

THE Present Truth

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

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ONE PENNY.

THE PRESENT TRUTH.

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SEA MISTS.

THE long blue waves upon the golden sands
Are rolling in;
Steady their throb, as if beat of heart that stands
At peace within.

There are blue hills beyond the tide, but they
Are shrouded now;
The sea mist, stretching all across the bay,
Hangs thick and low.

Yet are they there. The fisherman who steers
His boat, brown-sailed,
By compass true, doubts not, nor trembling fears
His errand failed.

There are blue hills beyond life's restless tide;
At times we catch
Faint glimpses of their beauty, such as chide
Our faithless watch.

Why strain our eyes to pierce the mist that hides
Our picture dim?
We have a Pilot who commands the tides;
Trust all to him. —Selected.

General Articles.

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things."—Prov. 8: 9.

SANCTIFICATION—THE TRUE AND THE FALSE.

BY MRS. E. G. WHITE.

THE parable of the Pharisee and the publican was given for the benefit of those who "trusted in themselves that they were righteous, and despised others." This spirit is the hidden rock upon which thousands are wrecking their hopes of heaven; and the Saviour here shows how offensive it is in the sight of God. Many are self-deceived, filled with spiritual pride and vanity. They do not see the enormity of sin, and go on parading their own virtues, those of poor, fallen humanity, before the Majesty of Heaven, whose eyes read the intents and purposes of the heart, and see disobedience and grave defects of character in these who extol self and claim superior goodness.

John defines sin to be the "transgression of the law." Paul says: "By the law is the knowledge of sin." "I

had not known lust, except the law had said, Thou shalt not covet." "I was alive without the law once; but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Jesus came into the world because the human race were under sentence of death for their transgressions. His work was to bring them back to allegiance to the law of God, which Paul declares is "holy, and just, and good." He kept his Father's commandments. Those who by repentance and obedience testify their appreciation of the salvation he came to bring, will show the work of the Spirit on their hearts. And the test is the life. "By their fruits ye shall know them." "He that saith, I know him," says John, "and keepeth not his commandments, is a liar, and the truth is not in him."

Yet, notwithstanding these inspired testimonies as to the nature of sin, many claim to be sanctified, and incapable of sin, while they are constantly transgressing the law of God. Through these the enemy is doing a work of deception. They could never boast so loudly of their own goodness, had they not rejected God's great standard of right and wrong, and set up in its place one of their own devising. Judging themselves by their own imperfect standard, they dare to say, "I am without sin."

The "holiness people" and the Salvation Army have a great deal of what Paul denominates "bodily exercise," that "profiteth little." They follow impressions and claim to be taught of the Spirit; and like the fanatics that troubled Luther, they place these impressions above the written word of God, while they trample upon the divine law because their hearts are not in harmony with its precepts. The Spirit and the word agree. The Spirit of Christ leads into all truth; but there is in these spirit-taught ones an enmity against the plainest statements of the Bible. The spirit that guides them leads to the believing of lies rather than the truth, showing that their teacher is the great master spirit that "worketh in the children of disobedience."

Those who have had light on the law

of God, and yet have refused to accept that light, are not under the influence of the Spirit of God, whatever professions they may make or whatever wonderful works may be done through them. They are deceived by the sophistry of Satan. But they love his deceptions; for he exalts self, and leads them to trust in their own goodness; and this is more pleasing than to see themselves as they appear before a just and holy God.

Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

These may profess to be followers of Christ, but they have lost sight of their leader. They may say, "Lord, Lord;" they may point to the sick who are healed through them, and to other marvellous works, and claim that they have more of the Spirit and power of God than is manifested by those who keep his law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

We are surprised to see so many ready to accept these great pretensions as the genuine work of the Spirit of God; but those who look to wonderful works merely, and are guided by impulse and impressions, will be deceived. My brother, my sister, will you weigh sin in your own balances, or in the balances of Heaven? Realizing its true nature, you will see your undone condition, and will lay hold of offered mercy. But those who feel that their offences are very small, will never be able to comprehend the perfection of Christ, nor the great sacrifice he has made to rescue them from the thralldom and degradation of sin.

No one who claims holiness is really holy. Those who are registered as holy

in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. The righteous never make such a claim. The more nearly they resemble Christ, the more they lament their unlikeness to him; for their consciences are sensitive, and they regard sin more as God regards it. They have exalted views of God and of the great plan of salvation; and their hearts, humbled under a sense of their own unworthiness, are alive to the honour of being accounted members of the royal family, sons and daughters of the King Eternal.

Those who love the law of God cannot harmonize in worship or in spirit with the determined transgressors of that law, who are filled with bitterness and malice when the plainly revealed truths of the Bible are taught. We have a detector which discriminates between the true and the false. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The only safe position for any of us to take is to consider ourselves sinners, daily needing divine grace. Mercy through the atoning blood of Christ is our only plea. But let us shun Phariseism. When it suits his purpose best, Satan can appear as an angel of light. But he presents before men, not the meekness and humility of the Christian religion, but their own good deeds and wonderful impressions. We can meet his specious temptations only with the word of God. Those who have the truth as it is revealed in that holy word, must stand fast on the platform of truth, relying on, "It is written." The question for us each to settle is, "Am I exalting self, or am I exalting God and his grace, seeking salvation through Christ alone?"

God has great blessings to bestow upon his people. They may have the "peace of God, which passeth all understanding." They "may be able to comprehend with all saints [not sinners, who are transgressors of God's law] what is the breadth, and length, and depth, and height," of the love of Christ, being "filled with all the fulness of God." But it is only to those who are meek and lowly of heart that Christ will thus manifest himself. The ones whom God justifies are represented by the publican rather than by the self-righteous Pharisee. Humility is Heaven-born; and none can enter the pearly gates without it. All unconsciously, it shines in the church and in the world, and it will shine in the courts of heaven.

THE LAW AND THE GOSPEL.

THE divine law dates back before the gospel. It existed before the fall, or there could not have been any such thing as a fall. It existed as early as there were created intelligences subject to the government of the Creator; and

it extends to the future, running parallel with the eternity of God's moral government. Angels fell; they were therefore on probation, and being on probation, were consequently amenable to law. In the absence of law they could not be on probation, and therefore could not fall. The same may be said of Adam and Eve in Eden.

There is nothing in the moral condition of man in his fallen state, nor in the nature of the ten commandments themselves, to restrict them to any one dispensation more than another. Man's moral wretchedness is the same, only more deplorable as he advances from the gates of paradise toward the close of probation; and the law of God, adapted to his fallen state, is applicable and necessary throughout the entire period of his fallen condition, from paradise lost to paradise regained. The reign of sin and that of death run parallel from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently a knowledge of sin.

The means of the knowledge of sin has been the law of God. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Chap. 7:7. As proof that this knowledge did exist immediately after the fall, see Gen. 4:7, 23, 24; 6:5. Noah was righteous before God. Chap. 7:1. He was a preacher of righteousness. 2 Pet. 2:5. By his preaching right-doing, reproving the sins of the people of his time, he condemned the world. Heb. 11:7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, "Wilt thou also destroy the righteous with the wicked?" Gen. 18:20, 23, 25; 19:7. The blessing of God came upon Abraham because he kept his commandments. Gen. 26:5. Those who refused obedience experienced the wrath of God for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2:6-8.

As an illustration of this subject, we briefly notice the murder of righteous Abel. Cain killed his brother, and, as a sinner, received the mark of God's displeasure. "Sin," says the apostle, "is the transgression of the law." 1 John 3:4. Cain broke the sixth commandment, hence that precept existed in the time of Cain. Otherwise he did not sin; "for where no law is, there is no transgression." Rom. 4:15.

The foregoing positions relative to the law of God would not meet with opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but inconvenient for many, and not favourable to the successful prosecution of their worldly plans. The fearful and unbelieving dodge its claims, brand it as a Jewish institution, and frequently assert that it was unknown to

men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement incorrect. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, and that some of the people violated them, and were reproved by the Lord thirty days before they saw Mount Sinai. See Exodus, chapters 16 to 19. The record of setting apart the Sabbath to a holy use is given in Gen. 2:1-3, as an event that occurred at the close of the first week of time. And the fourth precept of the divine law, in giving the grand reason for observing the Sabbath, cites what God did during that first week.

The Sabbath was made for man, the entire race (Mark 2:27), by three acts on the part of the Creator: First, he created in six days, and rested from his work of creating on the seventh day; secondly, he put his blessing upon the day of his rest, which was the last day of the first week of time; thirdly, he sanctified, or set apart to a sacred use, the day in which he had rested. Hence these words from the divine precept: "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then follows the reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The entire period from creation to the utterance of the moral code at Sinai, a period of twenty-five hundred years, is doubly spanned, first, by the sacred record of the institution of the Sabbath at the close of the first week, which looks forward to its observance on the last day of each succeeding week, and secondly, by the law of the Sabbath, which points back to the important facts of the first week of time upon which the institution is based. Here is sufficient evidence that the Sabbath should have been observed during this period. And the absence of distinct mention of Sabbath observance in the brief record of the long period covered by the book of Genesis is no evidence that it was not observed by those who were faithful and obedient from Adam to Moses. God gives the reason why his blessing should come upon the father of the faithful without measure in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.—*Jas. White.*

THE PLAN OF SALVATION. NO. 4.

IN my last article I gave a brief description of the earthly sanctuary as erected by the children of Israel in the time of Moses. It was built by the command of God through Moses, and became, as I have before stated, the centre of the shadowy system of worship during the typical dispensation, which terminated

at the death of Christ. It was, as the apostle Paul expressly declares, the sanctuary of the first covenant. Heb. 9:1.

The sanctuary was erected in the wilderness B.C. 1490, and continued four hundred and eighty-five years. It gave way to the temple of Solomon, which was dedicated B.C. 1005. In the temple the sanctuary was enlarged. The temple of Solomon was destroyed in the siege of Jerusalem B.C. 606, but being rebuilt by Zerubbabel, it lasted, as repaired by Herod the Great, until its sacred veil was rent in twain, when the great Antitype of its offerings expired. Matt. 25:27.

When the sanctuary was erected in the wilderness, the twelve tribes of the children of Israel encamped around it. When any one of their number transgressed the sacred law enshrined in the ark, he was required to offer a sacrifice to show his faith in a Saviour to come. The victim to be offered was brought to the priest at the door of the tabernacle. The sinner placed his hand on the head of the victim and confessed over him his sin, his transgression of the law contained in the ark, as "sin is the transgression of the law." Through this act his sin was in type transferred to the innocent victim. As the wages of sin is death (Rom. 6:23), he then, with his own hands, took the life of the victim,—a most wonderful confession on the part of the sinner that because of sin he is worthy of death. At the death of the victim, the priest conveyed the blood into the sanctuary, and dipping his finger therein, sprinkled it seven times before the Lord, before the inner veil of the sanctuary, as near the ark (which contained the transgressed law) as he could approach until the day of atonement. Thus in type, not in reality, was sin transferred to the victim, and then, through the blood, by the priest into the first apartment of the earthly sanctuary.

Thus, day after day, month after month, during the entire year, with the exception of the tenth day of the seventh month, was this round of service performed. The victims were slain, sins were confessed, and these sins in a most solemn manner were conveyed through the blood into the first apartment of the sanctuary.

This transfer of the sins from the sinner to the first apartment of the sanctuary was not the final disposition of them. It did not remit them or blot them out. They still existed, as loathsome and vile as when committed, which made a still further ministration necessary before the sinner might become in the type forever free from them. I have noticed by what means the sins were conveyed into the sanctuary, and will now proceed to notice by what ministration they were conveyed out of it; in other words, show how the sanctuary was cleansed from its moral pollution because of sin.

This work was performed once a year, on the tenth day of the seventh month, which day was known as the great day

of atonement. The service which removed the sins from the sanctuary was accomplished in the most holy place, or second apartment. This second apartment was not, under any circumstances, entered but once a year, and then only by the high-priest, and he, as Paul informs us, went "not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7.

A minute description of the ministration of the second apartment, by which sins were removed, is given in Lev. 16. As an introduction to the service in the most holy place, the priest was to make an atonement for himself and his house. Having thus in the type become free from sin himself, he was prepared to officiate for the people, to act as mediator between God and the children of Israel.

As he entered upon this work of ministration he was to receive from the congregation "two kids of the goats for a sin-offering" (Lev. 16:5), and present them "before the Lord at the door of the tabernacle of the congregation." Verse 26. The priest was to cast lots on these two goats. Verse 8. One was chosen as the Lord's goat, and the other as the scape-goat. He was to slay the goat upon which the Lord's lot fell, for a sin-offering for the people, and convey its blood into the second apartment, within the second veil, and sprinkle it upon the mercy-seat and before it.

There are two reasons given why he should thus do: 1. That an atonement might be made for the children of Israel, and for all their transgressions in all their sins. Verse 16. 2. That atonement might be made for the sanctuary itself; in other words, that it might be cleansed. Verses 17 and 18. After the atonement was made, the high-priest was to lay "both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." Verses 21 and 22.

When the goat was sent into the wilderness, he bore away the sins from the people, priest, and sanctuary; and those who had been sinners were in the type free from sin, and the sanctuary was cleansed. This work was all figurative. The sanctuary and the work of the priests were both figures. All the services of the earthly sanctuary looked forward to the greater and more perfect tabernacle, which the Lord pitched and not man. Heb. 8:2. The priests served unto the example and shadow of heavenly things. The priesthood pointed forward to the priesthood of Christ, who abideth a priest forever after the order of Melchisedec.

In my next I will present some thoughts concerning the antitypical sanctuary and its priesthood. S. H. LANE.

TAKE ME, BREAK ME, MAKE ME.

O God, unblest and unblest,
A withered plant, but not at rest,
A useless cumberer I'm found
Upon thy field, thy purchased ground;
And yet I pray, Do not forsake me,
But in thy hand, O Jesus, take me!
As workmen take unbroken flax,
As molders take unshapen wax,
As smith, the iron, rough and cold,
A useful instrument to mold,
So in thy skilful hand, oh take me!
But never let thy love forsake me.

Like rock, uncrushed, the stubborn will,
Though bearing gold, is barren still;
Like marble in the quarry rough,
The natural heart is useless stuff;
And so I pray, Do not forsake me,
But with thy hand, O Jesus, break me!
As mortars crush the hardest rock
As hammers break the stony block
As millstones bruise the firmest wheat,
As nuts are broken for their meat,
So with thy mighty hand, oh break me!
But never let thy love forsake me.

Though crushed and broken, yet I'm naught,
But fragments to the furnace brought;
Though bruised, I have no worth to feed
The multitudes that die in need;
And so I pray, Do not forsake me,
But meet for service, Jesus, make me!
As into useful forms the ore
From molten scraps the molders pour;
As fire doth make the bruised wheat,
When mixed and molded, fit to eat;
So, fit for use by fire, oh make me!
But never let thy love forsake me.
—Rev. W. T. Sleeper.

THE LIFE PROMISED TO THE RIGHTEOUS.

WHEN man had sinned against God, we are told that God spoke thus concerning him: "And now, lest he put forth his hand and take also of the tree of life, and eat and LIVE FOREVER; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24. No one will deny that man was excluded from the tree of life on purpose that he should not live forever. There is but one interpretation that can be given to these words. God had given to man the tree of life, that he might eat of it and live forever. But when man rebelled against God, his right to this tree was forfeited; and he was excluded from it on purpose that he should not continue to live always. Man's right to endless life was forfeited by sin. To "live forever" he must "have right to the tree of life."

"To him that overcometh will I grant to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. Now it is plain that the overcomer will eat of the tree of life. It is equally evident that no other persons will taste its immortal fruit. To eat of this tree is the sure pledge of immortal life. But man, having lost the right to this tree, because of sin, can never get back to it unless he overcomes his sinful nature. This does not agree with the view that man can live forever though he continue in his sins. For if men can live as long who are excluded from the tree of life as

can those who have access to it, then the Lord overestimated the importance of a right to it when he shut man away from it lest he should eat of it and live forever.

In the record of man's glorified state in the heavenly Jerusalem, we read still further of the tree of life, and with it we read of the river that flows beneath its branches and that issues from the throne of God. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [literally the service] of the nations." Rev. 22:1, 2. And in verse 14 we read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

These two, the river and the tree of life, are for the righteous only. Or to state this in another form, those only shall drink of the river, and eat of the fruit of the tree, who have their names written in the book of life. Rev. 21:27. These are very expressive terms. This book contains the names of those who are to have immortal life. These shall have access to that river which possesses the virtues of endless life, and that tree which is the certain pledge to all who eat of it that they shall live forever. Those who do not have their names within the book of life shall have the second death for their portion. And this will be in the lake of fire. Rev. 20:14, 15; 21:8. Can we learn nothing from these terms? Shall we maintain that those who have the second death for their portion will live just as long as will those who eat of the tree of life, and drink of the river of life which issues from the throne of God?

The Saviour did not place a light estimate upon having the name written in the book of life. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20. And Paul speaks of certain of his fellow-labourers thus: "Whose names are in the book of life." Phil. 4:3. And we are further told that "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. To this book, Isaiah refers when he says: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:3. Is it not manifest that those whose names are not blotted out of the book of life are the persons that shall have endless life for their portion? Is it reasonable to believe those whose names are taken out of the book of life, and whose portion

is the second death, shall live as long as shall those who eat of the tree of life and drink of the river of life that springs from beneath the throne of God?

The nature of that great blessing which God promises to his people is thus defined by David: "For there the Lord commanded the blessing EVEN LIFE FOR EVERMORE." Ps. 133:3. Now the idea of duration is certainly made very prominent in this statement. It is *endless* life which is the theme of the sacred writer. In Ps. 91:16, it is said of the righteous: "With *long life* will I satisfy him, and show him my salvation." How long must that life last which shall satisfy the people of God? How soon will those who drink of the river of God's pleasures feel that they are ready to separate themselves from it and to lie down in death? God shall satisfy his people when he fulfils to them his promises. And John tells us what he will give them: "And this is the promise that he hath promised us, even *eternal life*." 1 John 2:25. And he marks the sense of this when, in verse 16, he distinguishes between the continued existence of the righteous, and the temporary continuance of the men of the world. "And the world *passeth away*, and the lust thereof; but he that doeth the will of God *abideth forever*."

Of the righteous it is said: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the *fountain of life*; in thy light shall we see light." Ps. 36:8, 9. This fountain of life is that which issues out of the throne of God. Those who drink of it are partakers of God's own immortal nature. Shall we then say that men are immortal by nature? Is it not manifest that God has promised to those who form virtuous characters that they shall live forever because they are such as he would have them be? And is not this gift of immortal life one which shall secure to the receivers an endless existence, while those who live in sin shall not be counted worthy of living forever? Is it reasonable to say that life here means happiness, and that the tree of life has nothing to do with respect to man's continued existence, but only determines whether he should have happiness or misery for his portion? Without doubt, infinite happiness will be the portion of those who eat the fruit of this tree. But the distinguishing characteristic of its fruit is that those who eat it shall *live forever*, and those who are excluded from it shall have the second death for their portion.

—J. N. Andrews.

THE MILLENNIAL REIGN OF CHRIST.

(Continued.)

III. WHERE WILL THE SAINTS REIGN WITH CHRIST?

In our investigation thus far, we find that it will be impossible to have Christ and his saints reign together on this earth during the millennium, as the earth

is in such a condition that the saints cannot inhabit it during that period. Then the millennial reign must be located in some other place than on this earth. When we examine the events to take place in connection with the second advent, we find that Jesus comes according to his promise in John 14:1-3, and takes his people up with him into the air. See 1 Thess. 4:16, 17. There is no intimation that he returns with them before the thousand years expire. But those who understand that Christ's reign is to be on the earth during that period, think it must be where the wicked are, in order for the righteous to reign; for, say they, how can they reign when they have no one to reign over? Perhaps part of their difficulty is in the definition they give to the word "reign." If it must be construed so as to imply a reigning as monarchs of this world do, viz., by implements of warfare, their conclusion is tenable. But our English lexicons do not so define the word. Webster, who is a standard authority, defines it thus: "1. To possess sovereign power or authority. 2. To prevail. 3. To have uncontrolled dominion." There is nothing in the definitions that would demand any meaning that would have the righteous among the wicked ruling over them. But, to the contrary, we find that the sense of the word would imply that there were none to hinder them, for they are to have uncontrolled dominion.

But let us notice what the text says of the work of the saints during the millennium: "And I saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20:4. By this we learn that the saints are engaged in a *judgment work* during that time. What part of the judgment can they have a part in? It certainly cannot be their own cases, for that work was finished before they were taken up with the Lord. There was a decision made between the righteous and the wicked before the Lord came, but we have no account that each individual case of the unrighteous had been examined as to the degree of his punishment. Yet they are to be rewarded according to their works.

In the judgment work which takes place before Jesus appears only the names of those who have once had their names in the book of life are examined. See Rev. 20:11, 12; Dan. 7:9, 10. But the great mass of the wicked never had their names in that book, so their cases do not come up for investigation at that time. From this we might reasonably expect that their cases come up in the judgment work in which Jesus and his saints take part. But is there any proof that such is the case? The apostle Paul, in writing to the Corinthian church, speaks of such a work: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this

life?" 1 Cor. 6:2, 3. In this text we find that the saints do have a part in the judgment. Through John we are told that it takes place during the millennium. In this work there will be the cases of angels considered. David speaks of this work in Ps. 149:5-9: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints." Then the judgment in which the saints have a part is one which is written, or they judge from a written record. The judgment spoken of in Rev. 20 is one that is performed by access to books, for just before that judgment is executed we read, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

After considering the above testimony, we must conclude that the millennial reign of Christ must take place in heaven, where the saints join him when he appears in the clouds. This reign does not consist of a gospel work, for probation closes when Jesus leaves the heavenly sanctuary. His work during the *one thousand* years, is not a gospel work, but a work of judgment in which the saints have a part. If we are overcomers, so that our sins are all blotted out, we may have a part in that work. As the names of the wicked of each generation from Adam to that time, are taken up, there will be a representative there, who was faithful to God, who can testify that the record of the wicked is a correct one. When the cases of the wicked who lived in Noah's time are examined, that preacher of righteousness will be there and testify that the record, which has been made in the past by the angels, is a true record of their lives.

When this judgment work has been finished then Christ and his saints appear as recorded by Jude: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Verses 13, 14. When we read Rev. 20, we see that this executive judgment must take place at the close of the thousand years.

Let us all be on the Lord's side in that day, that we may be shielded from the terrible punishment that awaits the ungodly.

J. H. DURLAND.

(To be continued.)

COURAGE should have eyes, as well as arms.

PROMINENT, THOUGH SLIGHTED.

MANY consider prophecy as something dark, while in a far different manner does the Holy Spirit speak of it. He tells us it is "a light that shineth in a dark place," that "it is sure," and something concerning which it is well to take heed. Paul considered it a proper subject upon which to preach to his converts from heathendom in Thessalonica—mere babes in Christ—and that when his stay among them was but for the short period of three or four weeks; for in his second letter to them, after giving instruction concerning the coming of our Lord Jesus Christ and our gathering together unto him, he remarks, Remember ye not that when I was yet with you, I told you these things?

It may surprise some of our readers to learn that Bickersteth claims, after a careful examination of the subject, that one verse in every thirty in the New Testament relates to this doctrine, while should we add the hundreds of allusions to it that may be found in the Old Testament, we would have some idea of the large part of God's word which refers to this much slighted truth. Does God mean "all," when he distinctly states that *all* Scripture is profitable for doctrine and for instruction in righteousness, that the believer may be thoroughly furnished unto all good works? And if he does, then is not the minister who is indifferent to this portion of his word something worse than being wise in his own conceit? and is his flock, as God sees it, "thoroughly furnished"?

The sacred and important ordinance of baptism is scarcely mentioned in the New Testament in comparison with the doctrine before us. In fact, in thirteen of the epistles there is no allusion to it whatever, and yet we know the great prominence it has always held in the teachings of the universal church. Let us not slight this ordinance because the Holy Spirit has not so frequently referred to it; and upon the other hand, let us be careful not to close our eyes to that truth which he *has* thought sufficiently important to bring before our notice as frequently as we have already seen.

Paul, speaking by the Spirit to Titus, says a great deal about sound doctrine, sound speech, and soundness in the faith; and then, after referring to the blessed hope and glorious appearing, is most careful to say to his son in the faith, "*These things speak.*" Frequently we hear the remark that such or such a man "is a good preacher;" now the Holy Spirit's definition of a "good minister" may be found in Paul's first letter to Timothy. Speaking of the end of this age, Paul says, "If thou put the brethren in remembrance of *these things*, thou shalt be a *good minister* of Jesus Christ." How this test reduces the number of the "good preachers" of the present day.

It should be remembered that the last book of the Bible is not the Apocalypse of St. John, but the *Revelation of Jesus*

Christ. And in conclusion, we would say to that vast majority of God's ministers who are yet in darkness concerning this important subject, *Awake, awake,* thou that sleepest, and Christ shall give thee light.—*Episcopal Recorder.*

MURMURING AGAINST GOD.

EVERY word of complaint at our lot in life, every whine at seeming ill-fate, every question of the goodness and personal care of God towards us is a far worse rebellion in us than the cries of Israel for bread and flesh in the desert; for we have accumulated proofs of God's ability to protect and feed us, and of his faithfulness to his promises. To doubt an untried leadership then was far different in its moral quality from doubting Him whom all the saints have tested and who never was found faltering or untrue to the frailest or the least worthy, trusting soul. He is a tried and proven friend, and failure to trust his providence now is in the face of thousands of mercies.

The object of leaving the Israelites so many weeks without the manna which it was apparent would be necessary for their sustenance, was probably to prove them, and to enlarge by exercise their faith and trust in the all-powerful arm and all-bounteous mercies of God; so the object of his leading us through the unknown wilderness and along barren wastes, where, to the human eye, there is nothing sustaining or delightful, but on the contrary disappointed hopes, a gloomy outlook, few friends, and a circumscribed field of labour, may be the same—to lead us to trust him for our daily bread, and look only to him for comfort and rest.

Had Israel found abundant supplies in the wilderness of Sin, like the rich men of to-day, they would probably have forgotten all about God. Not having to depend upon him daily they might have thought that they, the new nation, had done wondrously, and were able to do all things. Prosperity and success in the affairs of this world fatten and puff up our pride; while sorrows and felt dependence chasten the spirit and make it fit to companion with the pure and unselfish.—*Golden Censer.*

YOU may not be able to pray an eloquent prayer, as men understand eloquence, but you can pray an earnest, acceptable prayer to God. The mother hears, and understands, and delights in the cooings of her babe in the cradle. She pays just as much attention to its little beginnings to talk as she does to the great rollicking boy, who can rattle off language as fast as his mother can listen and catch it. So our heavenly Father hears our first efforts to talk with him. Our efforts, feeble as they seem to us, he hears and answers.—*Christian World Pulpit.*

ADVERSITY is the trial of principle.

Home and Temperance.

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

NIL DESPERANDUM.

Lose not heart!
Though the clouds above thy sky
Tell of tempests sweeping nigh,
And the soul that longs for calm
Has no leisure for sweet psalm;
Hope, and bravely do thy part—
Lose not heart.

Hope and labour!
All things work for good together,
Both in rough and sunny weather;
Work thou too, with all thy might,
For the progress of the right;
Not for self, but for thy neighbour,
Hope and labour.

Do not fear!
God is stronger than all wrong,
And although his time seems long
From the darkness of this sorrow,
He will bring a fair to-morrow;
Even now his hosts are near—
Do not fear.

Be not sad!
Wintry days will soon be over,
Spring with flowers the earth shall cover;
Thou shalt live in brighter days,
And thy lips break forth in praise;
For the world is growing glad;
Be not sad.

Nor despair!
Life is fairer than it seems,
Light in darkest corners gleams.
Oh! take heart to trust and try;
Rest will come, and God is nigh;
Spend thy life in work and prayer,
Not despair.

—Marianne Farningham.

CARES.

"FIVE minutes to four! The children will be home in half an hour, and George will expect supper early, too—since it is prayer-meeting night. I don't see how I can go! This dress must be finished, and there's an hour's work yet up stairs; then there's all the supper work, and getting ready, and the sitting room must be swept before George comes, and dear knows what else!—I just can't go, that's all! There, Minnie, go away and do it yourself; I can't be bothered now," and Mrs. Burroughs gave the child who had brought her needle to be threaded, an impatient push that sent her stumbling over an ottoman, and in a repentant effort to save her from falling, Mrs. Burroughs tore her work from the machine, ravelling out a full yard of the chain-stitch seam she had been sewing. For a moment her face grew very dark and hot, and she gave vent to her feelings in severely shaking the poor little seamstress and uttering some sharp words. A moment more, and the poor woman, ashamed and condemned, gave way to a few hot tears. "Oh, I don't see why I have so much trouble! I'm so worried, I'm not fit to go to meeting anyway!"

Then a wee voice in her conscience piped up to know how then she would be fit to go to heaven; but she went on saying, "I do have so many cares! I hardly know any more whether I am a

Christian or not. I have no time to pray, and I haven't read a word in the Bible since yesterday! I used to enjoy religion as much as anybody." Turning to a table near, she picked up a small Bible, and opened at the parable of the sower.

"My Bible always opens at this place; I do not see anything special to suit my need here; I know the chapter by heart, and I believe it was meant for the ears of a public assembly. I know the sower sowed the good seed in my heart, and I think it is growing and thriving."

While thus thinking, her eyes went over the words: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Somehow the whole current of her mind caught on that little word *cares*, and as it couldn't be swept away, centred about it in a bewildering whirl. "I know I have the cares of this world growing about me thickly enough, but I don't believe they have choked out the good word from my heart; it's all there yet, if I can't use it much. 'And it becometh unfruitful.'" Here she fell to pondering again. "'Becometh unfruitful.' He did not say it was destroyed;—'becometh'—that does not mean *immediately*, but *gradually*—'unfruitful.'" And in her mind rose a picture of a slender, sickly stock of wheat among thorns and rank weeds, crowned with a few kernelless husks, and she saw the likeness of her own religious experience only too clearly. Together with this revelation came the sweet, pure words of Jesus: "Herein is my Father glorified, that ye bear much fruit." Then the Holy Spirit, having gained this foothold, brought still another great truth to her mind,—the vast difference between the value of earthly and eternal things.

With a tearful face and an awakened heart, she sought her room for the few minutes that yet remained before the children's arrival, and poured out her soul in confession and pleading to Him who is a Father indeed—so ready to hear and forgive and restore. Rising with a new joy in her heart and face, she felt that the dreadful thorns she had been permitting to grow about her for years, were all swept away in a word, even as she gave her whole life in entire consecration to God. She resolved, with divine help, to seek first the kingdom of God in all things.

She smiled as she folded the dress to lay it away, as the children came in from school, to think how she had lost interest in it. The sitting room could really do without sweeping, and she set the little girls to picking up the scraps; the work up stairs could just as well be done to-morrow; so Mrs. Burroughs set about getting—not the supper in her programme, but a simple lunch.

"Ella, going to meeting to-night?" called her husband's cheery voice, as he entered the room.

"Yes," was the response, "if you can eat a cold lunch for supper."

"Oh, I'd rather have it. Old Brother Howells, who preached here six years ago, is in town, and we're going to try to get him to preach to-night."

"Oh, there's nobody in the world I'd rather hear!" exclaimed Mrs. Burroughs, as she gathered the little ones about the table.

The church seemed so pleasant, the greetings from friends so cordial; her cares were all at home, and her conscience so blessed, that Mrs. Burroughs was really happy, while the dear old minister read his text and preached about "gaining the whole world and losing the soul." Holy truths came flocking into her heart, now that she had opened the door to them, like a flock of white doves long shut out of the home cote, and she understood how she must abide in Christ, and perform her religious duties even though her house might not *always* be in perfect order, nor her table always loaded with careful dishes, nor her children always as fancifully dressed as her neighbours; and with these thoughts came the words, "And the lusts of other things entering in." She was seeing clearly now, and bowed her head to conceal her tears as she murmured, "It's all for me, and God meant it! I'm so glad my Bible always opens there, and I shall mark that verse: 'The cares of this world, the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful.'"—Mrs. L. E. Thrope.

WINE AND THE BIBLE.

TWO KINDS OF WINE RECOGNIZED IN THE BIBLE.

It is undoubtedly true that intoxicating liquors are mentioned in the Bible; and it is equally true that a kind of liquor or wine is recognized and often mentioned which is not intoxicating. Ancient historians preserve the same distinction, making frequent reference to intoxicating wine and its effects, and also to unintoxicating wine and its wholesome properties.

Unintoxicating wine. The intoxicating property of wine is due to the alcohol which it contains. Wine which contains no alcohol is unintoxicating. Alcohol is produced only by fermentation. Wine which has not undergone fermentation, then, is unintoxicating, since it contains no alcohol. All that is required to preserve wine free from alcohol, and thus from intoxicating properties, is to prevent fermentation. That the ancients were acquainted with several modes of preventing fermentation, is clearly shown by reference to history. Ancient historians describe four principal methods of effecting this, which were as follows:—

1. *Boiling.* In order that sweet fluids should ferment, it is necessary that a certain amount of water should be present. If a portion of the water is removed, fermentation cannot take place. This is

easily effected by boiling; and this method was very commonly practised among the ancients. The fresh juice of the grape was boiled until a considerable portion of the water was evaporated. Sometimes the boiling was continued until the juice acquired the consistency of sirup. This same method is employed now in the preservation of cider, and the sweet juice of the maple-tree and the sugar-cane, which would speedily ferment and produce alcohol if left to themselves, but can be preserved any length of time in the form of sirup or molasses.

According to Pliny and Virgil, the Romans preserved wine in this way. Pliny mentions wine which had been preserved in this manner and was perfectly sweet, and of the consistency of honey, though two centuries old.

Aristotle states that "the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water.

"The Mishna [a collection of ancient Jewish writings held in the highest esteem by the Jews] states that the Jews were in the habit of using boiled wine."—*Kitto*.

2. *Filtration*. The fermentation which develops alcohol in a sweet fluid by decomposing its sugar, is largely dependent upon the presence of albumen and certain impurities. These were carefully removed by repeated filtration, after which the purified juice was placed in bottles or casks which were carefully sealed, and buried in the earth or submerged in water, and thus kept cool and sweet.

3. *Subsidence*. The ingredients of fresh juice which aid in exciting fermentation were also removed by keeping the juice sufficiently cool to prevent fermentation until they had settled to the bottom, when the clear liquid was poured off and carefully bottled as after filtration.

4. *Fumigation*. Sulphur is a powerful antiseptic. The ancients were familiar with this fact, and often preserved the juice of the grape from fermentation by subjecting it to the fumes of sulphur, or by adding to it the yolk of eggs, mustard seed, or other substances containing sulphur. The same methods are now in use for preserving cider.

The fresh juice of the grape or any other sweet fruit, when treated in any one of the above ways, is entirely free from any intoxicating property, and is not only harmless, but palatable and nutritious. Says Prof. M. Stuart, "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavour and finer quality than fermented wine."

Intoxicating wine. As already stated, the intoxicating element of wine is alcohol, which is produced by the decomposition of sugar in the process of fermentation. Alcohol can be made from any juice which contains sugar. The ancients made intoxicating drinks from millet, dates, beans, palm juice, pears, figs, pomegranates, and other fruits, besides

the grape. These liquors were known to the Jews, and are frequently referred to in the Scriptures. In Prov. 23:31, we have a striking reference to the fermentation of wine, as follows, according to Dr. Kitto's translation: "Look not thou upon the wine when it is turbid, when it giveth its bubble in the cup, when it moveth itself upright."—*J. H. Kellogg, M.D.*

JUDGE NOT.

PERHAPS no lecture which John B. Gough ever delivered, has done more good than the one he used to give so often on "Circumstances." With the skill of an artist, and with all the fire and passion of his fervid temperament, he would narrate incidents, showing how often persons are misjudged, because the one who pronounces judgment is ignorant of the circumstances of the other. An event just reported from a town in Kansas, painfully illustrates the same subject. A young woman was teaching school in the place, and people considered her mean and unsocial, because her garments were threadbare, and her habits reserved. At last these complaints grew into a demand for her removal on no other ground than that she was unpopular. Her resignation was requested, and in a polite note to the superintendent of schools, she bowed to the inevitable, and the next day took morphine and died.

Then, little by little, the truth came out, that she had practised the most heroic self-denial during all this cold, dreary winter. She had had no fire in her room, and her bed was without blankets, or sufficient covering. She was saving her earnings to help support an aged father and educate a young brother in an eastern college. Worn by physical exposure, her courage failed before this last cruel obstacle. When the facts were understood, there came warmest sympathy and admiration for the self-abnegation of this woman, whose heart and life had been pierced through by words of cruel censure, words that are sharper than steel. But sympathy came too late. It is only another illustration of the old text, "Judge not."—*Sel.*

UNDER A SHADOW.

THERE are very few of us who are not at some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way, nor the most effective way. There is a better, surer, and higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are temporary,

because earthly; but sunshine is eternal, because divine. Any one can distort my shadow, but no one but myself can distort me; and if I am not distorted, my shadow will not be distorted. But if it is, what matter?

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work and accept the position in which false accusation and consequent scandal and reproach place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Lyman Abbott.*

A LITERARY TASTE.

TO A young man from home, friendless and forlorn, in a great city, the hours of peril are those between sunset and bedtime; for the moon and stars see more evil in an hour than the sun in his whole day's circuit. The poet's visions of evening are all composed of tender and soothing images. It brings the wanderer to his home, the child to its mother's arms, the ox to his stall, and the weary labourer to his rest; but to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands "homeless amid a thousand homes," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down on the spirit like darkness upon the earth. In this mood, his best impulses become a snare to him and he is led astray because he is social, affectionate, sympathetic, and warm-hearted.

If there be a young man thus circumstanced, let me say to him that books are the friend of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you to converse with men who will instruct you by their wisdom, soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.—*Geo. S. Hilliard.*

SMOKING.

Now do n't be frightened, my young friends; I am not going to give a sermon against smoking, that is not my business; but it is my business to point out to you all the various and insidious causes of general paralysis, and smoking is one of them. I know of no single vice that does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and feeble ultimately. It is like opium in that respect; and if you want to know all the wretchedness that this drug can produce, you should read "Confessions of an Opium Eater." I can always distinguish by his complexion a man who smokes much. I believe that cases of general paralysis are more frequent in England than they used to be, and I suspect that smoking tobacco is one of the causes of that increase.—*S. Solby, Esq., F.R.S.*

THE PRESENT TRUTH.

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

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THE SIXTEENTH OF EXODUS.

WHEN the claims of the fourth commandment are presented, and individuals find themselves observing the first day of the week with no scriptural authority for so doing, the position is quite commonly taken that the Sabbath had its origin at Mount Sinai. But the circumstances recorded in the sixteenth of Exodus are fatal to this theory. The children of Israel came into the wilderness of Sin on the fifteenth day of the second month after their departure out of the land of Egypt. Ex. 16:1. But they did not reach the wilderness of Sinai until the third month. Ex. 19:1. Therefore the events recorded in the sixteenth chapter transpired thirty days before they came to Mount Sinai.

No one who reads the sixteenth of Exodus can fail to note the simplicity of the record, and that the events are narrated in consecutive order. The Sabbath is first mentioned in verse 23. Before Moses had mentioned the Sabbath, the rulers came, and told him that the congregation had gathered twice as much manna on the sixth day as on the other days. Why should the rulers come to Moses about this, if it was not something out of the regular order of things? The reason is plainly seen when we compare the instruction which God gave to Moses, with what Moses told the people. Turning to the first portion of the chapter, we learn that after the congregation of the children of Israel murmured against Moses and Aaron, the Lord said unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." From this it is evident that God had a law, and that he was going to test Israel on that law by raining bread from heaven. These words were not addressed to the people, but were addressed to Moses.

One object in raining the bread from heaven, as distinctly stated, was to prove them, whether they would walk in the law of God or not. The Lord then stated exactly how he would prove them: "The people shall go out and gather a certain rate every day," but on the sixth day they were to prepare a double portion. Moses did not communicate these particulars to the people, or even to the rulers, but said, "In the morning ye shall be filled with bread; and ye shall

know that I am the Lord your God." Verse 12. After the dew had gone up, the children of Israel saw a small round thing, as small as the hoar frost, on the ground, and they knew not what it was; but Moses said unto them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded. Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents." "And Moses said, Let no man leave of it till the morning." Verses 15, 16, 19. Moses did not mention to them that the Lord was going to prove them, to see if they would walk in his law, but left them to follow that course in gathering the manna which their own hearts would prompt them to take, to see whether they would voluntarily observe the Sabbath or not. We learn from verses 20 and 21 that "some of them left of it until the morning, and it bred worms and stank; and Moses was wroth with them."

After this reproof, they "gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted." When the sixth day came, we learn that a portion of Israel gathered a double quantity, and after the experience of some in trying to keep it over night, and the reproof received, the rulers were surprised at their action, and came and told Moses. Then Moses, for the first time, mentioned the Sabbath, and the reason why it was proper that they should gather a double portion, saying, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." This was the first mention of the Sabbath in the wilderness. The expression, "This is that which the Lord hath said," must therefore refer to the event recorded in Gen. 2:3, when the Sabbath was instituted.

But even after this circumstance in the wilderness, "it came to pass that there went out some of the people on the seventh day for to gather, and they found none." Then the Lord speaks through Moses, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he hath given you on the sixth day the bread of two days; abide ye every man in his place on the seventh day. So the people rested on the seventh day." Verses 28-30. Here direct reference is made to what the Lord had said to Moses in the fourth verse, clearly showing that he had in mind testing

them on the Sabbath when he told Moses that he would prove them to see whether they would walk in his law or not. From the above record the following facts are clearly revealed:—

1. God had a law previous to the exode from Egypt.
2. God proposed to prove Israel whether they would keep that law or not, by raining bread from heaven. Verse 4.
3. Moses did not tell them that God was going to prove them, but simply announced, as God directed, that they would be provided with flesh at evening and bread in the morning. Verses 11, 12.
4. They were reproofed for laying up anything until the morning, as God had instructed them just how much to gather for the second meal. Verses 16-20.
5. When some of them conscientiously laid aside a certain portion on the sixth day, in preparation for the Sabbath, it surprised the rulers, as they immediately reported it to Moses, showing that there had been no previous instruction respecting the Sabbath. Verses 22, 23.
6. Some did not regard the Sabbath even then, and the Lord reproofed them by referring to the law, about which he spoke to Moses in the fourth verse. Verse 28.

Taken together, these circumstances conclusively prove that the Israelites had a knowledge of the law previous to their coming out of Egypt, and that God held them responsible for the violation of the fourth commandment.

THE FUTURE OF THE PAPACY AS PREDICTED BY DANIEL.

THAT the little horn of Daniel 7 is a symbol of the papacy needs no further proof than that which we have already given. It has been demonstrated most emphatically by the history of the Roman Catholic Church. We have in past numbers noticed some of the peculiar and prominent characteristics of this power, and traced their fulfilment in its history from the time when the Roman church became a persecutor of the people of God, when her bishop Vigilius was made by Justinian "head over all the churches and corrector of heretics," till Papal Rome as a persecutor came to an end in the latter part of the 18th century. In 1870 the last vestige of the pope's little temporal power was taken away by Victor Emmanuel. The prophecy reads, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

The above text is considered by some as conclusive evidence that the power of the papacy as a persecutor is forever destroyed. But is this true? That it teaches the overthrow of the papacy, the complete taking away of its dominion, we not only admit, but teach and contend for. But does this text preclude the future rise of the papacy? We think

not. We do not now contend that other texts teach this restoration; we are noticing the *only* scriptural text which has been advanced as an objection to the view. The whole argument rests upon the terms "dominion" and "unto the end."

To what does "dominion" refer? It evidently has reference to civil rule, or rule as a temporal prince. The 2,300 days of Dan. 8:14 ended in 1844 and in the sanctuary of heaven began the investigative judgment to determine who are worthy of reward at Christ's coming, as might be easily proved, and as this journal has before shown.* In 1870 the last vestige of temporal dominion was taken away by Victor Emmanuel, king of Italy, and the pope has been a self-constituted prisoner in his palace ever since.

To what does "the end" refer? Evidently to the subject under consideration, the dominion of this power. The process of consumption is to go on till the dominion is to come to an end. It is not simply to lose its sway over the nations as a religious power, defining heresy and causing it to be punished, but every vestige of civil power over its little Italian territory is to be consumed, taken away and utterly destroyed by those agents which God uses to execute his judgments. The French version of Ostervald gives this idea. It reads, to consume and to destroy "till we see the end." Boothroyd's translation reads, "But the judgment shall sit, when his dominion shall be taken away, be wasted and utterly destroyed." The "dominion," therefore, we conclude, has reference to the civil power of the papacy in its own territory, and "the end" refers to the end of that dominion, which took place in 1870.

The foregoing seems to us to be the true meaning of the text. The general persecuting power of the papacy received a deadly wound in 1798, the destruction of the civil power followed, as before stated. And this subversion of power is so great that people will say that, as a hostile, persecuting power, its reign is over forever. We freely admit that in the absence of all testimony to the contrary this text would seem to teach the utter destruction of the papacy as a persecutor. It might be considered conclusive. But while the text does teach the destruction—utter destruction—of papal dominion, and while it does not teach that the papacy as a persecutor will be restored, it contains nothing antagonistic to the restoration view. In other words, if it does not favour it, it is not opposed to it. But negatively it does favour it; for before power can be restored, it must be taken away or destroyed. This will appear more fully when we come to con-

sider the parallel prophecies in the Revelation. The time when this power should have the people and laws of God under its control, and the time when its own civil power should be brought to an end, are clearly predicted in this prophecy. History has abundantly confirmed the predictions.

But further, this same line of prophecy does also plainly indicate the future existence of the papacy in the character of a persecutor. In verses 19-21 of Dan. 7 we have the prophet's inquiry concerning the whole career of the fourth beast. He desired to know the truth of the prophecy. He says, "Then I would know the truth of the fourth beast, . . . and of the ten horns that were in its head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High." This is an explicit declaration. *The same horn made war with the saints, and not only made war, but prevailed against them until or up to the time when the Ancient of Days shall come, and judgment is given to the saints.*

Judgment will be sometime given to the saints. So Paul expressly declares. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" 1 Cor. 6:2, 3. This judgment will be given to the saints at the coming of Christ. "Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. The above texts and others, such as 1 Thess. 4:14-17, and Rev. 20:4-6, clearly indicate that the saints enter upon this work of judgment at Christ's coming, when the first resurrection takes place. Therefore the papacy is a persecuting power *till* Christ's second coming, a *prevailing* power till that time.

There will be a little interval when this power will be taken away. At this taking away the angel leaves the explanation. But Daniel's view carried him beyond, *till* the coming of the Ancient of Days. The interval when the people of God had rest, like the valley between the mountains, was lost to the prophet's vision. He sees the power as a persecutor. It is the same power; for it is the "*same horn*."

Here we leave this prophecy. It has spoken definitely and clearly concerning the past of this great apostate power. The future is indicated, but not with definiteness. It is more clearly revealed in the supplement of the prophecies of

Daniel—the book of the Revelation. We will consider some of these in future numbers.

It is with feelings of sorrow and faith that we consider the above prophecy,—sorrow not for the martyrs; for they sleep in Jesus; but sorrow because there are so many millions duped by this system of iniquity in the world to-day, and so many thousands of Protestants, whose numbers are constantly increasing, who are recognizing Rome as a part of the true church of Christ, when her character has been so fully delineated in God's holy word, and Rome proclaims herself unchangeable. Our faith is strengthened as we see how exactly the prophecy has been fulfilled as declared by history, partial and impartial, and by Rome herself. And we know that the ultimate triumph of the true church militant is assured; for it is declared by the same Word. The kingdom will be given to the saints, those who love and cleave to God's word, Christ will reign throughout the world, and persecution will have ceased forever. Speed on, thou glorious day! M. C. W.

SIGNS OF THE TIMES.

In order that we may have signs, there must be a prediction of future events, the approach of which is to be from time to time foretold or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us, unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, become themselves predictions, and their accomplishment a fulfilment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand for the fulfilment of other predictions which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us as if he were himself now walking through the land reiterating the declaration of his prophets of old, and proclaiming the truthfulness of his word to all the inhabitants thereof.

Therefore, one well-defined, clearly-established sign of the times, is an event of immense importance. It ought to arrest the attention of all mankind, and be with them the chief topic of interest. Neglect of this will be no less a subject of censure in this generation than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will

* See the work entitled "The Sanctuary and 2,300 Days," advertised in these columns.

such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one but a whole array of them, not ambiguous and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for, and explain away, any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of a transient cloud, which will soon give way to the clear blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction, which the apostle declares should come upon men just when they had yielded themselves to the fast embrace of fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation, and the opening of eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases, and witness remarkable scenes. These may be classified under four general heads:—

1. Unusual occurrences and phases in the religious and moral world;
2. Remarkable advancement and discoveries in the scientific world;
3. Unprecedented activity and threatening movements in the political world; and—
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions, no one will deny, who is ordinarily well-read in reference to passing events. Wherever we may look, there is no lack of occurrences calculated to excite wonder, and elicit comment. Every literary vehicle is loaded with them; every mouth is full of them. Why all do not look upon them in the same light as the student of prophecy, is because they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he can but see such a faithful correspondence between them, as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are

struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance, and realize their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and knowing not its significance, may, with all their wonder and astonishment, perish at last.

U. S.

ON THE FULFILMENT OF PROPHECY.

It is natural for man to judge by appearances; and for this reason his judgment is often found to be at fault. The prophecies are often so fulfilled as to deeply disappoint the expectations of men. While this is made the cause of murmuring against the word of God, as if it were unreasonable or obscure, it is really an argument in favour of its divine origin. For, if the prophecies are fulfilled in a manner contrary to all the ideas of men, it is proof that they are not of human origin. They are not such predictions of certain events as men would be at all likely to make. But the question of their authenticity need not be argued, for human wisdom could never predict a series of events centuries before they occurred, and point out the exact order of their occurrence.

It will thus be seen to be an error to suppose that where there is disappointment there is necessarily error. Jonah was disappointed when God spared Nineveh. Nevertheless, in threatening the destruction of the city, he preached the preaching that God gave him. *Jonah 3: 2-4; 4: 1-3.* Never was disappointment experienced by man more bitter than that of the apostles of Christ, who shouted hosannas to the Son of David, greeting him as their triumphant king, and yet so soon saw him hanged as a malefactor. With sorrow of heart they said, "We trusted that it had been he that should have redeemed Israel" (*Luke 24: 21*); but with his death their hopes were cut off. Their spirits were crushed with the bitterness of their disappointment.

But, though their enemies laughed them to scorn, and they hid themselves from the rage of their countrymen, they fulfilled an important prophecy. Zechariah had spoken the word by inspiration of the Spirit of God (*Zech. 9: 9*), and the time had come for it to be delivered. And so sure is the word of prophecy that, if the disciples had not hailed him as the king of Zion, the very stones would have cried out. *Luke 19: 40.* They were sorely disappointed when, instead of being crowned and taking the kingdom, as they expected, he was mocked, abused, and put to death. But they had done the will of God; and without the disappointment

—without the misapprehension of what was to be the future of their Master—they would not have fulfilled the prophecy, for they would never have shouted hosannas to his name, and hailed him as their king, if they had known that he was so soon to be slain by his enemies.

Looking back over the history of those times, and reading the prophecies which so clearly predicted his sufferings, many now wonder that they did not clearly apprehend the truth, and understand that Christ should suffer before he entered into his glory. *Luke 24: 26.* But before we blame them for not at once seeing all the light that was given for their age, let us see if we are not liable to follow their example in this respect, and even to commit the error of neglecting the words of prophecy because they are not fulfilled in the manner which our minds would suggest. Let us look at *Rev. 14: 6, 7*, in which is the following announcement: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now we think we can appeal to every one, that his impression in regard to this prophecy is, that its fulfilment must usher in the great day when the Son of God shall appear to judge the quick and the dead; when all the nations shall stand before him to receive their reward according to their deeds. We believe that it does indeed announce the sitting of the judgment, but it is a judgment which is accomplished before the coming of the Lord, and before the close of probation. To apprehend the truth in regard to this prophecy we shall have to correct our views in regard to the judgment itself. When the subject is examined, it will appear that the judgment of the righteous takes place before the coming of Christ, while he is yet a mediator at the right hand of his Father in heaven. At his coming the saints are clothed with immortality, and caught up to scenes of glory, which is proof that their cases have already been decided in the court of Heaven. After being redeemed and glorified the saints will take part in the judgment of the world, in which work they will be occupied during the one thousand years. *1 Cor. 6: 1-3; Rev. 20: 1-5.*

That probation is not closed when the message of *Rev. 14: 6, 7*, is proclaimed—when the hour of judgment is come—is proved by what follows this message. Another, a second angel, proclaims the fall of Babylon. Here, again, a misapprehension quite generally exists. It is

mostly supposed that the fall of Babylon is her destruction, whereas it is clearly shown in Rev. 18: 1-8 that her fall precedes her destruction. The fall thus announced is a moral fall; a fall which brings her plagues upon her. And still further, "The third angel followed them." Rev. 14: 9. This angel has a message both of warning and of duty. It is therefore a message in probation. And all these are yet followed by the coming of the Son of man to reap the harvest of the earth. Verse 14. Thus it is shown that the meaning which we should naturally attach to the message that "the hour of his judgment is come," is not the true meaning; that the manner in which it is generally supposed it must be fulfilled, is not the manner in which it is actually fulfilled.

Again, in Rev. 10: 5, 6, is a most solemn and impressive declaration: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

And here, again, the general belief in regard to this scripture is not warranted by the context. The belief is that this angel finishes up this world's history; that with this announcement, time ends, and eternity is ushered in. But this cannot be the case, for after thus swearing to the ending of time (in some sense), the angel speaks of events yet to come; of the future finishing up the mystery of God, or the work of the gospel, and of a prophecy yet to go to many peoples, nations, tongues, and kings.

Joseph Wolff, the well-known Christian traveller, and with him many ministers, both in Europe and America, zealously preached the coming of the Lord between the years 1840 and 1844. Their faith was founded upon the fact that prophetic periods expired at that time, and these periods indicated the fulfilment of the messages or proclamations in Rev. 10: 5, 6, and 14: 6, 7. The world condemns their work because they were mistaken as to what should occur at that time. As well may we condemn the disciples of Christ because they were mistaken as to what should take place when their Master entered Jerusalem. The prophecy thus fulfilled in A.D. 31, and those fulfilled in 1844, had disappointment connected with them, but were both given in the order of the work of God.

Hereafter we will consider the subjects of the extent and nature of the work to be accomplished after these proclamations in the book of Revelation are given.

J. H. W.

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.

GERMAN CONCESSIONS.

LATE news from Germany furnishes an interesting item as to the very friendly relations existing between that country and the Vatican, and information which would be most astonishing had not Bismarck and the pope long exhibited to the world such a desire to ignore old differences and cajole one another into friendly relations, that we are prepared for almost any developments. It seems that the German Government has been anxious to secure the aid of German missionaries in developing their colonies in Eastern Africa. Charters have been granted missionary societies of both the Protestant and Catholic churches, but in one just issued to the latter church, granting what seems to be an exceptionally large tract of country, that body receives the promise that Protestant missionaries shall be excluded from working in this field.

The press report says that "the territory thus exclusively conceded to the papal church stretches from the coast to the mountains of the high Kilimandscharo district, and thus contains the most healthy and pleasant lands in the whole of German equatorial Africa." It is impossible to disconnect this munificent gift to Rome from the service which she lately rendered in the German elections, for which, evidently, she is to be paid in land and the exclusive right to the souls of those within its borders.

D'Aubigne speaks of times when princes who were shaken upon their thrones by political upheavals gladly accorded spiritual supremacy to Rome in return for her support, and were "lavish of the souls of men in the hope that she would aid them against their enemies;" and it seems that modern Christian princes are not unwilling to pattern their state-craft after the unscrupulous policies of the sixth century. In the history of the Reformation, and of the Thirty Years' War, the culmination of the contests between Protestantism and Catholicism, Germany has much to ignore before striking hands with its great enemy; but the past few months have furnished evidence that principles will not be allowed to stand in the way of reaching desirable ends. In the restriction of Protestant labours in African territory, however limited that territory may be, Prince Bismarck accedes in principle to just such demands as were made at the Diet of Spires, and so valiantly opposed by the protesting princes of Germany, of whom the "Iron Chancellor" is proving himself an unworthy successor.

s.

THE WAY TO HEAVEN.

THERE is no "short route" to heaven. This fact needs to be more generally understood. We live in capricious times; and theological errors are in some degree responsible for the strange conduct of certain classes.

Within the last few months we have read of different individuals, who, tired of this life, have undertaken to assist nature in "shuffling off this mortal coil" by committing infanticide, suicide, and general homicide, in the delusive hope of making their transition to heaven more expeditious.

Influenced by the popular hallucination that "Death is the gate to endless joy," fond mothers have imbrued their hands in the life-blood of their own families with as much apparent complacency as when in happier days they had hummed the evening lullaby.

We should not be slow in looking for the cause of this rashness, or in seeking the remedy; for cases are continually multiplying. Fancy a devoted husband and father returning from the fatiguing labours of the day to find his little darlings, whose merry prattle and melody had so often brought joy to his heavy heart, together with his hitherto faithful wife—all who were dearer to him than life itself—now silent in death's cold embrace.

Perhaps a few written words explain it all: "Weary of the responsibilities of the mortal state," writes the lamented bosom companion, "I have sent the children to heaven, whither I have also gone; trusting that you, my dear husband, will try to be happy while you remain on earth, and when you leave it that we may welcome you to the bliss of heaven." Other reports inform us of widows who have left their children to the mercy of an unfeeling world; and by committing suicide have thought to usher themselves into the blessed immortal state!

"TEMPORARY INSANITY."

is the verdict which generally is justly rendered in such cases. But, I inquire, Have they gained heaven by their shocking deeds? An emphatic *no* is the answer of the Scriptures. They have been deceived. There is a future life; there is a heaven in which to live it; but it is not for murderers; and death is not its portal. The spirit unfettered at man's demise does not as *an intelligent entity* soar triumphantly into paradise.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Those who have attained to immortality have done so either by translation without feeling death's pangs, as have Enoch and Elijah, or by a resurrection from the dead, as Moses, and the saints who were raised after Christ's resurrection.

A clear understanding of these impor-

tant scriptural doctrines would counteract many of the influences which lead to sin and death. The dogma of the *natural immortality of the soul*, together with its congener, the *eternal consciousness in misery* of those who do not accept the gospel, has had the opposite effect. These errors forced with bigotry and dogmatism upon the minds of candid men and women have resulted in driving them, in many instances, to insanity, despair, infidelity, and avowed atheism. And, if the reader will take the trouble to examine the matter, he will find that the most palpable errors of Mormonism, Spiritualism, Roman Catholicism, and heathenism have originated from these popular but unscriptural tenets.

It is to be hoped that Christians of all classes will lend their influence in correcting these and all other errors which, unhappily, may be found in their hearts or creeds, so that the sanctifying influence of the truth of God may be daily more manifest, until Christ who is our life shall appear, and we appear with him in glory.

A. A. JOHN.

MR. JOSEPH THOMPSON the well-known African traveller, has been delivering a tremendous impeachment of British Christianity before a distinguished audience in the mayor's parlour, at the Town Hall, Manchester. He said, "The time has surely come when, in the interests of our national honour, more energetic efforts should be made to suppress the diabolical traffic" in strong drink in Africa. Mr. Thompson sums up his own personal observation of what is now transpiring in Africa, in the following melancholy words: "For me, as things stand in many places, I am inclined to translate this cry of the opening up of Africa to civilization as meaning the opening it up to European vices, old clothes, gin, rum, gunpowder, and guns. That, ladies and gentlemen, is the sorrowful conclusion of an African traveller who was once fondly proud that he had something to do in opening up the Dark Continent."—*Methodist Times*.

EVERY attempt—now so common—to link religious organizations with politics, and especially with *party* politics, will infallibly corrupt the churches and weaken their spiritual force. Our Master is *Christ*, not Cæsar. Our weapons are *spiritual*, not carnal. Our force lies in *truth*, not authority. Our work has reference to the vital interests of *eternity*, and not time.—*Bible Standard*.

THE Roman Catholics in the United States, having failed in their attempt to secure schools supported by the State, are building a thousand schools capable of accommodating 200,000 children. These will be ready for use before the end of the year.

The Missionary,

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

"THE MASTER'S HOUR."

A THOUGHT FOR CHRISTIAN LABOURERS.

WHEN the long day's work is over,
Ere weariness o'erpower,
There is a blessed season
I call "the Master's hour."

With names and notes beside me,
My Bible on my knee,
I commune with the Master,
And the Master speaks to me.

As disciples daily told him,
At the setting of the sun,
Of taunt and threat and welcome,
Of battles lost and won,

So I tell him all my ventures,
And, illumined by his face,
The least-rewarded effort
Seems a miracle of grace.

He does not often praise me,
For he knows that flesh is frail;
But he bids me aye remember
That no word of his can fail.

Though the seed of life eternal
'Mid stones and thistles fall,
Yet the spirit's balmy showers
May foster fruit and all.

And if amid my labours
Some error gives me pain,
I say, "Before the Master
I'll think of that again."

Thus, though the night be stormy,
And by day the tempest lower;
There's naught but sin can rob me
Of my blessed "Master's hour."

—The Christian.

THE MISSIONARY SPIRIT.

It is an exalted privilege to bear some part in the work of God. It is the highest honour that can be conferred upon man in his fallen condition. As the result of personal transgression, every power of man's being has become demoralized and weakened. The fact that God does accept efforts, when put forth in a proper spirit, while in this fallen condition, shows unbounded mercy and condescension on the part of our Creator, notwithstanding much that is professedly done for Christ's sake is not acceptable to him. Therefore an understanding of what constitutes acceptable service is of the utmost importance. The outward acts of the Pharisee who went up into the temple to pray, so far as we can judge, are not worthy of censure. Doubtless it was his duty to do these very things, yet his service was not pleasing to God; while the poor publican, who perhaps had committed grievous sins, found acceptance. Also, it was the duty of the rich men to cast much into the treasury, notwithstanding the poor widow's offering was of far greater value in the sight of the Lord than all that they had done.

The lesson here taught is not that those only who are poor, and such as the world does not esteem, can find favour with God; but that he regards the state or condition of the heart more than the outward acts. It was the motive which actuated these individuals that rendered their efforts, although insignificant in themselves, acceptable to him. Had those who did much possessed the same spirit, their services would also have been acceptable. There are motives unseen by man, and underlying every act of life, which God regards. He reads the heart, and sees not as man seeth. The apostle refers to this principle when he says that, though he should give all his goods to feed the poor, and his body to be

burned, if he had not charity it would profit him nothing. It is the spirit that is drawn out for others' good, that labours not for earthly reward, but for the salvation of their fellow-men, that is of value in the sight of God.

This spirit is everywhere seen in the life of Christ. It is what led him to come into this dark world, and sustained him in the hours of fearful temptation and terrible agony which he endured. It is the same spirit which prompted those who have left all that was dear and desirable to them to go to heathen lands to spend and be spent in the service of God. Many have seemed to think that such earnestness, zeal, devotion, and self-denial as have been manifested in the lives of sacrificing missionaries were only necessary in instances of great responsibility; but it is the spirit of Christ, and without it we are none of his. The importance of the present time demands that every individual who accepts the light of present truth should possess this sacrificing spirit to a large degree. Children should be educated in it. The responsibility and the importance of the work of those who in time past have thus gone to foreign lands, does not equal that of ours. A life-time is short to devote to the service of God, but when only a few years remain in which so much is to be done, the importance of rightly improving every day cannot be expressed.

This spirit prompts to constant action. It cannot rest in inactivity. It will labour long and suffer much, even though its efforts may seem to be fruitless, and although it may meet with almost insurmountable difficulties, and the effort to overcome them may wring from the soul prayers and tears of anguish; but it brings no rest; no reprieve, until the work is done. The dungeon and the stake have been arrayed against it in vain. From the inner prisons and upon couches of suffering it has spoken words of eloquence and power which have resounded through the earth; and sung hymns of praise and thanksgiving to God that melted the stony hearts of those who heard. It has no part nor lot with that kind of voluntary humility which pleads unworthiness and inability as an excuse for not bearing burdens in the work of God, when at the same time the business of this world is performed readily and with success. It rather exclaims, Here, Lord, am I; send me.

Not one-twentieth is accomplished that might be if all possessed the spirit of sacrificing labour. As the man of this world watches for opportunity to increase his wealth, and takes advantage of every favourable circumstance, so should opportunities for missionary labour be sought out and improved. The providence of God has so arranged it that every one can have a part in his work, and what each individual does is valued in proportion to the ability he possesses to do, and the motive that actuates him in doing it.

What, then, can be said of those who consider themselves or anything they possess too good to devote to a cause like this. It is worthy of the best affections of the heart; and could we rightly view the blessedness of enlisting our interests in the cause of Christ, we should be led to exclaim, "What shall we render to the Lord for all his benefits to us!" Truly it is a condescension on the part of God, and an exalted privilege to us, that we are permitted to bear some humble part in the work of God upon the earth.

M. L. HUNTLEY.

TENT-MEETING IN GEFLE, SWEDEN.

THE tent went from Stockholm to Gefle a week ago. Brother Johnson writes, that they found some difficulty in securing a place. The first meetings were appointed Sunday, July 17. On Thursday, however, the city authorities gave them an excellent central place in the city to pitch the tent for three months.

When the time drew near for the meetings, the brethren entertained some fears that there would be but few hearers, seeing several prominent preachers had come from different places

to preach at the same time. But they were made glad by seeing about 600 persons in the forenoon and 1,000 in the evening, listening attentively. Most of them had to stand, as the tent only seats between four and five hundred. The tent was full before it was time to begin the meeting, and no one left till it closed. They listened with marked interest, and the word spoken seemed to make a deep impression upon them. Many remained after the meeting and talked with the brethren a good while. Several priests and preachers were present.

One great means of getting so many people to the tent was, that during the two previous months two of our sisters had canvassed the city thoroughly, and scattered many health publications, "Life of Christ," and the small work on the prophecies of Daniel and John; and besides this they had, by their conduct, left a good testimony in favour of true religion. We all feel greatly rejoiced that the Lord has so signally blessed our first tent-meetings in Scandinavia. And we also have good proof that the canvassing work is an excellent means to prepare the field for preaching the word. This is a new and happy experience for us in Northern Europe.

Last Sabbath we celebrated the ordinances with our church in Stockholm. The Lord blessed our meetings and the friends were much encouraged. Eight persons who had previously been baptized, were welcomed among us.

Up to this time we have never been able to obtain a suitable meeting hall in Stockholm, and for this reason we have had much less interest than we otherwise might have had. Now the Lord has helped us to obtain such a hall as we desire and need in a central part of the city. We are very thankful for this.

Next Sabbath we are going to have baptism in this place.

J. G. MATTESON.
Kneifsta, Sweden, July 19.

AN INCIDENT WITH A MORAL.

A PREACHER in a Western State, being called upon by Bishop Morris to report his missionary collection in open Conference, made this statement:—

"At the last Conference I was sent to a church that had never done much for missions. All they permitted was a plate collection once a year. When I went there the church needed repairing, and the parsonage must be rebuilt; and having to raise so much money for themselves, they resolved that they must withhold their usual missionary contribution, for that year at least, and the pastor accordingly was requested not to present the cause. As they presented the case to me, it seemed almost a case of necessity, I fell into the trap, and we agreed to take no missionary collection.

"The very next Sunday, as was my custom, I invited persons to come forward. Among those who presented themselves was a young girl who had been away to school, but whose mother was very ill, and had called her home to attend to her. As she handed me her certificate of membership, she asked me if we had appointed our missionary collectors for the year, saying that she had been one of the collectors in the church where she had attended school—that she loved the work, and would be glad to continue in it. I stated to her the action of the official board, and that we would not raise any missionary money this year. Her countenance fell. She was sad and returned to her pew. Early the next morning she called on me for a collector's book. I told her I had none—indeed, there had never been one in that church. Whereupon she wrote to her former pastor, requesting him to send her a missionary collector's book. In due course of mail it came, and she presented it to me that I should certify of her good character, and that she was authorized to receive money for the support of missions.

"The whole affair soon passed out of my mind. We repaired the church, we rebuilt the parsonage, and the bills were paid. Yesterday

morning, when starting for Conference, I saw that young girl coming through the gate and up the walk to my house. As she came in she said, 'I understand you are going to Conference.' 'Yes,' was the reply. 'Here,' she said, 'is a little missionary money which I have gathered during the year,' and the faithful girl counted out seventy-six dollars which she had quietly collected in a church and community where they had never given more than twenty-five dollars under the most stirring appeals of the pastor, and when they had resolved to withhold even this amount for that year! Bishop, my missionary collection is seventy-six dollars."

This incident, adds Bishop Harris, is full of instruction and encouragement. If all our people are trained to love the cause of missions, and act for it, as was this young Christian, there is no power on earth or in hell, that can overthrow the missionary enterprise, or at all embarrass it.—*Methodist Recorder*.

BURDENS.

WE worry under our burdens, and we sometimes think that it would be so pleasant to have nothing to uphold, or to feel the weight of. But it is our very burdens which enable us to stand firmly, and to walk securely. It is the empty car which jumps and jolts along the track; the loaded car moves steadily. It is the vessel with no cargo, or with a short one, that rolls and pitches fearfully; the full-freighted craft is steadiest, in calm or storm. Even a trained acrobat must have a balance-pole in his hands, to enable him to walk a tight rope safely. So in every sphere of life, a fitting burden is a steady, and so a saving, agency. The only question is, *What burden shall we bear?* not, *Shall we bear a burden?* This is that which gives force and point to the words of our Lord: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And how will he give us rest? "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If our burden is one that we ought to bear, it is always easier to go on with that burden, than it would be to go on without it. If the Lord has provided *your* burden, there is nothing you have more reason to be grateful for than your burden.—*S. S. Times*.

"GO YE THEREFORE."

God is always in advance of his people. He prepares the way for them. When the Spirit of God moves to enterprise, his providence has already marked its path and made ready the requisite means and appliances. This is simply conceding to the Head of the church the wisdom which is indispensable to the conduct of great undertakings in human and divine life. Any far-reaching movement projected by sagacious men presupposes foresight of the conditions needed for success and provision made for each stage in the progress of the enterprise. If the competency of the projectors and the sufficiency of their means be not in question, the agents employed by them have only to obey their instructions and carry forward their work. So, when the Spirit of God stirs the heart of the church and bids it go, it is sheer presumption to hesitate and question the wisdom of the movement or the sufficiency of the resources. "All power is given unto me in heaven and in earth. Go ye therefore," is the warrant for the undertaking and the pledge of the supply.—*Baptist Weekly*.

"BLESSED IS HE THAT READETH" (Rev. 1: 3). The book of Revelation is the only one of the sixty-six constituting the holy Scriptures in which a benediction is at the beginning pronounced on the reader. The divine Author foresaw that men would be disposed to neglect the study of it because of its mysterious depths and wonderful symbols; and was it not on

that account that this word of encouragement was given? "Whether we *fully* comprehend it or not," says Dr. Bonar, "let us study it. Each perusal will give a new insight into its visions; we shall take on the mold and impress of its truths, even unconsciously, in the simple childlike reading of it."—*Messiah's Herald*.

A SENSE of responsibility to God is a sense of responsibility for the use of talents which have been universally distributed, although not in equal measure. The least endowed cannot escape on the plea that no talent has been given; the loftiest must not vaunt as if anything that he possesses were his own. They stand upon the one platform of responsible service,—each to make the most of what he has, in the great market of life, and to render his account to the absent, but not unmindful, Lord.—*Sel*.

BE indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and so promote the cause of piety and humanity.—*Selected*.

THE only prayer that can save the soul is one in downright earnest. Conventional forms avail not with God. He sees through the thin gildings of formal words. Heart language will reach him. The whisperings of penitence he hears; the prayer of genuine faith he will answer.

IN evil times it fares best with them that are most careful about duty, and least about safety.

A SINGLE sigh breathed from the bottom of a burdened heart is a loud cry in the ear of God.

Bible Readings.

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

FAITH AND WORKS.

1. CAN we please God without faith?
"Without faith it is impossible to please him."
Heb. 11: 6.
2. On what terms is salvation offered in the gospel?
"He that believeth and is baptized shall be saved."
Mark 16: 16.
3. What is it that men are to be saved from?
"Thou shalt call his name Jesus; for he shall save his people from their sins."
Matt. 1: 21.
4. How can men be justified from sin and find peace with God?
"Being justified by faith we have peace with God through our Lord Jesus Christ."
Rom. 5: 1.
5. Can sinners be justified by the law?
"By the deeds of the law there shall no flesh be justified."
Rom. 3: 20.
6. Why not?
"For by the law is the knowledge of sin."
Ibid.
7. Law cannot justify its transgressor. Have all sinned?
"For all have sinned."
Verse 23.
8. How then can sinners be saved?
"Being justified freely by his grace."
Verse 24.
9. By what can they find justification?
"By faith without the deeds of the law."
V. 28.
10. Does justification from past sins by faith give us liberty to sin in the future?—"Do we then make void the law through faith?"
"God forbid! yea, we establish the law."
Verse 31.

11. What kind of faith is availing?
"Faith which worketh by love." Gal. 5:6.
12. What is the test of our love?
"This is the love of God, that we keep his commandments." 1 John 5:3.
13. Did Abraham's faith work?
"Faith wrought with his works, and by works was faith made perfect." James 2:22.
14. Are men justified by faith only?
"By works a man is justified, and not by faith only." Verse 24.
15. What is said of faith without works?
"For as the body without the spirit is dead, so faith without works is dead also." Verse 26.
16. How is genuine faith tested?
"Show me thy faith without thy works, and I will show you my faith by my works." Verse 18.
17. Is the Holy Spirit promised on condition of doing?
"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.
18. What is the fruit of the Spirit?
"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.
19. Should anything be added to faith?
"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5-7.
20. Does an entrance into the everlasting kingdom depend upon doing?
"If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verses 10, 11.
21. On what conditions is salvation from past sins promised?
"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10.
22. Will the final reward be according to our faith, or according to our works?
"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. R. F. COTTELL.

Interesting Items.

- One haul in Wales yielded more than half a ton of salmon.
- Mr. John Taylor, president of the Mormon church, died July 25.
- It is stated that General Boulanger has challenged M. Ferry to a duel.
- A servant girl at Nottingham was burned to death through reading in bed.
- The village of Fiegargen, in Switzerland, has been totally destroyed by fire.
- The Indian subscriptions to the Imperial Institute now amount to over £60,000.
- The great heat in America hatched a large quantity of eggs which were stored in a warehouse.
- The receipts of the Colonial Exhibition amounted to £215,218, leaving a balance of £34,642.
- A mysterious pauper who has just died in Elham Work-house is thought to have been heir to an earldom.
- The first German newspaper in China now appears daily at Shanghai, with the title of *Ostasiatischer Lloyd*.
- In 1876 Canada had in her savings-banks seven millions of dollars; last year she had twenty-three millions.

—In the first six months of the present year 8,750 miles of new main line track were laid down in the United States.

—In 1792 there were 264 post-offices in the United States: to-day there are 50,000, with an annual revenue of \$85,000,000.

—The King of Spain is now a year old, and has been measured for a soldier's uniform, the smallest ever made for a monarch.

—A Congregational minister at Smethwick has been fined ten shillings and costs for refusing to have his child vaccinated.

—The whole number of churches in the United States is estimated to be 182,435, with 91,911 ministers and 19,018,977 communicants.

—In Great Britain fifty years ago, two-thirds at least of the working class were employed in agriculture. Now only one-fourth are so employed.

—A fire occurred at Iiedekerke, in Eastern Flanders, by which thirty-three houses were destroyed and two hundred people rendered homeless.

—The Catholic Club of London, on the occasion of the pope's jubilee, has decided to forward him a "printing machine of the newest make."

—A consignment of tea from Japan has reached Ottawa via the Canadian Pacific Railway just one month after its shipment from Yokohama.

—The king and queen of Siam have presented watches and other tokens of regard to the five missionaries, three of whom are ladies, at Bangkok.

—The pope has finally decided that there is no ground for the intervention of the Vatican in regard to the statutes of the Knights of Labour organization.

—Dr. Seghers, Roman Catholic Archbishop of Victoria was murdered on November 28 last, in a remote part of Alaska, where he has been visiting missions.

—A bell for the Cathedral of Cologne, weighing nearly twenty-seven tons, the clapper itself being three-quarters of a ton, has just been placed in position.

—A curious epidemic of hysteria has broken out among the women of Agosta, Italy. The disease is accompanied by hallucinations of the most extraordinary kind.

—It is estimated that if the amount spent annually in this country in intoxicating drinks was put into sovereigns and laid in a line, it would reach nearly 2,000 miles.

—A collision between a construction train filled with labourers and a freight train occurred July 29, near Hopedale, Illinois. Ten of the men were killed and twenty-five injured.

—It is reported that the Glasgow iron ship *Firth of Olua*, 1,205 tons, was lost in a cyclone ten days out from Java, with a cargo of sugar, and that her crew of twenty-five hands perished.

—A railway collision between an excursion train and a goods train partly laden with petroleum, occurred at St. Thomas, Ontario, July 16, fourteen persons being killed and more than one hundred injured.

—A fire broke out recently at a large naphtha spring at Balachana, north of Baku. It has extended to the hoardings of several other springs, and to a store containing about one million pounds of naphtha.

—The American Bible Society in the past year has issued 977,605 volumes in America, besides 500,000 in foreign lands. This makes the total number of Bibles issued by the society since its organization in 1816, 48,355,251.

—During a thunder-storm at Streator, Illinois, the lightning struck the powder house belonging to the local coal company. The result was the explosion of 8,000 lbs. of powder, and the almost complete demolition of forty-five residences, besides injury to many others. One hundred persons were killed, and one hundred others were more or less severely injured.

—A California paper tells of a curiosity to be seen on a ranch at Paso Robles—namely, a healthy looking tree, on which no less than four distinct varieties of fruit are at present to be seen. These are peaches, plums, apricots, and almonds.

—The German Crown Prince visited the hospital in Golden-square, London, and took great interest in the case of an old man who had just been cured from a growth in the throat similar to that from which he himself has been suffering.

—A party of Italian labourers employed on the railway at Hoboken, New Jersey, stepped off one line to avoid an approaching train, and while crossing another set of rails were knocked down by an express, eleven of them being killed and five injured.

—The Prussian Minister to the Holy See, Herr von Schloezer, has presented to the pope a mitre of exquisite workmanship, adorned with brilliants, rubies, sapphires, and emeralds, a gift from the German Emperor on the occasion of the papal jubilee. The royal present was accompanied by an autograph letter.

—Steam tricycles may shortly be expected to make their appearance on English roads, as a satisfactory machine has been invented by a Mr. Copeland, of Canada, New Jersey, which is propelled by means of oil. The backbone, or tubular frame-piece of the machine, forms the support of the boiler and engine, water supply and exhaust steam pipes passing through the backbone; while other portions of the tubular frame hold the fuel oil.

—The *Germania*, the leading organ of the German Roman Catholics, states that the Palestine Society intends to found German Catholic stations in the Holy Land. For this purpose it has bought a piece of land at the north end of the Lake of Gennesaret. Besides this it has acquired the Mount of the Apostles. The area of the land amounts to nearly sixty-five acres. The society, which has every reason to believe that the Turkish Government will consent to this acquisition, will buy more land if it succeeds in obtaining the necessary means.

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

LONDON, AUGUST 4, 1887.

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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.

THE *Watchman* has well said that "the first thing to observe is that the Sabbath did not originate with the Mosaic law. The command, 'Remember the Sabbath day to keep it holy,' is no less God's law for all men of every nation than the command, 'Thou shalt have no other gods before me.'"

THE *Christian Leader* reports that "a church in Southern India very much in need of a pastor says his theological views may be of any breadth." It is not in Southern India alone that churches have become so liberal as to allow their pastors and members "any breadth" they may wish in "theological views." The only surprising thing about this item is that such a church should be "very much in need of a pastor." St. Paul informs us that they shall "heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." It would seem that there need be no want of a pastor to fill this vacancy. The great apostle to the Gentiles further says there is "one Lord, one faith, one baptism." In view of the growing liberality of the so-called church of Christ, how apt the question, "When the Son of man cometh, shall he find faith on the earth?"

WHEN HE COMETH.

WHY should any one object to the doctrine of the coming of the Lord? The word of God promises unspeakable good to be accomplished when the Lord appears. Are there any who do not want to see this good established? The trouble is, there is something else which engrosses their attention, and shuts all other things from view. For he comes to reward every man according as his works shall be; and long-delayed judgment against evil works, also, shall then be faithfully executed. So when his coming is spoken of, they read first of all in their own consciences a sentence of condemnation against themselves, as Belshazzar was conscious of his guilt, when his knees smote together as he saw the handwriting on the wall, though he could not read, and before he had learned, a word of the inscription. May it not then, fairly be inferred that those who dislike to hear about the coming of the Lord, whether ministers or laymen, owe this feeling to a consciousness that they are not prepared to meet him, while at the same time they are not willing to give up the world sufficiently to prepare for his coming? But to you who love his appearing, let us say, Read the following description of what comes when he comes, and see if you do not feel your heart inspired anew to breathe the prayer in response to Christ's declaration that he cometh quickly, "Even so, come, Lord Jesus!"—

"When he cometh, the New Jerusalem cometh; the paradise of God cometh; the river of water of life, saints, angels, the new heaven, the new earth, all beauty, all sanctity, the fruition of all right desires, the realization of all lovely dreams, love—in a word, all that is precious cometh; nor will it ever be possible for me to conceive of a good not found in the region irradiated by his smile."—*Rev. George Bowen.*

WHY DO THEY NOT TELL ABOUT IT?

ACCORDING to the theology of the present day, as soon as a person dies, he soars away from this terrestrial sphere into the realms of eternal joy. If this be true, I have often wondered that those who have died, and been raised from the dead, have neglected to tell us of the wonderful and beautiful things which they saw in glory.

Take the case of Lazarus. He had been dead four days, and consequently, if the teaching of the present day be true, he had enjoyed the bliss of heaven for four days. He had associated with God and sinless angels, and had walked the golden streets of the New Jerusalem. Men naturally like to tell of wonders they have seen when on a journey. Is it not strange, then, that Lazarus did not tell us of the beauties of heaven, and the glory that surrounds the eternal God? Why did not his sisters, Martha and Mary, say, "Now, brother, you have been permitted before the rest of us to see heaven. Tell us of some of its beauties. Is it a lovely place? Did you have a talk with any of our old friends? Did you hate to leave when Jesus called you?" Such questions would have been very natural and proper. But did they do so?—No; and why?—Because they did not believe him to have been in heaven, but dead and moldering in the grave. It will be noticed that when Jesus called, Lazarus came forth from the grave (not heaven), bound. John 11:44.

Other cases might be cited, such as Jairus'

daughter (Mark 5:38-42), the widow's only son (Luke 7:12-15), etc. None of these ever intimated that they had been in heaven and returned. How absurd is the idea that a person once within the jasper walls of the city of God, should be called away to earth again, to dwell with sinful beings! Such, however, is true if man is immortal and goes to his reward at death. Does God's holy book teach such a dogma?—No, indeed; it is a branch plucked from the tree of heathenism. The dead are unconscious (Eccl. 9:5, 6), and will remain so until the voice of the Archangel shall rend the tomb and call them to consciousness.

When we think of the countless host of righteous beings that are slumbering in the tomb, and know that no power but that of the divine Son of God can call them to life, how it magnifies our views of the Saviour's glorious office! He passed through the tomb, and secured the keys of death. Were it not for this one act, the claims of infidelity that "death is an eternal sleep" would be correct. Paul tells us that unless the dead rise again, our faith is vain, and the dead in Christ are perished. 1 Cor. 15:16-18. Our only hope is in the resurrection, and we are bidden to comfort one another with this hope. 1 Thess. 4:13-18.—*Geo. Thompson, in Review and Herald.*

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