to be

"that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:16-18.

The last days referred to were not the days that existed then, but the days spoken of in the prophecy were marked by the sun's being turned into darkness, and the moon into blood, which will precede the great and notable day of the Lord. There upon the day of Pentecost they received a sprinkling of what will be in the last days. The fifteen different nationalities which heard them speak in their own tongues of the wonderful works of God, simply represented the time when an angel would fly in the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people." Rev. 14:6.

This proclamation of the gospel of the kingdom, or the hour of God's Judgment, is synonymous with that of the second coming of our Lord Jesus Christ to this earth. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. From the above statements there are several important truths that force themselves home upon our minds.

1. That the commission that the Saviour gave to the disciples continued to the end of the world.

2. In the closing scenes of this world's history, the gospel will be preached in its purity. It will embrace whatever the Saviour committed to the early disciples: the law of God as Heaven's great sin detector; a thorough reform from the transgression of any precepts in that law; and faith in our Lord Jesus Christ.

3. While it is true that the history of God's people has witnessed a great declension in piety, a great departing from vital truths, the time will come when these truths will be restored, and this gospel of the kingdom will be preached in all the world. It will gather from every nation, kindred, tongue, and people representatives who will be taken from this earth, as a trophy of grace to adorn the city of God, the capital of the earth in its renewed state, wherein will dwell righteousness.

BETTER BE CONNECTED WITH IT.

"If the Lord is now sending forth a special message through the earth, I thought I had better have some connection with it."

Such was recently the language of one who, after a careful and thorough study

of the prophecies, became convinced that the Lord is now sending forth a special message to the world, and decided that the most important relation to which a person can attain in this life, is to form a connection with this special work of the Lord, and have some part in his message.

The conclusion was a wise one, and the step the only safe one to take; for if God has such a work in progress, it follows that to understand it, and move onward in harmony with it, is a grander position than to be able to control the wealth, or wield the power, of all the world.

The question simply is this: Is there such a special message now going forth? Under the sounding of the seventh trumpet, John says that he saw the temple of God opened in Heaven, and there was seen in his temple, the ark of his testament.

"There was seen." Such is the testimony. No power can change this fact, that when the seventh trumpet sounds, the temple of Heaven is opened, and the ark is seen therein. Men can show that they see the ark only by some particular course of action which that sight leads them to pursue.

The inquiry therefore arises, Have we reached this time? Is the ark now seen? For an answer to this question, ask the thirty thousand Sabbath-keepers who have moved out into this reform in the light of the fulfilment of prophecy. Ask the periodicals which are going forth in their native tongue to nine leading nationalities of the earth. Ask the tons of books which are going forth every week like the leaves of the autumn, teaching the message of Revelation 14. Ask the 400 ministers who are devoting their time and strength to the promulgation of these views. Ask the schools and colleges which are sending out each year their scores of young men and women to engage in some branch of the same work. Ask the goodly company who have gone forth to far distant lands in obedience to the commission to go to every kindred, tongue, and people with the gospel of the kingdom. Ask the tract and missionary workers and Bible readers who are perseveringly and patiently unfolding to listening ears the teachings of the word of God for this time. Ask the army of canvassers, in our own and foreign lands, who are gaining access to many whom others could not reach, and offering to all the silent teachers of this thrilling message. Ask the concomitant prophecies now fulfilling on every hand, showing false religious and political powers marshalling their forces to perform the part they are to act in the closing up of this world's solemn drama.

These all answer in the affirmative. The prophetic times have ended, the temple in Heaven is opened, and the message

of Revelation 14, now swelling into daily louder tones, is evidence that the ark of God's testament is seen therein.

But, like the work of God in every age, this, too, has its enemies. The Sanballats and the Tobiah's are not yet all dead; and they love to conjure up dismal clouds and direful spectres, and predict disaster and defeat. Occasionally one drops out of our ranks to turn round and utter bitter scoffs against his former brethren, and try to tear down what he once built up, and ridicule the faith which he once taught.

The work has its obstacles to encounter, but no more than the work of God has had in every age. We call to mind that in the opening of the Christian era, after three years and a half of labour by the Son of God himself, with such followers as he could secure, the whole of Christianity in the world was represented by 120 trembling fugitives, barring themselves in secret chambers to escape the fury of their foes. Not a very flattering outlook before that cause. But within fifty days there came a Pentecost, and the 120 names swelled at once into a joyful company of 3,120.

So to the work of God to-day, there will come by and by another Pentecost, and the seed which has been so industriously sown all these years, and has been germinating in silence, unseen by man, will spring into light, and bear fruit a hundred and a thousand fold; and it will be seen that no work in which God is, can ever fail, and that the word which he sends forth cannot return unto him void.

U. S.

Battle Creek, Michigan.

WHAT IS THE PROSPECT?

THOUSANDS are looking forward for the dawning of that promised, golden day, commonly known as the "Millennium"—a time when the gospel will prevail and wicked men and sinful nations will yield to its control. Many hold the view who have no idea of just how or when it is to be brought about, but believe it is soon coming, *somehow*. Vague ideas have been gathered from the theology and hymnology of the Whitbyan school, certain texts of Scripture have appeared to harmonize with these ideas, and the theory has been accepted because pleasing to the human heart. We would that it were so,—that the world might be converted by the preaching of the gospel. We would that the old wreck could be so renovated that it might sail into port a new ship, laden only with fruits of righteousness, decks clean swept, and every spar and stay and sail well in place, bearing no marks of its sixty-century conflict with sin and Satan; not manned with crew of blood-stained heroes, with gory swords and smoking guns, but strong and stalwart Christians,

blood-washed and guilt-free. We would that all this might be sometime true, aye, in the near future. Did it rest in God's willingness to save, it would be accomplished; but it does not. God in his infinite wisdom drew round mankind the circle of free-will, and into that domain even Deity will not enter. Life and death, blessing and cursing, have ever been set before man, but he must make free choice. And we have only to look over the history of the past six thousand years to learn what the choice of the majority of the race has been. God in his mercy has warned, entreated, and manifested his love in every way it was possible for Deity to do. Christ, the Creator of worlds, came to die to save mankind; but how few in every generation have responded to God's wondrous love! He has also threatened, and Divine justice has fallen upon many who have despised his messages; but the careless, selfish world go on thinking that God is altogether such an one as themselves. Some have believed, have obeyed, have given their lives for the truth's sake; but the mass trample upon their graves heedless of the truth for which they died, or garnish their sepulchres, and despise their teaching.

Says the apostle Paul, after speaking of his own sufferings: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:13. Not for his time only was persecution to be rife, he holds out before the people of God no flattering earthly prospects. However desirable a converted world might be, the apostle presents no such spectacle before them. In holy vision, the future had revealed, as recorded in the verse following the one above quoted, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Certainly, these texts do not indicate a converted world.

And this is not the condition of the unregenerate world *alone*. In the first five verses of the chapter from which the above quotations are made, we have a list of eighteen different sins held, "in the last days," by those who have a "form of godliness" but deny its power. Our Saviour, in referring to the same time, says: "And because iniquity [lawlessness] shall abound, the love of many shall wax cold." Matt. 24:12. Every base desire, every unholy passion, every fiendish act, finds its origin in those principles and in that condition of things so graphically portrayed by the apostle. The fact that this condition of things exists in the *religious* world, is what makes the times *perilous*. In times of fierce persecution from without, the church of God has put on strength. The conflict has purified her, even though thousands have died martyrs to the truth. They died, but they died a conqueror's death—

"made white and tried." But when iniquity is within the church, woe be to her children. Evil is called good, darkness is set for light, error proclaimed for truth, deception found everywhere, and while great love is professed for the Bible and the Christian religion, the truths of the Bible are held but loosely. Some of those duties necessary to a life of godliness are considered of but little account or are ignored altogether. The *form* of godliness is held in *theory*, but its *power* is denied in *practice*. The prophecies fulfilling in our time, those rays of sacred light pointing out our present duty, are lightly regarded or entirely ignored by the leading religious journals and teachers. Ministers find it almost impossible to awaken the moral sensibilities of professed Christians in regard to the truths plainly taught in God's word. The people plead that the Lord is not particular; that certain practical truths are not consonant with Christian liberty (licence, is the proper term); and that sins of ignorance in the past will excuse open, flagrant sin now. Just as if the passing of a counterfeit note for years, rendered it genuine and its use legitimate! In thus loosely holding the truth of God, in ignoring many of the practical duties found in his word, lies the peril of the church. Moral sensibility is thus blunted, purity of motive is corrupted, and true spirituality becomes extinct. Real, vital godliness is sadly wanting. The church, like Ephraim of old, has mixed herself "among the people," is actuated by worldly principles and motives, "strangers devour her strength," and she knows it not. Children are begotten, but in a month they are not found. There is a willingness to do, but not in God's way.

Is the picture overdrawn? Is the view too pessimistic? We would that it were so, but we see nothing to warrant it. That it is not *universally* true, we gladly record. Thank God there are those in all denominations "that sigh and that cry for the abominations that be done in the midst thereof;" who are seeking for light in the dimness and thickness of the moral darkness that prevails; that still cling to the word of God and labour in his grace to perform every known duty. We appeal to our readers, to faithful ministers of the word, if these things are not true. And what is the prospect of a change for the better. Look at the Christian Governments—so called—to-day. Slumbering underneath them all are mines as deadly as dynamite fiends can invent, revolutions as subversive of all good as was that of France in the last century. Communism, Socialism, Nihilism, Fenianism are rife for revolution. Witness the dynamite explosions which have already taken place in our own country and in Europe, which the diabolical concoctors boast are but the fore-

runners of what is to come, and that isolated attempts will be rare from henceforth. Men who hold human life of so little worth pause not at trifles. Some may be executed, but the morbid, unsatisfied mind of the ignorant and ill-disposed will consider them martyrs to a good cause, and their places will be more than filled. When will it end?

As regards each other, the true condition of European Governments is but very little better. Friendly and sympathetic, when not interfering with selfish interests; greedy, grasping, oppressive, jealous, and envious where selfish interests are concerned. Earth-hunger blinds their eyes to the suffering poor in their midst, while foreign wars and standing armies are grinding the faces of the toilers and burdening the Governments with still heavier debts. There never was a time when there was more for man's necessities, nor a time when his needs and sufferings were greater. When will it be better? Who, or what, is to bring about that "better day"? Will the church do it? Is her divided and torn condition likely to effect such a revolution? Jesus, in praying for his disciples, utters the following petition: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" John 17:21. If the world is to be converted, is not that union necessary? Not unity in diversity, which so many prate about; not unity which ignores the truth of God, but unity in God and in his truth. A unity that springs from conversion to God through Christ, and a *practical* belief in the whole truth of God, would, at least, convert souls to Christ, and silence the boasting infidel in regard to the unity of that book. Tell us not that God did not design his followers to believe alike. The prayer of our Saviour is an emphatic denial of the false claim. The teaching of the great apostle to the Gentiles is against it. The divisions, and the effects of division, in the Protestant church are against it. And is this divided church to convert the world? No one would claim it who did not have a theory which he wished to maintain at all hazards.

Again: The plain, positive statements of the apostle above quoted, the parable of the wheat and tares (Matt. 13:24-43), the likeness of the days preceding the second advent to the times of Noah and Lot (Luke 17:26-30), the prophecies of Daniel and Paul and John concerning the Papal and persecuting powers of earth, the general tenor of Bible language, —all forbid the world's conversion in the gospel dispensation. We believe in "that better day" most heartily; but it comes not till wickedness shall be destroyed by the execution of justice upon those who have despised God's mercy. The procla-

mation of the gospel will then be past. It has accomplished its work. It has gathered that great throng which no man can number out of all kindreds and tongues and people and nations. Their robes have been washed and made white in the blood of the Lamb. The earth, which has groaned so long under the curse, has been renovated and peopled by that requisite number of requisite character. The glory and knowledge of the Lord shall cover the earth as the waters cover the sea. "He shall see of the travail of his soul, and shall be satisfied." His justice has been satisfied, his truth vindicated, and from the fair face of his creation, sin has been blotted out. Where the trail of the old serpent left sin, disaster, death, and seemingly irretrievable ruin, it is said, "And there shall be no more curse." Hail, happy day! Dawn, long-looked-for morning! Even so, come, Lord Jesus. But in the meantime, mercy waits and pleads with the lost. Probation still lingers. God is still merciful. He appeals to us with all the hoarded love of the centuries to come to him. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

M. C. W.

"EVERLASTING PUNISHMENT."

"AND these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. This text is supposed to be the stronghold of the orthodox believers in eternal torment. They say: "Here the punishment of the wicked is made equal in duration to the future life of the righteous. If the one is eternal the other must be the same." And to this we agree, for the same word is used in the original Greek in both cases, —words which are rendered in our version "eternal" and "everlasting" from the same Greek word *aionian*, i.e., *age lasting*. There is no dispute, therefore, between us as to the *duration* of the punishment. It is everlasting, eternal. The question, however, all turns upon the *nature* of the punishment. The word "punishment" used by the translator signifies "any pain or loss inflicted on account of crime." Is it *pain*, or is it *loss*? or may it include both? In either case it would be "punishment." The original word in the Greek is *kolasin*, derived from another Greek word *kolazo*. This was the word Inspiration gave to show the final doom of the wicked. The true meaning of that word will give us the destiny of the finally impenitent. The Emphatic Diaglott renders it, 1. "To cut off, as lopping off branches of trees; to prune; 2. To restrain, to repress. The Greeks write, The charioteer (*kolazi*) restrains his fiery steeds. 3. To chastise;

to punish. To cut off an individual from life or society, or even to restrain, is esteemed as a *punishment*. Hence has arisen the *third* metaphorical use of the word."

It will be noticed that the primary meaning of the Greek word rendered "punishment" is a *cutting off*. Pickering's Greek Lexicon, an acknowledged authority on the Greek, renders *kolazo* "to lop off, to check, to prune, or curtail anything; to vex, harass; to restrain, moderate, curb; to discipline; to punish; to be punished; to be checked, repressed." He gives quotations from Greek authors to illustrate the use of the word. Here the same original meaning of the word is prominent; i.e., a cutting or lopping off, curbing, restraining, repressing. The idea of *torment* is not presented in a single definition, and even that of *punishment* (a word embracing the idea either of pain or deprivation) is one of the remote meanings of the word rather than the one most prominent, which is a cutting short. We marvel, then, that the translators should so commonly render the word *punishment*. We can but attribute this to a degree of theological bias.

In giving the passage its most obvious meaning, then, it would read: "The righteous shall go away into eternal life, and the wicked into an eternal cutting off" (from life); i.e., an eternal death. There can be no question but this is the real meaning of the passage. The lives of the wicked are "curtailed," cut off, "repressed," "cut short." They never regain their life. Then the passage corresponds perfectly with other scriptures, where they are spoken of as being "burned," doomed to "everlasting destruction," being "as though they had not been," "destroyed," etc., etc. "The end of the wicked shall be cut off." Therefore the idea of eternal torment is without foundation in this text.

G. I. B.

MATTHEW 24.

THERE has been a long-continued controversy over this chapter, between the Universalists and those of "evangelical" faith. Universalists well understand the importance of the contest on this field; for if it can be proved that this refers only to the destruction of Jerusalem, and not at all to the future advent of Christ in person, then the second and personal advent of the Saviour may be discarded altogether, and the doctrine of a future Judgment falls to the ground.

Many reasons may be given for applying this chapter to the second advent. A few we will notice:—

1. Before "the end" here referred to, nation should rise against nation, and kingdom against kingdom, and famines, and pestilences, and earthquakes should be in divers places. No such state of

things intervened between the time when our Saviour uttered these words and the revolt which resulted in the overthrow of Jerusalem.

2. There was to be the greatest tribulation (upon the elect, see verses 21, 22) which ever was or ever should be. If we say the Jews were the elect, then we find tribulation equally great under the Babylonians. See Lam. 2 and 4; especially chapter 4:3-10; Dan. 9:11-13. But Christ said (John 8:44) that the unbelieving Jews were of their father the devil; therefore they were not the elect. But the greatest tribulation did not come upon the true people of God at the destruction of Jerusalem. They were mercifully delivered at that time.

3. Those who "spiritualize" this chapter say that "the coming of the Son of man" means the coming judgments upon Jerusalem through the Roman army. But it cannot appear reasonable to make the Roman army the Son of man and the "abomination of desolation" in the same Scripture.

4. When they saw this abomination of desolation, then if any man should say, "Lo, here is Christ," they were not to believe it. But if the coming of Christ was only a figure to represent the Roman army, then they were to believe and escape when they saw it. To apply this to the Roman army would be to cut off their warning and their escape.

5. The coming of the Son of man shall be as the lightning, shining from the east to the west. This well represents the advent of our Saviour in the glory of the Father, with all the holy angels. See Mark 8:38; Matt. 25:31; 2 Thess. 1:7-9; 1 Thess. 4:16, 17. But it does not at all represent the coming of the Romans to Jerusalem.

6. At the coming of the Son of man, the elect are to be gathered unto him. Matt. 24:29-31; 2 Thess. 2:1. But at the coming of the Roman army, the servants of God left the city and fled away.

7. Paul said that before the Lord should come and the saints be gathered unto him, there should come a falling away, and the man of sin would be revealed. What fulfilled that prophecy, if Christ came when Jerusalem was overthrown?

8. The signs of verse 29 are supposed to be figurative, and the darkening of the sun is made to mean the removal of the civil power of the Jews, as the moon is referred to the ecclesiastical. We will not say that they who argue thus are ignorant; but they must be very thoughtless to make the Saviour prophesy the loss of civil power to the Jews so many years after it was totally lost! They themselves confessed that they had no king but Cæsar. They were in complete

subjection to the Romans when this prophecy was uttered.

9. It is argued that wonderful signs were shown *before* Jerusalem was destroyed. Admitted, and what then? The text says that *after* the tribulation of those days, the signs were to appear. If the tribulation were the destruction of Jerusalem, and the signs occurred *after* that, of what were they signs? There is no harmony in that view. But let the tribulation be upon the elect, the greatest that ever was would include the terrible persecution under the papacy; immediately after that, 1780, the sun was darkened, and the moon did not give her light; the stars fell in 1833. Thus the signs were not signs of the tribulation; but they were after the tribulation, and are signs of the Saviour's coming. Here is the harmony of truth.

10. The instruction of this chapter was not given to prove that Christ will come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church when that event is "near, even at the doors." They did not ask him if he was coming again, but what should be the sign of his coming and of the end of the world. He gave them the information they desired.

11. He informed them that when he comes, he will find some faithful servants giving the household "meat in due season," while evil servants will be saying in their hearts, if not with their tongues, "My Lord delayeth his coming." One class will be made rulers in the kingdom of the Saviour, and the other will be cut asunder and appointed their portion with the hypocrites. Matt. 24:45-51. O fearful doom of self-deceived ones! Reader, on which side will *you* be in that day? Where do you stand now?

—J. H. Waggoner.

HAVE you ever noticed how badly boys write at the bottom of the pages in their copy-books? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation, and so the writing grows worse and worse as it descends the page. Now the apostles followed Christ, the first fathers imitated the apostles, the next fathers copied the first fathers, and so the standard of holiness fell dreadfully; and now we are too apt to follow the very lees and dregs of Christianity, and we think if we are about as good as our poor, imperfect ministers or leaders in the church, that we shall do well and deserve praise. But now, my brethren, cover up the mere copies and imitations, and live by the first line. Copy Jesus. "He is altogether lovely," and if you write by the first line, you will write by the truest and best model in the world.—*Selected.*

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.

HOW IT WILL WORK.

THE New Haven Register of June 9, 1889, under the heading, "A Rational Sunday Law Demanded," quotes the following little story from the current number of the pictorial Judge, under the caption "*Cui Bono?*"—for whose good:—

First Workingman—"Let's go to the Art Museum."

Second Workingman—"Closed on Sundays, you know."

Third Workingman—"Well, let's take a ride in the stage up Fifth Avenue."

Second Workingman—"Don't run on Sundays."

First Workingman—"Gad! then let's go in Von Bier's back door and fill up."

The Register remarks that "there is a deal of philosophy in this story which our good friends, the members of the Sunday Observance Club, will do well to think over." It follows with lengthy comments in a similar strain, which we have not space to quote. But the supposed incident shows very clearly one thing, and that is, that if the National Reformers cannot see how their desired Sunday law would work, others can see it without any dimness of vision whatever. Enforced idleness upon those who have no conscience as to a day of rest, is simply enforced demoralization and crime. Unless the law to rest shall be supplemented by a law that all shall attend church, the majority will drift into the back door of some saloon and fill up. And even if they did compulsorily attend church, there would be time enough for the saloon visitation after that. Instead of making this a Christian nation, the Sunday movement will only make it more unchristian.—*Review and Herald (U.S.A.)*

"ALWAYS THE SAME."

THE *Christian World* tersely points out the lesson to be learned from recent events in Rome. The paragraph is as follows:—

"The Pope, we are informed, recently convened the Secret Consistory to denounce, as an outrage upon the Papacy, the action of the Italian Government in erecting a statue to Giordano Bruno, on the spot on which, in the year 1600, he was burned as a heretic. In this denunciation the Roman Catholic Union of Great Britain, with the Duke of Norfolk at its head, is constrained to join; so that not only in Rome itself but even here in England, we have fresh evidence that whatever change may have been made in the outward guise of the Papacy, it is the same in spirit as it was 300 years ago. Giordano Bruno was a great and brilliant thinker, many of whose ideas, though counted as heretical at the time, are amongst the common-places of to-day, and he was burned by the head of the Roman Catholic Church simply for holding heretical opinions. The present pontiff endorses the act of

his predecessor; and there are many who agree with him. Well may *The Standard*, which is not often moved to express itself upon matters of this kind, say: "The legitimate inference is that, if they had the power, they would again pile up the faggots and thrust in the torch as a punishment for the holding of opinion on certain abstruse points in which they themselves do not happen to participate." It is well that such an incident has occurred at a time when many were beginning to think that it would be safe to trust the Church of Rome with temporal power."

The Missionary.

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

TREASURE IN HEAVEN.

Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase was but small;
It has perished with the using,
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again—
Though our avarice may blind us—
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other world expect it;
What we hoarded we have lost.

But each merciful oblation—
Seed of pity wisely sown,
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in Heaven
What was lent unto the Lord!

—Selected.

GLEANINGS FROM THE UNITED STATES.

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

MICHIGAN.—A tent meeting is being held at Marcellus. Four discourses on the Sabbath and the law have been given and some already have expressed their determination to obey all of the commandments of God. A brother visiting scattered companies in several counties, found them active in Christian work, and many were being interested in the truth as the result of personal effort. Two new Sabbath-schools were organized, and a number of new converts were baptized and united with the church. Colporteurs are meeting with good success in selling books.

INDIANA.—A labourer visiting several of the scattered country churches in Indiana, reports some excellent meetings which were a source of encouragement to the brethren. Some in the various companies had gone back to the world, but faithful souls were holding up the standard of truth. At one place meetings were held daily for a week, and at the close baptism was administered to fifteen converts.

MINNESOTA.—The attendance at a series of meetings in Rose Lake is increasing, and the interest deepens as the truth is presented. Three have fully decided to obey the Lord, and others are expected to follow. The position taken by nearly all was that the law was done away in Christ, hence the Sabbath is not binding upon Christians. But the Lord has blessed the preaching of the truth and conviction begins to settle upon all.

WISCONSIN.—A ministering brother reports four meetings with a company of believers. Church officers were appointed, and five candidates received baptism. Passing on to an-

other church, meetings were held Sabbath and Sunday, and four were baptized, and eight received into church membership. At another village two were baptized and others are studying the truth.

TEXAS.—Up to date of report, fourteen discourses had been preached in a series of tent meetings in Wylie. When the weather has been favourable, from 350 to 400 people have been in attendance and given the best of attention to the word spoken. The Sabbath question was being presented, and was creating quite a stir at the time of writing. There is a general spirit of inquiry and investigation.

ARKANSAS.—A missionary society in another State had sent papers and tracts to individuals in one of the Arkansas counties, with the result that when a minister recently visited the county he found five adults keeping the Sabbath, with Sabbath-school and meetings established, and a good interest to hear among the people. In another county one family came twelve miles to attend meetings. It was soon learned that they were keeping the Sabbath. Six years previous they had stopped one night at a place where tent meetings were being held, heard one sermon, purchased publications, and had been endeavouring to obey the Lord, although separated entirely from others of like faith. Of the work in another county where great advancement is seen, the report says: "The consistent lives of those who profess the truth do more toward influencing others to accept it than the most forcible sermons."

CAMP-MEETINGS.

IOWA.—This general camp-meeting for the State of Iowa was held June 4 to 11, being preceded by a workers' meeting beginning May 31, for the special instruction of labourers in the cause. The camp was located in Oak Park, near the city of Des Moines, the capital of the State. Over 1,000 of our people were encamped on the ground, in 165 tents. A line of steam trams ran from the centre of the city to the grounds, making them convenient of access, although the trams were totally insufficient to transport the crowds desiring to attend on the two Sundays of the meeting. The attendance from the city was from 5,000 to 6,000, and the police authorities estimated that fully five times this number wished to attend on the second Sunday, but an accident on the line stopped the trams. Services were held in the preaching pavilions in the English and Scandinavian languages, and many listened with attention to the truths spoken.

The Spirit of the Lord was in all of the meetings from the first. A hungering and thirsting for a deeper consecration seemed to be the burden of every heart, and the burden of the preaching was the importance of not trusting in self, but of looking unto God, and consecrating all to him. After a discourse the last Sabbath afternoon, a call was made for those who wished to start in the service of God, and for backsliders who wished to seek the Lord anew. A large number responded and many contrite confessions were made. The Lord came very near to the people. At the close of the camp-meeting one hundred and six were buried with the Lord in baptism, in the Des Moines River, a scene which must have carried the minds of the spectators back to the Jordan and apostolic days. "When it is borne in mind," says a report, "that during the year, at local camp-meetings and in districts, the numbers baptized have been large, this result is not only exceedingly gratifying, but surprising."

As a result of the meetings thousands have heard the truth, and the Iowa Conference has been strengthened spiritually, especially its youth. The good Spirit of God was present also in the business meetings of the Conference, and plans were laid for the coming year's labours. Three brethren were ordained to the work of the gospel ministry. This briefly

summarizes the report of perhaps the most encouraging and profitable camp-meeting ever held in the State of Iowa.

KANSAS.—The camp-meeting in Ottawa was preceded by a three weeks' institute for labourers in the cause, which was attended by from 150 to 200. Between 800 and 1000 of our people were encamped on the grounds during the camp-meeting. The use of a park in which to hold the meeting, including two large halls, a tabernacle with a seating capacity of 5000, and other buildings were freely granted by the city authorities. Daily papers gave extended reports of the meetings, and a good interest was manifested by the public. Services were also held in the Scandinavian languages. It was decided to keep six tents in the field during the summer and autumn, and the work will be vigorously prosecuted in this rapidly growing Conference in the West. As it was becoming more and more evident that when proper interest was taken in the education of the youth, existing denominational colleges and institutions would be unable to meet the demands, it was resolved that the nine State Conferences west of the Mississippi River and east of the Rocky Mountains be requested to unite in establishing and maintaining a centrally located educational institution.

NEVADA.—A small camp-meeting was held at Reno, of this State, from May 22 to 29. The time each day was fully occupied with meetings for instruction in the truth and in the various lines of missionary work. From the first the ministers began to labour for the spiritual interests of the churches represented, and as the work came closer to each heart, there was a breaking up of the fallow ground, and before the meeting closed nearly every one of the brethren and sisters in attendance gave evidence of their consecration and acceptance. Children's meetings were conducted every afternoon. An interesting case was the conversion of a young man who first became interested by reading papers sent him by a brother. Hearing of the camp-meeting, he came a long distance to attend it, and returned to resign a lucrative position, and engage in other business, designing at the beginning of the collegiate year to enter our Pacific Coast college to fit himself for the work, preparatory to returning to Scotland to labour in his native land.

THE MISSION IN HAMBURG.

Six weeks have passed since we arrived here from Basel, Switzerland, and we have every reason to be thankful to God for what he has accomplished for us, and to be of good courage. It took some time to provide homes for our mission family, which now numbers seventeen, and to furnish them, but we were so fortunate to be able to secure lodgings all together, and, all things considered, we are very comfortably situated. Having all the lower story, frees us from any possible inconvenience from any other lodgers, and enables us to have our shop and depository, and also our public meetings and Bible readings in connection with our mission rooms. In any higher story the coming in and out of so many would be quite an objection.

We felt from the very start that the best way to prepare the field and to get a good idea of it, would be to make a thorough canvass of the city and its surroundings, and our workers have kept faithfully at this. While canvassing is rather difficult in a city of this size, especially where there is so much infidelity as here, yet we can but rejoice at the results thus far secured. As the workers attend the training school in the morning, they can work only in the afternoon; yet 350 orders have been taken for the new book "Eden to Eden," and over 100 delivered. Five devote their entire afternoons to the canvassing work, and others only part of the afternoons, and the rest are engaged in the Bible and ship-mission work. We can count about fifty orders a week. Our lady canvassers seem to do the best. One

sister takes from fourteen to twenty orders a week. A number of good addresses have thus been gained, more than we can follow up at present; and in fact we rather want to hold back with Bible work until autumn, when the season is more favourable and our school has been closed. Yet some forty readings have been held, mostly in the evenings and on Sundays, and about twenty persons are very much interested. Several have already taken a stand for the truth. About twenty attend our public Bible readings in the mission each Sunday evening.

Our school commenced on June 17, with ten scholars, and we follow a similar course of instruction as in our Milwaukee (U.S.A.) German training school, with the addition of physiology and hygiene. A good degree of interest is shown and we believe that much good will be the result. Being on the northern end of our great mission field, where nothing had been done as yet, we thought it not best to gather all our German workers, but others may join yet. Perhaps at some future time another school can be held in Southern Germany for that part of the field and German Switzerland. Most of the students are able to pay for their board and lodging, while some can cover all their expenses.

Our regular Sabbath meetings commenced on May 17, and we organized a Sabbath-school with about nine members. Since then this has grown to four classes, with about twenty-three members. Then we have an interesting kindergarten, and seven attend this.

In order to give all a good experience in the different branches of the work, we commenced as early as possible a tract society, and besides all of our workers, several of our new Sabbath-keepers joined it. We have also subscribed for a club of thirty *Herolds* besides the different periodicals used by the Mission. Our society finds a great field for work in corresponding with the scattered members in Germany and Russia, and enlisting them in missionary work. We believe much good can be done in this way to develop the work in these great empires.

Our ship-mission work is also getting along nicely. Thus far we have chiefly tried to get our paper files and tract distributors in the great centres of travelling. At the Seaman's Home, in connection with which is the Seaman's Office, where annually over 50,000 sailors are hired and discharged, we have our files on the large central table in their library, and we find that they are not only well taken care of by the librarian, but that many read them. At the home of travelling journeymen, where some 17,000 lodge each year, we have the same privilege. Several have visited us already and desired more reading matter, and the young man in charge seems much interested and has bought several of our pamphlets. Then we have our publications in the leading emigrant houses.

Our depository being located right across from the Post Office, it attracts considerable attention, and as the canvassing work prospers and the truth advances in Germany, we see no reason why this should not be self-supporting, and at the same time help to disseminate light and truth. All included, we have sold some £32 worth of books the first four weeks.

We were all rejoiced recently to have Bro. Haskell with us and his words of cheer and timely counsels were a great encouragement and benefit to us all. Our hearts are filled with gratitude as we see souls embracing the truth. As we look over the great white harvest field we can but ask our dear brethren everywhere to join with us in the prayer that the Lord may send forth labourers to proclaim the truth in these different countries.

L. R. CONRADT.

Hamburg, Germany, July 7, 1889.

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3, margin.

The Sabbath-school.

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

LESSON 81.—REVIEW OF LESSONS 78-80.

1. How did the Lord make a way for the Israelites to escape from the Egyptians?
2. How did he hinder the Egyptians from overtaking them?
3. Did the Egyptians seem to understand that the God of the Israelites was helping them?
4. Why do you think so?
5. How were they prevented from fleeing?
6. Where did the Israelites next see the Egyptians?
7. How did the people feel when they saw all these things?
8. How did the Israelites show their thankfulness to God for delivering them?
9. How did the women take part in the song?
10. Into what wilderness did the people first travel?
11. What caused them to murmur after they had journeyed three days?
12. How did the Lord work for them at Marah?
13. Where did they next go?
14. Describe this place.
15. What wicked thing did the people do in the wilderness of Sin?
16. What did the Lord give them to eat?
17. Describe the manna.
18. What was there strange about the falling of the manna on certain days?
19. What was there strange about keeping it over from one day to another?
20. What do you think the Lord meant to show by these miracles?
21. What remarkable thing happened at Rephidim?
22. What battle was fought at that place?
23. Describe the battle.
24. To what land did they come near as they went on from Rephidim?
25. What friends then came out to meet Moses?
26. Describe their meeting.
27. How long had Moses tended the flocks of Jethro?
28. Where did he go then?
29. Who sent him back to Egypt?
30. What message did the Lord send to his people?
31. What message did he send to Pharaoh?
32. What did Pharaoh say?
33. How was he compelled to let the people go?

LESSON 82.—MOUNT SINAI.

JETHRO gave Moses some good advice about teaching and governing the people. He said that Moses had too much to do, and that he must choose out wise and good men to help him. So Moses chose men to attend to the smaller matters, and to bring to him the things that were too hard for them. This made it much easier for Moses, and much better for the people; for they did not have to wait so long to have their cases decided.

When they had left Rephidim, and had come to Mount Sinai, Moses went up into a mountain; and the Lord talked with him there. He told Moses that if the people

would obey his voice, they should be his people, and he would be their God. When Moses went down, and told the people what the Lord had said, they answered, "All that the Lord hath spoken, we will do."

Then Moses went up into the mountain again, and told the Lord what the people had said. And the Lord told him to go back, and tell the people to wash their clothes, and be ready; for on the third day he would come down in a cloud upon the mountain. He said that the mountain was holy, and they must not come near it; and if even a beast should touch it, he must be stoned to death.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke ascended as the smoke of a furnace, and the whole mount quaked greatly."

1. About what things did Jethro give Moses good advice? Read Ex. 18:18-26.
2. What did he think about the work Moses had to do?
3. What did Moses have to do that was too hard for him? Verses 15, 16.
4. What plan did Jethro have for making this work easier? Verses 21, 22.
5. Did this plan work well?
6. Why was it better for the people?
7. To what place did the Israelites come near, after leaving Rephidim? Ex. 19:1, 2.
8. Where did the people encamp?
9. Where did Moses go after they had encamped before the mount?
10. Who called to him? Verse 3.
11. What did the Lord tell Moses after he had come up into the mountain? Verses 4-6.
12. What did the people say when Moses went down and told them these things? Verses 7, 8.
13. Where did Moses then go?
14. What did he tell the Lord?
15. What did the Lord tell Moses to do?
16. Why were they to wash their clothes, and be ready for the third day? Verse 11.
17. What did the Lord say about their coming near the mountain? Verses 12, 13.
18. Why was the mountain not to be touched?
19. What was to be done to any beast that should touch it?
20. What came to pass on the third day in the morning? Verse 16.
21. What was seen upon the mountain?
22. What was heard there?
23. What did the people do when they heard the trumpet?
24. Where did the people stand? Verse 17.
25. What does the nether part mean?
26. How did the Lord come down upon the mountain? Verse 18.
27. How did the smoke ascend?
28. What effect did these things have upon the mountain?—*Bible Lessons for Little Ones.*

LET the Sabbath-school teacher be an example in faith, in charity, in doctrine, and deportment. Let him dress with simplicity. Let him show the beauty of the natural and true, in contrast with the false and artificial.

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.

SEARCHING THE SCRIPTURES.

1. WHAT did Christ command the people of his day concerning the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

NOTE.—When this was spoken, not a word of the New Testament had been written. It was to the Old Testament that the Jews looked as their guide to eternal life; and although they would not accept Christ, he said that these very books which they esteemed so highly, testified of him. If the Old Testament points to Christ, it is worthy of our careful study.

2. How early was the gospel preached?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8.

3. Was it the gospel of Christ that was preached unto Abraham?

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

4. At what other time is it said the gospel was taught in the Old Testament dispensation?

"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. The persons here referred to by "them" are the Israelites when on their journey from Egypt to the promised land, as will be seen by the Scripture connection. Paul says the gospel was preached unto us as well as unto them, putting "them" ahead, and letting "us" have the gospel afterward.

5. Why did Moses give up the riches of Egypt?

"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26. People in that age, even as now, were influenced by the riches of Christ to give up the world.

6. Whence came the spiritual meat and drink of the Israelites while in the wilderness?

"And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; 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. 10:2-4.

7. What was the chief corner-stone of the faith of both apostles and prophets?

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20.

8. What part of the Scriptures did Philip hear a certain eunuch reading?

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" Acts 8:30.

9. When asked if he understood what he was reading, what reply did the eunuch make?

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Verse 31.

10. What did Philip then do?

"Then Philip opened his mouth, and began at the same scripture, and preached unto them Jesus." Verse 35.

NOTE.—Notwithstanding the clearness with which we see Christ referred to in the scriptures of the Old Testament, the Jews would not admit his claims to the Messiahship. It is a truthful remark, that "the New Testament was hid in the Old, and the Old Testament is revealed in the New." By searching both Testaments together, we may become enlightened regarding the plan of salvation; for without the Old Testament, the claims of Christ to the Messiahship cannot be substantiated. The New Testament merely gives his history and teachings, showing him to be a pure and holy character; but if the Old Testament had not before predicted what the Messiah

would be and do, there would have been no standard by which to decide whether or not the personage who then appeared was he. How necessary, then, that we love and study all the Bible! If we do not, we, like the Jews, may lose sight of some of the most important points contained in the New Testament itself.

11. What are the Scriptures able to do?

"Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

12. What was said of the Bereans because they searched the Scriptures daily?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

13. By what is man to live?

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. If man is to live by the word of God, he certainly ought to use it daily, as daily nourishment is needed to keep him alive.

14. How greatly has God magnified his word?

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all thy name." Psal. 138:2. We ought, then, to treat the word of God with the profoundest reverence, and search its pages daily, that we may continually learn more of God.—From "Bible Readings for the Home Circle."

Interesting Items.

—There are 700 Protestant missionaries in India.

—California sent 3,500,000 pounds of honey to Europe last year.

—The personal baggage of the Shah and suite weighs seven tons.

—Fifteen thousand of our soldiers in India abstain from intoxicating drinks.

—The Metropolitan Hospital Sunday collection amounts to about £35,000.

—The output of petroleum in the United States last year was 27,346,018 barrels.

—It is expected that the French Army will be increased from 2,000,000 to 3,000,000.

—The *Indian Spectator* says that there are more than two hundred religious sects in India.

—An explosion of fire-damp at the St. Etienne Colliery, France, caused the loss of 208 lives.

—Four thousand men belonging to the weaving mills at Jaegerndorf, Austria, are out on strike.

—The prospects of a good crop are better at present than they have been at this time for twenty years.

—No less than one hundred persons were arrested in a garbling house in Chicago a short time since.

—Statistics published by Lloyds show that we are now building 50 per cent. more of ship tonnage than last year.

—The value of the mineral products of the United States last year is given at £118,331,986. In 1885 it was but £85,742,762.

—Texas has been visited by severe rain-storms. The damage done to railways and crops is estimated at \$2,000,000.

—Twenty-four of the largest men in the Prussian army have been selected as a body guard for the Empress of Germany.

—All dogs in London are to be muzzled sufficiently to prevent them biting, but not to prevent them breathing or drinking.

—During last month the total number of emigrants was 30,571, or 11,665 less than in the corresponding month of last year.

—Thibet is the only known country not open to missions. It has an area of 750,000 square miles, and the population is estimated at 8,000,000.

—There are thirty-nine electric street railways in the United States.

—Over 43,000,000 copies of Moody and Sankey Gospel hymn books have been issued in this country and the United States.

—A coroner's jury have found the owners of the dam at Johnstown responsible for the disaster which occasioned 4,000 deaths.

—The new Postmaster-General of the United States has ordered that postoffices shall no longer be held in drinking saloons.

—Over 20,000 members of the Salvation Army were in procession at the Alexandra Palace, on the 9th instant. Nearly 70,000 persons were present.

—The new State of Washington has about 2,500,000 acres of school land. Instead of selling this land, it is proposed to divide it into farms and lease them.

—A telegram from Calcutta says that the Indus has overflowed its banks, and that forty persons are reported to have been drowned at the town of Larkhana.

—The French mail steamer *Anadyr* was sunk through coming into collision with the French steamer *Oxus*, near Aden. The latter was but slightly damaged.

—The Begum of Bhopal has offered a battery of field artillery, a regiment of cavalry, and a battalion of infantry, for the defence of the North-West frontier of India.

—The Church Army is about to enlist the services of ladies of education among its mission nurses, and several ladies have volunteered to work among the lepers of India.

—The annual demonstration of the Temperance party was held at the Crystal Palace on the 9th instant. The entertainment included a concert by 5,000 voices. The visitors numbered about 30,000.

—Rev. Dr. Strong of New York, states that the Evangelical Alliance in Philadelphia found one woman who was a member in regular standing of thirteen Baptist churches, and was receiving aid from all.

—The entire business portion of the town of Bakersfield, California, was destroyed by fire on the 7th instant. Forty private residences were also burnt to the ground. The loss is estimated at \$1,000,000.

—The Hon. Mr. Abbott, the Leader of the Government in the Canadian Senate, has been appointed Canadian Commissioner to Australia for the promotion of commercial relations between the Dominion and the Australian Colonies.

—On opening an old cave near Los Cruces, New Mexico, the interior was found to be lined with veins of almost pure silver. It is thought the cave will exceed in richness the famous Bridal Chamber Cave at Snake Valley, New Mexico.

—The "Pilgrim's Progress" is to be printed in Amharic, the language of Abyssinia. This is the eighty-fourth language into which Bunyan's book has been translated. The Religious Tract Society will donate £50, estimated as half the cost.

—"A Christian Giving Union" has been formed in connection with the Presbyterian Church of England. The members promise to set apart a definite portion of their income for religious and charitable purposes; and to try and induce others to do the same.

—The number of sets of newspapers published in the United Kingdom and received at the British Museum during the past year was 2,244. Five hundred and fifty-seven of these newspapers were published in London and its suburbs, 1,338 in other parts of England and Wales, 206 in Scotland, and 143 in Ireland.

—While some men were excavating in London Wall, a brown glazed jug was found in almost perfect condition. It is of the Norman period, with a thumb moulding at the base. There was also found a stone Roman bell, but, having been struck by a pick, two portions of the base are gone. It is unglazed, and a light stone brown in colour.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

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

LONDON, JULY 18, 1889.

CONTENTS.

He Knows (Poetry), <i>Mary G. Brainard</i> , . . .	225
The Renewing of the Mind, <i>Mrs. E. G. White</i> , . . .	226
Faith Healing, <i>E. J. Waggoner</i> , . . .	228
Bible Answers to Bible Questions Concerning Man, . . .	
<i>A. T. Jones</i> , . . .	227
The Sabbath in the Abyssinian Church, <i>J. O. Corlies</i> , . . .	227
Our Garden (Poetry), <i>Jennie Owen</i> , . . .	228
The Power of the Evil One, <i>John Scott, D.D.</i> , . . .	228
Trifling with Sin, <i>J. Hiles Hitchens</i> , . . .	229
At the Gate of Prayer, <i>Dr. T. L. Ogylter</i> , . . .	229
The Christian and the Infidel, <i>Rev. C. Leach</i> , . . .	229
The First Coil, <i>Sol.</i> , . . .	229
Comfortably Placed Christians, <i>S. S. Times</i> , . . .	229
Human and Divine Comparisons, <i>Rev. E. White</i> , . . .	229
"All in All," <i>Helen L. Parmelee</i> , . . .	229
Losing and Living (Poetry), <i>Boston Transcript</i> , . . .	230
The Face in the Looking Glass, <i>T. Lewis Sayer</i> , . . .	230
The Windoor of Russia, . . .	230
Temperance Beer, . . .	231
Tonics and Bitters, <i>Pall Mall Budget</i> , . . .	231
Tossing the Baby, <i>Harper's Bazaar</i> , . . .	231
Cost of Intemperance in Europe, <i>Sol.</i> , . . .	231
Our Saviour's Commission, . . .	232
Better be Connected with It, <i>U. S.</i> , . . .	232
What is the Prospect? <i>M. C. W.</i> , . . .	233
"Everlasting Punishment," <i>G. I. S.</i> , . . .	234
Matthew 24, <i>J. H. Waggoner</i> , . . .	234
How It Will Work, <i>Review and Herald</i> , . . .	235
"Always the Same," . . .	235
Treasure in Heaven (Poetry), <i>Sol.</i> , . . .	236
Gleanings from the United States, . . .	236
Camp-Meetings, . . .	236
The Mission in Hamburg, <i>L. R. Conradi</i> , . . .	236
Sabbath-school Lessons, Nos. 81 and 82, . . .	237
Searching the Scriptures (Bible-reading), <i>Bible Read-</i> <i>ings</i> , . . .	238
Interesting Items, . . .	238
Editorial Notes, etc., . . .	240

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.

"LET not mercy and truth forsake thee: bind them about thy neck; write them upon the tables of thine heart: so shalt thou find favour and good understanding in the sight of God and man." Prov. 3:3, 4.

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WE take occasion to again call attention to the "Seventh-day Adventist Year Book" for 1889. A leading missionary speaker recently said: "Knowledge of missions is essential to zeal for missions;" and so of every work. No Seventh-day Adventist can afford to be without such a mine of denominational statistics and information as is presented in this "Year Book." 208 pages, price, post-paid, 9d.

WE are glad to be able to give in this number brief reports of several of the earlier camp-meetings in the States. A reading of our Missionary department this week will surely encourage the hearts, and strengthen the faith, of those who are watching with interest the progress of the cause of "present truth" in the earth. The message is to go forth "to every

nation, and kindred, and tongue, and people," and we shall endeavour to gather from time to time for this department of our paper such reports from the wide harvest field as will convey an intelligent idea of the work which is being done.

LESS than nine months ago the book advertised in our list of publications, "Bible Readings for the Home Circle," was put into the hands of our canvassers and colporteurs. Within this time six editions have been sold, and our publishing house in Michigan is now running the seventh edition, or seventieth thousand, and is barely able to keep up with its orders. It is impossible to estimate in this world the influence which 70,000 copies of such a book will have in the thousands of families into which it finds its way, bearing as it does on nearly every point of Christian faith, and leading the reader to the study of the Word itself. This general demand for literature dealing with the important truths for these days, is a most encouraging sign of the times. It shows that the spirit of inquiry and investigation is aroused, and the query, "What is truth?" is being raised by many in a really truth-seeking spirit.

"By the deeds of the law," says the apostle, "shall no flesh be justified in his sight" (Rom. 3:20), hence some conclude that it is useless to attempt to keep the law. But in this they overlook the reason stated by the apostle, namely, "for by the law is the knowledge of sin." It is evident that the law cannot justify one who has transgressed it, and that is just the point which the apostle makes to show all men their need of Christ. All have sinned, transgressed the law, and having transgressed it they cannot be justified by it, therefore they must be justified by faith or not at all.

The case of the justified sinner may be feebly illustrated by the pardoned criminal. The law of the land condemns the man, but the governor, as an act of unmerited favour, pardons him. The law never could have forgiven his crime, it could only condemn him, but the governor pardons him; shall he then say: The law could not justify me, therefore I will not henceforth keep the law? Certainly not; what he ought to say would be: I was deserving of punishment but the governor has pardoned me, and now I will testify my gratitude by being a good, law-abiding citizen of the commonwealth. And can the penitent and forgiven sinner say less? Shall we not say with the psalmist: "O Lord, put me not to shame. I will run in the way of thy commandments, when thou shalt enlarge my heart?"—*Signs of the Times*.

THE fact that we are drawing near to the coming of Christ is becoming more and more generally recognized. The evidences are many and unmistakable. But many overlook the fact that the same word of prophecy which shows that coming near, just as plainly declares that the Lord will send forth a special message of warning to prepare men for that event, which, ere it closes its work, is to bring out a company of whom the Revelator says the distinguishing characteristic is, that they "keep the commandments of God and the faith of Jesus." Indeed, the progress of a movement in the earth to-day which is calculated to exactly fulfil the specifications of

the prophecy, is one of the greatest signs that we have reached the time of the end. An article in another column, entitled, "Better Be Connected With It," from an editorial correspondent, presents some thoughts on this point which should be carefully pondered. In every great work which the Lord has had in the earth since the fall of man, the difficulty has been that the mass of mankind have not discerned its importance. The same danger is before us; and the warning of the apostle is just as applicable to our day as to his: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:43.

SOMETIMES when we see men searching church history and all the tomes of the early Fathers for the purpose, we might be led to suppose it a very difficult matter to learn the faith and practice of the apostolic church. But such is not the case; for we have only to go to the fountain-head, the New Testament, to find in comparatively few pages a record so simple and plain that none need err therein. The writings of the Fathers merely mark the successive steps made by the early church in its departure from the primitive purity of the faith. Yet such testimony is sometimes allowed to weigh against the Scriptures. In the controversy respecting baptism, however, the records of the early churches, even after the development of the Roman apostasy which had begun to work in the apostles' days, can afford little satisfaction to the advocates of sprinkling. Dr. Stanley, late Dean of Westminster, sums up this testimony and says: "There can be no question that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters." And he refers to immersion as that which was "undoubtedly the primitive, apostolic, and was until the thirteenth century the universal mode of baptism in Christendom, which is still retained throughout the Eastern Churches, and which is still in our own church, as positively enjoined in theory as it is universally neglected in practice." Yes, in New-Testament days converts were "buried with Him by baptism." "And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38. The Scriptures recognize but "one Lord, one faith, one baptism."

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