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HOLY BIBLE



A PROPHECIC AND RELIGIOUS PERIODICAL.



VOLUME IV.



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THE Present Truth.

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

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THE PRESENT TRUTH.

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THE YEAR'S RECORD.

ANOTHER year has sped,
'Tis numbered with the past;
Its transient hours have fled
Unceasing to the last.
Its record now is all complete,
Sealed up to the great judgment-seat.

The fleeting hours are passed,
Their deeds are in the book,
Which shall be oped at last,
And God shall on it look.
Will it be faultless in his sight,
Because its deeds have all been right?

Mercy is yet my plea;
I have an Advocate!
To him I now will flee,
Before it be too late!
Though the true record stand the same,
Write, Pardon, Thou, against my name!

Jesus, I look to thee;
Thy blood can still atone;
Still I may hope to be
Faultless before the throne!
Blessed be God! Blessed his Son,
My Advocate before the throne!

For time to come my all
I consecrate to thee!
For help, on thee I call,
That I may faithful be.
My record be of victory won!
Prepared to hear the glad, Well done!

R. F. COTTRELL.

General Articles.

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

THE OLD YEAR AND THE NEW.

BY MRS. E. G. WHITE.

THE old year with its three hundred and sixty-five days of privilege and duty, has passed into eternity; and each day a record has been made in the books of heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in his estimate of our acts and motives. Our lives stand

revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, overbearing, and passionate, these traits will exclude their possessor from heaven. All our acts, with the motives that prompted them, are weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what he condemns in another.

Dear reader, examine your own heart and life in the light of God's word, and ask yourself, “What has my record been for the year that is just closing? What advancement have I made in the Christian life? What victories have I gained? and what have I done to help others, and lead them to Christ?”

God has not placed you in this world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year have you performed your appointed task with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these good gifts intrusted to you by our loving heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ?

All this is a part of your appointed work. God also requires each of us to subdue self, not giving the rein to self-indulgence or appetite, and to form characters that will stand the test of the judgment and go with us into the future life. To guide us in this work he has given us his law, that great standard of right, which will prove a lamp to our feet and a light to our path. Have you been conforming your life to this standard? Have you been forming right habits, a Christlike character, or have vicious habits been left to grow and strengthen, until they hold mind and heart in bondage?

Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far-reaching in its results. We are builders for time and for eternity. Few realize the power of habit. Inspiration asks, “Can the

Ethiopian change his skin, or the leopard his spots?” and adds, “Then may ye also do good that are accustomed to do evil.” This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day's work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat to-day prepares the way for still greater defeat to-morrow; victory to-day insures an easier victory to-morrow. Then how careful we should be to see that the habits and characters we are forming are correct and virtuous, fashioned after the Divine Model.

Men may discipline themselves to do right. Like Daniel they may have a heaven-born purpose in their hearts that they will not defile soul or body, notwithstanding the degeneracy and corruption of the age. God gave Daniel “knowledge and skill in all learning and wisdom.” His blessing attended the man who put forth human effort in accordance with the divine will. The same help will still be given to all who pursue a similar course, and with the glory of God in view practise abstinence and self-restraint. The same difference will be seen between them and the self-indulgent that there was between Daniel and his fellows and the other youth in the king's court. There will be the clear eye and complexion, the firm tread, the strength and vigour of intellect, the keen perception of spiritual truth.

“Make straight paths for your feet,” says the apostle, “lest that which is lame be turned out of the way.” The path that leads away from God, away from his holy, perfect standard of right, is always crooked and dangerous. Yet during the past year many have been walking in this path of transgression. In many cases they did not start right in childhood and youth, and they have pursued crooked paths all the way along. Not only have they erred from the right way themselves, but through the influence of their example others have been turned aside from the straight, plain path, and have made fatal mistakes.

We do not always understand the sacred meaning attached to our life and our life-work. We do not always realize the power of example. We are brought in contact with others. We meet persons who are erring, who do wrong in various ways; they may be disagreeable, quick, passionate, dictatorial. While dealing with these we must be patient, forbearing, kind, and gentle. Satan works through them to provoke and harass, so that we shall not exhibit a pleasant and lovable disposition. There are trials and perplexities for us all to encounter; for we are in a world of cares, anxieties, and disappointments. But these continual annoyances must be met in the spirit of Christ. Through grace we may rise superior to our surroundings, and keep our spirits calm and unruffled amid the frets and worries of every-day life. We shall thus represent Christ to the world.

It is only through the help of the Spirit of God that we can gain so great a victory. The apostle exhorts his Ephesian brethren: "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

Consecration to God must be a living, practical matter; not a theory to be talked about, but a principle interwoven with all our experience. We should let our light so shine before others that they, seeing our good works, shall glorify our Father who is in heaven. We should show forth the praises of Him who has called us out of darkness into his marvellous light. If the light of Heaven is in the soul, it will be reflected to all around us. I wish all could see this important subject in its true light. There would not then be such thoughtlessness of words and acts, such careless, indolent, irreligious living.

Dear reader, shall the close of the year 1888 find you farther advanced than you are to-day? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of right-doing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others.

We are now entering upon a new year, and may it prove a beginning of years to us. If in the old year we have made failures, let us commence the new by

rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes such as we shall not tremble to meet in the judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed we should.

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord the gracious words, "Well done, good and faithful servant;" and there is also a present reward in the peace and happiness that flow from a conscience at rest, from the sweet assurance that we enjoy the favour of God. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." To all who walk in his ways the new year will be crowned with goodness and blessing.

THE ADVENT AT HAND. NO. 4.

AS THE light of the third angel's message was dawning upon the minds of a few, and they began to realize its importance as the closing message of probation,—a message fraught with such fearful consequences to those who should not heed its solemn warning,—a message to be immediately followed by the coming of the Son of man upon the white cloud to reap the harvest of the earth, and to cast the vine of the earth into the wine-press of the wrath of God, they could not fail to see the importance of publishing it to the world. And, as the Spirit of God always accompanies his word, and the truth when received always has a sanctifying influence, it is reasonable to believe that they had special help from the Holy Spirit.

The disappointment connected with the passing of the time in 1844 had been a terrible shock, as were the crucifixion and death of Christ to those who "trusted that it had been he who should have redeemed Israel," and what followed was a great trial of faith and patience. The true-hearted held fast their faith in God and his word; but the chaff flew in every direction. "A large class renounced their faith. Some who had been very confident, were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah they complained of God and chose death rather than life. Those who had built their faith upon the evidence of others and not on the word of God were now as ready again to exchange their views. The hypocrites who had hoped to deceive the Almighty, as well as themselves, with their counterfeit penitence and devotion, now felt relieved from impending danger, and launched into open opposition to the cause they had lately professed to love.

"The weak and the wicked united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world would remain the same for thousands of years. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the advent faith, and been borne along for a time with the true believers and earnest workers.

"We were disappointed but not disheartened. We resolved to submit patiently to the process of purifying that God deemed needful for us; to refrain from murmuring at the trying ordeal by which the Lord was purging us from dross and refining us like gold in the furnace. We resolved to wait with patient hope for the Saviour to redeem his tried and faithful ones."

In 1849 Mr. James White began the publication, at Middletown, Connecticut, of a small sheet entitled, *The Present Truth*. Every number of the paper at the beginning of its publication was taken to Rocky Hill, eight miles distant, the home of Mr. White, and "always before preparing them for the post-office, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that his blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news that many souls were embracing the truth."

The name of this paper was afterward changed to the *Advent Review and Sabbath Herald*, the present organ of the Seventh-day Adventists, published at Battle Creek, Mich. They now have the best equipped printing-office in the State of Michigan, where eight periodicals are regularly issued, and many tons of books and tracts on the prophecies and other Bible subjects, as well as upon health and temperance are printed every year.

The growth of the cause in general may be illustrated by the work in Battle Creek. The first meeting-house in that city erected by the Seventh-day Adventists was built in 1855. To accommodate the rapidly increasing congregation three houses have since been built, the last one erected in 1878, is capable of seating several thousand people, and is sometimes densely crowded.

The attention of S. D. Adventists was called to the subject of Christian temperance chiefly through the labours of Mr. and Mrs. White. At the outset of their public labours they took a strong stand against the common use of tobacco and other narcotics, as well as against the use of alcoholic liquors. Joseph Bates, who was one of the earliest temperance reformers in the country, having assisted in the organization of the first teetotal society in America, was also associated with them in this work.

The subject of temperance and health reform led to the establishment of a sanitarium in Battle Creek. From a

small beginning in 1866, it has grown to be the largest and most complete sanitarium in the world; and still its work is enlarging, and additional buildings are required to accommodate its increasing patronage, and provide for its charitable work. The charity treatment has amounted to more than twice the original capital stock, and a large building is nearly completed which is to be devoted exclusively to charity patients.

The Battle Creek College, founded by this people, is also a growing and flourishing institution, where four or five hundred students are being educated, a large class of whom are taking Bible lessons, preparatory to engaging in gospel work.

In 1868 a tent-meeting was held in California, and the cause has since grown rapidly on the Pacific Coast. Here the *Signs of the Times*, a paper extensively circulated by the tract and missionary societies, is published, also the *American Sentinel*, and other papers and books. This office is furnished with five steam printing-machines, and a full assortment of book-binding, electrotyping, and type-founding machinery. There is also a college for educating the youth for lives of general usefulness and for mission workers.

In 1874 a mission was opened in Central Europe, and two years later a French paper was printed at Basle by S. D. Adventists. They have since built a publishing house at that place, and are now printing papers in French, German, Italian, and Roumanian, and books and tracts in other tongues.

In 1877 a mission was opened in the Scandinavian countries, where the people are very ready to receive the truth of God's word. A new office of publication has recently been erected at Christiania, Norway, and three Danish-Norwegian periodicals are regularly issued, in addition to much other reading matter.

The work in England began in 1878, and the PRESENT TRUTH was first issued in the spring of 1884. In addition to the publication of the paper, considerable is done in the way of publishing tracts and pamphlets.

It was not till 1885 that a party of ministers and missionary workers set sail for Australia to advance the truths of the third angel's message in that country and New Zealand. The following year they commenced the publication of a monthly journal entitled, *Bible Echo and Signs of the Times*. This gave influence and strength to the work that could not otherwise have been obtained, and influential and wealthy people soon contributed to its support.

Six hundred copies of the paper are sent to Auckland, and three hundred to other parts of New Zealand. There are now some two hundred and fifty Sabbath-keepers in Australia, and during the last season a company of seventy-five have taken their stand on the Sabbath in

Auckland, New Zealand. Of those who embraced the truth in Australia, three have given themselves to the work of God. In New Zealand, two have given themselves entirely to the work, and have gone to America to fit themselves for greater usefulness.

The present year, 1887, a company has been sent out to start a mission in Africa. They report encouraging omens. There has not been sufficient time for the work to develop there, but the word of God will certainly prosper in the thing for which it is sent.

R. F. COTTRELL.

RELATION OF THE MORAL LAW TO THE GOSPEL. NO. 4.

It is painfully amusing to see the manner in which some writers at the present day array the law against the gospel. This comes, however, from a misconception of the office of each. There is not in law, human or divine, any redeeming or remedial quality whatever. The moral law is a rule of action. By it is the knowledge of sin. Rom. 3:20. Paul declares that without it he would not have known what sin was. Rom. 7:7. The carpenter's rule determines a right angle on the end of the timber he is framing. If the timber is square, if the angle is right, it is justified or proved right by the rule; but if the angle is not right, the rule points out the inaccuracy, but does not make it right. Having determined the fault in the timber, the carpenter takes the saw to correct that fault. Now since the saw secures the proper length in the timber, makes it square, and gives a right angle, are we therefore to conclude that the saw has become the rule of determining angles or measurements?—Certainly not. Just so is it with the moral law. It points out the deformities in man's character, but it is not in the province of law to remove these deformities any more than was it the office of the carpenter's rule to saw off the timber and make it square.

In mechanics we give to each instrument its own office to fill. In like manner must we reason concerning the law and the gospel. The law has its end to serve, and the gospel has its purpose in the divine economy of grace for the salvation of man. The latter is remedial in its nature and makes provision for the removal from man of the guilt of his past transgressions. Now since the gospel makes provision for the removal of man's guilt, we must not fall into the fatal error of supposing that, after all, sin will produce no very serious results since the gospel is the great antidote for sin. The gospel does make provisions for the removal of man's guilt, but these provisions are not forced upon man so that he cannot avoid accepting them. It is left with man to choose whether he will accept the provisions, comply with the conditions, and carry out in his life the requirements of the gospel, or whether he will reject

them. If he accepts of the gospel, his acceptance, to be of any avail, must embrace all the requirements of the gospel. Some of these requirements let us carefully consider.

The introduction of the gospel to rescue man from his fallen condition most eminently evinces the dignity, authority, and eternal perpetuity of the moral law. A few questions answered by the divine word will make this clear.

What results will follow the acceptance of the gospel?—Ans. "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

From what will the gospel save men?—Ans. "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

What is sin?—Ans. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

Can we determine what sin is without the law to point it out?—Ans. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

When was sin (which we have seen is the transgression of the law) introduced?—Ans. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Rom. 5:12.

What wages will be received by those who continue to sin or to transgress the law of God?—Ans. "For the wages of sin is death." Rom. 6:23.

How and when did death enter our world?—Ans. "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). "Wherefore as by one man sin entered into the world, and death by sin." Rom. 5:12.

From the above we are driven to the inevitable conclusion that,

1. Death is the offspring of sin,
2. That sin is the transgression of God's law and that, therefore,
3. The law of God is older than either sin or death.

That view which would make the beginning of the moral law at Mount Sinai is altogether too narrow, and is in direct conflict with the testimony of inspiration. The principles of the moral law were in existence before Adam fell, and it was the violation of these principles that caused his fall and thus brought death into our world and all its woe. In the light of the above scriptures, the following conclusions are unavoidable:—

1. The penalty for the violation of the principles of the ten commandments is death.
2. This penalty was inflicted upon Adam and all his posterity, and, therefore,
3. The principles of the moral law must have existed in the days of Adam and he must have violated them.

At the point where Adam fell was the gospel of our Lord Jesus Christ intro-

duced. The promise that "the seed of the woman" should bruise the serpent's head, was to Adam the avenue of hope that the death which he had brought upon himself and posterity would not be eternal. The slain victims, the flowing blood, the sacrificial altars, from Adam's time until the cross—all these are indubitable proofs of man's faith in, and his compliance with, the requirements of the gospel even before "He who is our life" gave his life and shed his blood on Calvary's cross. Thus there is a divine unity and harmony existing between the law of the Father and the gospel of his Son. The one demonstrating to mankind the terrible deformity that sin has wrought, and the other making the provision whereby this deformity can be removed.

D. A. ROBINSON.

HOW GOD LEADS HIS PEOPLE. NO. 5.

IN my last I showed how the Bible had been tampered with by Romanists, and how many of those who call themselves Protestants are willing to connive at, and circulate, these wilfully perverted Scriptures rather than bring discredit upon the name of a great Bible Society. But as I loved my Bible better than any society, I made a stand against the circulation of these unfaithful translations. This brought me into conflict with some whose motto had hitherto been, "The Bible, the whole Bible, and nothing but the Bible." An excellent motto; but alas! how few really rally round it. And finding this so, as I before showed, I was led to doubt the reality of much that goes by the name of Protestantism.

I was further led to see how Romanism is silently but surely again leavening the reformed churches with her doctrines, when I began to compare the teachings of the hymn books in use with the doctrines of the Bible. In our church we were using "Hymns Ancient and Modern," a book that is very popular in many churches at the present day. I found that it, like the corrupted versions of the Scriptures to which I have referred, supported papal traditions and unscriptural ideas; and taught mariolatry; transubstantiation, or consubstantiation; idolatry, or the worship of material visible things; baptismal regeneration, *ex opere operato*; priestly intercession; prayers to the dead, and for the dead; and salvation by humanly devised works; etc., etc. I could give quotations proving all these points, but I wish to hasten on to something even still more fundamental; and something more in connection with those present truths which are now, in these last days, being brought under the notice of Christendom, the acceptance or rejection of which will speedily decide its destiny. But I mention these things to show how I was at that time being directed to see that much of the religion of the day was tainted with Romanism; and that the Protestant or reformed churches were departing, or had departed,

from the Reformation and from the pure word of truth; and that there was need of another reformation to bring men back to the last, and to complete what that reformation had left undone. I tried, in my humble way, to reform the church from within. All the troubles which this effort led me into I cannot recount here; but I may mention one incident which illustrates my contention, and which shows my spirit at this period of my life.

At this time I was master of a comfortable Government school in one of the midland counties, where I had gone to better my position. All went on well for a little while; but I was organist and choir-master as well as school-master. The "church" was being "restored" at a great cost. When finished, it had, of course, to be "reopened." Certain ladies impressed upon the rector and his wife, and especially upon the latter, that when the church was reopened, and ever onwards, the services should be more musical than they had hitherto been; and that full choral services should be held every Sunday, led off by a surpliced choir.

My Protestant principles were known. I had stated them before accepting the post; and I had, fearing what was coming, circulated Protestant and anti-ritualistic literature to some extent by means of the children of the day school. One leaflet in particular, I found, had given great offence to some of the young ladies in connection with the church. It was entitled, "Cross-wearers Kindly Interrogated." I hardly knew then why it should be considered so offensive; it was kindly and temperately written. But then, look how the professors of religion hated our Lord, in his day, because of his gentle, but cutting, reproofs! Is it not a bad sign when we cannot bear questioning about our religion without getting angry? It certainly is not in accordance with the precept given in 1 Pet. 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Let us ever try to act on this excellent advice; and not reject a friendly question, or even a more searching criticism, when examined upon the foundations of our hope, or the reasons of our practice.

It was necessary, of course, to consult the organist before the females could be turned out of the choir, boys be substituted in surplices, and all the church prayers set to music and sung. I demurred, firmly and respectfully, and said that my mother had taught me to *say* my prayers; not to sing them, or to play them! I reasoned with the clergyman, from a Bible and a prayer-book basis. He seemed inclined to listen; but pressure was brought to bear upon him that he could not, or would not, resist; and I was finally told that I must submit to their plans or leave! Here was a trying time. What could I do? Conscience said, Do your duty and leave results with

God! The flesh said, Why don't you try to be easy when you are comfortable? The clergyman said, Make your protest to satisfy your conscience, and then fall in with our plans and operations. We do not wish you to leave! And the devil authoritatively assured me I should never get on in this world if I had too many independent ideas in connection with my religion! However, the end of it was that the vicar sent me "notice to leave," and of course I left. But as a proof of my attachment at that time to the Church of England, I may mention that though some of the dissenters, who were pleased with the stand I had taken, offered to build me a new school if I would remain, I declined their kindness, and went to Bath, under a staunch evangelical clergyman of the old school. Here I had rest from my troubles, for awhile, until my friend and pastor left for another sphere.

A. SMITH.

THE BREATH OF LIFE.

THE record that has been given to us by inspiration of God (Gen. 2:7), says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this plain statement, it is *inferred* by most Bible expounders that God put into the man an immortal soul. The language is plain, and, without resorting to inference, clearly shows that the man formed of the dust was the thing that *became* a living soul, and that which was put into it was "the breath of life."

The question arises, then, what is the breath of life? Whatever it is, man receives it through his nostrils. And, whatever it is, it is common to all creatures that live upon the land, and it is in their nostrils. This is shown in the account of the deluge (Gen. 7): "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." Verses 21, 22. Now every one knows that all living creatures upon the land breathe the common air around them through their nostrils; that by it they live, and deprived of it, or the power of inhaling it, they die.

But *how* did God breathe into man's nostrils the breath of life? He has ways and means of doing everything. Ezekiel's vision of the resurrection of dry bones throws some light upon this question. "Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. . . . And when I beheld, lo, the sinews and the flesh came up upon them and the skin covered them above; but

there was no breath in them." Ezekiel 37:5, 6, 8.

Then follows the process of putting the breath into them: "Then said he unto me, Prophesy, son of man, and say to the wind, Thus saith the Lord God, *Come from the four winds, O breath, and breath upon these slain, that they may live.* So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Verses 9, 10.

This is plain testimony that the breath of life is simply the wind, or air, or atmosphere, of which God provides an inexhaustible supply. As a matter of fact there is no other breath than the breath of life, and all living creatures have this. "All have *one* breath" (Eccl. 3:19, 20), and when they cease to breathe, they cease to live.

All animate creatures are but so many intricate machines run by wind power. God creates them, applies the motive power, and they run until the power is shut off, and then stop. But some may ask, What about the future life? It will be given just as it was to Adam in the beginning. The vision of Ezekiel, above cited, illustrates this point. The operation of life will be just what it is now; the resurrection will be a restoration of the breath of life. The only difference will be in the duration and surroundings. The wicked will be awarded a second death. Rev. 21:8. But the righteous will have life everlasting (Gal. 6:8); "on such the second death hath no power." Rev. 20:6. And in addition to the promise of everlasting life, they have the promise that they shall "ever be with the Lord." 1 Thess. 4:17.—*W. N. Glenn.*

THE THRONE OF GRACE.

If you want your spiritual life to be more healthy and vigorous, you must come more boldly to the throne of grace. The secret of your weakness is your little faith and your little prayer. The fountain is unsealed; but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, hut you only take a few pence. O man of little faith, wherefore do you doubt?

Tell me not of a spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave-clothes of pride that still hang around you. Throw off that Egyptian garment of indolence, which ought not to have been brought through the Red Sea.

Away with that unbelief which ties and paralyzes your tongue. You are not straightened in God, but in yourself. Come boldly, for you may, all sinful as you are, if you come in the name of the great High-priest.—*Sel.*

PAST AND PRESENT.

SWIFTLY tread the feet of Time;
And in silent march sublime,
Once again have crossed the boundary where the
rolling cycles meet;
And we pause upon our way,
While our eyes in brief survey
Turn toward the hastening future, toward the
past in swift retreat.

Like that wondrous sight of old
When the ancient world beheld
In the stranded ark retreating the mysterious
caravan,
And a hand unearthly bright,
Girded with resistless might,
Fast behind them closed the door upon the
doomed race of man,—

So the numbered weeks and days,
From our retrospective gaze,
In unchangeable procession glide into the fixed
past;
And a hand unseen by mortal
Swings behind the silent portal,
Which may nevermore be opened while the years
of time shall last.

And in shadows cold and drear,
Onward rolls the fallen sphere,
With its myriads all unmindful of the gospel's
lingering sound,—
Of the message they have heard
From the sure prophetic word,
Burdened with its solemn warning to the nations
judgment-bound;

All unconscious of the gloom
Which the coming day of doom
Throws in ever-deepening shadows on its broad
and beaten path;
Of probation's moments ending,
Of the dreadful programme pending
In the unseen courts of Justice, in the arsenal of
Wrath.

Just a momentary space
From that day of slighted grace,
Saw the storm of hoarded wrath from heaven's
blackened windows hurled;
Saw from broken barriers leap
All the fountains of the deep
And the rising billows darkly roll above a ruined
world.

So, the future's transient screen
Hides that last, more dreadful scene,
When the plague-swept earth must meet the
final storm of treasured ire;
And a deluge whose fierce waves
Gather in no watery graves,
Rolls in loftier, more tempestuous, billows of de-
vouring fire.

And our souls within us burn
As we see what few discern—
Just a little hence the final hour of human
destiny;
On the dial of the years,
Whose uplifted hand appears
Pointing where time's ending cycle merges in
eternity. L. A. SMITH.

"THEY ALL QUOTE BIBLE TO PROVE THEIR DOCTRINES."

WHEN any plain, scriptural doctrine is presented that requires a change in practice, many will point us to the numerous isms extant in the land and say, "They all quote Bible to prove their doctrines."

We think that the reason a great many become puzzled, and in their perplexity are often led to disregard the Bible entirely, is because of their individual lack of knowledge concerning what the Scriptures really teach. The good book teaches us that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, etc. 2 Tim. 3:16. True and false theories have ex-

isted in all ages of the world. The Bible has ever been the great test by which the false doctrines have been detected. If by it we could not find the genuine and detect the false, it certainly would not be a very profitable book.

When any new doctrine is presented that involves a practical duty, we should not turn away from it with the flimsy excuse, "They all quote Bible to prove their doctrines." Paul and Silas met with much opposition while at Thessalonica, in preaching a crucified and risen Saviour. After they were driven from this place, they went to Berea. Here they proclaimed the same doctrine. It was new to the Bereans, but they did not turn away from hearing it because it was contrary to their former religious education, or because Paul and Silas differed from the religious teachers of the day. They did that which is every individual's duty under similar circumstances. They searched the Scriptures daily to see whether these men were preaching the truth. The result was that many of them believed, and undoubtedly some of them will be rewarded with eternal life as the result of their effort to find truth. After looking into the matter, they had an individual satisfaction of knowing the truth for themselves. They were also able to give the reason of the hope within them if any man should ask them.

Many false doctrines arise from the interpretation that learned men place upon the Scriptures. These men are highly esteemed among the common people for their talents and learning, and, consequently, are regarded as being right. It will not do to look to this class for Bible truth. They differ among themselves as widely as the common people. Those who were the most highly educated, and who held the highest social and religious positions, disputed with Christ face to face. Would it be strange if this class should misinterpret his sayings to-day? Christ very well knew that man's salvation depended on the words he uttered, so he did not speak them in such an ambiguous manner that they would require the interpretation of some LL.D. His sayings are plain and positive, and it will do to take him just as he said, and not as some one says he meant.

Reader, in all doctrines in which are involved practical duties, it is very important that we examine them in the light of Scripture for ourselves. Take your Bible and search it carefully upon all scriptural questions upon which there is a difference of opinion. Read it as though it was a communication directly from God to you. It may be that, like the Bereans, you will find some things that are scriptural, although they may be contrary to what learned men teach, or your former religious training.

E. HILLIARD.

LIFE'S evening will take its character from the day which has preceded it.

Home and Temperance.

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

IN THE ROUGH.

THE marble was pure and white
Though only a block at best,
But the artist, with inward sight,
Looked further than all the rest,
And saw in the hard, rough stone,
The loveliest statue that sun shone on.

So he set to work with care,
And chiselled a form of grace—
A figure divinely fair,
With tender, beautiful face;
But the blows were hard and fast
That brought from the marble that work at last.

So I think that human lives
Must bear God's chisel keen,
If the spirit yearns and strives
For the better life unseen;
For men are only blocks at best,
Till the chiselling brings out all the rest.

—Selected.

A BRIEF HOMILY FOR THE NEW YEAR.

THE greatest of all preachers, in the grandest of all sermons, to the largest of all congregations, says: "*Be not anxious for the morrow.*" The divine lesson, always appropriate, furnishes an excellent motto for the commencement of a new year. An indispensable element of happiness is freedom from all painful anxiety and foreboding care. Not the ills we know, but those we fear, afflict us most. Many fail to enjoy the delights of the present, because their minds are filled with fearful apprehensions of the future. The shadow of coming events tinges with sadness the enjoyment of the radiant scene around them. The joyous brightness of a filled cradle is dimmed by the pall of a dreaded coffin. The hilarious festivities of Christmas are restrained by the anticipated privations of an approaching lent. The buoyancy of youth and the exuberant spirits of health are suppressed by the dread of age and the apprehension of sickness. The brightness of spring, the beauty of summer, the richness of autumn, are all lessened by the prospect of winter, which will be provided for when it comes. Such solicitude is as vexatious as it is vain.

By the divine injunction, no interdict is laid on a dutiful and provident preparation for the future, or such a wise forecasting of probabilities as may tend to secure success in any undertaking in which we are interested. Nor is it intended that we are to consider the *birds*, and neglect the *ants*. But the great Teacher reproves the wearing carefulness of an anxious spirit, and the futile fancies of a fearful and distrusting heart, and he shows by a variety of reasons and illustrations that anxiety about how the future may affect our worldly affairs is alike contrary to the analogies of nature, the spirit of the

gospel, and the scheme of Providence, and is, therefore, alike unnecessary, unbelieving, and unavailing.

Our being, our life, and its conditions, are beyond our control. Our very bodies are fashioned by him. Our care, at best, can do but little. All we can do is to adorn or pamper them a little more or less. Our lives are wholly in his hand, and, surely, the life is more than meat, and the body than raiment. God's greater gift includes the less. Life implies sustenance. If his beneficent hand tints the flower with beauty and fills it with fragrance, if he cares for the weak and the improvident among the inferior creatures he has formed, will he not, as a father, care for us? If their lower and transitory wants are not overlooked, will he forget the nobler needs of those created in his own likeness and redeemed by the gift of his Son? Having given the greater, he will not withhold the less. He gives gifts to men with a bountiful, royal magnificence, with a loving and benignant spirit. He gives with an exuberance far transcending our needs, and fitted to increase alike our delight and our devotion.

The very power we possess of looking forward is kindly given to exalt and ennoble us. It is bestowed in order that we may undertake some wise work, far-reaching and enduring; that we may exercise faith and trust in God; that we may lay up treasure above, lean on the promises, and set our affections on things at God's right hand; that the unseen and the future may have due and appropriate influence over us. Our ability to consider the future is given, not that we may be overwhelmed with anxiety, care, and fear, but cheered by hope and well-grounded expectation. All anxious thought arises from a worldly disposition and an unbelieving heart, and is inimical alike to happiness and holiness.

Faith is indispensable to felicity; hope in God is necessary to human happiness; our spiritual nature is supreme, its claims are highest and first. The interests of the soul are paramount. Man is greater than any of his productions, and more valuable than all his possessions. Other interests than those of time demand our supreme attention. The soul of man, neglected, unacknowledged, and uncrowned, asserts its native sovereignty and supreme authority; and, though dethroned, despoiled, robbed, it waits, pleads, appeals, demands, and its protest must be heard. Blind as we may be to the fact, all other interests exist for it. The family, the social circle, the school, the state, the church, all industries and arts, all institutions and laws, are only agencies for the training of the human soul. The deepest question concerning any event, agency, or influence is: What character does it form? What nurture does it furnish for the soul? Does it develop a grander or a meaner manhood? Does it foster a weaker or a stronger faith? Hence the profound significance

of our Lord's question: What shall it profit a man if he gain the whole world and lose his own soul? Many overlook this, and seem only anxious about meat and drink and apparel, the merely outward and temporary, about questions of material progress, social advancement, political distinction, or national glory; while underlying all the activities and enterprises which interest and occupy mankind, and God's gracious purposes and ministries of mercy to our world. Every new discovery, invention, or triumph of human genius or skill, furnishes a wider sphere for the culture of the soul. The material world is but a theatre for the display and discipline of the moral and spiritual in man. No work or attainment unconnected with this plan is of any real or lasting value. By the constitution of our being, we are required to love righteousness and worship God, just as we are impelled to feed the body, cultivate the mind, improve the taste, and cherish the natural affections; and we should, therefore, be more anxious to maintain a life of faith and love, purity and piety, than to secure merely present and temporal enjoyment.

In the wide reach and the long run, even worldly success is won by the Christian hand, rather than by the godless. True religion honours the body, recognizes present things, duties, and interests, puts faith and conscience into everything, and, while it subordinates, fosters all our temporal concerns. A genuine spiritual life not only penetrates and transfigures all, but outlives all. All else passes away; that alone remains. When the end of life comes, all that a man carries with him is character. All the relations and possessions of earth are relinquished; only love, truth, and spiritual attainments are retained. Let us remember that our highest life demands our most earnest care and thought. Why should our spiritual concerns languish or our higher nature be overborne by the activities, anxieties, engagements, pursuits, or pleasures of the world? Why should our confidence in God, our peace of mind, our enjoyment of life, be marred by carking care and vain solicitude? Each day will have its own care. Why burden it with a loan of sorrow? As thy day thy strength shall be. God will give strength to bear any burden he imposes, but not such as we needlessly and distrustfully assume.

Let us begin the year with a firm faith in God's providence, an implicit trust in his mercy, and a lively hope in his promises; and, casting aside all anxious thought and disheartening fear, address ourselves heartily to the work before us, animated by the assurance that he will make all things work together for good to them that love him, and assured that he recognizes and will reward everything done for him or his. As we doubt not God will crown 1888 with his goodness, let us consecrate it to works of faith and labours of love; of

faith more mighty and of love more munificent than the past year witnessed.

“‘Serve God and be cheerful.’ Each sorrow
Is (with your will in God’s) for the best.
O’er the cloud hangs the rainbow. To-morrow
Will see the blue sky in the west.

“‘Serve God and be cheerful.’ Religion
Looks all the more lovely in *white*,
And God is best served by his servant
When, smiling, he serves in the light.

“‘Serve God and be cheerful.’ Live nobly.
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God without fear leave the rest.”

—Wm. Ormiston, D.D., in *Independent*.

THE BEST DIET FOR MAN.

FOOD is the material of which we are composed, and on which we depend for our existence; it is that which contains, in larger or smaller proportions, the same elements as our bodies, and which replaces or repairs the loss constantly sustained by the wear and tear of daily life, consequently that which does not form flesh or help to maintain some vital process cannot be called food.

Man may subsist on almost any kind of food,—animal or vegetable,—provided it contains all the elements of nutrition; in other words, it must be flesh-forming and heat-giving.

The animal kingdom depends for support on the vegetable kingdom, and that is the reason both animal and vegetable food contain the same life-sustaining properties; hence it is that man can live on vegetable food alone, or wholly on animal food.

The vegetable eater gets his nourishment in all its purity from the original source, and converts it for the first time into his own flesh and blood; whereas the flesh-eater gets his from a second-hand source, and reconverts into his own flesh that which has already been used by another animal.

Dr. Letherby says: “Primarily, all our foods are derived from the vegetable kingdom, for no animal has the physical power of associating mineral elements and forming them into food. Within our own bodies there is no faculty for conversion; our province is to pull down what the vegetable has built up, and to let loose the affinities which the plant has brought into bondage, and thus to restore to inanimate nature the matter and force which the growing plant had taken from it.”

It is calculated that from two-thirds to three-fourths of the human race live on simple vegetable diets. The peasantry of Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, Portugal, Scotland, Ireland, Wales, and almost every other country in Europe, live chiefly on vegetable food. Millions live almost entirely on rice.

The Persians, Hindoos, Burmese, Chinese, Japanese, the inhabitants of the East Indian Archipelago, of the mountains of Himalaya, and, in fact, most of

the Asiatics, live upon vegetable productions. The great body of the ancient Egyptians and Persians confined themselves to a vegetable diet; and the Egyptians of the present day, as well as the negroes (whose great bodily powers are well known), live chiefly on vegetable substances.

The brave Spartans, who, for muscular power, physical energy, and ability to endure hardships perhaps stand unequalled in the history of nations, were vegetarians. The departure from their simple diet was soon followed by their decline. The armies of Greece and Rome, in the times of their unparalleled conquests, subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to; but when flesh meat was adopted afterward, those hitherto athletic men became sluggish and stupid.

Gassendi, in his celebrated letter to Van Helmont, says: “Wherefore, I repeat, that from the primeval and spotless institutions of our nature, the teeth were destined to the mastication, not of flesh, but of fruits.”

Sir Everard Home says: “While mankind remained in a state of innocence, there is ground to believe that their only food was the produce of the vegetable kingdom.”

Baron Cuvier says: “Fruits, roots, and the succulent parts of vegetables appear to be the natural food of man.”

The hardy, sturdy peasantry of Scotland live mainly on oat-meal porridge and milk, barley, and potatoes, and they are robust, active, and long-lived. Dr. Johnson defined the word “oats” as “food for men in Scotland and horses in England;” to which the spirited Lord Elibank replied, “Yes, indeed; and where will you find such men and such horses?”

It is said that vegetable-eating animals are stronger and capable of greater endurance than flesh-eating ones. For pure muscular strength the rhinoceros exceeds all animals now known on earth, and it lives on the lowest order of vegetable food. This animal is not more than half the size of an elephant, and yet a whole drove of elephants will fly with terror from it, and every other beast is equally afraid of it.

It is true man may accustom himself, or animals under his care, to live on a very unnatural diet for a limited period, but never to that enjoyed by animals which subsist on purely natural food.

It is said that cows on the sea-shore may learn to live on fish; that a sheep has been taught to eat beefsteak; and that a horse may be taught to drink whiskey and chew tobacco; but none of these things are natural to any of them.

Experience teaches us that the food best adapted to the human constitution, and that which at the same time is most conducive to health and long life, is derived principally from the vegetable kingdom.—*Health and Long Life*.

WINE AND THE BIBLE.

USE OF WINE BY BIBLE CHARACTERS.

If it is still persisted that wine of an intoxicating nature was used by some of the most eminent characters of the Bible, we have only to glance at the effects to see the absurdity of making such a course an example to be followed. It will be found that the effects were notably evil whenever any effects are recorded.

Noah’s Drunkenness.—“And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine and was drunken; and he was uncovered within his tent.” Gen. 9: 20, 21. This is the very first mention of wine in the Bible. Its effects upon Noah show that it was intoxicating. It so muddled the brain of this great and good man that he lost all sense of propriety, and fell into a state of insensibility in his tent, in a condition of indecent exposure. This unfortunate occurrence also became the occasion of national misfortune to one line of Noah’s descendants, through the disrespect of one of his sons. No doubt the first effect of the wine was exhilarating. Doubtless it dispelled from Noah’s mind all anxiety about the future prosperity of his extensive plantation, which was to be re-peopled, resubdued, and tilled by himself and his descendants. But that it also blunted those other finer sensibilities of his nature, which should always be acute and active, is quite apparent. Surely, then, there can be nothing here to recommend the use of wine.

Lot’s Shame.—The next undisputed mention of wine is in Gen. 19: 34–36. In this instance, the wine employed was doubtless of the kind called “mixed wine,” which possessed most powerful intoxicating properties. The effects in this case were anything but such as would recommend the use of wine; for they led the righteous Lot—who had dwelt in Sodom so many years, surrounded with wickedness, yet preserving his integrity—to commit a crime even worse than that for purposing which the lecherous Sodomites were smitten with blindness.

Nadab and Abihu.—These two sons of Aaron, while under the influence of drink, were so presumptuous as to directly disobey the express command of the Almighty by offering strange fire upon the sacred altar. In consequence of this daring act of disobedience, they were suddenly smitten with death by the hand of the Lord, who evidently designed by this summary act of justice to render them an example to succeeding generations. This is a most striking illustration of the influence of alcohol to render the mind incapable of distinguishing between sacred and common things. It has an unmistakable influence to blunt the moral sensibilities of men.

It certainly will not be argued that in any of these instances the use of fermented, or intoxicating, wine was beneficial.—*J. H. Kellogg, M.D.*

THE PRESENT TRUTH.

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

LONDON, JANUARY 5, 1888.

S. N. HASKELL, RESIDENT EDITOR.

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ANNUAL REPORT OF THE GENERAL
CONFERENCE OF SEVENTH-
DAY ADVENTISTS.

GENERAL CONFERENCE.

The twenty-sixth annual session of the General Conference of Seventh-day Adventists was held at Oakland, California, November 13th to December 3rd, 1887. It is well understood by our brethren that an annual conference is held by this people, at which are assembled representative individuals from each State Conference in the United States of America, and from the various foreign countries in which Conferences have been organized, who discuss the interests of the cause in all parts of the world, and lay plans for its advancement. The following Conferences were represented by from one to eight delegates: California, Nebraska, Kansas, Michigan, Colorado, Wisconsin, Minnesota, Texas, Illinois, Ohio, New York, Upper Columbia, Kentucky, Maine, North Pacific, Tennessee, Pennsylvania, Iowa, Dakota, Indiana, New England, and West Virginia. O. A. Olsen acted as delegate of the three Scandinavian Conferences, Norway, Sweden, and Denmark. W. C. White represented Central Europe, S. H. Lane, England, J. O. Corliss, Australia, J. I. Tay, the Pacific Islands, and A. LaRue the Hawaiian Islands. The German work in America was represented also by H. Shultz. The Conference was composed of seventy delegates, representing twenty-six Conferences and various mission-fields.

At the opening of the Conference the President addressed the body, outlining the work of the past year, and recommending various questions to the consideration of the members assembled. One year ago there were persecutions in some of the Southern States directed against observers of the seventh day of the week because they did not regard the first day as sacred and refrain from labour upon that day. This persecution was especially bitter in Arkansas. It was at the time recommended that a case be carried to the Supreme Court of the United States to test the legality of the obnoxious Sunday-law which existed in that State. But this step had not been taken in view of the fact that the persecution of respectable citizens for merely following their consciences in the matter, of Sabbath observance had caused a reaction in the public sentiment, and the last session of the legislature had repealed

the law enforcing the observance of Sunday, in the cases of those who conscientiously kept the Bible Sabbath.

He also mentioned the progress of the work in the Holland language. A paper had been started during the year which had met with remarkable success. Individuals of this nationality were interested in the truth in different parts of the world. Ministers among this people had embraced the truths pertaining to our times, and up to the session of the Conference 2,600 paying subscribers to the *Bible Reader* (Holland) had been obtained. A call for books in this tongue rendered necessary the preparation of such reading matter, which is being pushed forward rapidly.

The usual committees were appointed on Nominations, Resolutions, Licences and Credentials, Auditing, and Religious Services, and the Conference proceeded to the consideration of the various matters of business.

We can only mention some of the more important points which were discussed. A resolution was presented contemplating provision for the more efficient transportation of missionaries to the islands of the Pacific Ocean. Efforts have been put forth to a limited extent during the past year among these islands, and with the most encouraging results. One entire island has embraced the truths of the soon coming of the Lord and the Sabbath of the Bible. There are many islands in this part of the world which are not visited by regular ships, only occasional vessels calling upon their shores. How to reach these islands, and place missionaries upon them, has been a most important question.

The following recommendation was presented for consideration:—

It is recommended by the General Conference of Seventh-day Adventists in Conference assembled—

1. That a vessel of suitable size and construction for missionary purposes be purchased or built, and equipped for missionary work among the islands of the Pacific Ocean.

2. That such a vessel be ready for service early in the year 1888.

This question was fully discussed, but was finally postponed for one year, owing to other interests which would demand the full attention during the present year.

Reports from foreign fields being called for, O. A. Olsen spoke of the work in Scandinavia. Denmark was the first Conference organized, and now numbers 230 members, the most promising, although last organized, church of which is in Copenhagen. The membership of the Conference has nearly doubled within the last year. The Swedish Conference is the largest in Scandinavia, and the work is progressing encouragingly. At Christiania, Norway, they have a large pub-

lishing house thoroughly equipped, from which publications are issued in three languages, health and temperance as well as religious publications being sent out to an extended and constantly increasing circle of readers. This Conference was only organized last June, at which time there were about 250 who observed the Sabbath. Over twenty canvassers and colporteurs are actively engaged in selling our periodicals and publications in that country.

W. C. White spoke in behalf of Central Europe, reporting a courageous and hopeful spirit among the workers in this field, where many of the difficulties at first encountered are being overcome. The large and thoroughly furnished printing-office at Basle has been pushed to its utmost capacity to print and send out books to supply the demands which the canvassing and colporteur interests have created.

Encouraging reports were also given of the work in the British Colonies. In Australia, where the work was started but a short time ago, there are about 250 observing the Sabbath, and looking for Christ to come in the clouds of heaven. In Melbourne an organization of about 100 meet regularly for worship on the Sabbath. A paper is issued there with a large list of paying subscribers.

S. H. Lane made encouraging reports of the work in the United Kingdom, and others offered remarks of the same tone in regard to various fields. The work in South Africa, although but barely opened up, no one having visited that country until the middle of last year, has met with remarkable success. One church has already been organized, while there are those interested in these truths in all parts of that field, especially the most southern.

In the distribution of missionary labour the various fields were supplied with what help was possible, although, in view of the opening providence of God, it was never more apparent that the harvest was great and the labourers few. Workers were sent to Africa, Australia, New Zealand, England, Switzerland, and Scandinavia, besides supplying many fields destitute of workers in America.

The General Conference Committee having charge of the cause throughout the world is chosen at each annual session of the Conference, and for the year 1888 stands as follows: Geo. I. Butler, W. C. White, S. N. Haskell, O. A. Olsen, R. A. Underwood, U. Smith, R. M. Kilgore.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

In connection with the General Conference, the International Tract and Missionary Society held its regular annual session. This society is composed of

twenty-eight local societies in America, and six foreign societies, including the Australian, British, Central European, New Zealand, Scandinavian, and South American societies. Each Conference in America has its local society, and these in turn are divided into districts, each of which is made up of a certain number of churches. Strenuous efforts are put forth to encourage all, even the children, to possess the missionary spirit, which is simply the spirit that Christ possessed when he came to this earth to save lost man. All contribute their mite to help forward the work, especially that in the new fields. Publications are taken in large quantities and remailed by individuals to all parts of the world where the language in which they are written is spoken. Ships are also supplied with reading matter in various parts of the world. The reports of the society necessarily fail to represent the actual labour done, much being unreported to the Secretary, but the statistics of the society for 1887 show as follows:—

Number of missionary letters written, 41,797; visits made, 142,662; Bible-readings held, 31,316; number of pages periodicals distributed, 12,952,274; number of cities entered by Bible-workers and colporteurs, 268; average number of Bible-workers and canvassers employed, 614; number of libraries supplied with our books, 439; number of reading-rooms furnished with periodicals, 455; value of periodicals sold by agents of the society at retail price, £23,158; amount pledged for home missionary work, £17,103. The society has its ship-mission workers in the principal sea-port cities of the world, and through periodicals placed upon the ships the light of truth is carried into distant lands where the living preacher has not gone as yet with the truth which is to go to all the earth. Barrels of publications are sent out for distribution through this avenue. Bound volumes of our books are also placed in libraries on board passenger vessels, and also in reading-rooms in the large cities. Officers for the ensuing year were elected: President, S. N. Haskell; Vice-President, W. C. White; Secretary and Treasurer, Maria L. Huntley, with the usual corps of Assistant Secretaries scattered throughout the world.

The difficulties which some of the friends have laboured under, owing to the laws of some of the nations and the peculiar circumstances existing could not be appreciated by any description given in writing. At times labourers are arrested and brought before the magistrates, sometimes imprisoned, at other times followed from village to village for disposing of religious publications, and reading the Bible in families, it being against the law to persuade men and women to embrace any

views except those held by the Greek Church. But notwithstanding all of these difficulties, the past year in many respects has been the most prosperous, and has achieved the most cheering results of any since the organization of the society.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

The tenth annual meeting of the International Sabbath-school Association was held during this session of the Conference. This society shows remarkable growth and progress. The first meeting of the association was held in 1878, at which time the number of schools was 177. The number of schools reporting for the quarter ending in June of the year 1887 was 977, being a gain of eight hundred schools in less than nine years. The total membership of the schools was 25,291. It has been the custom in the schools to donate funds to special objects during each quarter, the various foreign fields which are being entered furnishing the usual objects inviting donations. The steady growth of the contributions give evidence that the members of the schools feel a live interest in the mission work. Our Sabbath-schools are not for the children alone, but in all of our churches throughout the world, the old and young alike find a sphere of usefulness and profit in the Sabbath-school work. Interesting addresses and remarks were made, and various questions of importance discussed by the Association at its several meetings, and plans were perfected for extending the work of the schools, and increasing its future influence.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

Another society which holds an annual meeting at each General Conference is the American Health and Temperance Association. The President of the Association, Dr. J. H. Kellogg, has charge of the largest Medical and Surgical Sanitarium in the world, which is located at Battle Creek, Mich. He spoke encouragingly of the work of the Association, saying that the increased circulation of health and temperance literature indicated a growing sentiment in favour of temperance in all parts of the world. Besides two health journals in America, one of which, the *Good Health*, edited by Dr. Kellogg, has the largest circulation of any health journal, a journal of hygiene and temperance is issued in Norway by this society, under the auspices of the S. D. Adventist publishing house which is located there. This journal has reached a circulation of 5,000 copies. Aside from this there are seventeen colporteurs in Sweden who support themselves on the money they receive from the sale of health and temperance books, and the commission received on publications is not as great there as in other countries. The main point in

all the remarks made was that the temperance question must go with Bible doctrine. As our first parents lost Eden through the indulgence of appetite, and the way has been opened by which we may regain favour with God, we must do it by the denial of appetite. People do not take the extensive view of this work which they ought. The temperance question is a moral question. It is a Bible question, and the power that men should possess to overcome appetite is not that which they possess in and of themselves, but it is received from the Saviour. The first great temptation which Christ met, as recorded in the Scriptures, was on the point of appetite. He gained the victory over Satan, so he knows how to sympathize with and succour those who may be tempted. The divine strength should be united with the human, and then success can attend the efforts put forth. Dr. Kellogg mentioned an interesting item regarding the superintendent of the British elephant service in India, who, hearing of our temperance work, and obtaining some publications, procured leave of absence especially to visit the Sanitarium at Battle Creek, Mich. After spending some time there, he returned with the intention of going back next summer.

EDUCATIONAL ASSOCIATION.

The meeting of the Seventh-day Adventist Educational Association gives us occasion to mention this department of our work. The Association has control of one of our colleges, located at Battle Creek, Michigan. Next to the topic of connecting with our colleges such instruction as will fit and discipline the student for engaging in the various phases of our work, the question that has for a number of years been before our educational societies, and one which has received especial attention, is that of manual training. Not only in this college, but in our college in California, and still another institution in Massachusetts, the effort has been to give the student a training, not to engage in worldly and money-making business, but in the far more lofty and commendable occupation, that of presenting the light of present truth to the attention of earth's inhabitants. Realizing that the mental faculties are often cultivated to the exclusion of the physical, manual-training departments have been connected with all our institutions of learning, and the results have been most satisfactory. Various phases of the educational work were discussed at this session of the Association, and moves were made to further improve and systematize the college regimen.

PUBLISHING ASSOCIATION.

The Publishing Association, having control of the Central Publishing House, Battle Creek, Mich., rendered a report for the year, showing an increased business, necessitating the erection of new buildings,

and the increase of employes and machinery, in order to meet the demands for books and publications. Numerous important questions were up for discussion, and committees were appointed to oversee the publishing interests of our people the coming year. In the increased demand for publications we see evidence of the favouring providence of God in opening the way for the spread of the truths of the third angel's message. Not only has it been necessary to increase the facilities of our Central House, but the Pacific Press Publishing House in California has been making important and extensive improvements and additions to their well-equipped office. The publishing houses on the European Continent, and our Australian house, likewise report steady increase in the demand for printed matter.

Thus has another session of our General Conference passed, and we as a people enter upon another year's work with every reason to trust the providence of God, and to feel encouraged at the evidences of his favour attending the work. New fields are being entered, and we are sure the coming year will see advance all along the line, for our work goes "not by might nor by power, but by my Spirit, saith the Lord."

CONSIDERATION OF REASONS ASSIGNED FOR SUNDAY-SACREDNESS.

WE will briefly notice the leading reasons given for the supposed change of the Sabbath. We quote John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." It is supposed by many that these disciples were assembled to commemorate the resurrection of Jesus, and that when he came among them and said, "Peace be unto you," he thus indicated his approval of their act in assembling upon that day, and thus honoured the first "Christian Sabbath." But does the language justify such an inference? From this and other scriptures we draw the following conclusions: 1. The reason why the disciples were together was "for fear of the Jews," and not to celebrate Christ's resurrection. 2. The place of their meeting was undoubtedly the upper room, where they all abode (Acts 1:13), and not the temple or any other house of worship. 3. The time of this meeting must have been very late in the day, just before sunset. (By the Bible mode of reckoning time, the day closed at evening, or sundown. Gen. 1:5; Lev. 23:32; Mark 1:32.) We are forced to this conclusion from the facts stated by the other evangelists, and because St. John declares it was evening. Luke gives an account of the journey of two disciples to Emmaus,

seven and a half miles, that very afternoon, and of how Jesus made himself known to them after conversing with them and explaining the scripture predictions concerning himself, "as they sat at meat." Then "he vanished out of their sight." This was "toward evening," and "the day was far spent." Then they "returned to Jerusalem and found the eleven gathered together, and them that were with them." As they spoke of what had transpired, Jesus appeared. This must be the identical meeting spoken of by John, for he used the same expression, "Peace be unto you," and it was at the same time of day. He then asked them, "Have ye here any meat?" and ate in their presence. Mark records the same meeting. He gives a brief account of the two as they walked and went into the country, and of his appearing unto them; and states that the other disciples did not believe them. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:12-14. 4. We are forced to conclude that they could not have been celebrating or honouring Christ's resurrection, for they did not believe it had occurred. 5. We can see clearly how the disciples regarded this first day of the week, as two of them walked to Emmaus and back, a distance of fifteen miles, and Jesus made the same journey, and not a hint did he give that such a use of the day was wrong. A strange way to celebrate the day, if it was the first "Christian Sabbath." They simply regarded it as a secular day, and nothing more.

The little flock of disciples were in a retired place, fearing the Jews, who had just crucified their Lord. A few of their number ventured out to the sepulchre to embalm the Saviour's body, and were astonished to find that it was not there. A few others went into the country. What a contrast to the origin of the Sabbath of the Lord! The Creator "rested upon it" himself; then he "blessed" it, and set it apart to a sacred use, evidently by telling Adam how to keep it. His example and command were both given in its favour. But how different with this first day, on which Christ rose! If there is any divine authority for keeping Sunday, this must have been the first of the new order of Sabbaths. But it was a busy day. Christ gave no example of resting upon it; he gave no command for his disciples to rest, nor did he hold any religious service on that day. Some of his disciples travelled fifteen miles on foot upon it, he keeping them company in thus labouring. Not a hint is given in all the Bible, that it should be used in any other manner than as a day of labour. Who can believe that God would in such a manner set aside the ancient Sabbath of

his own appointment, and put in its place a new day, never giving a hint that the old one was abolished or the new inaugurated?

We next notice the claim that it was customary for Christ to meet with his disciples on the first day of the week, thus giving evidence of his regard for it, and proof of its sacredness. "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:26.

This scripture, in connection with the one just noticed, is relied upon to prove that it was the practice of Jesus to meet with his disciples on the first day of the week, between his resurrection and his ascension. It will be noticed that the record does not say that it was on the first day of the week when Christ had this interview with Thomas and his disciples. The statement is that it was "after eight days" from the previous meeting. That previous meeting was at the *very close* of the first day, most of it probably occurring on the day following. It is claimed that the expression "after eight days" signifies just a week. But what evidence is there to prove this? "After seven days" is the expression employed by inspiration when defining a week. 1 Chron. 9:25; 2 Kings 11:5. The expression "after six days" (Matt. 17:1) is defined by another writer to be "about an eight days after." Luke 9:28. On what grounds, then, shall we conclude that "after eight days" means seven days or less? From the closing hour of Sunday, a period of time covered by the expression "after eight days," if the language be taken literally, would reach at least to the Monday night or Tuesday morning of the next week. How, then, can one rightfully claim that this meeting occurred on the first day of the week? It must be evident that this meeting was held because of the presence of Thomas, who was absent on the previous occasion, and not to honour any particular day of the week. Had the latter object been in view, the record would most certainly tell us what day of the week it was, and not use such an indefinite expression as "after eight days."

But even if we grant all our first-day friends claim, viz., that the meeting in question did occur on the first day of the week, what evidence is thereby furnished in behalf of Sunday-sacredness? Our Saviour ascended to heaven on Thursday, just forty days from his resurrection. Acts 1:3. Another prominent meeting held with his disciples was on a fishing occasion. John 21:3-25. This was the third occasion when Christ manifested himself to his disciples. Verse 14. Our friends will hardly claim that this visit occurred on Sunday.

There were five first days between the crucifixion and the ascension. No mention whatever is made of any of these five first days, excepting the first one, on which he rose from the dead. If we admit that "after eight days" occurred on the second of those five first-days, which we are sure is not true, what would that prove? The evidence would then come far short of proving a custom, since the two following meetings—the fishing occasion and the ascension—were not on that day. A "custom" is a long-continued practice. More than two instances are required to constitute a "custom." The "custom" of our Saviour was to honour the Sabbath of the Lord, and teach the people on that day. Luke 4:16. It is utterly impossible to establish such a custom of his with reference to Sunday.

But we have already consumed sufficient space on this topic for this number, and will defer consideration of additional points until our next issue. Meanwhile we trust our readers will ponder carefully the foregoing claims and arguments.

G. I. B.

A QUESTION ANSWERED.

A READER of the PRESENT TRUTH asks the following question:—

"If Christ paid the penalty for sin by dying, as you teach, and God accepted it as equivalent to the life of all, how is it that Paul could say, If Christ be not raised your faith is vain? 1 Cor. 15:17."

Answer.—Paid the penalty, is not the expression that we should choose; suffered the penalty, is better. We must in candour say that we think the difficulty with our correspondent is, that his views of the gospel plan are not sufficiently comprehensive. The gospel is not comprised in any one fact or truth. It is a system. The death of Christ as the propitiatory sacrifice, and the priesthood of Christ by which atonement is made, are the cardinal facts in the system. Now it is distinctly declared that "without shedding of blood is no remission." Heb. 9:22. Let us first examine this statement.

In Lev. 17:11, 14, it is said, the life of the flesh is in the blood; the life of all flesh is the blood thereof. To Noah the Lord said: "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6. The Lord would teach the value of life in this, that whoso takes the life of another forfeits his own. For this is exactly what it means: Whoso takes man's life, by man shall his life be taken. It is because the blood is the life that the Lord said: "It is the blood that maketh an atonement for the soul." Lev. 17:11. "The wages of sin is death." Rom. 6:23. When the sinner brought his sin-offering, the blood sprinkled upon the altar showed that life had been taken; that is, satisfaction had been made to the law which had

been broken, so that the sinner might be forgiven. Not that the sinner's debt was paid. This term may be used in illustration, but as a fact, crime is not merely a debt that some one may pay. Satisfaction to the law by suffering the penalty opens the way for pardon, as Paul teaches in Rom. 3:25, 26; by means of the blood of Christ God may be just, and the justifier of him that believeth in Jesus. But the payment of a debt is final, and precludes forgiveness.

By the above text we learn that if God should justify a sinner without the shedding of blood—without an equivalent for his forfeited life—he would not be just. It is much to be regretted that religion at the present day, is made a mere matter of sympathy, of feeling. The infinite justice of God, which demands satisfaction, and the integrity of his law, are too much thrust out of sight. To harmonize justification with justice is not considered necessary. With the popular sentimental view, sin is, comparatively, a light affair; it does not require life as a vindication of the law transgressed, and the absolute necessity of the blood of Christ for remission is coming to be considered an obsolete idea. Precious to the soul that is deeply convicted of sin are the words of divine inspiration: "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

But the death of Christ is not the only fact in the divine plan; it does not alone accomplish the work. We verily believe that many have been turned from the right way, from a just consideration of the importance of the death and blood of Christ, by the folly of those who say they are saved, and they must be saved, because Christ died for them. All, even the most hardened, unrepenting criminal, may say the same thing, and with equal reason, for Christ tasted death for every man. Heb. 2:9. The central thought in Paul's argument to the Hebrews is the priesthood of Christ. In chapter 9, after saying there is no remission without shedding of blood, he says, Christ has entered "into heaven itself, now to appear in the presence of God for us." Verse 24. Had he not been exalted to that position he could never have granted repentance and remission of sin (Acts 5:31); we should have no high-priest at the throne of grace (Heb. 4:15, 16); no advocate with the Father. 1 John 2:1. But in the same chapter where he says that remission is not without shedding of blood, and that Christ is entered into heaven itself for us, he says also that he entered there "by his own blood." Verse 12.

Consider well this point. If the children of Israel had brought the goat of their sin-offering and killed it, the blood thus shed would never have benefited them if there had been no priest to take it into

the sanctuary. See Heb. 13:11. Or if the priest had gone into the sanctuary for them without blood, the prayers of the people would have been rejected, and the priest would also have been condemned for disregarding the divine arrangement. Heb. 9:7; Lev. 16:2, 15, etc. But that all served to the example of heavenly things. Heb. 8:5.

Thus it is easy to see that Christ could not enter into heaven as a priest if he had no blood to offer; and, his blood would have availed nothing if he had not gone before his Father as a priest to offer it. Christ is revealed to us as both a sacrifice and a priest. But either of these all-important truths is of no importance whatever without the other.

In regard to the text quoted by our correspondent (1 Cor. 15:17) it is easily seen how it is important truth without putting it in contradiction to any other truth. Notice these points: (1) Christ must shed his blood, or die for us; we are reconciled by his death. Rom. 5:10. (2) He must rise in order to ascend to his Father as an advocate or priest, for we are saved by his life. Same text. (3) We know that he never could have been a priest had he remained dead; and then his blood would not have benefited us. (4) Again, his resurrection is the surety of ours, for he has become the first-fruits of them that slept. 1 Cor. 15:20. (5) Therefore if he were not raised, we could not be raised. And from all this these conclusions are unavoidable, that if Christ is not raised our faith is vain; it reaches to nothing available. Verse 17. And, if there be no resurrection, we have no hope beyond this life; the future is only darkness. Verses 18, 19.

Our correspondent is not alone in making one point of Christian faith complete in itself, and thus obscuring other points of equal importance. Christian character is formed by no one grace; it takes the union of all graces to make us perfect. So gospel faith consists in no one point, nor yet in several points, if others are ignored. The gospel is a well-arranged system, and he has the truth who sees the harmony of all its parts.

J. H. W.

"TROUBLED on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," such are the contrasts which the great apostle to the Gentiles makes in regard to himself. He was confronted in his outward life by difficulties and trials of almost every kind; yet in his inward life, he was superior to them all, being more than a conqueror through his Lord and Saviour.—*Independent.*

CLEARNESS in the pulpit is good sense in the pew; mysticism in the pulpit is nonsense in the pew.

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.

A SINGULAR CASE.

THE following extract is quoted by the *Signs of the Times* (U. S. A.) as a fitting illustration of the inconsistency of endeavouring by the civil law to invade the domain of the spiritual:—

"A special to the *Chicago Times*, dated Ottawa (Ontario), November 3, says: One of the most extraordinary cases that has ever come up before the Supreme Court of the Dominion has just been argued here, and is likely to be carried to the Imperial Privy Council of Great Britain, the highest tribunal in the realm, before it is finally disposed of. It involves the question of the right of the Roman Catholic Church to exact or collect fines from the members of the congregation who have failed to conform to the rules of the church. The case at issue is that of Poitras against Lebeau. The suit arose out of the refusal of Poitras to kneel on both knees during high mass in the church of St. Anne du Bout de Sile, near Montreal.

"Action for \$2,000 was brought against Lebeau for having instituted proceedings charging Poitras with having committed, in said church, an irreverent act, for which he, Poitras, had to pay an \$820 penalty. The case was tried by a jury, and a verdict was rendered in favour of Lebeau. This verdict was moved against before the Court of Review, when a new trial was granted on the ground that the evidence was contradictory, and that Poitras had suffered damage. The Court of Appeal reversed this judgment, and confirmed the verdict. Appeal was then made to the Supreme Court here.

"In laying the case before the Judge of the Supreme Court, Poitras stated that on Sunday, August 9, 1885, he was rowed across the river to St. Ann's to church, being too weak after a recent illness to drive. Finding no vacant seat when he entered the church, he remained near the door, and when kneeling-time came attempted to fall on both knees, but on account of the pain which the effort caused him, could only kneel on one knee. Lebeau was constable of the church, and ordered him to kneel on both knees, to which Poitras replied that he was too ill.

"After service Lebeau called him a black-guard, and said he would fix him. During the afternoon of the same day, Poitras was arrested on a warrant charging him with committing in the church of St. Ann's an act of irreverence, in kneeling on one knee only, the other being slightly bent. At the solicitation of his friends, to avoid scandal, he paid the amount—\$820—under protest.

"In his defense, Lebeau argues that a by-law which is explained from the pulpit every year exists in the church, ordering people to kneel on both knees, and notifying sick persons to attend mass in the sacristy. The case is being made a test of the right of the church to exact the penalty imposed, and there is no lack of money on both sides to carry it to the highest tribunal. The judges of the Supreme Court, two of whom are Roman Catholic and four Protestant, have reserved their judgment, which is awaited with great interest."

When Christ told the disciples to render unto Cæsar the things that are Cæsar's, and to God the things that are God's, he plainly taught the independence, one of the other, of State and religious duties. The *Signs* well says:—

"What more unseemly confusion of ideas and

interests can be conceived of than the infliction of a civil penalty for an offence wholly spiritual, and inflicted, too, by spiritual authorities? And then to realize that among any civilized people on earth there could be found in this age, civil courts that would confirm such an iniquitous imposition, and that would lend the machinery of the civil law to the sanction and enforcement of civil penalties imposed by ecclesiastical authority for the violation of an ecclesiastical by-law, is almost enough to cause thinking men to lose all faith in human progress."

Yet so blind are men, even in this generation, that it is necessary in the United States for those who are loyal to the cause of God and the principles of religious freedom to sound forth a warning and protest against a movement growing in strength, which, to place the institution of the Sunday sabbath on a basis where it will command the respect and acknowledgement of the people, seeks to so change the constitution of that country as to make it not unconstitutional to enforce the religious observance of Sunday under the pressure of the penalties of civil law. That is a zeal which seems akin to that by which Paul was impelled against the early Christians before his conversion, certainly not a zeal according to knowledge.

The Missionary.

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

LIKE HIM.

A NEW YEAR'S WATCHWORD.

LIKE Him, our loving, living, great Example,
In all things would we strive to grow this year,
Nor rest, until in every word and action
His perfect image shall at length appear.
With earnest purpose may we each endeavour
To live our life upheld by power divine,
Our wills surrendered and ourselves forgotten,
Our one desire—that Christ in us may shine.

Like him may we, by prayer and close communion,

Walk ever in the grand eternal light,
Whose rays the meanest duty can ennoble
And make the very darkest way seem bright.

In growing purity of mind and spirit
May something heavenly in us be seen,
That thus the world shall be constrained to notice
That we have certainly with Jesus been.

Like him, our Saviour, may we do out utmost
To bring the sinner to a throne of grace,
To cheer the sorrowful, to help the weary,
That earth may be a brighter, happier place.
"Like him? O, how unlike!" we say in sorrow;
Yet not in weakness would we now despair,
But rather strive the more to follow fully,
And once at home, we shall be like him there.

—Charlotte Murray.

THE AUSTRALIAN COLONIES.

SINCE the week of prayer, early in October, the work here in the colonies has seemed to receive a new impetus. In Melbourne meetings were held each evening during the week, with an increasing interest. As all the members of the Mission Board were present, business matters received some attention, and among other things it was decided that tent-meetings should be held in Melbourne the present season.

In Adelaide and Ballarat the week of prayer was observed in accordance with the instructions sent to the church officers. In both

churches it was a profitable season, and a means of drawing them nearer to the Lord. In Adelaide, Bible-readings are held each week, with a view of getting the truth before those who may be interested, but have not yet accepted it; and two more have recently signed the covenant there.

About the middle of October, Bro. Curtis removed to Melbourne to carry out the decision of the Mission Board with reference to meetings in some of the suburbs, leaving Bro. and Sr. Baker to care for the interest in Castle-maine. There was some delay in commencing the meetings on account of cold, rainy weather, and the first service was held on Monday evening, Nov. 7. The tent is pitched in a very good locality, in one of the northern suburbs, about ten minutes' walk from the *Echo* office. Much reading matter had been distributed in this vicinity, and many seemed anxious to know more of the truth. The interest and attendance have been good from the first, and have been constantly increasing, as the subjects presented have proved of live interest, and have been handled in a clear and logical manner. Sometimes the weather has been cold and rainy; but there has never failed to be a good congregation, who, Bible in hand, have listened eagerly to the word of life.

The church have done all in their power to aid the work. They have not only been prompt and faithful in attending the meetings themselves, but have been ready to distribute notices, look up interested ones, aid in the singing, etc. The singing has been an attractive feature of the meetings, the leader of the choir sparing no pains to make it so.

Bro. Israel has recently spent about four weeks in a farming district near Wychitella, where an interest had been awakened by a brother who had been there canvassing for "Thoughts on Daniel and the Revelation." Ten good, substantial persons have signed the covenant. They have subscribed for eleven copies of the *Echo*, ten of the new Sabbath-school paper, and two of *Good Health*, besides purchasing ten pounds' worth of publications on present truth. A good degree of confidence is felt that those who have taken hold of the truth here will keep the light burning, and that the end is not yet. Bro. Israel is now in Ballarat. He proposes soon to hold a short series of meetings in Trentham, to strengthen the church, and give others who are interested an opportunity of hearing the truth.

The prospect here is encouraging, and we hope the season that is just opening may prove one of great prosperity for the cause in the Australian Colonies.

E. J. BURNHAM.

Melbourne, Nov. 17.

"OF NO REPUTATION."

IF we want to be and live holy, we must willingly and constantly agree to be esteemed as little nobodies, not only by the world but by the church as well; to be suspected and held at a distance; to have old and intimate acquaintances greet us with the frigid formality of strangers; to be "as a dead man—forgotten;" to be imposed on without stoutly defending ourselves; to have the plume plucked from our hat and worn by another; to toil and let others get the reputation of doing it; to be neglected and disesteemed; finally, to be misunderstood by the best saints; to get with Job into a place where about the only record and the only reputation we have is on high; and yet through it all to follow Jesus in his meek and loving spirit; to hide in his cleansing blood; to ever press after universal holiness and peace, not for the sake of any church, or set, or holiness party, but to please him, that he may be all in all—this is the price of true saintliness.—*Christian Witness*.

THE best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well made Christian character.—*T. L. Cuyler*.

The Sabbath-school.

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

LESSON I.—THE WORD OF GOD.

THE Bible is called the *word of God*; for in it we find the words that God has spoken to the people of the earth. This book was written by holy men. God himself showed them what to write. Sometimes he has spoken to men by his own voice; but oftener he guides them by his Holy Spirit, and by angels.

Angels have many times been sent to talk with men, and once God sent his son Jesus Christ to the earth. Jesus went about among men, doing good, and telling them how to live. The Bible tells us what he said and what he did. The Bible tells us how to do right. In it we may learn how to be happy; and if we do as it tells us, we shall go to heaven at last, and live forever where all is beautiful, and where sickness and sorrow never come.

QUESTIONS.

1. In what book do we find the words that God has spoken to the people of the earth?
2. What is the Bible called?
3. By whom was the Bible written?
4. Who showed them what to write?
5. How has God sometimes spoken to men?
6. How does he oftener guide them?
7. Who have many times been sent to talk with men?
8. Whom did God once send to the earth?
9. When Jesus was on the earth, where did he go?
10. What did he do?
11. What did he tell the people?
12. Where may we learn what Jesus said and did?
13. What else does the Bible tell us?
14. Where may we learn how to be happy?
15. If we do as the Bible tells us, where shall we go at last?
16. Is not God very good to give us such a book?
17. Should not we love to study it?

LESSON 2.—INTRODUCTION.

MOSES wrote the first part of the Bible. We may believe all he has written; for Moses was a good man, and God showed him what to write.

In the first chapter we learn how the earth was made. God made the earth and every living thing in it. No one but God can give life.

The first verse of the Bible tells us that, "In the beginning, God created the heaven and the earth." He created them by his word. He spake, and it was done.

At first, the earth was covered with water, and it was dark all over the world. There was no land to be seen. There were no trees, nor grass, nor flowers. There was no day; and no sun, nor moon, nor stars could be seen. It was all the time darker than the darkest night. What a gloomy place it must have been!

QUESTIONS.

1. Who wrote the first part of the Bible?
2. What kind of man was Moses?
3. May we believe all that he has written?
4. Who showed him what to write?
5. What do we learn in the first chapter of the Bible?
6. Who made the earth?

7. Who made every living thing?
8. Can any one but God give life?
9. What does the first verse of the Bible tell us?
10. How did he create them? Psa. 33:6,9.
11. What covered the earth at first?
12. Was there any land to be seen? any grass?
13. Were there any trees? any flowers?
14. Did the sun, or moon, or stars shine on the earth then?
15. Was there any day? Was there any light?
16. How dark was it?
17. Do you think it was a pleasant place?

NOTES ON THE LESSONS.

LESSON I.

HOW THE LESSONS SHOULD BE TAUGHT.—

1. Read the lesson through very slowly, and in as easy and pleasant a manner as possible, allowing the children to ask questions as you proceed. 2. Go back to the beginning, and after reading the first sentence, ask the questions that are answered by that sentence. If the children cannot answer the questions, ask them all to listen attentively while you read the sentence again, continuing to read it and talk about it till they can all answer the questions readily. 3. Proceed in the same way with each sentence till the lesson is finished. After going on three or four sentences, it is better to review from the beginning; then, after going on three or four sentences further, review *them*; and so on to the close. 4. By this time you will be apt to see signs of weariness, and you can talk to the class about the lesson in a very familiar way for a few minutes, allowing them to express their thoughts freely. After this, you can go through the questions regularly from the beginning.

LESSON II.

TO THE TEACHER.—1. Review lesson one. 2. Teach this lesson, and review it, just as you taught and reviewed lesson one last Sabbath. 3. After a little change or rest, begin back at lesson one and review both lessons. 4. Tell the story of the lessons in your own words. 5. Ask the children to tell it, calling for volunteers. After one has gone on with the story a little way, let another take it up, and so on. Of course there will be mistakes and omissions. These must be corrected, always giving the children the first chance.—*Bible Lessons for Little Ones.*

TEACHING IN THE SABBATH-SCHOOL.

NO DOUBT many who have been called to the office of Sabbath-school teacher, find it a difficult matter to get those under their care to take an interest in the lessons. Such teachers will be glad of some hints, that may help them in their important duties. I say important duties, because I would have every teacher feel that the work he or she is doing, is one of great responsibility. Unless they believe it to be such, they will never make a success, and would better leave the work for others.

If we expect the minister to feel the importance of his work, and make special preparations, that he may be able to interest an audience of mature minds, how much more important is it that the Sabbath-school teacher make thorough preparations each week that he may interest the young minds under his care. To do this requires, *First, A burden for the work in which he is engaged; Secondly, A tact to impart instruction*, so that those who come to be instructed, may be interested in the subject.

The first qualification can be obtained by

having a close connection with the Lord, and daily seeking for a burden for souls around us. While realizing that our influence may be the means of saving the youth around us, we will want to do something to lead them to a knowledge of the Bible. This burden will cause us to fit ourselves for the work of instructing them in the way that leads to life eternal.

With a proper fitting up, by seeking the Lord, the tact will soon come. When we have such an interest in the work that it is on the mind every day through the week, we will have plans made before the Sabbath comes, that will make our instruction so interesting that those under our care will be glad to be present another Sabbath for the next lesson.

J. H. DURLAND.

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 COMING OF THE LORD AND THE MILLENNIUM.

1. THERE are three events which take place at the beginning of the thousand years: 1. Satan is bound; 2. The just are resurrected; 3. Judgment is given to the saints.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:1-5.

2. The righteous are raised at the first resurrection (see Rev. 20:6) when Christ comes, and at his coming three specifications are met: 1. He descends "from heaven with a shout;" 2. "With the voice of the archangel;" 3. "And with the trump of God."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

3. At the sound of the trumpet all that sleep in Christ are raised incorruptible.

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "But every man in his own order: Christ, the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:51, 52, 23.

4. After the Saviour rose from the dead he had flesh and bones.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Luke 24:39, 40.

5. The disciples saw him ascend into heaven, and the last thing they beheld was the cloud that received him out of their sight; and the angels declared that he would return in like manner as they had seen him go into heaven.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight; and while they

looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. See also Rev. 1:7.

6. When he comes to gather the saints with a "great sound of a trumpet," all the tribes of the earth will also see him coming in the clouds of heaven.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

7. The righteous will be looking for him when he comes to raise the righteous.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: we have waited for him, we will be glad and rejoice in his salvation." Isa. 24:8, 9. See also Heb. 9:27, 28; 1 Thess. 5:4, 5.

8. As he comes in the clouds, "fire goeth before him, and burneth up his enemies round about."

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled." Psa. 97:1-4.

9. This is in harmony with the Saviour's own statement.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

10. As the Lord utters his voice from heaven all the wicked will be destroyed, and none will be left to lament or bury.

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even from the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

11. The saints enter upon their rest when the Lord is revealed in flaming fire.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:6-8.

12. Notwithstanding the fact that the inhabitants of the earth are burned, there will be a few men left.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . . When thus shall it be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done." Isa. 24:6, 13.

13. It is the righteous who are left, who can survive the "devouring fire" and glorify God in the fires.

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Verses 14, 15. See also Isa. 33:14, 15.

14. Those thus remaining are the living righteous who are caught up to meet the Lord in the air with those who are raised from the dead, and they ever remain with the Lord.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

NOTE.—Thus the Scriptures distinctly state that (1) The righteous and the wicked will see Christ come in the clouds. (2) It will be with a shout. (3) Voice of the archangel. (4) Trump of God. (5) A fire that will burn up his enemies will go before him.

15. This fire attending the coming of Christ will also melt the hills like wax.

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Psa. 97:5.

16. The earth is left in a desolate condition as it was at the creation.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

NOTE.—The earth at this time is described as at the creation (Gen. 1:2), and many other expressions show the utter wasteness and desolation. Isa. 24:1, 3; Zeph. 1:2, 3, 14-18; Habakkuk chapter 3.

17. The atmospheric heavens being destroyed at this time, darkness pervades the whole earth.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. "For this shall the earth mourn, and the heavens above be black." Jer. 4:28.

(Concluded in our next.)

Interesting Items.

—Iowa has 953 women farm owners.

—Parliament will meet on February 9.

—A deaf mute convention has recently been held at Boston.

—It is estimated that the population of London is nearly five millions.

—The Great Eastern steamship is to be broken up and sold for old iron.

—In one year 24,841 persons have been killed in India by wild beasts and snakes.

—The Church Missionary Society contemplate the opening of a day school for boys in Jerusalem.

—The late Sir William Arthur bequeathed over £59,000 to churches and other charitable institutions.

—The Italian revenue is to be increased by means of fresh taxes amounting to thirty million francs.

—In Charleston, S. C., \$150,000 Confederate bills were sold a short time since at twenty-five cents per thousand.

—By the failure of the San Remo Bank, 1,500 peasants and small shop-keepers have been reduced to poverty.

—In consequence of disturbances among the students, the universities of Kharkoff and Odessa have been closed.

—The Women of England's Petition to the Queen in favour of Sunday Closing has obtained 1,132,058 signatures.

—The steamer San Vincent, from San Francisco for Vera Cruz, has been burned at sea. Eleven of those on board are stated to be missing.

—An immense locomotive has been constructed at a Paris foundry. Its builder anticipates it will travel at the rate of ninety-three miles an hour.

—The Duke of Norfolk has presented the Pope with the gifts sent by the Queen. They comprise a splendid gold jug and plate for the celebration of the mass.

—The German military authorities have been training falcons to catch pigeons, especially with a view to capture those employed for the conveyance of messages.

—The total number of emigrants to the United States for the eleven months ending November 30, is 486,660, against 365,453 for the same period of 1886.

—A heavy storm was experienced in the northern West Indies commencing Dec. 6 and lasting two days, causing much damage. About seventy vessels were wrecked.

—A violent hurricane and snow-fall spread over the whole of Greece on the night of Dec. 26. In the Gulf of Patras over twenty-five vessels were driven ashore and wrecked.

—An institution for the treatment of diseases affecting domestic animals, from the horse to the cat, has been opened in Belgrave-square. No charge will be made for the treatment of domestic pets of the poor.

—Lord Charles Beresford during a speech to the merchants at Liverpool warned them that the great commercial and financial interests of this country depended entirely upon the success and continuance of the British Navy.

—One thousand of the needy poor of the East of London were provided with a substantial meal on Dec. 21, at Dr. Barnardo's Mission, Limehouse, after which each one was presented with a pair of blankets. As the generous donor, the Hon. S. Holt, late of Sydney, is a confirmed invalid, the Misses Holt superintended the presentation.

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THE PRESENT TRUTH

FOR 1888.

A HIGH-CLASS, RELIGIOUS, SIXTEEN-PAGE, SEMI-MONTHLY JOURNAL.

WITH this number closes the third volume of the PRESENT TRUTH. The publishers again look back upon the passing year, during which the journal has gone forth with its messages of truth, and with heart-felt thankfulness acknowledge the mercy and providence of God. New fields have been entered, and new friends have been gained. Each fortnight 500 copies visit far-away Africa, 800 go to the American provinces and the States, in Australia and the Continent are many interested readers, and the balance of an edition of 5,000 copies find place in the United Kingdom. Many encouraging signs point to a largely increased list of subscribers the coming year. We begin with the new year, the fourth volume, and shall endeavour to the best of our ability, with the blessing of God, to uphold the truths of God's word, and to stand as faithful watchmen in Zion. Each year and each fortnight adds importance to the truths applicable to our times, and to present these to our readers in such a manner as to afford the comfort and consolation of Christ, and point the Christian wayfarer to the glad fruition of the hope of the gospel shall be our aim. The departments which have been running will be continued. These are,

EDITORIAL, GENERAL ARTICLES,

HOME AND TEMPERANCE, WATCH-TOWER, AMERICAN LETTER, THE MISSIONARY, AND INTERESTING ITEMS.

EDITORIAL.

As in the past this department will be devoted to the discussion and exposition of Bible subjects, believing that giving heed to sound doctrine is essential to sanctification through the truth.

GENERAL ARTICLES.

Our circle of contributors is constantly enlarging, and the publishers promise for the coming year a continuation of the highly practical articles found in this department. Mrs. E. G. White will still favour us with her contributions.

HOME AND TEMPERANCE.

Articles of interest and profit to the home circle will be selected from the world's best writers and given to our readers in this department. The question of health and temperance is one in which there is manifested a constantly increasing interest by those who realize more and more the necessity of opposing the drink curse. On this question this paper will take no compromising ground.

THE WATCH-TOWER.

Herein will be discussed more particularly the events transpiring about us, betokening the coming of our Saviour, noting also the tendency of the popular teaching of the day, and pointing out from time to time items of interest to those who are watching the controversy between good and evil going on about us.

THE AMERICAN LETTER.

Our American correspondent will continue the letter, which will be of interest to all of our readers, as reporting the outlook and current history in our sister country, in which the truths we advocate have gained so firm a footing.

THE MISSIONARY.

Reports of the progress of the work in all parts of the world will, as heretofore, occupy this department. As our cause is entering new fields and new friends are constantly being raised up, the reports will continually increase in interest.

INTERESTING ITEMS.

Religious and secular notes of interest having a bearing upon our work or being of especial interest to our readers will be continued.

The prayer of our Saviour, "Sanctify them through thy truth," we shall keep constantly before our minds, and the PRESENT TRUTH will be devoted to the advocacy of the truth of the Bible, following where it leads, and rejecting all things not in harmony with the Word. The past year has furnished many evidences of a tendency among many religious teachers to lightly esteem portions of the Scriptures, and the traditions of men are upon numerous points given prominence over the commandments of God.

We appeal to all interested in religious themes to read, and meditate upon the truths presented from time to time, and to circulate the PRESENT TRUTH among their friends and neighbours.

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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, JANUARY 5, 1888.

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

It will be noticed that in this paper we have taken much space in reporting the proceedings of the General Conference. We thought our friends would be glad to secure the paper to send to their various acquaintances to give them an idea of the nature of our work, and what is being done. We have printed an extra number of this issue, and are prepared to furnish them at 4s. 8d. per hundred, or 2s. 6d. per fifty copies, carriage paid. Those wishing to send something to their friends respecting the progress of our work we hope will avail themselves of this sheet. There is much other valuable matter in this paper. We hope our friends will put forth efforts to secure additional subscribers for the PRESENT TRUTH the coming year.

With this volume we commence a series of Sabbath-school lessons for children. The lessons are taken from "Bible Lessons for Little Ones," a work prepared by Prof. G. H. Bell, who has devoted his life to instructing children and youth, both in Sabbath and day schools. The lessons are especially adapted to small children just commencing Bible study, and it is not expected that they will be used by those children who have already become familiar with the history of the world as recorded by Moses in the first books of the Bible. Those companies and families having little children just beginning to attend Sabbath-school will find these lessons a great help; for the most difficult part of teaching children is to simplify ideas to their understanding, and in this art Prof. Bell is acknowledged to excel.

THE Bible-reading given at The Chaloners, Dec. 22, was of more than usual interest, the subject being the second coming of Christ and the millennium. We regret that space did not permit the insertion of the whole reading in this number, but the remainder will appear in our next. Do not fail to look up all the references given, as by comparing scripture with scripture, new light and new beauty is found in the teaching of the Bible concerning this important event, in regard to which the theories of Christendom are so vague and so varied.

CHRISTMAS AT THE LONDON S. D. A. SABBATH-SCHOOL.

THIS Sabbath-school is held regularly at The Chaloners. The little ones are under the care of Miss Jennie Owen, who instructs them in the Scriptures by illustrations each Sabbath. The evening of the 25th of Dec., the school and a few friends met to celebrate Christmas. Mr. W. A. Spicer, who is Superintendent, presided over the exercises of the evening. After reading a letter from Mrs. E. J. Waggoner, of Oakland, California, U. S. A., remarks were made by Wm. Ings on Italy. He gave a sketch of the country, told of the poverty of the peasants, who not being able to buy wood, which is sold by the pound, move into the stables during the winter in order to be kept comfortable by the warmth from the cattle. Colporteurs meet with them and instruct them in these stables.

Next a dialogue in verse, "The Way of the Cross, the Way of Light," was well rendered by two of the children. A Christmas Carol was then sung by another two. A short sketch of Central Europe, especially Switzerland, was given by Miss Jennie Thayer. The children then repeated appropriate verses of Scripture, even those not over four years taking part. Remarks were also made concerning the islands of the Pacific Ocean especially Australia and New Zealand. A short account was given of how the gospel was first introduced among the natives of New Zealand, who were once cannibals. Now in the same beautiful valley of Kaeo, the first church of Seventh-day Adventists in the Colony has been organized.

Again the children took their stand on the floor repeating in order a poem prepared for the occasion. They frequently sang some appropriate hymn. The scene closed by a quotation of certain Bible texts which showed how they could give money to Christ, followed by depositing gifts in a basket prepared to receive them. All were invited to participate in this part of the programme. As the result about £12 were given to Christ according to the scriptural method, He that giveth to the poor, lendeth to the Lord.

Thus closed an entertainment of two hours, which seemed of but a few moments' duration so pleasant was the interview.

APPOINTMENT.

We are pleased to announce that the interest in Hull is such as to demand a more public effort, and that Mr. A. A. John has accordingly commenced services in the Foresters' Hall, 17 Charlotte St., to be held each Sunday at 2:30 P.M. The public are cordially invited. Bible subjects of special interest to all will be considered.

OUR AGENTS.

GREAT BRITAIN.

International Book Depository, 48 Paternoster Row, London, E. C.

AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.
New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AFRICA.

International Tract Society, Cape Town, South Africa.

AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

From Creation to the present Time. In Two Parts—Biblical and Secular.

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The leading subject of the day is THE SABBATH QUESTION. From the pulpit and the press, in social circles and legislative halls, the great demand of the hour is that the Sabbath be more strictly observed. The above work thoroughly discusses the Sabbatic Institution in its various phases. This volume is

A MINE OF INFORMATION

on the Sabbath question. It treats the subject from the Biblical and Historical stand-point. All the passages of Scripture in both Old and New Testaments which have any bearing on the subject are carefully and critically examined. The various steps by which the change from the Seventh to the First Day was made, and the final Sabbath reform, are considered in detail. The work also presents

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in reference to the Seventh and First Day of the week, and the comparative merits of the two days are clearly shown.

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