

THE Present Truth.

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

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THE PRESENT TRUTH.

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THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
God's meekest Angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that Angel's glance;
There's rest in his still countenance.
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear;
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

O thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers: "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."

—Whittier.

General Articles.

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

THE RELATION OF CHRISTIANS TO CHRIST AND THE CHURCH.

BY MRS. E. G. WHITE.

THE apostle Paul, speaking of the church of Christ, likens it to the human body and its members. The unity existing between the members of the body represents the unity that should exist between the members of the church. The mutual dependence of the followers of Christ is illustrated by the dependence of the members of the body one upon the other. "Now ye are the body of Christ, and members in particular." "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice

with it." This figure, as representing the church, is full of the most tender significance to God's people, both as to their relation to Christ, and to one another. As in the natural body the suffering of one member is recognized by every part of the being, so in the church the weakness or sorrow of one member reaches all others with its influence; and the strength of one is the gain of all. Christ, the head of the church, is "touched with the feelings of our infirmities."

Contemplating the intimacy of the relation between the followers of Christ, Paul writes: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

We have been brought from the world to become members of the church, the body of Christ. We are to come into perfect harmony of feeling, and unity of faith. "Speaking the truth in love," we are to "grow up into him in all things, which is the head, even Christ;

from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The natural defects of our characters must not be allowed to create disunion. We must surrender our wills to God, till every thought is brought into obedience to Christ. There is a work for us to do before we shall be able to work as harmoniously together as is represented by the union of the body.

Those who profess to be members of God's family, and who expect to stand one day around his throne, should be careful to cultivate here the spirit that will prevail in heaven. "Love is the fulfilling of the law," and the love of Jesus in the heart will bind his church together in bonds of Christian fellowship, like that fellowship which will exist in the courts above. We have no need to err; for we possess a perfect pattern in the life of Jesus by which to fashion our life-actions, and the fact that we represent him so poorly should make us humble, and should lead us to exercise love and forbearance toward others who may err. Unless we do cultivate humility in view of our own deficiencies, there will be developed in us an element of hard-heartedness akin to that in the character of Satan. Criticism and coldness and disunion in the church will undo the work of the Holy Spirit of God.

When a brother is in error, how many turn away and leave him to himself to pursue his wrong course, to depart from Christ and the truth! And not only do they treat him with neglect, but their unwise words and indifferent behaviour hasten him on in the downward way. Is this the compassionate Spirit of Christ? When one is falling away, shall we push him into greater darkness? Did not Jesus, the Son of God, come to seek and to save that which was lost? "Let this mind be in you which was also in Christ Jesus." Was not our Saviour tender and pitiful toward all? Did he not weep over the rejecters of his mercy, and stretch out his hands all day long to a rebellious people? We ought to be compassionate to our fellow-men; for they are the purchase of the blood of Christ. We are not as sympathetic as

we should be. This self-esteem must be rooted out, this spirit of pharisaical importance must be subdued. We are not placed here to please or glory self, but to glorify God by living for the good of men.

There are those all around us who are dying for want of the love of Jesus expressed in the life of his followers. When the lifeless hands have been folded over the silent breast, how many have wished they had been more gentle, more tender. You cannot make confession in the ears of the dead, but you can exercise love and forbearance toward the living. Oh, that all might appreciate the privilege now given to sweeten the existence of those around them by the loving sympathy that so cheers and encourages the sad and lonely heart!

Christ requires us to love one another. How much, the cross of Calvary will answer. He loved us even unto death, and he bids us to "love one another as I have loved you." "By this shall all men know that ye are my disciples, if ye have love one to another." And when this mutual forbearance and tenderness is a reality among us we shall appreciate the significance of the figure employed by the apostle to represent the church of Christ. "Ye are the body of Christ, and members in particular." You will then bear one another's burdens, and so fulfil the law of Christ.

HOW GOD LEADS HIS PEOPLE. NO. 20.

AFTER a time our contention with those that were without abated considerably, and so we were more at liberty to turn our attention and thoughts to those that were within. I was led more and more to see that it was not sufficient merely to talk about the truth; but that we must express it in our lives as well as in our language. I began, therefore, to exhort the brethren more earnestly to deny, not merely the errors of doctrine which abounded, but "ungodliness and worldly lusts;" and to press upon them the importance of living "soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ." We professed to be the church of Christ, and it appeared to me inconsistent with our profession for us to be seen in the streets smoking pipes or cigars, taking snuff, or calling for something to drink in gin shops, spirit vaults, and public houses. They were "worldly lusts" and we must deny them. We must learn to "bridle the tongue" too, and to "keep under the body." If a man could not rule himself here, how could he expect to reign with Christ hereafter?

Many wisely attended to these reforms, but others demurred and fostered a spirit of insubordination and fault-finding. I was getting too strict! The same spirit was manifested by some as that which

Moses and Aaron in the wilderness. But I will not go into this matter now. I pray God to give such a better spirit. But, Christian, beware of murmuring. Read 1 Cor. 10: 10, 11. We cannot be too strict in right and truth. We must put away "all filthiness of the flesh and spirit, and perfect holiness in the fear of God." Feeling this, I was led to pray frequently with the psalmist David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psa. 139: 23, 24. I wanted to know if I was wrong in anything, any doctrine, or any practice; or, if ignorant of any truth I ought to know, to become acquainted with it. So I prayed God to lead me still further in the way everlasting. Reader, can you honestly and heartily pray this prayer? Are you willing to examine your position before God in the light of his holy Word? I was willing, yea, more, I was wishful, to know all that the Lord would have me both know and do. I therefore prayed again my first felt prayer for light, "Open thou mine eyes that I may behold wondrous things out of thy law." Psa. 119: 18. And God was not long in answering this prayer again by giving me more light. Further rays of light fell on the resurrection question first; and they fell in the following manner.

I had undergone two very severe and painful surgical operations at different times in Manchester; and it was thought necessary that I should undergo a third before I could get rid of some of the painful consequences of the second, which had been very severe indeed. I had a friend in Halifax, a surgeon, who had been baptized into the same faith that I had; and I felt I could trust myself better in his hands, than into the hands of men who knew not God. He was kind enough to offer me freely a home in his house, until I should recover from the effects of the knife sufficiently to return home. I accepted his kindness and skill, for which I still feel very grateful. While confined to my room he would sometimes come in and sit with me, and we would talk over the great questions of our mutual faith. We believed then that when Christ returns the dead would be raised, both bad and good, righteous and wicked, all together. But my friend told me that he had begun to doubt whether this would be the case. He gave me his reasons; and drew my attention to certain scriptures which seemed inconsistent with this idea. I studied these, and other scriptures; and after my return home, I received the further light on this subject of which I have spoken. I still found that the resurrection was the great gospel hope I had before found it to be; but I now found there was to be an order, a method, in the resurrection which I had not at first perceived. "The dead in Christ shall rise first," says Paul. 1 Thess 4: 16. Then the living saints are to be

"caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Verse 17. Those who then rise will be ever with the Lord. They are not with the Lord before their resurrection; but they are to be ever with him after they do rise. They do not rise that it may be seen whether they are to be with the Lord or not: for those that rise just before the rapture of the living saints, are to be caught up together with them to be ever with the Lord. Then they rise immortal, or incorruptible, do they not? Of course they do; an inspired apostle says so. Here are his words:—"It is sown in corruption, it is raised in incorruption. . . . It is sown a natural body, it is raised a spiritual body." Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we [the living ones] shall be changed." 1 Cor. 15: 42, 44, 51, 52. O, glorious words! O, blessed hope! Verse 23 shows that the apostle is speaking of the resurrection of the righteous only. I had often found a difficulty in trying to reconcile such statements with my views; but I now allowed these inspired words to give me my views, so that the reconciliation was complete. I took the words of inspiration in their simplicity, and they came to me in power. Oh! that we could allow the Scriptures to speak more and more for themselves, in their own simple but energetic grandeur; we should need less of learned labour to reconcile our conflicting ideas with their simple and positive teachings.

But what, then, about the wicked, the unjust? some one impatiently asks. Will they rise, and if they do, when will they rise? Let us allow the word of God to answer these questions for us. First that the wicked will rise again. The apostle Paul says, "There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. Job says, "The *wicked* is reserved to the day of destruction: they shall be brought forth to the day of wrath." Job 21: 30. Then the wicked will rise. The next question is, When do the wicked rise? 1 Thess. 4: 16, already quoted, intimates that it will be some time after the righteous. "The dead in Christ shall rise first"—first, not only before the living righteous are snatched away, but first, also, before the rest are raised; for all who are then raised are to be "caught up" with the living righteous to be ever "with the Lord." But the wicked are not to be ever with the Lord; therefore they are not included in this resurrection,

which is only of those really "in Christ." Now, "if any man be in Christ, he is a new creature." 2 Cor. 5:17. He is for a new creation. Wherefore this resurrection is "the resurrection of the just," or justified ones. Luke 14:14 intimates that this class will come up separately, and Paul strove, "if by any means he might attain" to it, a resurrection *out* of the dead. Phil. 3:11. Rotherham's translation is, "if by any means I may advance into the out-resurrection, that from among the dead." Paul surely knew that he would rise again; but he was anxious to be in the advanced class; to gain "the resurrection of the just," "the out-resurrection, that from among (the rest of) the dead." But the Revelator makes this matter certain, by telling us when the rest of the dead shall rise. After speaking of the "first resurrection," every one gaining which will be "blessed and holy" and never be hurt by the second death, he says, "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5. This settles the question for those who are willing to take the words of Christ. The wicked do not rise until the end of the thousand years. But the righteous rise at the beginning of this period, when the Lord comes, for they live and reign with him during the thousand years. Rev. 20:4, 6. O! how blessed they will be, to be associated with Christ, where he is, on thrones of judgment for a thousand years. But they are not only "blessed," they are "holy." "Without holiness no man shall see the Lord," we are told; then what manner of persons must we be in all holy conversation, if we would attain to this "out-resurrection"? Let us strive, like Paul, if by any means we may attain to it. It will be a sad thing to be left over amongst "the rest of the dead" until the thousand years are finished for the saints to sit in judgment upon us. There is no promise that such shall not be hurt of the second death, is there? But if we would get a part in the first resurrection, and thus escape being under the power of the second death, after the resurrection at the close of the thousand years, we must be "overcomers," according to the word of the Lord. See Rev. 2:11; and 20:12-15. We must overcome our bad habits, if we have any; our worldly lusts; our envious dispositions; our pride. We must bridle our tongues, and keep under our bodies. We must learn to be humble, patient, and persevering. We must not speak evil of those who are showing us the way of life, and say that they are "too strict," or "too narrow." We must overcome evil with good, and return good for evil. And we had better also pray with David that God himself will search us, and try our hearts, and see if there be any wicked way in us; and that he will lead us out of error and wrongdoing into all truth and all righteousness, and so at last into life everlasting.

A. SMITH.

"BE NOT FAR FROM ME."

Psalms 22:11.

WHEN sad and lone, I fail
To feel Thee near,
Great Spirit, mighty Ail,*
My spirit cheer.
This all my prayer shall be,
Be near, my God, to me,
Be near to me.

Could mortal rise to thee
Like thy great Son,
Light in intensity,
He were undone.
But thou canst shine on me;
Let me thy glory see;
Be near to me.

If weary in the way
I rest on stone,
Lip-locked, too weak to pray,
Leave me not lone.
My faith looks up to thee;
Reveal thyself to me;
Be near to me.

When cares my spirit vex,
And foes are nigh,
When clouds my path perplex,
To thee I cry.
Let my cry come to thee,
High Priest of sympathy;
Be near to me.

When rising waves prevail,
And billows roar,
If faith begins to fail,
Oh! give me more.
A mighty Saviour be,
Reach forth thine arm to me;
Be near to me.

Deathless and uncreate
Alone art thou;
If I to mortal fate
In death must bow,
Oh, be not far from me,
Forgive iniquity;
Be near to me.

Let thy good Spirit then
Reveal Christ's blood;
Promise of life again,
Father, how good!
Send him again to be
Emmanu-El to me;
Be near to me.

A. SMITH.

* All, or El, God, the Mighty One.

ONE PROBATION ENOUGH.

"LET favour be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. This text is of itself sufficient to show the folly of the claim that after death there will be another probation for those who have not accepted Christ in this life. Of course the text does not mean that the grace of God is entirely in vain, and that no wicked persons will turn from their wicked ways, for Paul says that the grace of God does bring salvation (Titus 2:11); and if it were not for the grace of God, as manifested in the gift of his Son, it would be impossible for anybody to repent. But it does mean that those who will not repent in consequence of the ordinary manifestations of God's favour, would only be hardened still more by greater manifestations of it.

The case of Pharaoh is right to the point. In the first place he had the same call that is extended to all the world: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come,

buy wine and milk without money and without price." This call is to all the world, and included Pharaoh. It cannot be said that he had no chance, for the chosen people of God were in his own land.

Then Moses came to him with a message direct from the Lord, saying, "Let my people go." And in order that he might know from whom the message came, miracles were wrought, showing the power of God. Here he had additional opportunity to acknowledge God, but he refused.

Then God's judgments began to come, and when the agents of Satan, the magicians, could no longer counterfeit these wonders, the proud king was constrained to beg for the favour of God, whom he had despised. His request was granted, and the frogs were removed; "but when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them." Ex. 8:15.

Again the power of God was manifested in judgments, and again the king sent for the servants of the Lord, and begged that the plague of flies might be removed. "And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarm of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Ex. 8:30-32.

Still closer and closer came the judgments, so that it was absolutely impossible for any one to doubt the power and majesty of God. The cattle were destroyed, terrible boils broke out upon man and beast, and finally a fearful storm of thunder, hail and fire was sent, which destroyed everything in its path. "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." Ex. 9:27, 28. "And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go." Verses 33-35.

Here we have a perfect illustration of the truth spoken by the prophet Isaiah: "Let favour be shown to the wicked, yet will he not learn righteousness." The more favour was shown to Pharaoh, the more hardened he became. It was not until a plague was sent from which there could be no respite, that he relented long enough to let the people go as the Lord had commanded; and even then, when

there seemed to be a prospect of no more judgments, he hardened his heart and rushed forth to his own destruction.

Thus it would be with the wicked if God should grant them a second probation. In this life they have had a chance to see the power of God manifested in both mercy and judgment. Sometimes they have trembled at the near approach of danger, but have hardened their hearts as soon as the danger was past. By and by the Lord will be "revealed from heaven, with his mighty angels, in flaming fire." 2 Thess. 1:7, 8. "A fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. Then "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." Isa. 2:11. Every one will then be willing to confess "that Jesus Christ is Lord, to the glory of God the Father."

Now what would be the result if after all this God should grant the wicked another probation?—Both revelation and experience show that they would be worse than they ever were before. To give them another probation would be worse than casting pearls before swine. The reason for this is that God never cuts off any sinner while his heart is tender; and when his heart has ceased to be tender, nothing but terrible judgments can make any impression upon him, and the only impression they can make is that of cowardly fear.

It is true that many of the advocates of a second probation claim that it will be granted only to those who in this life have "not had a fair chance." This is a direct charge against the justice of God: it is sufficient here to remind the reader that a "second probation" necessarily implies a first, and a probation is a trying, a testing. Therefore to say that any will have a second probation is to admit that they have been tried once, and found wanting. In other words, they have "had a fair chance," and having refused it, they would count any additional favour an evidence of weakness on the part of God, and would deride him for it.

E. J. WAGGONER.

"THE SABBATH QUESTION, AND THE RESURRECTION ON THE MORNING OF THE THIRD DAY."

THE *Sword and Shield* of March 16 contains an article on the above subject, written by one J. Attenborough, who thinks he has discovered a "new thing under the sun." See Eccl. 1:9.

He sums up his arguments as follows: "The Sabbath we are observing under a *new name*, now called the first day of the week, is the same day that God set apart at the creation of the world. . . . Our Sabbath is the old one in a new dress."

Let us examine the history of this wonderful day. The weekly cycle is divided into seven periods of twenty-four hours each, which are known as days.

God employed the first and five subsequent days of the week in the labour of creation. The seventh and last was blessed by God and set apart for man. Compare Gen. 2:2, 3 with Ex. 20:8-11; Mark 2:27.

Over 2,000 years later, we find Israel, having just thrown off the Egyptian yoke, encamped in the wilderness of Sin. There they kept the "old Sabbath." "So the people rested on the seventh day." Ex. 16:30. One month later they encamped at the foot of Mt. Sinai, where God, with his own voice, spoke the moral law to Israel, one precept of which was given to guard the seventh-day Sabbath. It reads as follows: "REMEMBER the Sabbath day to keep it holy. . . . The SEVENTH DAY is the Sabbath of the Lord thy God." He also gave his reason for making the seventh day the Sabbath: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. From that time to Christ, the seventh day was recognized as the Sabbath. Christ himself kept it. Luke 4:16; John 15, 10. He said it "was made for man." Mark 2:27. The disciples kept it, still recognizing it in its old "dress." Luke 23:56; Acts 13:42, 44; 17:2; 18:4, 11. No person with a reputation for scholarship will so far jeopardize it as to say that the word "Sabbath," in the New Testament, applies to the "new dress," "the first day of the week." Hence wherever the weekly Sabbath is referred to in the Scriptures, it means the seventh day, the old "dress."

The evangelists wrote their Gospels during the first century, the last being written in A.D. 96. All four of them speak of the resurrection as having taken place on "the first day of the week." The first three speak of the Sabbath as the day preceding the resurrection. See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 20:19. Mr. A. says that "the first day of the week" is the Sabbath, and tries to prove that Christ arose on the following day. Here the statements of the four apostles and those of Mr. Attenborough are antagonistic. Which of these writers shall we accept, the apostles or Mr. A.? From the above it is evident that the Sabbath did not assume the "new dress" during the first century.

Soon after the destruction of Jerusalem by Titus, in A.D. 70, the Jews were dispersed among all the civilized nations of the earth; and they went forth keeping the seventh day as the Sabbath.

Again, all the reliable historians of the first three centuries who mentioned the first day of the week, recognize it as the day upon which Christ arose from the dead, and the one following the "old Sabbath." Thus we find Mr. A.'s positions antagonistic to those of the early church historians.

An event of the fourth century demands a passing notice. In the year

364 A.D., the Laodicean council not only forbade the observance of the Sabbath, but even pronounced a curse on those who should obey the fourth commandment. The twenty-ninth canon of the council reads as follows: "Because Christians ought not to Judaize, and to rest on the Sabbath, but to work in that day. Preferring in honour the Lord's day; if they desire to rest, they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ." From this it is evident that the learned men who constituted this council knew nothing of the "new dress" of which Mr. A. speaks; for had they possessed this knowledge, they would not have made a distinction between Saturday, the seventh-day "Sabbath," and Sunday, "the first day of the week," called by them "the Lord's day."

Another interesting and important fact that has a direct bearing upon the subject before us, is the history of the Christian churches in Ethiopia and Abyssinia, which possibly dates from the conversion of the Ethiopian officer "of great authority" (Acts 8:26-40), but certainly as early as 330 A.D. See "M'Clintock and Strong's Cyclopaedia," vol. 1, p. 40. The nations of Europe lost sight of these churches about the time the Roman bishop ascended the pontifical throne. Mr. Gibbon, the historian, speaking of these Christians, says: "Encircled on all sides by the enemies of their religion, the Ethiopians slept for nearly a thousand years, forgetful of the world, by whom they were forgotten."—*Decline and Fall*, chap. 47. In 1534 the ambassador of the king of Ethiopia at the court of Lisbon stated their faith on the Sabbath question, in the following words: "Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honour and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that especially since Christ came not to destroy the law, but to fulfil it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day. We observe the Lord's day, after the manner of all other Christians, in memory of Christ's resurrection."—*Church History of Ethiopia* pp. 87, 88. These Christians, who were brought to the knowledge of the world by the discovery of Portuguese navigators, in the latter part of the fifteenth century, were found to be keeping Saturday as the Sabbath of the fourth commandment and Sunday to commemorate the resurrection of Christ. It is only necessary to add, that they must have been wholly unacquainted with both Mr. Attenborough's theology and his method of computing time.

Dr. Neander, who flourished in the sixteenth century, speaks as follows upon the subject: "Opposition to Judaism

introduced the particular festival of Sunday very early indeed into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—*Church History, Rose's Translation, p. 168.* The English historians, John Ley, Prof. Berewood, of Gresham College, London, Sir Wm. Domville, and others, bear a similar testimony on this subject.—*W. D. Curtis in Bible Echo, Melbourne.*

(To be continued.)

THE EVERLASTING ARMS.

“THE eternal God is thy refuge, and underneath are the everlasting arms.” Surely no promise could have been more infinitely precious than this promise was, when its words fell upon the ears of the Israelites. It was so wonderfully adapted to the circumstances of a people who had been travelling, houseless and homeless, without any fixed habitation, for a long time. Now they knew that the Lord was to be their dwelling-place; the words had a home-like sound. The thought of stability and permanence must have been like music in the ears of this homesick people. Every blessing seemed to be contained in this promise, an abiding and unchanging dwelling-place where no evil could befall them, an everlasting arm to sustain and support them, strong enough to bear every burden, every care.

The words came down to us as a priceless legacy from the God who is the same yesterday, to-day, and forever, and we may each know for ourselves the comfort contained in them for every weary, heavy-laden soul. The eternal God is our refuge. What need we care then if dark clouds of sorrow lower, and the bitter waters of affliction overflow us? God will never leave nor forsake us, and, pavilioned in his eternal love, we need fear no evil.

And God is not only a refuge, he is a dwelling-place. Too many of us are accustomed to go to God only in times of weakness, or to flee to him as a very present help only in time of trouble. When the clouds gather and the storm breaks, then we turn to God to protect us, but when the storm has passed, and all is bright and fair again, we forget him as if we were now self-sufficient. We make God our refuge only, instead of our dwelling-place; we go to him as a covert for a little season, till the danger is overpast; we do not make him our home. If we made God our dwelling-place as well as our refuge, I believe it would alter our lives completely, and increase our happiness an hundred-fold.

Think for a moment what a blessed thing it is to dwell in God; then there is not one thing in our lives that we have to do alone, not one trouble that comes to us that we have to bear alone, not one

joy that we have to share alone, not one purpose to make alone, not one temptation to conquer alone and unaided.

The least event in our history quite as much as the greatest does not happen to us alone, but God shares our life with us, and every moment we are dwelling in him, with the everlasting arms beneath and about us.

What a revolution it would make in our lives if we realized this! How many things would be left undone that are now done! How many new duties would be begun! What a new sanctity and sweetness would fill our joys! What deeper responsibility would invest our thoughts and actions! What victories we would gain over temptations that have heretofore defeated us! We would attach a new sacredness and greatness to our common life if we once felt that God was our refuge and dwelling-place, not only in times of distress and in trouble alone.

Of course those times will come, but underneath us are the everlasting arms, strong enough to bear us up through any trouble. Should we ever be crushed by the burdens and cares of life as they gather about us, we feel also the tightening of those everlasting arms which have borne so many precious souls through deepest waters safely to the other side.

Only by casting ourselves upon the Lord will we feel beneath us the everlasting arms; if we stand in our own strength we cannot claim the promise of help, but surely no one will hesitate when the weak arm of flesh, so inadequate to help, is compared to the everlasting arms of the eternal God, our refuge.—*Christian at Work.*

DEATH NOT LIFE.

I THINK we are not warranted in concluding (as some have done) so positively concerning the question as to make it a point of Christian faith to interpret figuratively, and not literally, the “death” and the “destruction” spoken of in Scripture as the doom of the condemned, and to insist on the belief that they are kept alive forever.

“Life,” as applied to their condition (the condition of the righteous), is usually understood to mean “happy life.” And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word “life” does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a “happy life,” and a contradiction to speak of a “miserable life,” which we know is not the case, according to the usage of any language. In all ages and countries, “life,” and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to

continue forever living in a state of misery. And yet to their condition the words “life” and “immortality” never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must, naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be “destroyed,” and cease to exist; not that they were to exist forever in a state of wretchedness, for they are never spoken of as being kept alive, but as forfeiting life; as, for instance: “Ye will not come unto me that ye might have life;” “He that hath the Son hath life; and he that hath not the Son of God hath not life.” And again, “perdition,” “death,” “destruction,” are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense.—*Archbishop Whately.*

AN END OF WICKEDNESS.

“Oh, let the wickedness of the wicked come to an end.” Psa. 7:9.

THIS prayer was indited by the Holy Spirit. As a consequence, the petition will surely be granted. It is a prophetic prayer; and as a prophecy it is certain to have its fulfilment. Therefore it is certain that wickedness will come to an end. The only question remaining is, How will this result be reached? There are but two ways possible for this to be accomplished.

1. The first is, by the conversion of all the wicked, including the devil and his angels as well as all the wicked of the earth. Have we any proof that all the wicked will cease their wickedness—that all will become holy and happy in immortal life? If there is no evidence to prove that all the wicked in the universe will be converted, the only alternative is—

2. That all the wicked will be destroyed, will cease to exist; and so their wickedness will come to an end. Is there any proof of this?—There is. We cite another prophetic prayer as proof. Psa. 104:35: “Let the sinners be consumed out of the earth, and let the wicked be no more.” This prayer will be answered; and when it is, the wicked will no longer exist; for “to be” means to exist. And in the prospect of that happy time which will follow the destruction of all the wicked, when all in heaven and on earth shall be heard saying, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” (Rev. 5:13), the inspired writer immediately exclaims, “Bless thou the Lord, O my soul! Praise ye the Lord!”—*Selected.*

WHEN we are most ready to perish, then is God most ready to help us.—*Luther.*

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.

COMPENSATION.

THE truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills!
And down their sides will those who seek
With hopeful spirit, brave, though meek,
Find gently flowing rills.

For every cloud a silvery light—
God wills it so.
For every vale a shining height;
A glorious morn for every night;
A birth for labour's throe;
For snow's white wing a verdant field;
A gain for loss;
For buried seed the harvest yield;
For pain a strength, a joy revealed;
A crown for every cross.

—Selected.

THE BUILDERS OF THE EDDYSTONE.

AMONG the world's greatest benefactors have been the patient and heroic men who, often at the peril of life, have reared light-houses on dangerous reefs. The light-house, standing lonely, quiet, and ever steadfast amid the restive turbulence of the sea, serves two useful purposes: it warns away the tempest-tossed sailor from the crags on which it stands, and it guides him toward the safe havens on the shore. Thus it converts what was once a perpetual danger of the ocean into an actual means of security and life.

For many a century a certain jagged reef of rocks which lies about twelve miles off the English coast, in the raging English Channel, was a terror to all the seamen who approached it. Many a goodly craft had struck upon its jutting crags, and had in an instant broken up and plunged to the bottom. Often hidden amid dense fogs, the ships of the older time could never make out just where it lay, and each year it claimed and devoured its victims, sometimes by the hundred, so that those near and dear to them never knew what had been their fate. The ocean, dashing in ceaseless breakers upon this hideous mass of rocks, breaks in circling eddies and whirl-pools around them; and from this circumstance the reef, ages ago, received the now famous name of Eddystone.

It was upon this terrible reef of the Eddystone that the first light-house which was ever built upon a rock at a distance from the main land was erected; and it is curious that the idea of putting a light-house there was conceived, not by a sailor or an engineer, not by a man of science or by the Government, but by a quiet, eccentric English country-gentleman. About two centuries ago this gentleman, whose name was Henry

Winstanley, was living in his ancient manor-house in Eastern England. Winstanley was a very queer, whimsical man. He was rich, and used his wealth in a very singular way. His neighbours, though they liked him for his good-natured and easy-going ways, thought that he was perhaps a little "cracked." Winstanley, among other odd traits, was very fond of playing practical jokes. Indeed, he spent a great deal of his time and money in giving people sudden shocks and surprises. He filled his house and grounds, for instance, with all sorts of strange devices for this purpose.

Yet it was this very man of strange whims and terrifying jokes, Henry Winstanley, who undertook the unheard-of feat of erecting a light-house on the tempest-riven reef of the Eddystone. Inspired by the noble idea of saving so many lives, and so much property from the jaws of the great deep, Winstanley abandoned his idle life, and went to work with a will. He himself aided and superintended his workmen, giving up all his time and energies to his great work. For six years he toiled ceaselessly to finish it. He constantly braved the storms that ever swept around the dreadful reef; more than once, bound to the rock, he came near starving; and at last, when the light-house had been reared, and was all but completed, he fell a victim to his noble design.

One evening at dusk, Winstanley, with a party of his workmen, put off in a boat from Plymouth to put some finishing touches to the light-house. Just as he was starting, a friend, pointing to the gathering clouds, warned him that a storm was coming up, and begged him not to go. But Winstanley, in his reckless way, replied, "I only wish I could be at the light-house in the greatest storm that ever blew under the face of the heavens." His wish was to be fulfilled sooner than he thought. As night closed in, the tower of the light-house could be dimly seen from the shore, rising proudly above the angry surge. But before the next morning dawned it had disappeared from human sight. The crags of the Eddystone rose grim, bleak, and bare from the swelling bosom of the sea. The brave Winstanley and all his men, and every stone and buttress and cable and nail of his light-house—everything excepting only a single chain which remained riveted in the crevice of the rock—had been swept away. For all had gone down under the most terrific gale which had raged in the English Channel for many years.

But the sad fate of Winstanley did not prevent other intrepid spirits from making fresh attempts to convert the Eddystone from an awful peril into a beacon of safety. Four years after Winstanley was drowned, a plain, sensible man, John Rudyerd, whose trade was to deal in silk goods, went to work and erected a wooden light-house, which was shaped like a pine cone, on the bleak

and barren reef. But as the waters and winds had proved the destruction of Winstanley's tower, so fire afterward consumed that of Rudyerd.

Rudyerd's tower stood the brunt of wave and storm for forty-six years. Then, early one cold December morning, some fishermen, who were getting ready their nets on the beach, saw clouds of smoke issuing from the light-house. Three men were known to be in the light-house; one of them, the keeper, was ninety-four years old. As soon as these men discovered the fire they began to work frantically with their buckets; but their water was soon exhausted. They became wild with fright, and the terrible heat soon exhausted them. The melting lead, too, began to drop on them from the roof, and burned them horribly. As the flames spread through the tower, and swept down with fierce rapidity from the top to the bottom, the terror-stricken men retreated before it until they sought refuge from the blazing beams and molten lead in a big crevice in the rock. There they huddled together, almost dead with terror and pain.

Meanwhile the fishermen on shore had jumped into a boat, and had rowed with might and main to the crag. They arrived just in time to save the poor wretches from being burned. Their sufferings had been terrible. No sooner had the boat brought them safely to the shore than one of them, the moment he got out of the boat, was seized with an insane frenzy. He plunged into the forest and was never more seen. As for the poor old keeper, he was so entirely overcome by his fright and his maddening burns that he died a few days after his rescue.

The third Eddystone light-house, which stood sturdily on the rock for more than a hundred years, was erected four years after Rudyerd's tower was burned. It was built by John Smeaton, one of the greatest inventors and engineers of the eighteenth century. It is said that, when a small boy, Smeaton liked to play with workmen's tools rather than with children's ordinary toys. At the early age of fourteen he built an engine for rose-work, and at twenty-five he invented an instrument for measuring a ship's way at sea.

The light-house which Smeaton erected on the tempest-beaten crag of the Eddystone was a noble column of granite, which rose to a height of eighty-five feet. It resembled in shape the trunk of an oak tree, and swept up in a gentle curve from its base. On its summit was placed a large lantern, with a gallery round it. This famous light-house was taken down, stone by stone, in 1884, and re-erected on a height on the mainland, near the old sea-faring town of Plymouth—on the very spot, indeed, where Queen Elizabeth's brave old sea-warriors, Drake, Hawkins, and Frobisher, were playing their favourite game of bowls, three hundred years ago, when the Spanish

galleons hove in sight in the English Channel. A new and larger light-house was built on the Eddystone; and this it is which to-day sheds its far-gleaming rays over the waters, and guides the sailors to their homes on the shore.—*Harper's Young People.*

TEMPER AND GOOD LOOKS.

I RECENTLY heard a gentleman from India relate that the native women of the section where he resided had so few domestic labours, with no intellectual culture, that gossip was their only resource. They were not secluded there as in some sections, and ran about from house to house as they pleased. The results were the same in India as in our land. So much gossip kept neighbourhoods in a constant ferment. There being no principle to restrain their tongues, it was almost incredible the rate at which they ran, and the violence of their speech. The result was a most ugly, misshapen mouth in almost every woman who was grown up. The gentleman attributed this ugly feature to the ugly tempers which were allowed such unlimited expression in words.

Come to think about it, have we not observed something corresponding to this in our own favoured land? Who ever saw a scolding woman with a pretty mouth, or one of this class who had a sweet voice? She may sing with great skill and expression, but there will creep in a cat-like note that betrays itself. There is no foe to beauty equal to ill-temper. So, girls, be warned in time, and if you are tempted to fall into this evil way, put a check upon it at once, unless you are willing to belong to the class who are thoroughly unlovely in the eyes of others.

Crow-feet do not seem to creep into sunny people's faces half so early as into those of the opposite temperament. Good humour, too, seems to give a bloom to the complexion that no cosmetic can impart. There are women more really winning and fascinating in society at sixty than many a young woman of twenty. A bright, cultured mind, joined with a thoroughly good, benevolent heart, which rejoices to do good to others, will make a person truly beautiful at any age, and a favourite in any society.—*Miriam, in Arthur's Home Magazine.*

EXTENSIVE LIBRARIES.

THE largest library in the world is that of the French, at Paris, which contains to-day upwards of 2,000,000 printed books and 160,000 manuscripts. Between the Imperial library at St. Petersburg and the British Museum, it is difficult to say which is the larger. Neither will vary much from 1,300,000 volumes. The Royal library of Munich has now something over 900,000, but this includes 500,000 pamphlets; the Royal library at Berlin contains 700,000; the

library at Copenhagen, 510,000; the library at Dresden, 500,000; the library at Vienna, 400,000; the University library at Gottingen, Germany, 400,000. The Vatican library at Rome has about 120,000 printed books, and was commenced in 1378.

There are about sixty other libraries in Europe larger than the Vatican library. The National library of Paris is one of the very oldest in Europe, having been founded in 1350, although the University library of Prague is reported as founded the same year. The British Museum dates its commencement about four hundred years later—1763. Of the large libraries in the United States, the Boston public library comes next to the Congressional, with about 350,000 (including the duplicates in its seven branches); the Harvard University collection comes next, with about 210,000.

The Astor and Mercantile, of New York, have each about 150,000; Yale College has about 115,000. Dartmouth, about 54,000; Cornell University has 42,000; the University of Virginia, 42,000; Bowdoin has 38,000; the University of South Carolina has 30,000; Michigan State, 40,000; Amherst, 44,500; Princeton, 45,000; Pennsylvania Mercantile, 126,000; and Columbia University, South Carolina, 32,000. The national library, as it should be called, exceeds all but eight, or possibly nine, of the ancient libraries of Europe, and all in America.—*Selected.*

LIFE'S STEWARDSHIPS.

WE are all made by God for himself, because living for him is at once his due, and the supremest bliss of the creature. He gives nothing in fee simple; he only lends on prescribed conditions. Even in nature there must be a return; nothing is made only to receive. The winds and the waves, the clouds and the rain, are only his servants, doing his will; not a leaf or a flower, not a wing in the air, nor a worm, but is God's steward, with measured power for allotted ends. The whole universe stands before him and ministers to him. All things living and dead hold from him. The highest angel and the moth are alike dependent. . . . But if nature be thus a servant, much more such as we. Our higher gifts are only so much more responsibility, for the measure of obligation is the only limit of power. We are put in trust with all that we have and are,—youth, manhood, age; body, intellect, soul; our words, thoughts, and acts; our influence and our substance; our time, and all that faithful diligence and ability can make of it. Nature teaches our duty. The uttermost leaf repays the gift of the sun, no less than the root those of the soil. The air and light and rain are owned in green branches and sheets of blossom. Not a bud refuses its tribute. And what are our moments, but buds which must break into leaves and fruit, and make all our life beautiful!—*Dr. Geikie.*

TEMPERANCE FIRST.

NO ONE form of evil is so defiling in its effects as intemperance. It not only leads to drunkenness and revellings, but it "sets on fire the course of nature." It exalts and strengthens the evil and the base, and weakens and enslaves the good. But intemperance has a broader meaning to the conscientious Christian than the habitual use of intoxicating drinks. The baleful effects of alcoholism are but the climax of a long train of evils, many of which are fostered in the homes and circles of respectable society. Alcohol is but one of a large class of stimulants and irritants, whose effects upon the individual, morally and physically, are unwholesome. The indulgence of any injurious habit is intemperance, and the effect of such indulgence is to break down the moral sense by doing violence to it, to undermine the physical strength and soundness, and to pave the way for deeper transgressions. A diseased mind frequently attends bodily infirmity, and habits of intemperate indulgence will always produce the former while causing the latter. Paul says to the Corinthians, "He that striveth for the mastery is temperate in all things." Peter places temperance before patience and godliness in the acquirement of the Christian graces, where it logically and necessarily belongs.—*Selected.*

STOP AND WEIGH.

ONE morning an enraged countryman came into Mr. M's store, with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M," said the angry countryman, "I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You lie you young villain!" said the countryman, still more enraged at his assurance.

"Now look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"Oh, you gave them to me, did you?"

"Yes, sir. I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if you ain't a young scamp," said the countryman, his features relaxing into a grin, as he saw through the matter.

Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others.

"Think twice before you speak once," is an excellent motto.—*Christian World.*

"The drunkard and the glutton shall come to poverty." Prov. 23:21.

THE PRESENT TRUTH.

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

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LESSONS FROM THE PAST.

WE may learn present duty at times by the study of past events, and they are wise men who make a study of the experiences of men in the past, and make those experiences a means of profit in their own lives. This is especially so in the work of God. History repeats itself, or as Solomon expresses it, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Eccl. 1:9. For more than ten centuries after the days of the apostles, there was a receding in the church from the apostolic standard of the glorious gospel revealed by Jesus Christ. The apostles predicted this. In the charge which the apostle Paul gave to the elders of the church of Ephesus he says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

He looked forward to the time when that power should arise within the church of which he speaks elsewhere as an apostate from the truth, seeking to exalt itself above God himself, and to which is given the name of the "mystery of iniquity." After long centuries of darkness during which the Bible had been withheld from the hands of the people, God began to raise up men and women who declared his truth in its purity, sometimes sealing their testimony with their life's blood. Wycliffe, the "Morning Star of the Reformation," by his zeal and fidelity to the truth made the fourteenth century a remarkable epoch in the history of the English Reformation. In later centuries when law still attempted to regulate men's consciences, and to prescribe belief, many English and Scottish reformers who could not betray their faith were called upon to devote their lives to the advocacy of those principles of reform which had awakened a slumbering church. The Covenanters entered upon their noble mission, labouring under the greatest difficulties during their struggle, meetings being regarded as treason, as they were not worshipping according to the law of

the land. Such a standard as this God never designed for the regulation of his worship. He would have his people free to serve him according to the dictates of their own consciences. We cannot think that God ever planned to have his religion established by law, as he wants willing worship, and heart service; for "they that worship him must worship him in spirit and in truth."

At these crises in the history of the church of Christ, men were raised up to meet the influences which were uniting to crush out the movement which was labouring for the spiritual emancipation of the people. Plans were laid to subvert the progress of Protestantism, and especially in Scotland in the sixteenth and seventeenth centuries were the efforts all that human strength and skill could summon to the contest. Meanwhile God was raising up men, and fitting them in the school of experience for the work before them, just as he fitted men to engage in his service in the days of our Saviour. There was a time appointed when he was to appear to men, and there was to be a crisis in religious thought. While Satan was preparing the hearts of the priests and scribes to reject Christ by wedding them to their traditions and their own ideas, the Saviour came. He called his twelve disciples. They were not men who had received a theological training, but they were practical men. They were men of moral worth and integrity. They were such men as he knew possessed a stability of character that would withstand the evil influences about them, and enable them to go forth to the world with the gospel of life which was to be committed to their care. They accompanied him for three and a half years, and he instructed them, and then poured out upon them the Holy Spirit, thus qualifying them to carry forward the work which he had commenced upon earth.

In the times to which we have referred, when Scotland was swaying to and fro in the struggle between principles good and evil, God prepared a man to lead the cause of right, and to stay the tide of persecution which would have quenched the spark of liberty which had been kindled. John Knox was schooled by varied experience in England and France, and fitted to meet the rising Queen, educated in the court of France and jealous for the Roman faith. He was fearless of consequences in declaring the truth of God. He took his life in his hands, and neither the pleadings, the flattery, nor the threats of the Queen could swerve him from principle, and in him she found an antagonist that could not be suppressed. As we briefly consider a few features of his work, we shall try to draw from the recital some lessons for our own times.

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED? NO. 5.

In the last paper we learned that a considerable portion of the vision of Dan. 8 was explained to the inquiring prophet by the angel Gabriel; but of the period of time mentioned in verse 14, no explanation had been given; so that the prophet declared in the last verse of that chapter that the vision was not understood. Turning now to the ninth chapter, we find the record of a most earnest and importunate prayer which the prophet offered. No interpretation whatever of the twenty-three hundred days had been given to the prophet, and from the second verse of the ninth chapter it is evident that the point upon which he sought and prayed for light was the time question. "I Daniel," he says, "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

Inspired of God as he was himself, Daniel did not ignore the testimony of others. Jeremiah had predicted the seventy years' captivity of the Jews, and Daniel searches the writings of that prophet to see if he can find any explanation of the long period of time mentioned in the vision of chapter eight. In that chapter Gabriel had been instructed to make Daniel understand the vision (Verse 16). Daniel fainted and was sick certain days (Verse 27), so that the explanation was not completed because he was unable to bear it. In answer to his earnest prayer, as recorded in the first nineteen verses of chapter nine, the angel Gabriel comes to him a second time to complete the explanation. Thus the prophet says in verses 21-23: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

That point which the angel now explains to the prophet must be the one which was not explained in the former vision; but we have already learned that the vision of chapter eight was all made clear to him except that portion of it which related to time. In harmony with this, the angel begins at once to instruct the prophet upon this very point. He tells him nothing about the ram, the rough goat, or the little horn. Those symbols he had explained before. "Seventy

weeks," says Gabriel, "are determined [literally, *cut off*] upon thy people." Applying the well-known and recognized principle, that a day in symbolic prophecy stands for a year, we would have in each of these weeks seven years, and consequently in the seventy weeks there are four hundred and ninety years. The angel declared that these were to be cut off upon Daniel's people, the Jews. The question now arises, From what were these four hundred and ninety years to be cut off? They can only be taken from some period of time longer than this, and the only period given thus far in the prophecy from which they could be cut off is the one in chapter 8:14, the twenty-three hundred days.

It must be evident to all that the ninth chapter contains an explanation of the "time" in the eighth chapter. If this be true, we are driven to the conclusion that the seventy weeks, or four hundred and ninety years, constituted the first part of the twenty-three hundred years; and hence if we can find the starting point, the beginning of the seventy weeks, we shall find the beginning of the twenty-three hundred years as well.

The following words of the angel gave Daniel a clear understanding where he would find the beginning of the seventy weeks. Thus he said: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." Verse 25. In verse 27, the angel calls attention to the remaining week of the seventy, and informs us that "in the midst of the week he [Christ] shall cause the sacrifice and oblation to cease." This he did by being "cut off," as verse 26 declares. From the above testimony we learn that a commandment to restore and to build Jerusalem was to mark the beginning of the seventy weeks, that the sixty-nine weeks were to reach to the time when the Messiah the Prince should appear upon the earth and begin his public ministry here among men, and that in the middle of the last week Christ would be cut off.

The correct explanation, therefore, of these periods, must locate the middle of the seventieth week at the time of Christ's crucifixion; so that if we are able to give the date of the crucifixion, we shall thereby locate the beginning of the seventy weeks; because, by simply reckoning back sixty-nine and a half weeks from the crucifixion we would reach the desired point. The angel, however, has given the point from which to reckon—"from the going forth of the commandment to restore and to build Jerusalem." Such a decree we find in the seventh chapter of Ezra, issued by

Artaxerxes in the seventh year of his reign; and this is fixed by the agreement of over twenty eclipses as in the year B. C. 457. From the eighth verse we learn that Ezra reached Jerusalem in the fifth month of that year, consequently about half the year was passed, leaving 456½ years B. C. to mark the point where the decree went into effect. Now sixty-nine prophetic weeks, or 483 literal years, were to reach to Messiah the Prince; so by reckoning 483 years from 456½ B. C. we are brought down to 26½ years this side of Christ. But 26½ years this side of Christ was really the middle or autumn of A. D. 31, the date of our Saviour's baptism, and of his entry upon his divine mission when he declared, "The time is fulfilled." Mark 1:15. Now if we add to this, one half of a week or three and a half years, it will bring us down to the spring of A. D. 31, when Christ was crucified. We now have one-half of the seventieth week remaining. Adding this to A. D. 31, we are brought down to the autumn of A. D. 34, the year of Stephen's martyrdom, when the gospel was formally rejected by the Jews, and the apostles "went everywhere preaching the word." Acts 8:4.

Here ended the seventy weeks which were to be cut off upon the Jews, or the first 490 of the 2300 years. By cutting off 490 from the 2300 years we have 1810 years left. Now since the 490 years ended in A. D. 34, the entire period of 2300 years must end 1810 years later, which brings us down to A. D. 1844. Here terminated the time of Dan. 8:14. This is the longest prophetic period given us. Some suppose it reaches to the coming of Christ; and hence their frequent attempts to set the *definite time* of our Lord's return, which is nowhere revealed in the word of God. The prophet does not say that Christ will come at the end of that long period, but "then shall the sanctuary be cleansed." Dan. 8:14. The sanctuary and its cleansing is a theme that Inspiration clearly and definitely describes, involving a question of the deepest interest to the people of God. Neither the period of 2300 days, nor any other one that the divine Word gives, brings us to the end, and hence we are forced to the conclusion that the definite time of our Lord's second advent is not revealed.

DID POPE LEO XIII. BLUNDER?

Not long since the assertion was made in an influential Nonconformist paper in London, that the pope made a blunder when he issued his Decree to his spiritual subjects in Ireland. So it appeared, no doubt, to those who had not studied well the sure word of prophecy and the signs of the times. It is true that there was a spirit of restlessness engendered in Ire-

land by the Decree—an apparent desire to resist the interference of the pope in political matters, where so much seemed at stake; where the people so deeply felt that their rights were involved. And what made the matter more humiliating, yes, more irritating, to the Irish people was, that the leading dignitaries of the church in Ireland had made efforts to secure the influence of the pope in behalf of their people in their controversy with the Government. But the pontiff "made no sign."

On the occasion of the Pope's Jubilee, the Queen quite nearly outraged the feelings of her own church people, as well as those of her Nonconformist subjects, by sending to the Vatican the costly vessels for the service of the mass;—a service which she is in duty bound, according to the principles of the church of which she is the head, to regard as superstitious, and even blasphemous. This was followed by a cordial acknowledgment from the pope, with the assurance that it was his earnest desire to open friendly diplomatic relations with England; and this again was followed with a visit to "his holiness" from a high official of the crown.

Then the Protestant papers of England, as well as many secular papers, declared that the Government had gone over to the pope—that the throne of Great Britain had prostrated itself before the triple crown of Rome.

The readers of the PRESENT TRUTH may remember that, in an article on the positions and aims of the papacy, published at the time when the pope was entreated to assist the Irish people, we said that the time had not yet come for the pope to speak on Irish affairs; that Leo XIII. was a diplomatist of far too much shrewdness to throw away his opportunities; that he would speak whenever by so doing he could bring the British Government to feel under obligation to him; and that he would no doubt preserve his silence until he was requested by the British crown to speak.

In due time Leo spoke, and he spoke just as we expected that he would speak. And then the Protestant papers were jubilant over the idea that the pope had blundered; that he had ruined his influence for all time in Ireland. One paper, which assumes considerable foresight into political affairs, claimed that the action of the pope was sufficient proof that the papal system was sinking into insignificance, and that it was on a rapid decline. Indeed, if we had trusted their prognostications we should have thought that Leo XIII. was destined to soon be considered one of the weakest men that had ever occupied the chair of St. Peter.

But we did not read the future of the papacy through their glasses. We looked upon Leo as one of the most crafty men

that ever ruled in Rome, and we have not changed our mind. We did not think he had lost any prestige by his decree. To the contrary, he had gained great influence just where he had been seeking it—with the Government of England. He could have no fear of any great or permanent loss in Ireland. Roman Churchism is the strongest and severest despotism now existing on the face of the earth. As a certain Catholic writer said: "The pope is not a foreign prince to a true Catholic in any part of the world." And his subjects believe that his jurisdiction is not only paramount and supreme in this world, but carries the same authority into the world to come. The loyalty of the "true Catholic" to any other Government on earth, is secondary to his loyalty to the pope; his devotion to any other interest is always in direct reference to the interest of the pope's church. Leo well knew that he could control the bishops and the priests, and with their united aid he could sway the laity at his will. They may feel that they are aggrieved, injured; but with a threat of being deprived of priestly intercession, the threat of a church curse, and the loss of Christian burial, which means much more than purgatory to their ruined souls, the downtrodden masses dare not assert their rights, or whisper their convictions. What had the pope to fear from the frowns of such subjects?

A short time has passed, and how do matters now stand? People are beginning to realize that the pope has not ruined his influence, neither in Ireland or anywhere else; that he is not losing prestige among the great powers. A work recently published in Paris—or announced to appear—gives the following view of matters:—

"Lord Salisbury is bound to confess to himself that measures of coercion, however sternly carried out by Mr. Balfour, break down before Irish tenacity. The Government of England, renouncing all those principles of liberty which are indisputable in Great Britain, may, on the other side of St. George's Channel, prosecute and suppress newspapers, prohibit meetings, imprison according to its whim, send members of Parliament to lie in the goal side by side with thieves and murderers, scour the country with soldiers and constabulary; it may spread over it a sort of stillness and gloom, but the fire is smouldering, feeding upon all the anger, the resentment, the thirst for vengeance, that such oppression excites."

After this statement of the conscious inability of the British Government to deal with the trouble, by ordinary means, the author notices how the Government turns to the pope as the last resort to give a peaceful solution of the matter:—

"The policy of Leo XIII. is to give himself out as the incarnation of the conservative party of Europe. He is the mainstay of every Government that repre-

sents the principle of authority. He feels that the fate of the Holy See is bound up with theirs, and he wants to show that he is necessary to them. To be sure, he has achieved successes that may well have flattered his pride, showing, as they have, that *he has imparted a new lustre to the Holy See*. Prince Bismark, who had sworn never to go to Canossa, went and asked him for his help to deal with the German Catholics. Lord Salisbury, representing the old traditions of Protestant England, comes begging in his turn to help him to subdue invincible Ireland. Leo XIII. has let himself be tempted by Lord Salisbury, and he has done for him what he has done for Prince Bismark."

But a strange blindness seems to have stricken the wise of the world. The same writer proceeded to build a hope on the apparent determination of the people of Ireland to resist the decree of the pope, and he anticipated a triumph for the people. But Leo spake a second time, and directly to the bishops of Ireland. The same paper that some time ago rejoiced over the pope's blunder, and prophesied his speedy decline, now speaks as follows:—

"Not only is Leo XIII. energetically demonstrating against the Italian Government, but he continues to intervene in the current of Irish affairs. *His attitude is that of a pope who intends to be obeyed*, and he has made this clear in a letter addressed to the Catholic bishops of Ireland. In this letter he declares that he cannot disguise that the tidings which have recently come to him from Ireland have deeply pained and grieved him.

His duty forbade him to suffer that so many Catholics, whose salvation must be his first care, should pursue a hazardous and unsafe course, leading rather to disorder than to the relief of distress. The bishops are enjoined to let the people seek to advance their lawful interests by lawful means, and most especially, as is becoming to Christians, without prejudice to justice or to obedience to the *Apostolic See*—virtues in which Ireland has in all times found comfort and strength."

In his dealing with the difficulties that sprung up between the Government of Prussia and the Catholics of that country, Leo apparently struck at the best interests of his church, in a manner calculated to repress the zeal of his people. But what has been the result? Bismark has been quietly led to Canossa; not, indeed, barefoot and in sackcloth, but smilingly and adorned with a papal decoration. But the victory of the pope is complete; Prussia is governed quite in reference to his pleasure, and his people have learned to place implicit confidence in his management. The triumph of Leo XIII. over Bismark is as complete as was that of Gregory VII. over Henry IV., and of more real value to the papal see.

And Leo's management with the crown of England is of the same nature, and directly tending to the same result. It must be highly gratifying to Leo to have secured the friendship of these two

Governments—the great representatives of Protestant National Religion in Europe. And their friendship is not merely complimentary; in both Germany and England the principles and practices of the Catholic church are not only being strengthened in its own circles, but are fast finding their way into the highest circles of the established churches. Well may the writer quoted above say, that Leo has achieved successes that may well flatter his pride; he has, indeed, added new lustre to the papal see.

And his conquests in Europe are not confined to England and Prussia. He is strengthening his influence in France, in many places having created the greatest enthusiasm. He has succeeded in every move that he has made; at first his success was altogether owing to his craft and shrewdness. His popularity is now so great that success is assured before he moves.

J. H. W.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

SEVENTH-DAY ADVENTISTS have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the Sanctuary in heaven, where, with his own blood, he makes atonement for our sins; and this atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as Priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8; 4, 5; 9:6, 7; etc.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and re-

pentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, we are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.

6. That prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction (2 Tim. 3:16); that it is designed for us and our children (Deut. 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and to cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the Sanctuary.

10. That the Sanctuary of the new covenant is the tabernacle of God in

heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great High Priest, is minister; that this Sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, etc.); that this is the Sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the High Priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the Sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Heb. 9:22, 23); and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33, Heb. 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true Sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labour, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Gen. 2:2, 3), and which will be observed in Paradise restored (Isa. 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath* and *Christian Sabbath*, as applied to the weekly rest day, are names of human invention, unscriptural in fact and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws—the laws of God (Dan. 7:25),—and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

14. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or to take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the Sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc.

21. That out of this prison-house of the grave, mankind will be brought by a

bodily resurrection; the righteous having part in the first resurrection, the wicked in the second, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trump the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and the fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20:4; 1 Cor. 6:2, 3); that during this time the earth lies in a desolate and chaotic condition (Jer. 4:20-27), described, as in the beginning, by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years (Rev. 20:1, 2), and here finally destroyed (Rev. 20:10; Mal. 4:1); the theatre of the ruin he has wrought in the universe being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

24. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21:2), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the [saints (Rev. 20:9), and fire comes down from God out of heaven and devours them. They are then consumed root and branch (Mal. 4:1), becoming as though they had not been, (Obadiah 16). In this everlasting destruction from the presence of the Lord (2 Thess. 1:9), the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

25. That new heavens and a new earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5. U. S.

"I WILL not undervalue labour, work of any kind, mental labour, learning, researches in preparation for the pulpit, but if I had to live my life over again I would give less time to work and more time to prayer."—*Adolphe Monod.*

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

THE RUSSIAN ARMY.

A CORRESPONDENT of an evening paper furnishes some interesting statistics of the military organization of Russia, of which so little is known, but which will unquestionably prove to be a most important factor in the European war of the future. The writer says:—

"By the law of January 13, 1874, every Russian from twenty to forty years old is amenable to military service; and that is tantamount to saying that he may be called upon to serve for twenty years.

"During the first year of this law being in operation in European Russia alone 693,700 recruits were enrolled. Thus it will be seen that the aggregate number for even ten years, were it possible to keep the men together, and allowing for the average death-rate during each year, would reach the enormous figure of 6,000,000 men, or thereabouts; and it is scarcely necessary to add that it would be absolutely ruinous for any country to attempt to place such a multitude on a war footing."

This estimate merely indicates the possibilities of the military strength of a country with its one hundred millions of inhabitants. It is even assumed that the possible strength of territorial militia in European Russia to-day is from eight to nine millions. But aside from all assumption, and all possibilities and probabilities, the present force of the Russian army is thus stated:—

"As a total, therefore, taking the whole available force of the first line of troops which Russia could bring into the field within a given time, we find an army of 3,037,000 men, together with 4,000 cannons and nearly half a million of troop and commissariat horses. The majority of the rank and file are armed with the needle-gun, but some regiments have been supplied with the repeating rifle."

This force is composed of 880,000 men in active service, commanded by 21,000 officers; 1,800,000 reserve, with 36,000 officers; and 300,000 cosacks and irregular troops. It would not be at all surprising if a country holding in hand such an army, with an average annual enlistment of 100,000 men, and with such vast, unknown resources, were allowed eventually to settle the Turkish question much after its own liking. S.

A CURIOUS INSTANCE OF PAPAL INFALLIBILITY.

HARDLY can we remember so singular an incident as that which Dr. Wright records in the interesting pamphlet which now lies before us. If we had hitherto believed in the infallibility of the pope of Rome, the fact here recorded would have delivered us from the delusion, and we trust the making of it known may have a like effect upon those who are now the victims of that fiction.

On a happy day, M. Lasserre discovered

the Four Gospels, and was greatly impressed by them. He thought that the fourfold story of Jesus was the very book that France wanted; and he thought most wisely. He devoutly set to work to translate the original into the French of the day; making, not exactly a literal translation, but one which would command a reading from the ordinary Frenchman. Not in chapters and verses, but like an ordinary book, the gospel narrative flowed on in a charming manner. The version was as faithful as Henri Lasserre could make it; it would not quite satisfy an evangelical believer, but it was a wonderful performance for a Roman Catholic. For a preface, it bore in its forefront a lamentation over the neglect of the gospels by Catholics. He exclaims, "The gospel—the most illustrious book in the world—is become an unknown book." Strange that such a book, with such a preface, should be dedicated to "Notre Dame de Lourdes." But there was something stranger. The book appeared with the *imprimatur* of the Archbishop of Paris, and the approval and benediction of the pope!! Note this:—

"The Holy Father has received, in regular course, the French translation of the Holy Gospels, which you have undertaken and accomplished, to the delight and with the approval of the Archiepiscopal authority. His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and the publication of that work, so full of interest." etc.

Miracles will never cease; the pope had sanctioned a preface extolling the reading of the Scriptures, and had also given his countenance to a popular translation of a portion of the New Testament.

The Gospels, thus recommended, obtained a ready sale; edition followed edition, till the twenty-fifth appeared. Probably one hundred thousand copies were sold, at four francs each. Not as cheap tracts, but as valuable books which are sure to be preserved, had the Gospels entered many French families, under the sanction of the pope.

Suddenly "the Sacred Congregation" discovered that an error had been committed, and a decree was issued from the Apostolic Palace of the Vatican, with the approval of "OUR MOST HOLY LORD, POPE LEO XIII.," condemning the translation of Henri Lasserre, to be placed upon the index of forbidden books. An infallible benediction was removed to make room for an equally infallible malediction in the space of twelve months and fifteen days. The book has been withdrawn from circulation; but no hand can gather up all the copies, or destroy the good which must have come of their perusal. As for M. Henri Lasserre, he deserves our sympathy, and he should be the object of the prayers of all who rejoice in gospel light, that on him the fullness of truth and grace may dawn.—*Sword and Trowel.*

RUSSIA AND PALESTINE.

In view of the 900th anniversary of the introduction of Christianity into Russia, it may be well to notice the progress the Greek Church is making in Palestine. There are some who imagine that there is a great movement of the Jews towards Jerusalem. But any intelligent, impartial observer who visits Palestine will be convinced that the return of the Jews to their ancient habitations is, so far as the present is concerned, purely imaginary. It may be true that in Jewish circles the matter is occasionally discussed, and it may also be true that a few Jews have returned, but our own observations in that country lead us to believe that the influence which is gaining ground in Palestine is anything but Jewish. The Russians are slowly but surely getting possession of the country. The most potent influence to-day in Jerusalem is the Russian. Even the Sultan is practically subordinate to the Czar, and the dominant form of Christianity is the Greek Church. Everywhere Greek convents and churches are springing up. The view in approaching the Holy City from Jaffa is almost entirely obstructed by modern buildings erected by the Russians. In fact, if things go on as they are now going, it will not be many years until practically a new city will be built outside the present walls. This new city will be intensely Russian. What all this may mean we do not presume to say. We simply note the fact, and leave our readers to draw their own conclusions.—*Christian Commonwealth.*

MR. SMITH attacks vehemently the penny weekly and notices of bad books in the daily press. Many of the penny fiction papers do as little harm as trash may, the most widely circulated being portentously moral and religious. Even the pirate-and-robber story is less corrupting than the gambling news paraded in all the leading daily papers. Do not let us be hypocritical in this matter. The deepest taint is in so-called high-class publications. Even literary reviews will give conspicuous notice and large praise to a polluting novel; provided the author is clever and daring enough. In many quarters of respectable literature a thin veneer of cant will obtain entrance for writing which is the product of deliberate atheism, moral atheism. Now, does the church know of this? Leading men cannot be altogether ignorant, and we cannot suppose that they, too, are given up to the admiration of cleverness and the worship of success. But they are not acting as they might.—*British Weekly.*

In reviewing a book on the subject of Anglo-Israelism Mr. Spurgeon says: "We regard the theory as a sheer piece of romance. We are not Jews. Abraham is ignorant of us, and Sarah acknowledges us not."

The Missionary.

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

PRAYER.

"Pray without ceasing." 1 Thess. 5:17.

Did you enter your closet this morning,
Ere you met with the world and its snares?
Did you ask that the hand of the Saviour
Might aid in your duties and cares?
Did you plead for his grace to sustain you?
Did you humbly and lovingly pray?
Do you feel that the smile of the Master
Has been resting upon you all day?

Do you feel that the Saviour accepts you?
That your heart and your motives are pure?
That God's Holy Spirit protects you?
That your heavenly home is secure?
Are you faithful in crosses and trials?
Do you honour the Lord with your breath,
With a faith that will take no denial,
With a love that is stronger than death?

Oh, the peace that is deep as a river!
Oh, the joy that is pure as the day!
Oh, the hope that abideth forever!
With rapture we praise and we pray.
Then let us be faithful, my brother,
Be joyful in toil or in pain;
For the One dearer far than all others
Shall soon in the clouds come again.

L. D. Santee.

REPORT OF MISSIONARY SOCIETY.

(From Jan. 1 to July 1, 1888.)

No of members,	60
" " reports returned,	50
" " missionary visits,	1,616
" " ships visited,	2,072
" " letters written,	103
" " Bible-readings held,	525
" " persons attending,	1,598
" " PRESENT TRUTH taken in clubs,	470
" " " " sub. obtained,	104
" " " " sold,	8,998
" " " " given,	5,871
Total,	12,667
" " other periodicals distributed,	269
" " pp. of books and tracts sold,	200,743
" " " " " " loaned,	46,195
" " " " " " given,	4,505
Total,	251,443
Rec'd on donations,	£ 3 8 3 1/2
" " PRESENT TRUTH,	33 19 10 1/2
" " other periodicals,	2 10 0
" " book sales,	126 2 5
Total,	£186 0 7

JENNIE THAYER, Sec'y.

GIVING AND GIVING UP.

"HE certainly is a most generous giver. He has just given five thousand pounds to the work of foreign missions. It's one of the most munificent gifts we have ever received."
"Not quite so," was the answer. "I know of at least one more generous giver."
"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."
"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God for such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man.

'I had prayed all my life: "Send forth labourers into thy harvest;" and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'
I said to myself, on overhearing this conversation, Surely here is a true test of love—not giving only, but giving up. For though love cannot exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.—*Selected.*

It is pre-eminently true that every minister of the gospel needs to have a full mind that cannot be exhausted by any amount of draining. The way to have such a mind is to acquire the habit of daily studying the Scriptures, and also meditating much each day upon the contents of the Scriptures so studied. This will keep the mind always abundantly supplied with topics and themes suited to the Christian pulpit.—*Selected.*

The Sabbath-school.

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

LESSON 33.—JACOB SERVES LABAN.

AFTER Jacob had served Laban fourteen years for his daughters, he served him six years longer for his cattle. Laban first took out all the speckled and streaked cattle, and kept them for himself. He put them under the care of his sons, and had them taken three days' journey away from the cattle that Jacob tended. Then Jacob was to have all the speckled and streaked ones that were born among the cattle after that. Jacob worked very hard for Laban, but Laban treated him very unkindly.

The Lord had a care for Jacob, and blessed him, and gave him many cattle. At last the Lord told Jacob to go back to the land where his father lived. So Jacob took his wives and his children, and his cattle, and started on his journey home.

When Jacob left, Laban was away from home, shearing sheep. When he came home, and found that Jacob had gone, he was very angry, and went after him with many men. But the Lord appeared to him on the way, and told him not to harm Jacob in any way.

After travelling seven days, Laban overtook Jacob in Mount Gilead. He talked to him in a harsh way; but he finally became friendly, and left Jacob in peace.

QUESTIONS.

1. After Jacob had worked fourteen years for his two wives, how much longer did he serve Laban? Gen. 31:41.
2. What pay did he have for these six years?
3. Which of the cattle did Laban take out for himself?
4. What did Laban do with the speckled cattle? Gen. 30:35, 36.
5. What was Jacob to have for taking care of the cattle that were left?
6. How did Jacob work for Laban? Gen. 31:6.
7. How did Laban treat Jacob? Gen. 31:7.
8. What did the Lord do for Jacob? Gen. 31:7.
9. Where did the Lord at last tell him to go? Gen. 31:3.
10. Did Jacob do as the Lord told him to do?
11. What did he take with him? Gen. 31:17, 18.

12. Where was Laban when Jacob went away? Gen. 31:19, 20.

13. How did he feel when he came home and found Jacob gone?

14. What did he do? Gen. 31:23.

15. Who appeared to him on the way? Gen. 31:24.

16. What did the Lord say to him?

17. How long was it before Laban overtook Jacob? Verse 23.

18. Where did he overtake him?

19. How did he talk to Jacob? Verses 26-30.

20. Did he finally become friendly? Verse 55.

LESSON 34.—JACOB MEETS ESAU.

AFTER Laban went back, Jacob started on his journey again. Before he had gone very far, some angels of God met him. By this he knew that he was not left alone.

And Jacob sent men before him to Mount Seir, the place where Esau lived, to tell Esau that he was coming. When the men came back, they said that Esau was coming with four hundred men to meet him. Then Jacob was very much afraid, for he thought Esau was coming to kill him. After praying to God very earnestly, he sent some of his men forward with droves of cattle as a present for Esau. He then went away by himself alone, and prayed all night to the Lord. It was a long, bitter night to Jacob; for he thought of all his sins, and especially of his sins against Esau.

The next day, when Esau came near, Jacob went forward to meet him, and bowed himself to the ground seven times. Then Esau ran to meet Jacob, and embraced him, and kissed him, and they wept. So the Lord heard Jacob's prayer, and saved him from the wrath of his brother.

QUESTIONS.

1. What did Jacob do after Laban went back?

2. Who met Jacob on his way? Gen. 32:1.

3. What did he know by this?

4. What did Jacob send before him? Verse 3.

5. Where did he send them?

6. Who lived at this place?

7. What word did he send to Esau? Verses 4, 5.

8. What did the men say when they came back?

9. How did Jacob feel then? why? Verse 7.

10. What did he do after he had prayed to God? Verses 13-20.

11. What did Jacob do after he had sent forward the cattle to Esau? Verses 24-28.

12. Why was it such a long, bitter night to Jacob?

13. What did he do when Esau came near? Gen. 33:3.

14. How many times did he bow to the ground?

15. What did Esau then do? Gen. 33:4.

16. What did they both do?

17. What did this show?—That God had heard Jacob's prayer.

18. From what had the Lord saved him?—*Bible Lessons for Little Ones.*

WHAT a scholar already knows, is his teacher's starting point. What a scholar ought to know is his teacher's stopping point. Let a teacher be careful not to confound his stopping point with his starting point, and begin with his scholars where he ought to expect to end.

Bible Readings.

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

THE SECOND ADVENT.

1. THE Saviour is coming the second time to take his people to himself.

"I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

2. When he went away, he ascended bodily, and visibly, and will come again in the same manner.

"While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked . . . as he went up, beheld two men stood by them in white apparel; which also said, . . . this same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

3. He will return in a cloud as he went away.

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

4. His advent will be visible to all.

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

5. The wicked will witness his advent, and mourn because of him.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

6. It will come upon them unawares.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth." Luke 21:34, 35.

7. The children of God are not thus to be surprised and confounded.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

8. The second advent of Christ is the hope of the Christian.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

9. Then will be manifested his own glory, the glory of the Father, and of all the angels.

"He shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

10. It will be with a shout, and a voice, and with the sound of the trumpet, which shall awake the righteous dead.

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

11. The angels accompanying him will gather his servants.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

12. The saints living on the earth at the time of the advent, will be caught up with those resurrected, to be with Christ.

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

13. Immortality will then be conferred.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

14. The glory attending Christ will destroy all the wicked who are then alive.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 1:7, 8; 2:8.

15. When the saints are taken to be with Christ, and the wicked are slain by the judgments of God, no life remains upon the earth.

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

16. The wicked dead remain in their graves the thousand years during which the earth is desolated.

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

17. The saints reign in heaven with Christ in judgment one thousand years.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, . . . and they lived and reigned with Christ a thousand years." Rev. 20:4.

18. At the expiration of this time the wicked dead are raised, and the sentence of the judgment is executed.

"And the sea gave up the dead which were in it; and death and hell [the grave, margin] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:13-15.

19. When the thousand years expire, the Lord, the saints, and the city of God come down from heaven, and the earth becomes the abode of the righteous forever.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 21:2.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zech. 14:4.

"Behold the Lord cometh with ten thousand of his saints." Jude 14.

"Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Interesting Items.

—Siberia has its first university.

—Japan has about 200 newspapers.

—There are 12,000 Baptists in the Russian empire.

—The Melbourne Centennial Exhibition opened August 1.

—The membership of the Band of Hope Union is over 1,700,000.

—The population of China is now about 392,000,000; India, 250,000,000.

—In the prohibition State of Iowa there are fifty-nine gaols without inmates.

—Fifty thousand destitute Italians have landed in America during the past year.

—The population of St. Petersburg—according to a recent census—amounts to 843,883.

—It is estimated that the United States loses \$150,000,000 a year through the ravages of insects.

—Serious labour riots have taken place in Paris recently.

—There are now about sixty associations established in the British Isles for the teaching of the blind.

—General Sheridan died of heart disease, at his residence, in Nonquit, Massachusetts, on August 5.

—An inmate of a New York almshouse has inherited \$50,000 from a brother who died intestate at Chicago.

—The Japanese Government intend establishing a system of torpedo coast defence at a cost of several million dollars.

—The amount received from licenses on the sale of intoxicating liquors in England and Wales for the year was £1,552,389.

—Count Robilant, the recently appointed Italian Ambassador, has arrived in London from Rome, to take up his new duties.

—A telegram from Rome stated that a volcanic eruption had occurred in the Lipari Islands, and that immense damage had been done.

—At a meeting in Paris, August 1, M. DeLesseps said the Board of Directors pledged itself to open the Panama Canal for navigation in 1890.

—Sulgrave Manor, Northamptonshire, for many generations the home of the ancestors of George Washington, has been sold at auction.

—A fire took place in a tenement house, six stories high, in New York, recently. Twenty persons lost their lives, and many others were injured while endeavouring to escape.

—The *Irish Catholic* says it has news from the most reliable source that a much respected female member of the Royal Family of Great Britain has become a convert to Rome.

—Herr Carl von Dobner, an Austrian cavalry officer, has accepted the command of an expedition which is to be equipped by an English society with the object of finding Stanley.

—The Duchess of Buccleuch, on behalf of the women of Great Britain and Ireland, has presented the Queen with a diamond and pearl necklace and earrings as a Jubilee present.

—Professor Grey of Illinois, has patented an instrument called the "tetantograph," for transmitting telegraphic messages by the sender in his own handwriting, without the assistance of a skilled operator.

—The Wesleyan Conference has had its meetings this year at Camborne. The total number of publications was 7,507,447, with a profit of £4,300. This amount was distributed between the various societies connected with the Conference.

—The eldest son of King John of Abyssinia has been united in marriage to the daughter of the Ethiopian King of Shoa. The bride's crown is said to be the one King Solomon gave to the Queen of Sheba when she visited him at Jerusalem.

—Valparaiso was visited by a great storm August 3, in which an English and a French barque collided and sank. The crew of the English barque, seventeen in number, and seven of the crew of the French barque were drowned. Five vessels grounded, and were totally wrecked.

—A collision occurred on the London and South-Western Railway just before midnight on August 6, at Hampton Wick Station, through a mistake of a signalman. Three persons were killed, two died shortly after the accident, and twenty-five others were more or less injured.

—Christmas Island, which we have just annexed, is one of the smallest and most interesting in the world. It is 200 miles from Java, and consists largely of coral, which rests on a volcanic eruption. The coral forms almost inaccessible cliffs, covered with luxuriant vegetation. In the day it swarms with huge crabs, and at night with rats. Man could not live on the island, as it does not possess fresh water, the rain sinking into the rock.—*Christian World*.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. Price, 1s.

The Seven Trumpets.—An Exposition of Rev. 8 and 9. 96 pp. Price, 9d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

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

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

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ANALYSIS —OF— SACRED CHRONOLOGY.

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TOGETHER WITH

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—BY—

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"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time.

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The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 108 pp. Price 9d.

Address, THE PRESENT TRUTH, 48 Paternoster Row, London, E. C.

THE PRESENT TRUTH.

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

LONDON, AUGUST 16, 1888.

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

"FOR all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

AFTER the abolition of slavery in Brazil, the pope expressed his approval in a letter to the Emperor. He will hardly be prepared to extend his benediction to another emancipation contemplated in the words spoken some time ago by one of the foremost anti-slavery agitators in Brazil:—

"Let us get slavery off the docket and next comes *liberdade de consciencia*. When the blacks are free we shall then free the whites. The yoke of servitude to Rome will next be broken."

"MANY predicate the universal salvation of the race upon the infinite love of God. As reasonably might we argue the universal damnation of all men from God's infinite justice. God is infinite in love and goodness now, then he can never be any more so; yet the vast majority of men die in their sins. If infinite love would permit men to live in rebellion threescore years and ten, and then die wicked, what assurance can we have that the same love will, at any future time, transform all men into holy beings?"

"MEN may theorize as they will about universal salvation, or, what is the same thing, the final restoration of all men, but their theories can avail nothing; for the unequivocal testimony of the word of God is ever the same: 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Mal. 4:1."

RECENT figures place the combined annual income of the five leading missionary societies at about five hundred and fifty thousand pounds. The aggregate income of the societies for the past fifty years, more than twenty millions, is estimated to be about what this country spend for drink in sixty days, basing the estimate on last year's consumption. This seems almost incredible, but the figures are given as reliable by a writer in the *British Weekly*. And now we have it that the gross receipts of the theatres of London amount to nearly a million and a half of money annually. "The earth is the Lord's and the fulness thereof," but many seem not willing to acknowledge his claims.

SIR William Domville says:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."

THE famous edict of Constantine, in honour of his favourite god, Apollo, or the sun, was issued two years before his professed "conversion." It reads as follows:—

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

IRRELEVANT ISSUES DAMAGING.

THOSE who have the truth of God in relation to human salvation to proclaim, cannot afford to be diverted from the work by taking up questions, the decision of which, one way or the other, cannot affect the terms of the gospel. To take on irrelevant questions is not only useless, but really damaging to the cause, since it takes time which could and should be employed in the necessary advocacy of the great truths inseparably connected with the plan of salvation. And besides this, such a course has a tendency to awaken prejudice which the simple advocacy of the saving truth of the gospel would never have stirred. Therefore let all who would advance the cause, stick to the main point—the great question of what must be done to secure eternal life. We cannot afford to be diverted from this, by taking up irrelevant issues which can tend only to make us odious in the sight of multitudes of those whom we would win to the saving truth which God has called us to proclaim. The last message of the gospel is here. Time is short. There is no time to spare. R. F. C.

TO OUR CHURCH TREASURERS.

TO THOSE who are receiving money from the brethren, and to our friends where there are no organized churches, and who desire to pay a tithe or contribute in any way toward the support of the work in this kingdom, we would say that all such funds should be sent to D. A. Robinson, Office of Present Truth, 48, Paternoster Row, London, E.C., and he will return receipts to those who send. The matter has been talked over with the ministering brethren, and it has been thought that this would be advisable. Therefore hereafter the treasurers will please send their funds, with a report, each quarter to the above address; and any who desire to donate toward the support of the work in this field, can do likewise.

EUROPEAN COUNCIL.

THE next meeting of the European Council will be held at Tramelan, Switzerland, in connection with the General European Camp-meeting, Aug. 21-27. The object of this meeting is to give the labourers in the several mission-fields in Europe an opportunity to meet to consider the wants of the various fields, and to consult as to the best plans of labour by which to bring the truth before the people of these several nationalities, and accomplish the great object before us. We hope that a general interest may be manifested, and the different fields represented.

Committee.

TO OUR TRACT SOCIETIES.

HEREAFTER the librarians will please report to W. A. Spicer, Office of Present Truth, 48, Paternoster Row, London, E. C., who now will act as secretary of the British Tract Society, in the place of Miss Jennie Thayer, who has gone to America.

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