

# THE Present Truth

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

VOL. 5.

THURSDAY, OCTOBER 10, 1889.

No. 21.

## THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48  
Paternoster Row, London, E.C.

### CHASTENING.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

Methought I saw two gems of clearest ray,  
Alike in colour, purity, and weight;  
Yet when athwart them shone the light of day  
Not the same lustre did they radiate.  
I marvelled, why? The one in facets few  
Eight times by graver's art had chiselled been;  
The other, so resplendent in its hue,  
Ten times as oft; hence came its dazzling sheen:

And now the long, keen work of fashioning o'er,  
Far brighter doth it shine for evermore.

Learn, then, sad heart, a lesson from a gem:  
The King of Glory, passing by this way,  
Doth seek bright jewels for his diadem.  
Wouldst thou for such high honour say him nay?

Lord, if thy chastening thus can make us shine,  
Take thine own way, enough that it is thine.

—J. H. S., in *Word and Work*.

## General Articles.

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

### THE GRACE AND MERCY OF GOD.

BY MRS. E. G. WHITE.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 7: 37.

ONCE a year, at the feast of tabernacles, the children of Israel called to mind the time when their fathers dwelt in tents in the wilderness, as they journeyed from Egypt to the land of Canaan. The services of the last day of this feast were of peculiar solemnity; but the greatest interest centred in the ceremony that commemorated the bringing of water from the rock. When in a golden vessel the waters of Siloam were borne by the priests into the temple, and, after being mingled with wine, were poured over the sacrifice on the altar,

there was great rejoicing. A multitude of voices, mingled with the sound of the trumpet and the cymbal, united in ascribing praise to the most high God; for in their minds the water flowing from the smitten rock was associated with the outpouring of the Holy Spirit, which they expected to receive when the Messiah should come.

On this occasion, above all the confusion of the crowd and the sounds of rejoicing, a voice is heard: "If any man thirst, let him come unto me, and drink." The attention of the people is arrested. Outwardly all is joy; but the eye of Jesus, beholding the throng with the tenderest compassion, sees the soul, parched, and thirsting for the waters of life. And yet many who were eagerly seeking to satisfy the wants of the soul by a round of empty ceremonies, to quench their thirst from cisterns that hold no water, understood not their great need. They manifested great outward joy that the fountain had been opened, but they refused to drink of its life-giving waters themselves.

The gracious invitation, "Come unto me, and drink," comes down through all the ages to our time. And we may stand in a position similar to that of the Jews in the time of Christ, rejoicing because the fountain of truth has been opened to us, while its living waters are not permitted to refresh our thirsty souls. We must drink. It is our privilege and duty to drink, and refresh our own souls; and then, by our words of courage and holy joy and triumph, to encourage and strengthen others. We must express in words and actions, the benefits of the great salvation that has been provided for us.

The fountain of life has been opened for us at immense cost. And yet how many there are who extol and admire it, who will not drink of its healing, health and life-giving waters. But the voices of those who do drink, will be tuned to loftiest praise. The reason why there is not more gladness and rejoicing in God, is that so few drink of the living waters. Many point others to the crystal stream; they invite others to drink; but they themselves do not taste its pure waters.

There is Divine grace for all who will accept it; yet there is something for us

to do. We often hear it said that it is what Jesus has done for us, and not anything that we can do for ourselves, that will secure for us Heaven. This may be true in one sense, but in another it is not true. There is a work for us to do to fit ourselves for the society of angels. We must be like Jesus, free from the defilement of sin. He was all that he requires us to be; he was a perfect pattern for childhood, for youth, for manhood. We must study the pattern more closely.

Jesus was the Majesty of Heaven; yet he condescended to take little children in his arms and bless them. He whom angels adore, listened with tenderest love to their lisping, prattling praise. We must be like him in noble dignity, while our hearts are softened and subdued by the Divine love that dwelt in the heart of Christ. Our conduct should be characterized by simplicity, and we should come close to the hearts of our brethren, loving them as Christ has loved us.

We have a work to do to fashion the character after the Divine model. All wrong habits must be given up. The impure must become pure in heart; the selfish man must put away his selfishness; the proud man must get rid of his pride; the self-sufficient man must overcome his self-confidence, and realize that he is nothing without Christ. Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the Divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust.

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo, there;" but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and he is calling upon us to follow him. He says, "I have kept my Father's commandments." He leads his sheep in the path of humble obedience to the law of God,



but he never encourages them in the transgression of that law.

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

None need be deceived. The law of God is as sacred as his throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.

Brethren, we must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising. A certain lawyer asked Jesus a decisive question, "Master, what shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here, then, it is distinctly stated that eternal life depends on obedience to all the precepts of the law of God.

In separating ourselves from the world as God's commandment-keeping people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had occasion to

rejoice that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to call to mind these evidences of Divine favour, and to offer up thanksgiving and praise that the Captain of our salvation, concealed by the cloud by day and the pillar of fire by night, has been, and still is, leading us into all truth.

Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the old waymarks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor.

We are indeed strangers here, and pilgrims to a better country. Our prospective home is the heavenly Canaan, where we shall drink of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." But as we journey onward, what a blessed privilege is ours to accept the invitation of Christ, "If any man thirst, let him come unto me, and drink." Let us rejoice in the goodness of God, and show forth the praises of Him who has called us out of darkness into his marvellous light.

#### WHAT ONE PARENTHESIS CONTAINS.

THE book of Deuteronomy is a rehearsal of the forty years' wanderings of Israel in the Wilderness. To the thoughtful reader of the Bible, it is a record of remarkable interest. Indeed, we can never exhaust its treasures of instruction and its lessons of experience. The second verse of the book is worthy of much more attention than it usually receives. It is given in a parenthesis, as though breaking the connected story by an important explanatory clause. Thus we read, Deut. 1:2: "(There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.)"

From Horeb, which is but another name for Sinai, or else another peak of the same mountain, to Kadesh-barnea, which was close to the border of the promised land, there was a distance of eleven days' journey for the host of Israel. They remained at Sinai nearly one year, receiving the law, constructing the tabernacle, and organizing the camp of Israel. Then in the second year

(Num. 10), the pillar of cloud removing, they followed its guidance to Kadesh-barnea. There were some hindrances, and much that was evil in their conduct by the way, yet eleven marching days from Sinai brought them to the land which God had promised. That they were not fit for it, had been made painfully apparent. Rebellion flowed from their evil hearts of unbelief, as naturally as water from a fountain. So it was proper that they should be subjected to a trial that should show how far they had profited by the wonderful dealings of God with them; that should, in a word, show just what they were. The report of the spies at this point in their history, furnished just the trials that they needed. Num. 13:14. So upon the very border of the land of promise, the people almost as one man broke out in such rebellion against God that with a solemn oath he swore that they should never set their feet upon the soil of that good land. The spies that had visited the land had spent forty days in examining it, and God fixed the period of their wanderings in the wilderness at forty years, each day of the spies' examination of the land being answered by a year of wandering in the wilderness.

What a terrible sentence to be pronounced upon a people just ready, as they supposed, to enter the land! They must wander forty years. And that was not the worst of it. When that time should expire, it was not the purpose of God that they should enter the land. No, by no means! On the contrary, every one of that host of men and women, with almost the smallest possible exception, knew that they should die before that period expired. And so they did, the second numbering of Israel attesting the fact that not one of the vast host of rebellious men and women remained alive. Numbers 26:63-65. And now at the end of their forty years' sojourn, Moses rehearses their long and weary wandering in the wilderness. How much time had they spent from Sinai to the promised land? About thirty-nine years. How far was it actually from one point to the other? Only eleven days' journey. No wonder Moses could not enter upon this forty years of needless wandering without pausing to tell his hearers that it was a distance of eleven days' march. What a significant statement that was! And how humiliating to those who heard him! Had every day been a day of overcoming, every night had witnessed their tents pitched a day's march nearer the land of promise. A very brief period after the great work wrought at Sinai was sufficient to have taken them to the land which they sought. But they did not profit by God's dealings with them. They did not overcome. They went on, day after day, yielding to the power of Satan instead of resisting it, and so instead of a comparatively brief journey to the land of Canaan, they spent forty years of wandering in the wilderness, and every one of



them, with two exceptions, failed of entering the land which God designed for them.

How strikingly does this illustrate the religious experience of most professed Christians! In an experience of forty years, how many there are who have not travelled a greater distance than eleven days' journey of a faithful disciple of Christ. How many at the end of this long period find themselves at the borders of Egypt and not of Canaan! How many whose heads are white for the grave, and who have been in name the disciples of Christ almost their whole lives, have spent, like Israel in the wilderness, at least as much time in travelling from the promised land as toward it! How awful this is to think of! Fitly do such persons say, "I have made many crooked paths." They have, indeed. And if they do not pay the penalty that Israel did, of coming short of the land of promise, it will be because godly sorrow works repentance unto life. Alas! what a miserable deception is much that is called Christian experience,—what a dishonour to the cause of Christ is such religion!

Christian experience is nothing more nor less than forming an acquaintance with Christ, which becomes every day more intimate and precious. It is following on to know the Lord. It is adding grace to grace. It is walking with God. It is resisting the devil. It is humbling ourselves before God. It is overcoming temptation. It is keeping our face turned toward Canaan all the time. It is advancing always. It is retrograding never. It is bearing the cross of Christ. It is denying self. It is dying daily. It is not living ourselves, but having Christ live in us.

Eleven days of such Christian experience is worth more than forty years of such as most persons are satisfied with. Why is it that men can never learn that the service of self and Satan is not the service of Christ? That progress made with our back toward Canaan and our face toward Egypt, will never bring us to the land of promise. And even to journey in the right direction for a time, and to offset this with an equal or greater retrograde march, is to make no progress in the right direction. Can we find nothing in all this for solemn admonition? How much progress have we made in the five, or ten, or twenty, or forty years that we have been on the road? How far are we from the point where we set out to gain the kingdom of God? Are we even now gaining ground day by day? If not, it may be set down as a moral certainty that we shall never enter the land of promise. We cannot afford to lose one day. 'Tis time we all awake; the dreadful day draws near.—*J. N. Andrews.*

Happy the man taught by the truth itself;  
Not by the shapes and sounds that pass across  
his life.

—*Th. à Kempis.*

#### RESTITUTION.

"BEHOLD I make all things new." Rev 21:5

There is a promise of a future gladness  
That slumbers in the bosom of the flowers,  
That softens all time's weary years of sadness,  
And lightens all grief's dark and bitter hours;  
That promise broodeth over all creation,—  
O'er sweet green pastures strewn with pearly dew,—  
That Christ shall come, and in the restoration  
Clothe all with glory, and "make all things new."

In evening sunsets, with their purple shadows,  
Is felt a language uttered not in speech;  
In solemn forests and in grand old meadows,  
And where the mountains high their crests up-  
reach;  
And mighty oceans, in their waters swelling,  
Breathe the glad prophecy, believed by few,—  
The promise that through nature's heart is  
well,—  
The Saviour cometh, to "make all things new."

The earth has long to cries of anguish hearkened;  
Renew its Eden where the angels trod,—  
Renew the glory sin so long has darkened,—  
Hasten thine advent, O thou Son of God.  
Come, let thy people sing their songs of gladness;  
Come, let the bending skies their youth renew;  
Come, banish every shade of woe and sadness;  
Come, O Deliverer, and "make all things new."  
L. D. SANTEE.

#### THE RELIGION DANIEL HAD.

Daniel must have been fully ninety years old when his jealous rivals concocted their diabolical plot against his life. Failing to find any flaw in his administration of public affairs, they attacked him through his religious convictions. The issue they made was a sharp one. Either renounce God or face the lions! The issue was as clean-cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Froudsberg, tapping him on the shoulder, said: "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward, there were plenty of plausible pretexts and side-doors of escape. He might have said, "My life is of great value, and *prudence* requires that I should not throw it away to please my enemies." He might have refrained from prayer—as too many sleepy and tired-out Christians do—and relied on the efficacy of prayers already made. He might have closed the lattice and locked the door, and prayed to his heavenly Father in secret. When a man wants to dodge his duty, the devil will always show him a door of escape.

There are these things about Daniel's course that we wish young men to notice. First, the "Grand old man" did not send any apology to the king. Apologies are dangerous and belittling procedures; they take off the grace from the best actions; the fewer of them you have to make in life the better. Secondly, he did not bluster about what he was going to do. I am always rather distrustful of people who unite with the church with very *loud* professions; they remind me of poor Peter's boastful "Though all men forsake thee, yet will not I." Daniel neither apologized nor

played the braggart. He knew all about the ferocious lions out in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house, threw open his lattice and *faced his God* "just as he did aforetime." Actions speak louder than words. There the old hero is, on his knees, three times in a day; and the very sight of him is as eloquent as Martin Luther's immortal "Here I stand; I cannot do otherwise; God help me. Amen!" Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. Martyrs, when they make up their minds to die for the right, expect that lions will bite and that fire will burn.

There are two roads for every young man in the journey of life. He must decide which he will take. The one is a smooth, easy path of connivance and compromise, with no lions to encounter. The other is by God's air-line of everlasting right; whoever treads that path must expect to be battered, and to have his name bespattered with ridicule and reproach. There are two kinds of church-membership. In the one case Brother "Facing-both-ways" stands with one foot over in the world, and the other in the church; he is secretly despised by both. The other type of religion is that of him who comes out squarely and "separate from sinners," not as pleasing men, but God—which trieth the heart. This latter sort of religion is at a premium in these days, for there is no superabundance of it.—*Rev. T. L. Cuyler, in Evangelist.*

#### MODESTY AND CHRISTIAN GROWTH.

WE cannot take one step, or progress one inch, towards God, until we know ourselves before God. Self-knowledge is the beginning of all knowledge. When we discover and disclose the hidden evil within our soul we are at the beginning of true knowledge. The oracle of old said of one that he was the wisest of all men, because he knew that he knew nothing. Other men were ignorant and knew it not; Socrates had discovered his ignorance. The man who is just beginning the study of science knows and talks most about it. Thirty or forty years after he finds out how little he knows and how much remains unknown. The tyro talks loudly; only a Newton can say in his old age that he was like a little child gathering shells by the seashore, while beyond lay the vast unexplored depths of ocean. Modesty is a sign of real advancement in knowledge. So in regard to holiness—where there is real holiness there is modesty. The man who has made genuine progress in the likeness of Jesus is the last man to despise others, and the most ready to esteem others better than himself.

There is no better test of growth in grace and in holiness than meekness and



modesty. John Newton once used, as an illustration of progress in holiness, the development of the corn from the blade and the ear to the full corn. A Quaker wrote that it was true, for he recognized its development in himself. John Newton replied, "I forgot to add that one of the signs is that those in whom it is developed never know it themselves." Those who are really growing in grace are ready to think well of anybody but themselves, ready to see in others great progress and to see none in themselves. Overlooking or failing to perceive any growth or advancement in themselves (knowing, indeed, better than others their own faults and failures), they are ready enough to mark and esteem real goodness in their fellows. But in the case of the Pharisee there is no goodness at all, he despising others while boasting himself, yet, in truth, he is the victim of his own fanciful pride.—*Dr. H. Sinclair Patterson.*

#### TRAINING CHILDREN.

PAUL says, "Children, obey your parents in the Lord, for this is right." Eph. 6:1. A child is often taught to value more highly the opinion of the world than the teachings of God's word, and parents often teach a child to do a thing because of the construction the world will put upon it, rather than to do an act because it is right to do it. When a child is taught to live out what he knows to be right because it *is* right, he is already far along in that training which God commends, and which makes of him a commandment-keeper. Insist upon a child's obeying because it is right and pleasing to God (not man) that he should do so. When such a course is taken, and the child comes to maturity, his life will be governed by the principle received in his early youth, and he will be certain to act from convictions of right. How early, then, should a parent begin instruction? is an important question. A physician was once asked the same question, and immediately inquired the age of the child. On being told that it was a year old, he replied, "You have lost just one year." It might well be said, however, that two years had been lost, because pre-natal influences often cause the bringing of a child into the world handicapped with a multitude of influences that tend to drag it downward.

"And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "Fathers, provoke not your children to anger, lest they be discouraged." Eph. 6:4; Col. 3:21. Let not the correction be given in such a way as to provoke, torment, or make the child angry, because this might result in discouraging him. Use no extravagant language, such as, "I'll cut your ears off!" "I'll put you in a dark cellar, where a black man will catch you!" Such things are shameful, and should never be indulged in. A traveller upon a hot, dusty road

in a broiling sun once came upon some children playing by the side of a cool cave. "Children," he said, "why do you not go into the cave to play, where it is cool and shady?" "Oh," replied a little one, "mamma says there are bears in there, that will eat us up." "Why, my child," said the traveller, "there are no bears there, nor any animal that will hurt you." In astonishment, the little one looked up in his face, and in a puzzled, startled way said, "Why, then mamma lied!" The harm done by the falsehood uttered by that careless mother will never be known until the day of Judgment! Let your aim be to have your children realize that you always speak the truth. Never forfeit their confidence. If stories are told, let them be such as will raise the child's thoughts to God, and help it to understand that God is a good and merciful Father. May it ever be our study, how to bring up our children in the fear, the nurture, and the admonition of the Lord.

A. T. JONES.

#### MARKETABLE "GOODS" FOR TRAVELLERS TO CANAAN.

"I WILL praise thee for ever because thou hast done it; and I will wait upon thy name; for *it is good* before thy saints." Ps. 52:9.

"I will freely sacrifice unto thee, I will praise thy name, O Lord, for *it is good*." Ps. 54:6.

"*It is good* for me to draw near to God." Ps. 73:28.

"*It is a good thing* to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1.

"*It is good* for me that I have been afflicted; that I might learn thy statutes." Ps. 119:71.

"*It is good* to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1.

"If, then, I do that I would not, I consent unto the law that *it is good*." Rom. 7:16.

"*It is good* that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:26.

"*It is good* for a man that he bear the yoke in his youth." Lam. 3:27.

"*It is good* neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

"*It is good* to be zealously affected always in a good thing." Gal. 4:18.  
—*Helen L. Morse.*

#### SWEET LIVES.

"Ah! lovely souls like those we've known,  
Whose lives, one sweet endeavour,  
All crowned with beauty and with bloom,  
The hand of death did sever,—  
Their memory, like the new-mown hay,  
Will linger round us ever."

In "Annals of a Quiet Neighbourhood" there is this gem: "'So, for my part,' I said to myself as I walked home, 'if I can put one touch of rosy sunset into the life of any man or woman of

care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which endeavour to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs.  
—*Christian at Work.*

#### MIRRORS.

WE are mirrors. We cannot help being reflectors. We reflect in our character every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one and found the other one instead, you might talk to him on the same subject, and expect to receive the same answers that you would from the other.

I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret: "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character to character. How this is, I cannot tell. Had Paul written in these times, he would



probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.—*Prof. H. Drummond.*

#### THE CHANGE OF DAY.

DO PROTESTANT writers admit that there is no Divine command from Christ or the apostles to change the Sabbath from the seventh to the first day of the week?

"There is not on record any Divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week."—*Encyclopedia of Religious Knowledge*, art. Sabbath.

Do they admit that it cannot be proved by the New Testament that Christ or his apostles ever actually observed the first day of the week?

Wm. Smith, LL.D., after examining all the texts supposed to have reference to Sunday-keeping, says: "Taken separately, perhaps, or even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose afore mentioned was a matter of apostolic institution, or even of apostolic practice."—*Dictionary of the Bible*, art. Lord's Day.

The *Encyclopedia Britannica*, after calling attention to the usual scriptural arguments, says: "Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it."—Art. Sabbath, 8th Edition.

Do they admit that there is no authority in the New Testament for keeping the first day of the week as the Sabbath instead of the seventh day?

"The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament."—*Lyman Abbott, D.D.*

Do they admit that the first day of the week was not set apart to be kept as the Sabbath in the days of the apostles?

"Was the first day of the week set apart by public authority in the apostolic age?—No. By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century."—*Alexander Campbell.*

Do they admit that Sunday-keeping is only an institution originated by man?

"The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a Divine command in this respect,—far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Neander's Church History*, translated by H. J. Rose, p. 168.—*Gospel Sickle.*

#### "IT IS MY WAY."

Many people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it.

The Lord says, "Amend your ways." Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn to the Lord." Lam. 3:40. The Lord calls upon us to consider our ways. Hag. 1:5, 7. By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would honour God, we should not do our own way. Isa. 58:13. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8. Of the wicked he says, "Destruction and misery are in their ways." Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." Ezek. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "by taking heed thereto according to thy word." Psa. 119:9. His own experience is given in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein." Jer. 6:16.—*J. H. Waggoner.*

#### CHRIST THE WITNESS.

CHRIST, when accused of being a subverter of the government, said he came into the world to "bear witness to the truth." He witnessed to the truth by faithfully conforming to the types. In the types was marked out the path he was to tread. Every specification spoken by the prophets must be met by him. By this conformity to the types he bears witness to the truth. The religion of Christ can lay claims to witnesses all along the line of time, that no other religion can; but the climax was reached when Christ, the antitype, the observed of all the prophets, came and added the weight of his testimony never to be im-

peached. The types would be of no value if the antitype should not fulfil their specifications, both in the time of his coming and the nature of his work. Jesus, born in a manger at the lowly village of Bethlehem, could challenge the attention of the world. He came at the right time, was born at the right place, was treated in the right manner, was crucified, was buried, and rose again, all being in complete conformity to each and every specification given by the prophets. No other one can bear such witness. No other religion has a witness like ours. Infidelity in every form, all along the line of time, has tried in vain to break down his testimony, and yet it stands as a sure foundation on which all may build their hopes of eternal life.

F. PEABODY.

#### THE LAST WORDS OF JESUS.

FOR six hours, from nine o'clock in the forenoon till three o'clock in the afternoon, our Saviour hung bleeding and suffering upon the cross, and then bowed his head and gave up the ghost. He hung in absolute silence, with the exception of the following utterances placed on his lips by the evangelists:—

1. "Father, forgive them; for they know not what they do." Luke 23:34.
2. "Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43.
3. "Woman, behold thy son!" "Behold thy mother!" John 19:26, 27.
4. "Eloi, Eloi, lama sabachthani?" which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:34; Matt. 27:46.
5. "I thirst." John 19:28.
6. "Father, into thy hands I commend my spirit." Luke 23:46.
7. "It is finished." John 19:30.

These seven utterances constitute the last words of Jesus during the six hours immediately preceding his death. We are wont fondly to cherish and often repeat the last words of our departed friends. Why should we not thus treat the dying words of our Saviour, who, "for the joy that was set before him endured the cross," and voluntarily laid down his own life that we might have eternal life?—*Selected.*

#### USE IT.

USE your Bible. I think there are some persons who imagine that there is a sacred quality in a family Bible lying on the centre table, and who have the same sort of regard for the book that lies there that some other people have for the value of a horseshoe nailed over the door; and the one is as good as the other. The Bible that is unopened is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you may lay hold upon.—*Dr. Lyman Abbott.*



## Home and Temperance.

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

### A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours,  
Are we half aware of their mighty powers?  
Do we ever trouble our heads at all  
Where the jest may strike or the hint may fall?  
The latest chirp of that "little bird,"  
The spicy story "you must have heard"—  
We jerk them away in our gossip rash,  
And somebody's glass, of course, goes smash!

What names have been blasted and broken,  
What pestilent sinks been stirred,  
By a word in lightness spoken,  
By only an idle word!

A sneer, a shrug, a whisper low—  
They are poisoned shafts from an ambushed bow;  
Shot by the coward, the fool, the knave,  
They pierce the mail of the great and brave;  
Vain is the buckler of wisdom and pride  
To turn the pitiless point aside;  
The lip may curl with a careless smile,  
But the heart drips blood, drips blood the while.

Ah me! what hearts have been broken,  
What rivers of blood have been stirred,  
By a word in malice spoken,  
By only a bitter word!

A kindly word and a tender tone—  
To only God is their virtue known.  
They can lift from the dust the abject head,  
They can turn a foe to a friend instead;  
The heart close barred with passion and pride  
Will fling at their knock its portals wide;  
And the hate that blights and the scorn that  
sears  
Will melt in the fountain of childlike tears.

What ice-bound griefs have been broken,  
What rivers of love have been stirred,  
By a word in kindness spoken,  
By only a gentle word!

—Selected.

### THERMOPYLÆ.

WHOSE heart is so cold and dead that it is not stirred into the noblest enthusiasm by the very mention of Thermopylæ? It is in some respects the most sacred and memorable ground in Greece. It is worth all the hundreds of miles of travel by sea and the long and weary rides by land to look upon the pass of Thermopylæ alone. So long as the cause of liberty will be held sacred by man, so long as enthusiasm and admiration will be aroused by the spectacle of a nation resisting the invasion of a foreign foe, the fame of Thermopylæ will never die. This pass was the inner gate to Greece, and the only way by which a large army could gain access to Boeotia, Attica, and the Peloponnesus. The country beyond this point towards the Ionian sea is one mass of mountains, with savage valleys, rugged peaks, and impassable barriers, through which no army of men could pass. The name Thermopylæ means the "hot gates." The pass at first is very narrow, but as you advance it widens, and the ground is soft and marshy, caused by the flow of hot springs which exist to-day as in the days of old. The sides of the mountains are wide and bare, with deep fissures caused by the winter rains that must come dashing down with terrible force.

The breadth of the pass varies almost at every step, and presents many a bit of wild scenery, awe-inspiring and grand. The brave and unparalleled heroic defence which the Greeks made in this pass for the freedom of their country may be said to be the sequel of the battle fought on the plain of Marathon. Ever since the battle of Marathon, the tidings of vengeance on the part of King Darius continually arrived from Asia. The preparations were suspended for a time in consequence of the death of the great king, but were resumed with greater vigour and vengeance by his son Xerxes.

It was in the year 380 B.C. that all Greece rang with the news of the advance of Xerxes, with his countless multitudes of soldiers, through Thessaly, on his way to conquer the Hellenic race, who had inflicted such a crushing and terrible defeat upon his father at Marathon. It is said of Xerxes that when reviewing his troops before starting to conquer Greece, he burst into a flood of tears at the thought that when far less than a century had passed away not a single soldier of the flower and strength of the Persian army would then be in existence. It was known throughout all Greece that unless a stand could be made against Xerxes and his armies in the pass of Thermopylæ all the States of Hellas would become the slaves of Persia. While Xerxes was continuing his march it was resolved at a Council held at Corinth that a body of troops under Leonidas, King of Sparta, should take possession of the pass of Thermopylæ. Leonidas, having been informed of the choice, submitted to it, though he foresaw his fate, with the greatness of soul which then characterized his nation. He decided that only 300 Spartans should accompany him, equally brave as himself. The Ephion represented to him that so small a number would be insufficient.

"They are very few," answered the brave Spartan general, "to stop the advance of the enemy, but too many for the object they have in view."

"And what is that object?" demanded the Ephion.

"Our duty," replied Leonidas, "is to defend the pass, our resolution to perish in it."

On the eve of starting a scene "took place" which one cannot think of without emotion. A funeral combat was held in honour of Leonidas and his brave allies at which they were present. The sisters and brothers, the fathers and mothers of the heroes also attended. They then left the city followed by their relations and friends, from whom they received an eternal farewell. Leonidas hastened his march, and posted his little army near Anthela, and guarded also a passage at the foot of the mountains. Scarcely had they taken up this position than they discovered the armies of Xerxes covering the plain with their innumerable tents. A Persian horseman ap-

peared, and was permitted to approach and number them. Xerxes waited for a few days to give the little army time for reflection. On the fifth day he wrote to Leonidas, "If thou wilt submit to my power, I will give thee the Empire of Greece." Leonidas answered, "I rather choose to die for my country than enslave it." A second letter came, "Surrender thy arms." The brave Spartan wrote underneath and returned it, "Come and take them." Xerxes, greatly enraged, ordered his soldiers to advance.

Some soldiers ran to Leonidas, and cried, "The Persians are near us," to which he tranquilly replied, "Rather say that we are near the Persians." He immediately advanced out of his entrenchment, with the choicest of his troops, and gave the signal for battle. The Medes rushed on with fury, and their first ranks fell, covered with wounds. The Greeks, firing more closely to each other, and protected by immense bucklers, presented an impenetrable front. After fruitless attacks, the Medes were seized with panic and fled. Their places were taken by 10,000 chosen troops, led on by Hydarnes. But still the few Spartan immortals were far more than superior to the armies of Xerxes, who leaped more than once from his chariot and trembled for his army. It seemed as if the whole Persian army would be annihilated, when a traitor Malian, named Ephialtes, revealed to the Persian generals a fatal path on the mountains by which they could reach the rear of the brave defenders of Thermopylæ. Successful defence was no longer possible, they could but fight to the last, and die on the spot they were commissioned to defend. So soon as the fatal news reached Leonidas, he said to his troops, "It is not here we must fight, we must march to the tents of Xerxes, sacrifice the invader, or perish in the midst of his camp." His soldiers answered only with a shout of joy. He then made them take a frugal repast, saying, "We shall soon take another with Pluto." When on the point of attacking the enemy, he was moved toward the Spartans, related to him with ties of friendship and blood; to the first he gave a letter, and to the second a secret commission for the magistrates of Lacedæmon. "We came not here," replied they, "to carry orders, but to fight."

In the middle of the night, the Greeks, with their general leading them on, issued from out of the pass, and advanced, with hasty steps, and attacked the vast army of the Persians with such bravery that its front ranks were thrown into confusion, and many perished. Nor did the battle cease till every Spartan had fallen. The death of Leonidas and his companions produced a greater effect than the most brilliant victory. It taught the Greeks the secret of their power, and the Persians that of their weakness. Xerxes was dismayed at finding himself at the head of such numbers



of men, but so few soldiers. The effect on the Greeks was that every Greek was seized with a desire and ambition to imitate them. The ambition of glory and the love of their country were carried to the highest elevation, and the minds of men exalted to a degree unknown before.

No wonder that we lingered long in the pass of Thermopylæ, but the evening began to wear on, and we were forced to retrace our steps. When we were pushing our way through the windings of the defile we met two herd boys following a large flock of sheep and peculiar looking goats. Though bronzed with the summer sun, and dressed in rough clothing with sheep-skin coats, with the wool turned inwards, I could not help admiring their singularly beautiful and handsome faces. I stopped them that I might admire them more; when they saw I was friendly, they dived into their pockets and brought out old coins and other antiques for sale, but their faces have infinitely more interest for me than any number of old Greek coins. I dare say they looked on me with as much interest as I gazed on them, and the strangeness of my face and costume seemed to fill them with surprise. Not a sound is heard amidst the wild loneliness of this region, save the scream of hawks and cry of other wild birds hovering over their nests far up on the wild cliffs. Few journeys in Greece will have a deeper interest for me in future days than my visit to the pass of Thermopylæ. — *W. Richmond Scott.*

#### A BRIGHT BIRD.

HE was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:—

"Who are you?"

"I'm Joe."

"Where are you from?"

"From Pimlico."

"Who is your master?"

"The barber."

"What brought you here?"

"Bad company."

Now it came to pass one day that the starling escaped from the cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird which had proved so apt a pupil.

But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed on very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A man lived a few miles from the barber's home who made the snaring of birds his business. Some of these birds

he stuffed and sold. Others, again, were sold to the hotels near by, to be served up in delicate tid-bits to fastidious guests.

Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe!"

"Hey! what's that?" cried the fowler.

"I'm Joe," repeated the bird.

"Are you?" said the astonished fowler. "What brings you here?"

"Bad company," said Joe promptly.

It is needless to say Joe's neck was not wrung, and that he was soon restored to his rejoicing master.—*Sunday-School Advocate.*

#### A SIMPLE DRAUGHT FOR WEARY MORTALS.

MILK heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one, who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy that they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects.

There is many an ignorant, overworked woman who fancies she could not keep up without her beer. She mistakes its momentary exhilaration for strength, and applies the whip instead of nourishment to her poor, exhausted frame. Any honest, intelligent physician will tell her that there is more real strength and nourishment in a slice of bread than in a quart of beer; but if she loves stimulants, it would be a very useless piece of information. It is claimed that some of the lady clerks in our own city, and those, too, who are employed in respectable business houses, are in the habit of ordering ale or beer at the restaurants. They probably claim that they are "tired," and no one who sees their faithful devotion to customers all day will doubt their assertions. But they should not mistake beer for a blessing or stimulus for strength. A careful examination of statistics will prove that men and women who do not drink can endure more hardship and do more work and live longer than those less temperate.—*Medical Record.*

#### ANCIENT ALPHABETS.

THERE is an interesting exhibition of alphabets on view in the King's Library of the British Museum. From it we learn that the system of writing in use among the Babylonians and Assyrians consisted of a syllabary of nearly six hundred characters, which were probably borrowed from the earlier inhabitants of Chaldea, the Akkadians, who used them as ideograms much as the Chinese employ their written signs. The Assyrians, who spoke a language entirely different from the Akkadian, used these characters sometimes as ideograms and sometimes phonetically, almost in the same manner as the Japanese use the Chinese characters. There is also a page showing the Coptic alphabet. It seems that when the Egyptians became Christians they rejected their ancient script and adopted the Greek alphabet. As this was not quite adequate to express all the sounds of the Egyptian language, they added at the end of the alphabet six letters, taken from the native demotic script, slightly modifying the forms.—*Echo.*

#### A SURPRISE FOR PRINCE BISMARCK.

SIGNOR CRISPI is said to have communicated the following anecdote to a correspondent, who sends it to a paper in Rome:—

"During my first interview with Prince Bismarck at Friedrichsrah, the Chancellor caused two enormous glasses of beer to be brought, and invited me to drink the one placed before me. I protested that I drink only water, whereat the Prince seemed astonished beyond measure, but said nothing. But when he had emptied his own glass, he slowly drank the one which had been intended for me. Shortly afterwards, two large pipes filled with tobacco were brought. The Prince lit his own, and handed the other to me. 'Your Highness,' I observed, 'many thanks; but I do not smoke.' 'What,' exclaimed Bismarck, rather impatiently. 'You don't drink, and you don't smoke! What sort of a man are you, then?'" —*Echo.*

#### FROM THE BARBER'S SHOP.

MEN great in science, literature, and art—apostles of great thoughts and lords of the great heart—have sprung indiscriminately from the English farm and the Scotch hill-side, from the workshop and the mine, from the blacksmith's smithy and the cobbler's stool. Take, for instance, the remarkable fact that from the barber's shop rose Sir Richard Arkwright, the inventor of the spinning-jenny, and the founder of the cotton manufacture of Great Britain; Lord Tenterden, one of the most distinguished of Lord Chief Justices; and Turner, the very greatest among landscape painters.—*Smiles' "Self-help."*



## THE PRESENT TRUTH.

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

LONDON, OCTOBER 10, 1889.

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## OUR WORK, AND PREPARATION FOR THE SAME.

THE work of every Christian is a missionary work. To be a missionary it is not necessary that one should go to a foreign field among the heathen. Christ was the highest type of the missionary, and we may learn from his example and teaching. He left the royal courts to save a lost world. "He came to his own, and his own received him not." There was a work to do among his own professed people; the glorious light of the gospel must first be offered to them. He was not a stationed pastor, neither were any of his disciples. He "went about doing good." Of himself, he said: "The foxes have holes and the birds of the air have nests, but the Son of man has not where to lay his head."

Finding Peter and Andrew engaged in mending their nets, the Saviour said, "Follow me and I will make you fishers of men." "And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them." Thus he called from their daily vocations those whom he should afterwards commission to carry the gospel to the world. "After these the Lord appointed other seventy also, and sent them two and two before his face into every place whither he himself would come."

These were sent to the "lost sheep of the house of Israel?" They were to go to the professed people of God, the ones who had been the depositaries of the truths of all past ages; to the nation whom he had publicly espoused, committing to them his law. He states the effect the gospel would have on his chosen people as follows: "Think not I am come to send peace on earth: I am not come to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me."

This was the nature of the truth they were to bear to those who professed to be his chosen people. Those who embraced it would have their affections tested to the uttermost; friends would reject it, and reject them, divisions would

be created in families, and for the sake of the truth the tenderest ties of human companionship would be broken asunder.

Christ was the greatest teacher that ever trod the earth. Some have said that it was by poor ignorant fishermen that the gospel was carried to the world. In one sense, perhaps, this may be true. We have no account of the Lord's teaching them after the manner of the Rabbinical schools, giving them a classical or scientific course of instruction during his three and a-half years association with them. This they never received. But we do know that, as the result of such teaching and such association as was their lot to share, even their enemies attest their purity of language, their nobility of soul, and their integrity and force of character. After this course of training under the Divine Master, we may conclude that they were not so ignorant as many suppose. It would be well were such principles of education more in vogue to-day.

The Saviour met with his disciples at various times during the forty days after his resurrection, instructing them in the things pertaining to the kingdom of God, and in regard to their work. Then, as he was about to leave them, he directed their minds more definitely to the importance of having the Spirit of God to fit them for their labours. Although by his familiar intercourse with them their minds had been illuminated by the glorious truths of the gospel, their work was not to be entered upon until they knew of a surety, by the baptism of the Holy Ghost, that they were especially connected with Heaven. They were promised new courage and joy from this heavenly illumination. They were then to obtain a deeper experience in the things of God, which would fit them better to comprehend the depths of a Saviour's love. Even with the power given them by Christ over unclean spirits, and over diseases, they were not to undertake the great commission until a further work was wrought upon them. And so the instruction was given: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

After being thus fitted, they were to begin their mission at Jerusalem, where the seed had been sown, to ripen off the work already commenced. From this field their work was to extend throughout Judea, Samaria, and thus on to all the world. Here is a lesson for those who embrace the truths for our own time. Their hearts are first to be imbued with the spirit of the truths professed. They must have the Spirit of God dwelling within, bearing witness with their spirit that they are children of God. The home circle will first see the influence of such a Christian profession and life, and the circle of influence will extend to friends

and neighbours, and thus on in ever-increasing circumference.

This was God's order for the early disciples, and he has never changed the order. But men often reverse it, desiring to do some great work a distance from home. There are many, also, who feel as Moses did when he slew the Egyptian, that they are ready to enter into the work before they have had the individual experience to fit them for it. But should we go to the homes of such, we might find the first principles of the Christian religion lacking in their families, perhaps children unconverted, and the fear of God not in the home. Those coming into the closest relation to them have failed to see the transforming influence of the Spirit of God upon their hearts. It may be that such have a work to do in the cause of God, but let them first inquire if they have received the sanctifying power of God's Spirit in their hearts. By this we do not mean that they must search their Christian experience for some marvellous manifestation of feeling; but has the truth so affected the life that others can see that the character has been changed? Does the individual himself not only see and feel its power, but does he find it has led him to the renouncing of worldly prospects and desires? This must be experienced by every worker for God, for we cannot impart to others that which we have not ourselves.

It is devotion and consecration that is sadly lacking in this degenerate age. The judgment is often convinced, while the heart remains unsundered. God has a work for all. He calls upon all to follow him; but there must be the same spirit which has been exhibited in the past in the lives of those who have lived and died for the faith of Jesus. A prompt, decided stand upon that which is known to be right, even though it be in a comparatively small matter, will accomplish more for the kingdom of God than a thousand half-hearted efforts. It is when we hesitate and waver that the enemy takes advantage of us and weakens us. God can bless and intrust his Spirit with those who are decided and will make no compromise with the enemy.

God wants workers, but their lips must first be touched with a live coal from off his own altar. There is a great work to be done, much seed to be sown on land and sea. But the Lord wants those who have known what it is to renounce all for Christ and for the truth of God; individuals who have known what it is to walk with God, and who can be instructed in Divine things; those who will go without the camp to a crucified Saviour, bearing the reproach. It is men and women of this stamp whom the Lord wants to engage in his work. There is a wide field of labour for all such.



## THE GRACE OF PATIENCE.

(Continued.)

HUMILITY is most necessary in order for us to possess true patience. The egotist and selfish man is never a truly patient one when his pathway is crossed. When self is emptied out of the heart, as it always is when we possess true humility, a place is made for the Spirit of God to enter. Living faith calls down the blessing into the heart; then heavenly love springs up and flourishes; then we can be truly patient, and bear what our Heavenly Father permits to come upon us. We do it for his dear sake. The peace of God enters, and earthly troubles seem small indeed while we possess and enjoy that boon,—that precious, heavenly gift. The more of God's blessing we enjoy, the more true patience we can exercise. This seems to be the Divine method of working.

But how is this most important grace to be obtained and increased? We are conscious of a lack of it, and doubtless much desire its greater fulness. Let the inspired word answer: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:10. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." James 1:2, 3. "We glory in tribulations also; knowing that tribulation worketh patience." Rom. 5:3.

How joyfully these inspired writers—men of the deepest Christian experience—speak of trials, tribulations, infirmities, reproaches, temptations, and distresses, for Christ's sake. These are the most painful experiences it is possible for human nature to endure. Yet they rejoiced in them, counted them all joy,—yea, gloried in them. It would be difficult for language to express a higher degree of satisfaction, yea, of exaltation, than these terms convey. And what for?—Why, for the *privilege* of these experiences. It is hard, indeed, for human nature to appreciate the feelings thus expressed. They seem strange, unnatural, unaccountable. They are the very last experiences we should naturally choose for ourselves. Yet these men were of flesh and blood and nerves, like other men. Distresses caused them just as much suffering; persecutions were just as painful; infirmities were as hard to overcome; and temptations as difficult to resist. Yet they took "pleasure" in them, "counted them all joy," and "gloried" in them. It is impossible to account for their sentiments except upon the supposition that they esteemed patience as of the highest esteemed value. They preferred to endure these painful experiences, yea, longed to do so, if they

might gain the self-control which patience brings. Patience is followed by other precious graces. It brings with it experience and hope, and the clearest evidences of God's love. Rom. 5:3-5. It qualifies us to live a pure and exemplary life in this world of change and turmoil.

But *how* do tribulations and distresses work patience in our characters? The real Christian, who desires above all things to serve his Lord acceptably, will seek ever to imitate Christ, who is his pattern and example in all things. When all is pleasant, and his pathway is strewn with pleasant things, he finds it comparatively easy to be kind, even-tempered, cheerful, and faithful. He sees little need of greater attainments. He fancies himself a good Christian. Is he not patient, calm, and full of courage? While things remain in this condition, the Lord sees little opportunity to make him realize his need of more grace, so that he will make effort to obtain it. He will be likely to remain in an easy, self-satisfied condition. The heavenly husbandman sees that the field needs breaking up, mellowing, and the shrubs require pruning, to bring the best results. There comes a change. Dear ones are called away; friendly associations are broken up; the false prop of worldly prosperity is knocked out. The friends of more prosperous days, who spoke so fairly of their affection and esteem, now seem to take little interest in us; feebleness and wasting sickness sap our strength; our good name is attacked; and in a little time all seems changed. How different appears the face of everything. The heart is heavy, and aches with anguish. It would almost seem that bright hope had flown away forever; we query, Shall we ever feel as we did before? Can we again find joy in anything? Can we carry our burden of sadness the long weary months and years of the future? How sombre life seems! How dreary even the sweet face of nature! We notice impatient, fretful, even vindictive feelings rising in our hearts. Possibly envious, jealous feelings may seek expression. We are tempted to think that even God has forsaken us. It requires an effort to refrain from murmuring and finding fault with even our best friends. What is the matter? Oh, nothing more than this: Providence has wisely changed our circumstances and experiences, to show us a chapter in our own hearts which we did not realize was there. We are really the same persons we were in prosperity, only our circumstances have changed, and all is now unpleasant that was before agreeable. Now, as these hidden evils come to the surface so that we can see them in our own hearts, what shall we do? If we really love God with all the heart, we shall seek for his grace as never before. We shall plead mightily

for divine aid to gain a victory over self. We shall put a clasp upon our life and heart, that we may press back every murmuring, complaining thought or word. We shall try to realize our utter weakness and unworthiness in his sight when left to our poor human strength. Then, with living faith we shall believe he careth for us, because he says he does, and has shown his infinite, immeasurable love by dying for us. We shall cling to Christ as our only hope, knowing that his love will never fail us. Though friends may have grown cold, *he* never has. He is always the same, "yesterday, to-day, and forever." G. I. B.

(Concluded in our next.)

## THE SEVEN CHURCHES. NO 6.

SARDIS, THE FIFTH.

"AND unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 3:1-6.

"Sardis" signifies "prince or song of joy." It evidently refers to the church of Christ, since the days of Papal persecution, continuing as a distinctive and recognized church till about 1840, but recognized as a class down to the coming of Christ.

Christ presents himself through his Holy Spirit, as the ever-present One, as the One who controls the angels, or ministers of the churches. He had looked down into Sardis. He had seen her power, her progress, her wide-spread influence, her popularity, her connection with the world, her love of great men and great titles. His discerning eye penetrated beneath the surface. He knew the motives and works of Sardis. He had weighed them in the balances of his word and found them wanting. Instead of keeping their "garments" "unspotted from the world," the people of God had become "defiled" by connection with it. Sardis had formed friendship with the world and had lost her connection with God (James 4), and



spiritual life had departed. She had a name to live. Her founders were men of God; she professed a connection with the living Vine; but she was dead—dead, and knew it not.

It is to this time that the words of the apostle apply: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:1-5. Our Saviour refers to the same time when he says: "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Such has been the condition of the popular churches to a greater or less extent during the last fifty years or more: and the reason of this is that they have refused to walk in the light. The State churches of Europe after having taken some steps of advancement refused to come farther out of the Papal wilderness of error. But when they failed to make progress, God raised up Wesley and others who led the faithful forward into greater light and more simplicity. But even these followers of the Reformers ceased to advance, paused, till Wesleyans, Calvinists, Lutherans, and others have forsaken the principles of their founders, and settled on their lees.

God has great and mighty truths to be given to the world to prepare a people for the coming of Christ, but Sardis heeds them not. God warns her, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The churches of the Reformation and those also of later times were built upon principles which were in the main right principles. The declaration which was made by nearly all, that the Bible and the Bible alone was the only standard of faith and morals, was based upon truth. This is how Sardis "received," but she departed into creed-cleft paths, and instead of walking in the constantly increasing light of God's word, she rested on the tradition of error. The injunction was to gather up the little truth possessed, to repent of her past sins, and hold fast in the way, else Christ would come to her "as a thief." This coming is not the coming of Christ in the clouds of heaven with power and great glory, with a shout, with the voice of the archangel and the trump of God, as foretold in Matt. 24:30; 1 Thess. 4:16, etc. That coming will not be to any as the coming of a thief. It is with all the pomp and display of the

conqueror. The coming "as a thief" is when he comes to close the probation of man, when Christ leaves his mediatorial seat, lays aside his priestly robe, and comes in before his Father to receive his kingdom. See Dan. 7:13, 14; Luke 19:12. Christ comes to *reckon with* and judge his servants, *before* his reward is given; for only those receive reward who are "accounted worthy." Luke 20:35. At the close of this work, all cases will forever be decided. Rev. 22:11, 12. It is at the close of probation; it is at the beginning of the great day of God's wrath. The careless, unsuspecting "know not;" the faithful watching ones know. 1 Thess. 5:1-3.

How fitly this description of Sardis represents the condition of our Protestant churches! The Bible as a guide is treated a thing of the past. Men walk in the imagination of their own heart, or according to the dictation of corrupt and defiled consciences. Conscience is elevated above the plain command of God. Men count God as not particular, but "such an one as themselves." Psal. 50:21.

But, thank God, the picture is not a universal one. There are a "few names in Sardis which have not defiled their garments,"—precious souls in all the various denominations who have kept themselves "unspotted from the world." God recognizes their worth. They do not possess a complete knowledge of the truth; they are not yet out of the wilderness of error and tradition; but they have kept to what truth remained. They have "sighed and cried for all the abominations which are done" in the midst of the professed flock of Christ (Ezek. 9); and God will bring them out into the light, and fit them for his kingdom, where they will walk with him in white.

The reward of the overcomer is most precious and fitting. The many defiled their garments in the world, the few defiled them not. Christ will clothe his faithful ones in the white raiment of his perfect righteousness. Their names will not be blotted out of the book of life, that is, they will be entitled to eternal life. The book of life contains the names of the children of God. When men first accept of the terms of salvation their names are written therein, and will be retained if they meet the conditions and are faithful unto the end. This is evident from Luke 10:20; Phil. 4:3; and Heb. 12:23. Those who are faithful do not have their names blotted out. Those who are unfaithful do. Psal. 69:28. As the names of all who have become connected with Christ, come in review before him in the investigation which must precede their final sentence, those who have been faithful, those who have failed to take up their ever-coming crosses, will have their names forever blotted out of the book of life.

They are unfaithful servants whose portion will be with the hypocrites and unbelievers. Matt. 25:30. But the faithful, some of whom have had their names erased from the records of proud and popular churches, because they followed the light, those who have borne the cross of Christ, which crucifies the flesh and the world, those who have confessed his name and despised the shame, will not have their names blotted out from Heaven's member registry. Christ confesses their names and proclaims them his children before the assembled hosts of Heaven, and blots out all their sins for ever. Acts 3:19.

Therefore, fellow-Christian be of good courage. All with whom you are connected may have a name to live and be dead. But do thou hold fast. Turn away from those who have a "form of godliness," but deny Christ and his power. Hold fast the word of his grace, and the promises to the overcomer are yours. The assurances of God are given to all those who comply with the conditions. Then "he that hath an ear let him hear what the Spirit saith unto the churches."

M. C. W.

#### THE THOUSAND YEARS OF REV. 20.

PERHAPS a larger number of theories have been built upon Rev. 20:4, than upon any other one text of Scripture. Under the general designation of an "Age to Come," it seems to be considered a convenient place for the development of every kind of people, and every kind of work, and every kind of condition, and every kind of relation and combination, which it would seem possible for the ingenuity of men to devise.

These theories are elaborated in a great variety of ways, and the doctrines passing under the general designation of "Age-to-Come-Views" are about as numerous as the individuals holding them. Into remarks upon these individual theories, it is not our purpose here to enter; but however these views may differ in external architecture, there are certain general principles underlying them all; and if these are found to be incorrect, then each and every so-called age-to-come theory, of whatever variety, name or nature, is left without a foundation, and wrecked beyond repair.

The first and essential condition of every view which supposes a gospel work beyond this dispensation is, that there is to be probation for the human family after the second coming of Christ. There can certainly be no work of grace and recovery from sin in a future age, unless opportunity for repentance is given, and mercy is offered. But if there are to be no more offers of mercy after Christ comes, as we have scriptures which clearly prove, then every such theory



rests upon a false view of the Scriptures, and is to be at once discarded.

Another feature common to all these views of the future is that there is a distinction made between the church and Israel, and that there are some promises yet to be fulfilled to the latter which must come in during the thousand years. But if the Scriptures show, as we think they do, that no distinction is recognized in Christ between Israel and the church or the elect, then again all such schemes as involve a special work for, or by, any of these distinctive classes, falls to the ground.

1. There will be no probation for men after Christ comes. Christ does not come in any secret, silent, invisible manner to take his people to himself. It is when he "appears," that the saints are gathered to him. Heb. 9:28. When he appears, every eye shall see him. Rev. 1:7. The wicked see him, and wail because of him. Matt. 24:30. It is at this time that the "elect" are gathered. Verse 31. Those here called the "elect" are Christians who are loving, and waiting for, the appearing of Christ (2 Tim. 4:8), and include also the righteous dead, who are raised at that time. 1 Thess. 4:16. It is at this time that the living righteous are first taken to be with Christ. Verse 17. How any one, in view of such texts as these, can imagine that Christ comes for his people secretly, invisibly, and silently, is to us a mystery.

This redemption of the saints will be visible to the world; for as they behold Christ, so will they also behold his people. Col. 3:4. "When he who is our life shall appear, then shall ye also appear with him in glory." And as the wicked will finally behold the righteous redeemed in the kingdom of God (Luke 13:28), why not behold them as they begin to enter upon their blessed reward?

Just before Christ appears, the line will be drawn upon all the living, assigning every case to redemption or destruction. Rev. 22:11, 12. And when Christ actually appears, the same decision is also made with reference to the dead; and then the two classes, the righteous and the wicked, embracing the whole human family, are forever separated. Matt. 25:31-33. Of those on the right hand, it is said that they are invited to inherit the kingdom. But of those on the left hand, we nowhere read that they have another chance, and that many of them are converted, and inherit the kingdom with the righteous; but they are told, "Depart from me, ye cursed;" and they have their portion in the "fire prepared for the Devil and his angels."

The same great truth is taught in the Saviour's parable of the wheat and tares. Matt. 13. Thus, the field is the world, and the tares are the wicked. These

tares began to be sowed as soon as sinners began to be developed. The wheat and tares were to grow together till the harvest, which is the end of the world. Those who have gone into their graves sinners, are tares as verily as the living wicked when Christ appears, and the parable includes them also. At the harvest, the end of the world, the wheat is gathered into the garner. But we nowhere read of the tares that any of them are ever changed over into wheat, and saved in the garner also; but their portion is to be consumed in a furnace of fire.

These scriptures prove conclusively that there can be no probation after the coming of Christ. And any scheme, therefore, which has the gospel extended into the future age, and a work of grace then accomplished in the conversion and salvation of sinners, is a human invention, and contrary to the Scriptures.

2. This point being established, we are aware that nothing need be said upon the second proposition, that no such distinctions are recognized in the Scriptures as are essential to every extant theory of the age to come. We might reasonably say of this, as the judge said to the attorney who proposed to give three reasons why a certain witness was not present. "My first reason, your honour," said the attorney, "is that the witness is dead. My second is"—"Hold," said the judge, "you need n't say any more; your first reason is all-sufficient."

So we might say that the first of the foregoing propositions is all-sufficient, and forever settles the question. Nevertheless, we will offer a few words upon the second. U. S.

(Concluded in our next.)

## 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.

### THE INTERNATIONAL SUNDAY CONGRESS.

It is known that there exists an international Federation for Sunday-keeping, having its headquarters at Geneva. This society sums up as follows its object, which "has been and will remain the same": "To remind every one of this declaration of the Holy Scriptures, 'Remember the Sabbath day to keep it holy.'"

With the object of giving its work a new impetus, the Federation organized in Paris, under the patronage of the French Government, an international Congress for the weekly rest from the hygienic and social stand-point. This Congress was convened within the precincts of the Exhibition from Sept. 24 to 28.

Some may perhaps think it strange

that the Congress should have been organized with the sole object of showing the hygienic and social benefits of an eminently religious institution. It will, perhaps, be asked whether the observance of the fourth commandment will have made great progress when the world shall have been convinced that the weekly rest-day has very material hygienic and social advantages. To this it is answered that we must make a distinction between the physical and religious rest; and, although the religious observance is much to be preferred, the physical rest itself is an unmingled blessing.

The objector may ask whether, if this distinction be correct, the weekly rest, separated from its religious, which is its main, character, may still prove a beneficent institution; if it is not probable, rather, that this regular day of leisure, devoid of its religious associations, will become an occasion of dissipation and demoralization; if this is not indeed a fact of which every week gives us renewed demonstration.

It must be confessed that these objections have much weight, and that, far from answering them, the Congress has, on the contrary, confirmed them. I have before me the eleven resolutions voted by the Congress on this two-fold question, "The weekly rest from a social and hygienic stand-point." In these eleven propositions, the argument drawn from the moral nature of man, from his morality, from his moral progress, occurs no less than seven times. Now what is this moral argument if it is not a religious argument? What is moral progress without religion? unless the members of the Congress be advocates of a system of morals independent of religion, which we will not suppose. This sevenfold reiteration of the moral argument is an admission of the essentially religious character of the institution. On this point an American delegate strikingly said in the Congress: "The declaration that the civil institution of a rest-day is distinct from the religious institution, for myself as well as for others, is not true."

The ecclesiastical aims of those who agitate this question manifested itself in several ways at the Congress. The most striking instance, perhaps, was in the seven resolutions voted on the "weekly rest-day and the railroads." These resolutions urge the suppression of labour on the railroads—the time being seven times specified—on Sundays and holy days. Thus it is seen that the ultimate object is to secure the State enforcement not only of Sunday-keeping, but of church holy days as well. This brings us far from the weekly rest on the hygienic basis.

The question of Sunday laws was dealt with largely in the Congress. As has been seen, the weekly rest is essentially



a religious institution, and its hygienic and social benefits are inseparable from its religious character. Thus we would have civil laws enforcing religious observances, which would constitute an infringement of the sacred rights of conscience in a matter between each individual and his Creator. This objection was recognized by advocates of Sunday laws, and attempt was made to meet it by very feeble and illogical arguments.

We were glad, however, to see in the Congress a calm but firm protest against State intervention in the Sunday question. This intervention, some said, would constitute an immense injury. They did not want, even in order to secure what they considered a great blessing, to surrender their Christian liberty into the hands of the State. Once started on this course, where would the State bring us? and how could it be stopped if it went too far? Much better, they said, to do the work ourselves, than to accept a disastrous intervention.

Besides the official meetings, the Congress held two supplementary sessions, directly devoted to the religious side of the question. Almost all of the countries of Europe were represented, although the meetings were not largely attended. Two papers were read, in both of which it was stated that Sunday-keeping, and consequently public worship, were in many churches generally abandoned. "There are many churches," said one speaker, "in which the keeping of Sunday is never made the subject of a sermon."

But is not the cause of this state of things revealed in this incident, related by a member of the committee: In Copenhagen, a Sunday committee could not get on in its work until all the ministers were excluded from it, and with them all theological questions as to the basis of the institution, and replaced by thirty laymen. On this point it was even warmly recommended that all doctrinal discussions on the Sunday question should be avoided.

"Whatever be our theory about the Sunday," said one speaker, "let us agree upon the necessity of defending it as a condition of the existence of our churches."

In other words, let us lay aside the main question. Let us keep silent about the Divine or human authority for the Sunday. Let there be no Bible or doctrinal study to substantiate it. Let it be taken for granted that the fourth commandment applies to the first instead of the seventh day. This once granted let us go ahead. Research would hinder the progress of the Sunday movement; therefore suppress all research. Is not this a cause of the general Sunday desecration—this uncertainty respecting its claims upon the conscience? And what would be thought of a Congress which, feeling

that its foundation was tottering, would shut its eyes to the real foundation principles, and blindly press on its way? The question before the Congress was a timely one. The fourth commandment is still trodden under foot. There is a great work to do; but it must be done seriously, honestly, and in a Christian-like manner, if we expect the blessing of God; and, indeed, Seventh-day Adventists, who were spoken of in the Congress as "important adversaries," propose a much nobler way of settling the Sabbath question.

J. VUILLEUMIER.

#### LATTER-DAY CONDITIONS.

REFERRING to the time of the second advent, the Saviour pictures the condition of the world in no very roseate colours. "Because iniquity shall abound the love of many shall wax cold." And following his Lord's teaching, the apostle writes to Timothy of that characteristic of the same "perilous times," the form of godliness without the power. As we see the signs in the physical world fulfilled and fulfilling, we may expect to, and do, find those in the religious world likewise being fulfilled.

Even could we not see these conditions with our own eyes, we might rest assured, on the Saviour's words, that they exist. But they are to be seen; and the further we are removed from them in our own Christian experience, the more clearly may we perceive them. This is confirmed by the testimonies of many to-day who could not be accused of any morbid pessimism. Such an one is Dr. Alexander MacLaren, whose long service enables him to contrast the present with the past, and the following words from a recent sermon state a solemn truth which may be taken home to every heart:—

"Oh dear friends, it seems to me sometimes that that notion of a continuous growth in Christian understanding and feeling and character, as attaching to the very essence of the Christian life, has clean gone out of the consciousness of half the professing Christians of this day. How far our notions of church fellowship, and reception of people into the church, and the like, have to do with it, is not for me to discuss here, only this I cannot help feeling, that if Jesus Christ came into most of our churches now-a-days he would not, could not, say what he said to these poor people of Thyatira, 'I know thy last works are more than the first.'"

Another testimony we quote from that great philanthropist and advocate of the Evangelical party of the Anglican church, the late Earl of Shaftesbury. Writing in the early days of the Tractarian movement, he sums up the elements at work with wonderful keenness of penetration:—

"Neology and Tractarianism, apparently antagonistic, are, in fact, converging to the same end—the Romish tyranny. No one will eventually gain from these terrible extremes but the Jesuits and all the church of Rome. . . . The Church of England, betrayed by its rulers, will sink the first, in the mire of division, Ritualism, sacramental systems, and

sacerdotal assumptions. The Nonconformists will soon follow, caught in the very same snare, but by a different bait—the bait of Rationalism and self-confidence. Surely all this is foretold, and is a sign of the 'latter days.' . . . The truth is that the country—a few leaders of both kinds [Anglicans and Nonconformists] excluded—is not what it was in respect of Evangelical and Protestant teaching, of Evangelical and Protestant feeling. I am astonished and alarmed at the daily increase in the majority of educated lay people of the do-nothing and care-nothing spirit. The love of many is waxing cold, and you see in this another proof of the latter days."

True words, which are much nearer complete fulfilment now than when uttered. The danger is, that the current will flow so swiftly downward that even those who are watching it will fancy themselves moving in an opposite direction, when, in reality, they are but standing still or slowly drifting with the flood.

W. A. S.

## The Missionary.

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

#### THE BEAUTIFUL.

BEAUTIFUL hands are those that do  
Work that is earnest and brave and true,  
Moment by moment, the long day through.

Beautiful feet are those that go  
On kindly ministry to and fro.  
Down lowliest ways, if God wills it so.

Beautiful twilight at set of sun,  
Beautiful goal with race well run,  
Beautiful rest with work well done.

—Church Union.

#### GENERAL MEETING IN LONDON.

A GENERAL meeting was held in London Sabbath and Sunday, Sept. 28 and 29, attended by representatives from a number of our churches in the United Kingdom. It was found necessary to call the meeting a week earlier than was at first intended, and on this account the attendance from provincial churches was not as large as it otherwise would have been. Devotional services were held Friday evening and Sabbath forenoon and afternoon, and the first meeting for the discussion of business connected with the work was called the evening of the 28th.

FIRST BUSINESS MEETING, SEPT. 28, AT 8 P.M.—Meeting was opened by prayer. After the election of Bro. D. A. Robinson to the chair, and the appointment of a Secretary, the Chairman spoke of the present status of the work in the Kingdom, and of the belief entertained that the growth of the cause would very soon demand the organization of a Conference, thus uniting the various local interests in one co-operative and representative whole. The object of the present meeting was to bring before the minds of the brethren assembled the work to be done, and to plan together as to the best means of advancing it. It was moved that the Chair appoint a committee of five to act with himself as Committee on Resolutions, to present a report at the next meeting. The following brethren were appointed on the Committee: E. W. Whitney, Captain Adams, G. R. Drew, Frank Hope, W. T. Bartlett. After remarks by various brethren present, the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 29, AT 11 A.M.—After the opening prayer and the approval of



the minutes of the preceding meeting, the Committee on Resolutions submitted the following report:—

*Whereas*, In the providence of God we have become acquainted with the great truths embodied in the Third Angel's Message, whose basis is the commandments of God and the faith of Jesus; and,—

*Whereas*, Through His infinite mercy we have been led to accept these truths; therefore,—

*Resolved*, That we express our heart-felt gratitude to Him who is the Author of truth for the precious light received, and that we will show our appreciation of the same by humbly walking in its divine rays.

*Whereas*, The work of God for this time calls for earnest and intelligent effort on the part of all whom his providence and mercy have connected with it; and,—

*Whereas*, In view of the nature of the work, it is important that all should become acquainted with those methods of labour which experience has proved most effectual; therefore,—

*Resolved*, That such practical instruction should be imparted to all through the medium of the Tract and Missionary Society as will enable each to labour efficiently in the service of God, and thus employ to the profit of the cause at large the experience and knowledge gained by older workers.

*Whereas*, It has been demonstrated that missionary effort is essential to spiritual life; and,—

*Whereas*, God has so constituted this work that every one can take part in it; therefore,—

*Resolved*, That we urge upon all of our people the great necessity of becoming members of their local Tract and Missionary Societies, and engaging heartily in the work, and that we offer every encouragement to this end.

*Whereas*, The Sabbath-school work is one of the leading and necessary branches of the cause; therefore,—

*Resolved*, That we do all in our power to encourage this work in our various churches, and endeavour to secure a thorough Sabbath-school organization.

*Whereas*, The Pacific Press Publishing Company has, in harmony with the recommendation of the General Conference, assumed the responsibility of our publishing work in Great Britain, and is already in the field making preparations for the work; therefore,—

*Resolved*, That we regard this as a move in the right direction, and that we give this branch of the work our sympathy and hearty co-operation.

*Resolved*, That we most heartily approve of the recommendation of the General Conference that experienced canvassers enter this field to engage in the work of a thorough and systematic canvass for our publications, and we trust that the proper books will speedily be made ready for their use, and that their coming may not be long delayed.

These resolutions were considered separately, and were spoken to with interest and feeling, and unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 3 P.M.—The report of the Committee was further considered as follows:—

*Whereas*, The Bible teaches that our habits of physical life bear a close relation to our Christian spiritual life; and,—

*Whereas*, Special light and instruction are being given upon the important question of how we may glorify God in our bodies, and in eating and drinking; therefore,—

*Resolved*, That we accept with gratitude this light, so far as we understand it, and that we will endeavour to become more thoroughly acquainted with, and to practice in our lives, the principles of Bible health and temperance.

*Whereas*, The subject of health and temperance forms an essential part of Bible faith, and should occupy an important place in the work of God; and,—

*Whereas*, There is with people, generally, an interest to read and to become better informed upon these subjects; therefore,—

*Resolved*, That we approve and recommend the plan of introducing our work in new places largely by labour in this direction, and through the use of health and temperance publications; and further (upon the same considerations) be it,—

*Resolved*, That we invite the editors of THE PRESENT TRUTH to give the subject of health and temperance more prominence in the paper, introducing, if possible, a department devoted exclusively to the subject.

*Resolved*, That we encourage our people to subscribe for, and to read thoroughly, the magazine *Good Health*, and to put forth earnest effort for its extensive circulation.

These resolutions received hearty approval and adoption. The popular interest in the question of health and temperance, and the general willingness to read and study it, made it possible to do a great amount of good and advance the cause of truth by working on these lines. Bro. G. R. Drew had found the health and temperance literature of inestimable advantage to him in his ship work.

*Whereas*, Under the favouring providence of God during a number of years' experience in the ship missionary work in the largest sea-port towns, we have seen the importance of this branch of the work in spreading the truth amongst sea-faring men, and extending it to distant lands and the islands of the sea; therefore,—

*Resolved*, That we deem it important that more ship missionaries should be placed in the principal sea-ports of the United Kingdom.

With others, Bro. Drew spoke to this resolution, relating incidents in his experience in Liverpool, showing how great an influence is exerted in placing publications on board ships. Through those who were interested in, or believed our views, he was able to send reading matter to Australasia, India, South America,

New Caledonia, Finland, and other places, with the assurance that it would be carefully placed in the hands of reading people.

*Whereas*, We have seen with much pleasure and interest the growing favour with which our paper, THE PRESENT TRUTH, is received, and deem it important that it should be brought more frequently and continuously before the public, hoping that by so doing its circulation may be still further extended, and that by the continued blessing of God it may advance in its mission; therefore,—

*Resolved*, That we request that as soon as may be convenient, or the interests of the cause may permit, the publication of THE PRESENT TRUTH may be weekly instead of fortnightly, as at present.

*Whereas*, We believe that a judicious use of the *American Sentinel* among certain classes of leading and influential men in the United Kingdom will lead to a favourable acquaintance with such, and tend to bring our work before them in its true light, thereby securing, at least in some cases, their influence and co-operation in favour of the principles of right and justice which it advocates; therefore,—

*Resolved*, That we favour its use in this manner, and that we request its publishers to contribute to this work by furnishing it for three or six months' free subscription for this purpose upon as favourable terms as they may deem consistent.

*Resolved*, That we hereby express our appreciation of the benefits, and the opportunities of becoming better acquainted with the nature and needs of the work of God, conferred upon us by this general meeting, and that we express also, our desire that such meetings shall be held from time to time, as the interest of the cause demands, and promise to encourage others to attend, that they may hereafter share the same benefits.

*Resolved*, That we regard with feelings of the tenderest gratitude the sacrifices of our brethren across the sea in behalf of the work in this country, and although from a national standpoint we are separate, yet, in the great and solemn truths for this time which their sacrifices have brought to us, we recognize the indissoluble ties which make us one in Christ, and in our lives will endeavour to imitate the same spirit; and with renewed earnestness and stronger faith, we will labour and pray for that time which we believe will soon come when from England the light of the Third Angel's Message will be sent forth to many who now sit in darkness.

*Resolved*, That copies of these resolutions be furnished for publication to THE PRESENT TRUTH, Bible Echo (Australia), Signs of the Times (California), and Review and Herald (Michigan).

Each resolution was adopted after discussion. The meeting then adjourned *sine die*.

D. A. ROBINSON, *Chairman*.

W. A. SPICER, *Secretary*.

#### TENT-MEETING IN SWEDEN.

AFTER the annual meeting in Grythytted, a series of tent-meetings was begun in Norrköping. At first the attendance was not very good, from 100 to 130 only coming inside the tent. But the labourers tried to humble themselves before God, and sought his blessing, until they had the privilege of seeing the congregation so increase in numbers that their tent, holding about 300 people, is not large enough. A preaching service is held every evening, and two and sometimes three services on Sunday. The Sunday before the report, the subject of the second and third angels' messages of Rev. 14 was presented to a congregation of about 500, many standing outside of the tent unable to find seats within. The interest to hear and read is good, and the Lord is blessing the word spoken. Norrköping is a manufacturing town of about 35,000 inhabitants, and those who see the importance of keeping the Sabbath are exercised as to how they shall obtain a livelihood if they obey the truth. As in all other places, there is a cross connected with the gospel of Christ. But some have already begun to keep the Sabbath, and the labourers hope that by the help of God a strong church may be raised up in this place.

#### NEW ZEALAND.

WE have before reported the interest manifested in Napier. A late report says that that interest still continues, and ninety names are now on the covenant to "keep the commandments of God and the faith of Jesus." From 500 to 700 attend the Sunday evening services. Seeing so many convinced of the truth and yet hesitating to obey, and feeling the need of more of the love of Christ in their own hearts, the church decided to hold special revival services for a short time. The Lord blessed greatly in this effort, and several additional ones took their stand, and thirty were baptized. Others wish to be immersed soon. A

desirable building site has been secured, and a church is being erected. The cause at large in New Zealand is moving forward most encouragingly, with an organized Conference and an increasing corps of devoted labourers. Four promising young men have gone abroad to secure more favourable advantages than could be secured in New Zealand, desiring to better fit themselves to engage in the work.

## The Sabbath-school.

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

#### LESSON 93.—THE SPIES.

WHEN the children of Israel came to the border of the land of Canaan, to a place called Kadesh-barnea, the Lord told Moses to send twelve men to search the land, to see what kind of country it was, what kind of people dwelt there, and what kind of cities they had.

When these men had searched the land forty days, they came back, bringing some of the fruit, to show what grew there. One cluster of grapes was so large that two men carried it between them.

They all agreed that it was a land flowing with milk and honey, and a fruitful land; but ten of them talked of the giants, and of the great cities that they saw there, and tried to discourage the people from going up to possess the land. Caleb and Joshua were good men, who trusted God. They said, "Let us go up at once, and possess it, for we are well able to overcome it."

"And all the congregation lifted up their voice and cried; and the people wept that night." They said the Lord had brought them into that land that they might fall by the sword, and that their wives and children should be a prey. They thought it would have been better to have died in Egypt; and said, "Let us make a captain, and let us return into Egypt." When Caleb and Joshua tried to encourage the people, they would not hear these faithful men of God, but cried out to stone them.

The Lord was so displeased with all this, that he said these rebellious people should not go into the land of Canaan, but should wander in the wilderness till all who were then over twenty years old should die. When the people heard this, they were very sorry; and the next day they went up to fight against the people of Canaan, although the Lord told them not to do so, and Moses would not go with them.

They were terribly beaten by their enemies, and many of them killed. The men that brought back an evil report when they came from searching the land, died by the plague.

1. Where is Kadesh-barnea situated?
2. When the Israelites had reached Kadesh-barnea, what did the Lord tell Moses to do? Num. 13: 2.
3. What were these men to find out? Verses 18-20.
4. How long did these men search the land? Verse 25.
5. What did they bring back with them? Verse 26.
6. How large a cluster of grapes did they bring? Verse 23.
7. In what did they all agree? Verse 27.
8. How did ten of these spies try to discourage the people from going up to possess the land?
9. What were the names of the other two spies?
10. What kind of men were they?
11. What did they say? Verse 30.



12. How did the people act when they heard these things? Chap. 14:1.

13. For what did they say that the Lord had brought them into that land?

14. What did they say would become of their wives and children?

15. What did they think would have been better for them?

16. What did they want to do? Verse 4.

17. What did the people say when Caleb and Joshua tried to encourage them? Verse 10.

18. How did the Lord say the people should be punished for their wicked actions? Verses 28, 29.

19. How long were they to wander in the wilderness? Verses 33, 34.

20. How did the people feel when they heard this? Verse 39.

21. What did they do the next day? Verses 40-45.

22. Whom did they disobey in doing this?

23. Did Moses go up with them?

24. How did the battle come out?

25. What became of the men who brought the evil report? Verses 36, 37.

#### LESSON 94.—REVIEW OF LESSONS 91-93.

1. DESCRIBE the court of the tabernacle.

2. What name was given to the place where the people came into the court?

3. How were the curtains at this place different from those on other parts of the wall?

4. Tell how the altar of burnt-offering was made.

5. Tell how it was used.

6. What was the laver?

7. Where were these vessels placed?

8. What rested on the tabernacle to show that God was with them?

9. How did the people know when to take down their tents and go on their journey?

10. Who were the priests?

11. Who were the Levites?

12. What was done with the holy vessels when the tabernacle was taken down?

13. Who took down the tabernacle?

14. Who carried the holy vessels?

15. What feast did the people keep just before they left Mount Sinai?

16. How long had it been since they left Egypt?

17. What caused the Lord to send fire into the camp?

18. How were the people saved from being all burned up?

19. Tell how the people murmured for flesh.

20. How did the Lord satisfy them?

21. What effect did it have upon the people to eat so much flesh?

22. Who knows best what we ought to eat?

23. Who caused trouble at Hazereth?

24. What did they do?

25. How was Miriam punished?

26. Tell how she was cured.

27. How long did all the camp have to wait for her?

28. How did Moses try to find out all about the land of Canaan, what kind of people lived there, and how large and strong their cities were?

29. How many brought back a bad report?

30. Who brought back a good report?

31. What did they say?

32. Which report did the people believe?

33. Tell how they mourned.

34. What wicked things did they say?

35. What did they want to do to Caleb and Joshua for trying to make them believe that they could easily go up and possess the land if the Lord were only with them?

36. What did the Lord say about letting these fault-finders go into the land of Canaan?

37. What were the people then determined to do?

38. What did the Lord tell them about going up to fight the people of Canaan?

39. How did they heed what he said?

40. How were they punished for disobeying him?—*Bible Lessons for Little Ones.*

## Bible Readings.

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

### THE DEFEAT AND FINAL DESTRUCTION OF SATAN.

1. WHEN man was condemned through sin to eternal death, how did God manifest his love?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

2. How was this accomplished?

"Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

3. Through whom did the prince of darkness seek to destroy the Son of God?

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." Matt. 2:13.

4. Did Satan think to tempt the Son of God to sin, and thus frustrate the plan of redemption?

"And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him." Mark 1:12, 13.

5. Who instigated the Saviour's betrayal?

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." John 13:2.

6. How did Christ triumph over Satan and death?

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24.

7. Against whom was Satan's warfare next directed?

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Luke 22:31, 32.

8. Are not these words addressed to Simon designed as a warning to all Christ's followers?

9. Who are the special objects of Satan's rage in the last days?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

10. To what extent will Satan practice his deceptions?

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10.

11. How can Satan's deceptions be distinguished from the truth?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

12. What bold attempt will Satan finally make? See Rev. 20:7-9.

13. What will be the fate of him and his armies?

"And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone.

14. To what condition will Satan then be reduced?

"I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Ezek. 28:18, 19; Mal. 4:1-3.

A. W. HEALD.

## Interesting Items.

—3,000 dock labourers have been out on strike in Rotterdam.

—King Oscar of Sweden is probably the most learned monarch in Europe.

—It was just a hundred years ago last week that Odessa was captured from the Turks.

—Some estimates place the Jewish population in East London at 60,000, and others at 85,000.

—During 1888, twenty-nine deaths were reported in London as due to obvious and direct starvation.

—The Small Arms Factory at Enfield is employing 3,200 men, and turns out 1,500 rifles every week.

—London's population the present year is reckoned at 4,306,380 persons. There are 860,000 families living in 549,283 houses.

—The 110-ton guns for the Sanspareil and Victoria cost £20,000 each. The 67-ton gun, the favourite with naval men, costs £11,000.

—A non-Mormon city government has been secured for Salt Lake City. Disfranchisement of women and polygamists has wrought the change.

—According to a paper just read at a congress at Strasburg, 32 per cent. of railway passengers in Prussia travel fourth class, 21 per cent. third class, 20.5 second, and only 8.9 first.

—It is said that the Government of India is actually experimenting in the Punjab with a view to introducing the cultivation of opium into that province where the use of the deadly drug is at present scarcely known.

—In the small leper-farm near Nikosia, Cyprus, are now isolated some fifty lepers, who are, all but one or two Turks, Greek Christians. This fact it is that lends weight to the popular Turkish belief that the lowest Greeks contract leprosy from eating pork.

—The number of foreigners who arrived at the port of London last year was 12,062, and in the previous year 9,155. One-third of all who arrive are poor, and about one-sixth absolutely destitute, without any baggage, and clad in the most wretched manner.

—Paper tough as wood is said now to be made by mixing chloride of zinc with the pulp in the course of manufacture. It has been found that the greater the degree of concentration of the zinc solution the greater will be the toughness of the paper. It can be used for making boxes, combs, for roofing, and even, it is added, for making boats.

## OBITUARY.

KENDALL.—Died, in Kettering, of heart disease, September 17, 1889, Mary Kendall, daughter of Wm. and Ann Maria Kendall, aged fourteen years and six months. This is the second time within the few weeks past that death has entered this family circle. The affliction, under these circumstances, seems peculiarly severe, yet the Lord suffers nothing to come to us in our experiences, which, if met and used by us aright, will not work for our good (Rom. 8:28). Although she died suddenly, without immediate alarming symptoms, she had expressed her desire of being prepared to die, and looked forward in hope to the life in the new earth. She loved the Sabbath-school, was an obedient child, and a loving sister; and while she will be missed by her friends and companions, it is not without the hope that she is taken away from the evil to come.

Funeral services were held Sept. 20.

E. W. WHITNEY.



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## THE PRESENT TRUTH.

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

LONDON, OCTOBER 10, 1889.

## CONTENTS.

Chastening (Poetry), J. H. S.,	321
The Grace and Mercy of God, Mrs. E. G. WHITE,	321
What One Parenthesis Contains, J. N. ANDREWS,	322
Restitution (Poetry), L. D. SAWYER,	323
The Religion Daniel Had, Rev. T. L. CUYLER,	323
Modesty and Christian Growth, Dr. H. S. PATTERSON,	324
Training Children, A. T. JONES,	324
Marketable "Goods" for Travellers to Canaan, H. L. MORSE,	324
Sweet Lives, Christian at Work,	324
Mirrors, Prof. H. DRUMMOND,	325
The Change of Day, Gospel Sickle,	325
"It is my Way," J. H. WAGGONER,	325
Christ the Witness, F. PHARODY,	325
The Last Words of Jesus, Sel.,	325
Use It, Dr. LYMAN ABBOTT,	325
A Word about Words, (Poetry), Sel.,	326
Thermopylae, W. R. SCOTT,	326
A Bright Bird, S. S. ADVOCATE,	327
A Simple Draught for Weary Mortals, Medical Record,	327
Ancient Alphabets, Echo,	327
A Surprise for Prince Bismarck, Echo,	327
From the Barber's Shop, Smiles,	327
Our Work, and Preparation for the Same,	328
The Grace of Patience, G. I. B.,	329
The Seven Churches, No. 6, M. C. W.,	329
The Thousand Years of Rev. 20, U. S.,	330
The International Sunday Congress, J. VUILLEUMIER,	331
Latter-Day Conditions, W. A. S.,	332
The Beautiful (Poetry), Church Union,	332
General Meeting in London,	332
Tent-Meeting in Sweden,	333
New Zealand,	333
Sabbath-school Lessons, Nos. 93 and 94,	333
The Defeat and Final Destruction of Satan (Bible-reading),	334
Interesting Items,	334
Obituary,	334
Editorial Notes, etc.,	336

"I WILL wait for the God of my salvation: my God will hear me. . . . When I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:7, 8.

THE resolutions recommending to our brethren the reading and circulating of the magazine *Good Health*, which were passed at the late General meeting in London, as reported in the Missionary department, received hearty support. The October number of this health and temperance magazine is fully up to its usual standard of excellence. It deals with simple, practical subjects in an easy and popular way which makes it an entertaining and instructive journal for any household. It deserves a wide circulation and will accomplish untold good. Its motto is "A sound mind in a sound body." It may be ordered through the news-agents or direct of the publishers, 48, Paternoster Row, E. C.

A CORRESPONDENT who favours us with an appreciative commendation of the efforts put forth to make THE PRESENT TRUTH an able exponent of Bible truth, is heartily thanked for his communication. He mentions the fact that the denominational magazines of his town have each a serial tale running in their columns. He says: "I hope you will not by any means be induced to publish tales, such as are commonly called fiction, in THE PRESENT TRUTH; if this is done, it will be time it was buried." Quite so; and when our paper so far forgets the solemn issues before us as to adopt this popular means of securing a certain class of readers, we shall be glad to assist in its burial.

BEFORE another paper is issued, the twenty-eighth annual session of our General Conference will have begun its proceedings. This week and next many delegates from widely separated fields will be on their way to the place of meeting, this year in Battle Creek, Michigan. Mr. D. A. Robinson last week sailed from Liverpool for New York, en route to the Conference, expecting to be absent but a few weeks. These meetings, in which plans are laid for the advancement of the cause in all parts of the world, are most important seasons, and are conducted with prayerful deliberation and much hard study of the interests and needs of our work. Those of us who have not the privilege of being present, will not, we trust, forget the assistance which may be rendered by our prayers that Divine wisdom may guide to the adoption of such plans as will best advance the work and secure the continued blessing of Heaven.

THE objection against Sunday laws—mentioned by our correspondent, M. Vuilleumier, who attended the Paris Sunday Congress, whose report appears in another column—that a regularly enforced day of idleness, devoid of all religious associations, would become an occasion of dissipation and demoralization, is confirmed by the Paris correspondent of the *London Daily Telegraph*. In his report of the proceedings of the Congress, he says:—

"It will, undoubtedly, be a difficult task for any Congress to bring about the general cessation of Sunday labour on the Continent. Of late years, however, it must be confessed that Paris has been showing a good example to the provinces in this matter, but it is to be regretted that Sunday observance in the capital has not increased the attendances in the churches, but has rather been productive of more fun and frivolity."

It is in this as in all matters of religious practice: the person who can be led by the moral argument does not need a law to compel him to follow out his convictions; and he who is not influenced by moral arguments is only cursed by coercion of conscience. A Christian cause never seeks to gain its end by such means.

"WHAT shall we then say to these things?" the apostle Paul exclaims, after having recounted in the eighth of Romans the wonderful provisions of God's grace. It is a question which each one ought to consider most seriously. Do these provisions meet the requirements in my case? Do I come within the range of God's saving power? Can I venture my all for time and eternity upon these conditions and promises? "If God be for us, who can be against us?" Ah, that is it. Is God for us? Is he interested in our behalf? Listen: "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?" Surely such love ought to inspire our faith to the utmost. But, says Little-faith, some one will rise up in judgment and charge me with my past wrongs. "Who shall lay anything to the charge of God's elect? It is God that justifieth." And if God justifies a man through faith in Christ, he will be justified, doubtless. Oh, but I have a wily foe, who ever stands at my right hand to condemn me. He keeps my sins before my mind, and would even accuse me before God. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who

is even at the right hand of God, who also maketh intercession for us."

Who shall separate us from his love?—*Bible Echo*.

IN a sermon preached a short time ago, after his return from the Continent, Dr. Clifford, ex-president of the Baptist Union, is reported to have spoken as follows:—

"We are ourselves about to pass through the same phase of religious development as Germany. The Germans have courageously breasted the waves, and have successfully made their way to the other side. The German atmosphere is now upon us in England. During the last twenty-five years, leaders like Professors Cheyne and Driver have been carrying the methods of Germany into full and fruitful use."

Few will be disposed to question the assertion that the German atmosphere is upon us in England. Every breath drawn from the fields of theological controversy is laden with it. There are two sides to every question, and the Germans are said to have made their way "to the other side." Is it the right side?

WHETHER the Germans have come out on the right or wrong side, depends upon how much service the spirit of German criticism has rendered the Christian faith. Judged in the light of Inspiration it could not yield such service; and no greater condemnation of it is required than to point to the fruits which it has borne in its native soil. Reliable sources of information have told us that everywhere in Germany complaints are heard of diminution in Church attendance. At Berlin, where there are only forty-seven churches and twenty-seven chapels, with 50,000 seats, for a Protestant population of nearly 1,000,000, the church service is very little attended. It is the simple gospel, after all, that is alone the power of God unto salvation; and the spirit which is rampant in Germany, and which is being carried "into full and fruitful use" in England, is not the spirit of that gospel. The more fruitful it proves here, the worse it will be for England. That "bait of Rationalism and self-confidence" is catching Nonconformity in the snare, as the Earl of Shaftesbury predicted many years ago.

A PREACHING service is held by the Seventh-day Adventists of North London in the Athenæum, Camden Road, N., every Saturday at 11 A.M., and Sunday at 7 P.M.

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PUBLISHED by S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, E. C., and printed by the Pacific Press Publishing Co., 451, Holloway Road, London, N.