

The Present Truth.

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

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ONE PENNY.

THE PRESENT TRUTH.

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TO THINE OWN SELF BE TRUE.

By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care:
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give,
Nor bays they grudge thee for thy hair.

Keep thou thy soul-sworn steadfast oath,
And to thy heart be true thy heart.
What thy soul teaches learn to know,
And play out thine appointed part;
And thou shalt reap as thou shalt sow,
Nor helped nor hindered in thy growth,
To thy full stature thou shalt grow.

Fix on the future's goal thy face,
And let thy feet be lured to stray
Nowhither, but be swift to run,
And nowhere tarry by the way,
Until at last the end is won,
And thou may'st look back from thy place
And see thy long day's journey done.
—Pakenham Beatty.

GENERAL ARTICLES.

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

THE SUFFERINGS OF CHRIST.

BY MRS. E. G. WHITE.

In order to realize the value of redemption, it is necessary to understand what it cost. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. A limited idea of the sacrifice made in our behalf leads many to place a low estimate upon the great work of the atonement.

The glorious plan of man's salvation is a manifestation of the infinite love of God the Father. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of God in giving his Son to die for a fallen race, amazed the holy angels. The Saviour was the brightness of his Father's glory, and the express image of his person. He possessed divine majesty and perfection. "It pleased the Father that in him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the like-

ness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Christ consented to die in the sinner's stead that man, by a life of obedience, might escape the penalty of the law of God. The death of Christ did not slay the law, lessen its holy claims, or detract from its sacred dignity. He himself declared that he came not to destroy the law, but to fulfill. While the system of sacrificial offerings which prefigured the death of Christ was to expire with him, the moral law remained unchanged. Jesus proclaimed the justice of God in punishing the transgressors of his law, in that he took the penalty upon himself, in order to shield fallen man from its curse. Only by the sacrifice of Christ could man be redeemed, and the authority of the Divine law be maintained. The death of God's dear Son shows the immutability of his Father's law.

In Christ were united the Divine and the human. The Son of God took upon himself man's nature, that with his human arm he might encircle the children of Adam in a firm embrace, while with his Divine arm he grasped the throne of the Infinite, thus uniting earth to heaven, and man to God. Angels who were unacquainted with sin, could not sympathize with man in his peculiar trials; but by taking upon himself human nature, Christ was prepared to understand our temptations and our sorrows. Our Redeemer "was in all points tempted like as we are, yet without sin;" and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Oh, matchless condescension! The King of glory subjects himself to man's infirmities, and takes upon himself the burden of man's sins, that he may open the door of hope to a ruined race. Here, indeed, is love that "passeth knowledge."

Let those who would, in some faint degree, appreciate the price paid for our redemption, follow the Son of God in the crowning acts of his great sacrifice.

IN THE GARDEN.

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had he visited the spot with a heart so full of sorrow as upon the night of his betrayal. He had been earnestly conversing with his disciples; but as he neared the garden he became strangely silent. The disciples were perplexed, and anxiously regarded his countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen him depressed, but never before so utterly sad and silent. As he proceeded, this strange sadness increased; yet they dared not question him as to the cause. His form swayed as if he was about to fall. The disciples looked anxiously for his usual place of retirement, that their Master might rest.

Upon entering the garden, he said to his companions, "Sit ye here, while I go and

pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. He had been accustomed to brace his spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. On these occasions his disciples, after a little season of watching and prayer, would sleep undisturbed at a little distance from their Master until he awoke them in the morning to go forth and labor anew. So this act of Jesus called forth no remark from his companions.

Every step that the Saviour now took was with labored effort. He groaned aloud as though suffering under the pressure of a terrible burden; yet he refrained from startling his three chosen disciples by a full explanation of the agony which he was to suffer. Twice they prevented him from falling to the ground. Jesus felt that he must be still more alone, and he said to the favored three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." His disciples had never before heard him utter such mournful tones. His frame was convulsed with anguish, and his pale countenance expressed a sorrow past all description.

He went a short distance from his companions, not so far but that they could both see and hear him, and fell prostrate with his face upon the earth. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

It was not a dread of the physical suffering he was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression, and shuddering beneath the Father's frown. He must not exert his Divine power to escape this agony, but, as a man, he must bear the consequences of man's sin and the Creator's displeasure toward his disobedient subjects, and he feared that in his human nature he would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour, and bowed him to the earth; and the wrath of God in consequence of sin seemed crushing out his life.

In the conflict of Christ with Satan in the wilderness of temptation, the destiny of the human race had been at stake. But the Son of God had conquered, and the tempter left him for a season. He had now returned for

the last fearful conflict. During the three years of Christ's ministry, Satan had been preparing for this final trial. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man," Satan, and cast him out.

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were very weary, and finally dropped asleep, leaving him to agonize alone. At the end of an hour, Jesus, feeling the need of human sympathy, rose with painful effort, and staggered to the place where he had left his companions. But no sympathizing countenance greeted him after his long struggle; the disciples were fast asleep. Ah! if they had realized that this was their last night with their beloved Master while he lived a man upon earth, if they had known what the morrow would bring him, they would not thus have yielded to the power of slumber.

The voice of Jesus partially aroused them. They discerned his form bending over them, his expression and attitude indicating extreme exhaustion. They hardly recognized in his changed countenance the usually serene face of their Master. Singling out Simon Peter, he addressed him: "Simon, sleepest thou? couldst thou not watch one hour? O Simon, where is now thy boasted devotion? Thou who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left him in the hour of his agony and temptation, and sought repose in sleep!"

John, the loving disciple who had leaned on the breast of Jesus, was also sleeping. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his Saviour in the time of his supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for his disciples that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question he had once asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We can."

(To be continued.)

THE MODERN PILGRIM'S PROGRESS, OR THE CELESTIAL RAILROAD.

(Concluded.)

ONE day, moreover, I was met in the street by my old counselor Evangelist, who accosted me thus: "Well, friend, are you pursuing the pilgrimage still? or have you taken up your abode here?" I told him that I came hither by the railroad, and expected soon to leave by the same mode of conveyance. "Were such," he said, "the directions given in the parchment roll I handed you?" I told him I had not consulted the roll on this point; but had carefully locked it up for safe keeping, intending to read and examine it carefully after I reached the Celestial City, where I should be able to study it without distraction. "Then," said he, "it will be of no use to you; for it contains directions respecting your journey thither, what you are to do on the road, and what not to do, so that the King shall give you a welcome within the City. Depend upon it, if you do not follow those directions, the gates will remain closed against you forever, and you will be with the 'unbelieving and the abominable,' and with them 'shall have part in the lake which burneth with fire and brimstone.'"

Perceiving that I began to tremble, he handed me a slip of paper containing a few extracts from the roll, which he urged me to write upon my heart. He also urged me to commence examining the roll immediately, and to examine it carefully every day until I might reach the very gate of the City. Such, he said, had been the course pursued by Humble-mind, Love-truth, Deny-self, and a host of others; and only on such conditions could he promise me an entrance; and, so saying, he left me.

The writing on the paper was as follows:—

"By the deeds of the law shall no flesh living be justified. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Unto them that look for him shall he appear the second time without sin unto salvation. If thou wouldst enter into life, keep the commandments. To him that overcometh will I grant to sit with me in my throne."

I read the whole, and read it over again and again, and was thinking how simple and beautiful, how safe for man, and every way worthy of God, is the plan of salvation, and was just about to prostrate myself, and say, Lord, I believe, help thou mine unbelief, when Messrs. Pride and Smooth-it-away accosted me in haste, saying, "The car in which you came from the city of Destruction will leave this station in a few hours, and if you wish to resume the journey at this time, we shall be very happy in having your company." Without stopping to think, I thanked them, and said I also should be gratified in having them for fellow-passengers. Accordingly, laying aside the manuscript for the time being, I went to the station-house at the hour appointed, and took my seat in the car, where were Messrs. Pride and Smooth-it-away, and others of our old fellow-passengers, besides Messrs. Blind-man, No-good, Live-loose, Heady, High-mind, Love-self, Boasting, Hate-light, Heedless, Formalist, Evil-thoughts, Vain-confidence, Money-love, Prejudice, Shame, Unbelief, and several others whose names it would be tedious to mention, all of whom had hitherto been residents of the town of Vanity.

During our long sojourn, the car had been repainted, carpeted anew, and ornamented with splendid engravings hung all around the inside, for the amusement of the passengers. Among these were some excellent caricatures; one, of the two pilgrims we had passed, as trudging along with such inexpressibly woe-begone countenances, and dressed off altogether in so old-fashioned and ridiculous a way that none of us could help laughing at it. The man who painted this was indisputably a man of genius. But the best caricature of all was one representing the burning of the world. The subject was almost too solemn; but, as a caricature, the picture was inimitable.

In a convenient part of the car, also, a table had been placed, loaded with entertaining works, among which I noticed Shakspeare, Scott's novels, a splendid edition of all the writings of Boz, Andrew Jackson Davis' works, Hugh Miller on Geology, Swedenborg on the Last Judgment, the complete works of Lord Byron and of Thomas Moore, handsomely embellished with engravings, files of papers and magazines, filled with all kinds of amusing and wonderful stories, some designed for Sunday and others for week-day reading.

At a short distance beyond the suburbs of

Vanity, we passed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travelers have carried it away piece-meal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-covered stone,—the castle of the redoubted giant Despair; and immediately adjoining it was another castle built in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This," observed Mr. Smooth-it-away, "is the castle of Mr. Flimsy-faith, who keeps an excellent house of entertainment here. It is one of our stopping-places."

"It seems but slightly put together," remarked I, looking at the frail yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of its occupants."

"We shall escape at all events," said Mr. Smooth-it-away, "for they are putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered among the tombs. One of these ancient tombstones had been thrust across the track by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more nor less than the door of a cavern which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here came over me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep.

I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed on like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing, and woe, and bitter fierceness, and wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort, he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah,

must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with hight, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero who had fought the good fight, and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river to welcome two poor pilgrims who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts, and gibes, and scalding steam, at the commencement of our journey,—the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revelers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear—never fear!" answered my friend. "Come, make haste; the ferry-boat will be off directly, and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

The steam ferry-boat, the last improvement on this important route, lay at the river-side, puffing, snorting, and emitting all those other disagreeable utterances which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair, and exclaiming that the boat would explode or sink; some already pale with the heaving of the steam; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell.

"Don't you go over to the Celestial City?" said I. "Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good-bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachinnation, a smoke-wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery torches raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold,—so deathly cold, with the chill that will never leave those waters until Death be drowned in his own river,—that with a shiver and a heartquake, I awoke. Thank Heaven, it was a Dream.

THE best way to become powerful, rich, or beloved, is to do the very next thing you have to do just as perfectly as you can, and keep on in that fashion with your eyes and ears alert, refusing at once, every time, to do anything for anybody which you feel to be not right and honorable straight through.

PRAY for patience; every day will bring something that will call for its exercise.—*St. Jerome.*

HOME & TEMPERANCE.

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

MY BIBLE.

YEARS ago, on a beautiful Christmas morning, a dear sister placed in my hand a neatly-bound Bible, with the remark, "I could think of no gift that would be of more value to you than this." I did not realize, as I now do, how immeasurably true were her words, but many times during the weary years that have rolled on to eternity since that Christmas morning have I had reason to thank God for that "trifling gift." I have found in it daily food,—yea, more than daily food,—life, strength, peace. When cares, like a wild deluge, have weighed down my spirit, when the pitiless storm has beat upon my defenseless head, and I have looked in vain for help from any earthly source, then, oh, then I have turned to that precious Bible, and found its pages burning with words of comfort, as they said, "Cast all your care upon Him, for He careth for you." "The very hairs of your head are numbered." "He that keepeth Israel shall neither slumber nor sleep."

When life seemed dark, and the path that was mine to tread lay over scorching sands through a trackless desert, then I have read of that city where "the streets are of pure gold, as it were transparent glass," "where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

When my life, with all its imperfections and inconsistencies, has risen up before me, and my rebellious nature has cried out against God's discipline,—when the straight, narrow pathway has seemed so narrow that I have almost despaired of reaching the haven beyond, God's word has spoken to me of the Saviour who "will in no wise cast out" those who go to Him "whose grace is sufficient," whose "blood cleanses from sin." Thank God for the Bible. Take from the Christian every comfort and support, he still finds all things needful for the soul in God's word.

"Precious Bible! Then I'll bind thee
Closely to my sinking breast,
Full of sacred truth I find thee,
On thy promises I'll rest." —*Selected.*

PIETY AND PATRIOTISM.

"THERE are two kings and two kingdoms in Scotland," said Jas. Melville to his royal master; and our forefathers sturdily maintained the maxim through a long series of troubles, until the tyrants fell and liberty triumphed. The supreme authority of God, and the subordinate authority of human government, may both have fullest scope in the same country, and at the same time godliness and loyalty, like brethren dwelling together in unity, may possess the same heart; and the heart is all the nobler that these twin inhabitants have made it their home. Those who cherish both principles together, fulfill best the specific duties which belong to each. The Covenanters and Puritans were not faultless men. By the aid of the light which we now enjoy, some of their measures might have been corrected and improved; but it is too late to make them better now, and it is a pity that our philosophers who see their faults so clearly when they are in their graves, had not been present in the conflict to give them counsel. In the main, those men were right, and God has blessed their labors. *They were*

the honor of their country, and have proved the benefactors of their race. Those who laugh most loudly at their faults, have in secret no sympathy with their virtues. Looking outward at the present experience of other nations, and upward through the history of our own, patriots rejoicing in achieved liberty may well tremble yet, as they try to picture what our condition might have been at this day, if God had not raised up rank after rank of religious and loyal men,—a breakwater to receive the waves of combined spiritual and temporal despotism, and ward them from our shores.—*Rev. Wm. Arnot.*

"COME, LORD JESUS."

"HASTEN, O my Saviour, the time of thy return; send forth thine angels, and let the dreadful, joyful trumpet sound; delay not, lest the living give up their hopes; delay not, lest earth shall grow like hell, and lest thy church by divisions be crumbled all to dust; delay not, lest thine enemies prevail against thy flock, and lest pride and hypocrisy and sensuality and unbelief gain advantage, and when thou comest thou find not 'faith upon the earth!' Delay not, lest the grave should 'boast of victory,' and having learned rebellion of its guest, should refuse to give thee up thy due. O, hasten that great resurrection day, when thy command shall go forth, and none shall disobey, when the sea and earth shall yield up their hostages, and all that sleep in their graves shall awake, 'and the dead in Christ shall rise first,'—when the seeds thou sowest corruptible shall come forth incorruptible. Therefore dare I lay down in the dust, therefore my flesh shall rest in hope, till thou raise me to the possession of everlasting life. Return, O Lord; how long? Let thy kingdom come! Thy desolate bride saith, Come; thy Spirit within her saith, Come, praying with groanings after thee that cannot be expressed; the 'whole creation' saith, Come, with 'groanings, waiting to be delivered from the bondage of corruption into the glorious liberty of the sons of God.' Thyself hath said, 'Surely, I come quickly. Amen. Even so, come, Lord Jesus.'"—*Richard Baxter.*

A MODERATE DRINKER.

"It can't hurt anybody. Why, I know a person—yonder he is now—a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd he has the quick, elastic step of a man of twenty-five, and none more full of wit than he; and I know he never dines without brandy and water, and he never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass and the destructive effects of the use of good liquors."

Now it so happened that this specimen of safe brandy-drinking was a relative of ours. He died a year or two after that, of chronic diarrhoea. For four months before he died—he was a year in dying—he could drink nothing without distress, and at death the whole alimentary canal was a mass of disease. He left a legacy to his children which he did not mention. Scrofula has been eating up one of his daughters for fifteen years; another is in the mad-house; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them is as weak as water.—*Hall's Journal of Health.*

ANGER resteth in the bosom of fools.

THE PRESENT TRUTH.

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

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THE THREE ANGELS' MESSAGES.

(Continued from page 292.)

THE THIRD ANGEL'S MESSAGE.

THE first angel of this series declares that the hour of God's judgment is come, and calls the world to turn away from the worship of the false to the true, the creature to the Creator of heaven and earth. The second angel proclaims a moral fall in the religious world, denoted by Babylon,—the term Babylon indicating the confusion of doctrine and creed which exists in Christendom, and the fall, a moral fall, consequent on the rejection of light. These we have considered.

The third angel's message is as follows:—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Language could not convey a more solemn warning than the above, and in all the Scriptures there is no penalty so terrible as that which is pronounced upon those who reject this warning. We stop not to inquire what the nature and extent of that penalty will be; certainly, if language means anything at all, it is a fearful penalty; it is the unmingled wrath of God,—wrath which knows no mercy.

Now we candidly ask our readers, Will God, who is wise and merciful, as well as just, place on record such a warning as the above, and so clothe it with mystery as to place it beyond the understanding of his people who live in that time when the message is due. Perish the thought. He has not thus trifled with humanity. He has warned us against certain sins. He has likewise given us the privilege and means of knowing what those sins are. He has warned us against allegiance to certain persecuting powers. We may know what those powers are. In fact, it is our duty to know, and we are culpable if we do not know.

Let us then examine and define the symbols that are brought to view in this message. 1. The angel signifies a body of religious teachers who will bear this message to the world. Angel means messenger. 2. The beast evidently is the one mentioned in the first part of the preceding chapter, and signifies a persecuting power. 3. The image to the beast is a representation of the beast,—something which bears some likeness to it. 4. The worship of the beast is evidently the yielding allegiance to his claims and institutions in preference to those of God. 5. The mark of the beast must be that which distinguishes the beast and his adherents from the true worshippers of God. 6. And the giving of this message develops a class of people of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus."

It is the last message of mercy; for (1) it brings us to a time when mercy will no longer be offered, when the unmingled wrath of God will be poured

out; (2) it develops a class of people whose characteristics are identical with the last or remnant stage of the church (Rev. 12:17); (3) the message is heralded to the world just before Christ appears in the clouds of heaven to reap the harvest of the earth. See verse 14. To these reasons might be added another, that when the plagues of God's wrath is poured out, at the close of probation, the first plague falls upon those who worship the beast and his image and have his mark, who are alive upon the earth. Chapter 16:1, 2. All these considerations unmistakably show that this message is for the last days, the closing message, designed of God to prepare a people for translation at his second coming.

Let us next inquire what power is represented by

THE BEAST.

This power is brought to our notice in the thirteenth chapter, and is beyond controversy symbolical of the Papal-Roman power, or the divided kingdom of Rome, represented by the European governments under papal control. This has been the opinion of Protestant commentators since the Reformation. It is a complex beast, having the characteristics of the four beasts of Daniel 7, viz., the mouth of the lion, the feet of a bear, the body of a leopard, and the ten horns of the fourth beast. It is identical with the fourth beast of Daniel's prophecy as regards territory, denoted by the ten horns, representing civil rulers. Dan. 7:24. It is identical with the little horn of Daniel 7, which had eyes like the eyes of a man, as regards its spiritual power and persecuting characteristics. In Dan. 7 the civil power of Rome is represented by the beast and ten horns; the papal power by the additional little horn, diverse from the others,—an ecclesiastical power. In Rev. 13 the territorial dominion is shown by the beast and horns, while the dominating ruling element is indicated by the heads. The identity of Daniel's beast under control of the little horn, and John's beast under the ruling power of the head which was wounded to death, and their application to the Roman power, can best be seen by the following parallelisms and proofs:—

DANIEL 7. "And he shall speak great words against the Most High." Verse 25.

REVELATION 13. "And there was given unto him a mouth speaking great things and blasphemies." Verse 5. "And he opened his mouth in blasphemy against God, to blaspheme his name." Verse 6.

PROOF.

Witness the titles given and assumed by the pope of Rome: "Lord our God the Pope," "Arbiter of Heaven," "Lord of Earth," "God on Earth," "Vicegerent of Christ," "Master of the Universe," etc., etc. But why continue the list further. It sounds like the pitiable, deluded ravings of the insane, worthy of no notice, were they not put forth as real by a professed Christian church in the name of Christ.

DANIEL 7. "And the same horn made war with the saints, and prevailed against them." Verse 21. "And shall wear out the saints of the Most High." Verse 25.

REVELATION 13. "And it was given him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Verse 7.

PROOF.

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."—Decretals of Gregory IX., book 5, title 7. Witness the persecutions of the Waldenses, the Albigenses, the Huguenots, and others, till untold millions have gone down by the bloody hand of Roman executioners, under the infamous decrees of an apostate church, which have never been revoked or denounced by that church.

DANIEL 7. "And he shall think to change the times and the law" of God. Verse 25.—Rev. Ver.

REVELATION 13. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Verse 8.

PROOF.

The little horn shall think to change the law of God, and it shall be given into his hand. Then

it must be true that those who will enjoy favor under its government must yield obedience, or allegiance to its laws, which are contrary to those of God. In other words they worship that power, as is declared by John; for worship is respect, honor, reverence, service paid to another. And Rome has enforced worship. She claims that "the pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." Rome has in her catechisms expunged the second commandment, divided the tenth, and changed the fourth.

DANIEL 7. "And they shall be given into his hand until a time and times and the dividing of time." Verse 25.

REVELATION 13. "And power was given unto him to continue forty and two months." Verse 5.

PROOF.

The same period of three and one-half years, which, according to the Jewish mode of computing time, amounts to twelve hundred and sixty prophetic days, each day symbolizing a year. They began in 538 A.D., when the decree of Justinian making the bishop of Rome "head over all the churches and corrector of heretics" went into effect. They ended twelve hundred and sixty years after, in 1798, when the French army under Berthier entered Rome, took the pope prisoner, and declared his temporal reign at an end.

The specifications of the prophecy all meet in this power and in this one alone. It is papal Rome that has blasphemed God; worn out his saints; trampled down and made void his law through tradition, and for the purpose of furthering her own corrupt ends; and which is again destined to play an important part on the world's stage. Thus we also see that one of the powers against which we are warned is the beast, and a penalty great and fearful is pronounced upon those who yield to the sin of its worship. In our next we will consider the two-horned beast and the image.

(To be continued.)

MAN'S NATURE. NO. 5.

THE LIVING SOUL.

FINDING no immortality for man in the breath of life which God breathed into man's nostrils at the commencement of his mysterious existence, it remains to inquire if it resides in the "living soul" which man, as the result of that action, immediately became. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

On this point also it is proper to let the representatives of the popular view define their position. Prof. H. Mattison, on the verse just quoted, says:—

"That this act was the infusion of a spiritual nature into the body of Adam, is evident from the following considerations: The phrase, 'breath of life,' is rendered 'breath of lives' by all Hebrew scholars. Not only did animal life then begin, but another and higher life which constituted him not only a mere animal, but a 'living soul.' He was a body before,—he is now more than a body,—a soul and body united. If he was a 'soul' before, then how could he become such by the last act of creation? And if he was not a soul before, but now became one, then the soul must have been super-added to his former material nature."—Discussion with Storrs, p. 14.

Dr. Clarke, on Gen. 2:7, says:—

"In the most distinct manner, God shows us that man is a compound being, having a body and soul distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself."

To the same end see the reasonings of Landis, Clark (D. W.), and others. Aware of the importance to their system of maintaining this interpretation, they very consistently rally to its support the flower of their strength. It is the citadel of their works, and they cannot be blamed for being unwilling to surrender it without a decisive struggle. For if there is nothing in the inspired record of the formation of man—that record which undertakes to give us a correct view of his nature—to

show that he is endowed with immortality, their system is not only shaken to its foundation, but even the foundation itself is swept entirely away.

The vital point, to which they bend all their energies, is somehow to show that a distinct entity, an intelligent part, an immortal soul, was brought near to that body as it lay there perfect in its organization, and thrust therein, and then immediately began through the eyes of that body to see, through its ears to hear, through its lips to speak, and through its nerves to feel. Query: Was this soul capable of performing all these functions before it entered the body? If it was, why thrust it within this prison house? If it was not, will it be capable of performing them after it leaves the body?

Heavy drafts are made on rhetoric in favor of this superadded soul. Figures of beauty are summoned to lend to the argument their aid. An avalanche of flowers is thrown upon it, to adorn its strength, or perchance to hide its weakness. But when we search for the logic, we find it a chain of sand. Right at the critical point, the argument fails to connect; and so, after all their expenditure of effort, after all their lofty flights and sweating toil, their conclusion comes out—blank assumption. Why?—Because they are endeavoring to reach a result which they are dependent upon the text to establish, but which the text directly contradicts. The record does not say that God formed a body, and put therein a superadded soul, to use that body as an instrument; but he formed *man* of the dust. That which was formed of the dust was the man himself, not simply an instrument for the man to use when he should be put therein. Adam was just as essentially a man before the breath of life was imparted, as after that event. This was the difference: before, he was a lifeless man; afterward, a living one. The organs were all there ready for their proper action. It only needed the vitalizing principle of the breath of life to set them in motion. That came, and the lungs began to expand, the heart to beat, the blood to flow, and the limbs to move; then was exhibited all the phenomena of vital physical action; then, too, the brain began to act, and there was exhibited all the phenomena of mental action, perception, thought, memory, will, etc.

The engine is an engine before the motive power is applied. The bolts, bars, cylinders, pistons, pitmans, cranks, shafts, and wheels are all there. The parts designed to move are ready for action. But all is silent and still. Apply the steam, and it springs, as it were, into a thing of life, and gives forth all its marvelous exhibitions of velocity and power.

So with man. When the breath of life was imparted, which, as we have seen was given in common to all the animal creation, that simply was applied which set the machine in motion. No separate and independent organization was added, but a change took place in the man himself. The man *became* something, or reached a condition which before he had not attained. The verb "became" is defined by Webster, "to pass from one state to another; to enter into some state or condition, by a change from another state or condition, or by assuming or receiving new properties or qualities, additional matter, or a new character." And Gen. 2:7 is then cited as an illustration of this definition. But it will be seen that none of these will fit the popular idea of the superadded soul; for that is not held to be simply a change in Adam's condition, or a new property or quality of his being, or an addition of matter, or a new character; but a separate and independent entity, capable, without the body, of a higher existence than with it. The boy becomes a man; the acorn, an oak; the egg, an eagle; the chrysalis, a butterfly; but the capabilities of the change all inhere in the object which experiences it. A superadded, independent soul could not have been put into man, and he be said to have *become* that soul. Yet it is said of Adam, that he, on receiving the breath of

life, *became* a living soul. An engine is put into a ship, and by its power propels it over the face of the deep; but the ship, by receiving the engine, does not "become" the engine, nor the engine the ship. No sophistry, even from the darkest depths of its alchemy, can bring up and attach to the word "become" a definition which will make it mean, as applied to any body, the addition of a distinct and separate organization to that body.

To the inquiry of Prof. Mattison, "If he was 'a soul' before, then how could he become such by the last act of creation?" it may be replied, The antithesis is not based upon the word "soul," but upon the word "living." This will become evident by trying to read the passage without this word: "And the Lord God breathed into his nostrils the breath of life, and man became a soul." That is not it. He became a *living* soul. He was a soul before, but not a living soul. To thus speak of a lifeless soul, may provoke from some a sneer; nevertheless, the Hebrews so used the terms. See Num. 6:6: "Dead body," *nephesh math*, "dead soul" (Cruden). The same in Lev. 21:11; Num. 19:13; Hag. 2:13.

Kitto, in his Religious Encyclopedia, under the term Adam, says:—

"And Jehovah God formed the man (Heb., the Adam) dust from the ground, and blew into his nostrils the breath of life, and man became a *living animal*. Some of our readers may be surprised at our having translated *nephesh chayyah* by living animal. There are good interpreters and preachers, who, confiding in the common translation, 'living soul,' have maintained that here is intimated a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to assume its being *contained or implied* in this passage." U. S.
(To be continued.)

REFORMATION ALL THE WAY.

CHRISTIANITY did not lose its purity at once. It was not until centuries had passed away that the "man of sin" was fully developed. Neither does one century nor two centuries of reformation sweep away the errors and traditions of that fearful system of iniquity. Said Robinson, in his last charge to the pilgrims as they departed from Leyden in the Mayflower in 1620:—

"I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation." "I beseech you, remember it as an article of your church covenant, that you be ready to receive whatever truth shall be made known unto you from the written word of God. But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it, for it is not possible that the Christian world should come so lately out of such thick Antichristian darkness, and that perfection of knowledge should break forth at once."

Says Dr. Brown:—

"The Christian Church is yet but very imperfectly freed from the unholy influence and mischievous operations of human authority. The house requires to be more carefully swept than it was at the Reformation from Popery, and a more thorough search must be made for the old leaven."

Says the *Christian Commonwealth*:—

"We must never forget the fact that, historically considered, the Christianity of the present day has not been evolved from the New Testament Church, but from the apostasy which separates between us and the apostolic times. The influence of that fearful apostasy has been great, and is still great, on what is known as modern Christendom."

It has been a period of reformation all the way, and the last step in that work of reform is marked, plainly marked, in the word of God. Rev. 14:9-12. That message not only warns the world against the false doctrines and worship of apostate Christendom, but presents as the only refuge from the "day of wrath," "the commandments of God and the faith of Jesus."

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 LITERARY APPETITE OF THE AGE.

A good appetite is that which relishes good, substantial, simple, plain food. Condiments are little needed to make it "taste good." The natural wants of the system and normal stomach are the best appetizers in the world. And the very fact that there is a clamoring for stimulants and strong condiments indicates that the system is in an unnatural condition, and the appetite is abnormal. Some condiments, it is said, are needed. That we will not discuss at present, but all enlightened physicians will insist that they should be used sparingly. And all would admit that one's system was sadly out of repair, appetite woefully perverted, who lived chiefly upon condiments. Such an one, all would say, cannot long remain in good health. The experienced physician would say, He has not good health now. His appetite indicates that; and if he pursues this course long, he will certainly die or become hopelessly diseased.

And is not this true of society to-day? Is not society mentally diseased,—the mass of society, we mean? Before us lies the reports of several Free Libraries for the year ending Sept. 30, 1885, and we know no reason why they may not be regarded as typical of the taste of the reading public throughout England. The Librarians of these institutions have kept faithful record of the number and class of volumes issued during the year. The following is a summary of one of the reports:—

Theology and Philosophy,.....	818
Biography,.....	657
History and Travel,.....	2,620
Law, Politics, and Commerce,.....	169
Art, Science, and Natural History,.....	1,472
Poetry and the Drama,.....	388
Fiction,.....	29,041
Magazines and Miscellaneous,.....	7,574
Juvenile Literature,.....	3,442
Total,.....	46,183

Another report is as follows:—

Theology,.....	248
Philosophy,.....	39
English History,.....	430
Foreign History,.....	404
Biography,.....	1,588
Topography,.....	558
Voyages and Travels,.....	1,701
Law, Politics, and Commerce,.....	443
Sciences and the Arts,.....	1,723
Poetry and the Drama,.....	441
Novels and Romances,.....	34,901
Magazines,.....	2,874
General Literature,.....	620
Total,.....	45,970

These are samples of reports as they came to hand. It will be seen that of the 46,183 volumes loaned by the first library, 29,041 were works of romance and fiction, while of magazines and juvenile literature, many of the volumes were no doubt borrowed because of the fictitious, sensational tales they contained.

Of the 45,970 volumes loaned by the second library, 34,901 are Romances and Novels. It is not simply more of this class of reading than of any other one class, but more than of all other classes combined. In the first instance the excess of volumes of fiction loaned above that of all others combined is 11,899. In the second instance the excess is 23, 832.

To the Christian and social reformer this is simply appalling. It is in the world of the fictitious and unreal that the leisure hours of rising England is spent. The mind is unfitted for the harder problems and the sterner realities of life which the future will unfold to all. The mental food is chiefly condiments and stimulants, and hence perverting, and poisoning. Instead of awak-

ening in the mind determination to do, to endure, to make the most of circumstances, to be helpful, patient, unselfish, it creates discontent, selfishness repining. The mind takes on wrong views of life. The young man imagines himself a hero, unappreciated, perhaps, and the young girl becomes in her own mind a heroine. False types of moral character are made, or naturally become, the model of the novel-reader. The mind revels in an unreal world. It is intoxicated, diseased, as much as is the veriest drunkard. It is fitting victims for the social evils, so prevalent in our midst. And if the confirmed readers of fiction become no worse, they settle down to poor weak, vapid, superficial members of society. Here is, we suppose, an indication of the conversion of the world—by fiction!! Fellow-Christian, Awake!

TENDENCY OF THE TIMES.

IN an interview which a correspondent of the *Daily News* had with a small farmer in Hants, in the New Forest, the following facts were elicited: 1. The farmer regularly paid his tithes, an institution which he cordially hated; 2. He seldom or never entered a church door; 3. The parson had visited him only twice in five years. And this man is a type of a large class throughout England who hate tithes but pay them because they must, and who would welcome any change that promised them success, freedom, and profit. Ignorant as they are, they well know some of the evils they are laboring under in excessive taxation, grasping landlords, and the support of a State church. The following from a leader in the *Daily News* of Aug. 29 on the same subject expresses the feelings of the agricultural class all over the country:—

"You speak well," said Sir William Harcourt to one of them. "Speak, sir," replied the man; "I feel it in my heart. I have felt it many a year; and I tell thee, sir, an evil time be coming if the gentry don't now go hand and glove with we poor folks." That sentence sums up the present wisdom of the tillers of the fields. They feel that their condition in this rich country ought to be better than it is; and they believe something may be done to improve it. They may not understand many of the political issues which are placed before them, but they have at least a clear understanding of the evils of their own condition, and will seek the remedy."

There are many instances like the following, clipped from the *Deal Telegram*:—

"At a vestry meeting for the parish of St. Martin Labor candidates, the senior church-warden, Mr. J. C. Craddock, referred in strong terms to the injustice inflicted on the parishioners by the "scandalous" tithe rate which has been for many years imposed upon the rate-payers. The parish had to pay to the rector, the Rev. J. B. Deane, an annual tax of £2,300, although there was only one service weekly in the parish church—on the Sunday morning. The rector lived at Bath, and during the many years of his incumbency had never done any kind of duty in the church."

This feeling of the agricultural class will be intensified as they become more intelligent. Unscrupulous politicians will bid for their vote before election, but disregard their interests after. The good time promised by politicians will not come, and discontent, ay! revolution will result from the bitter disappointments. Many of the craftsmen and miners are all ready for such revolution, and the nations are fast ripening for the "evil time;" for the "gentry" will not "go hand and glove" with the poor and the oppressed. At least, but few indications of it are seen.

In harmony with the above are the following words of Mr. Samuel Morley, M. P., uttered at a meeting of the Y. M. C. A. in London, recently:—

"The more I study the social condition, the more do I see the necessity for Christianity. In my opinion we are living over a volcano in this country. When it may break out, we know not; but this I know, the only thing to meet it is practical Christian sympathy. It seems to me the masses are diverging towards a mischievous direction; and Christian men, young men, should qualify themselves for the conflict that they may be valiant when the great need for them comes."

These are not the utterances of alarmists, but of thoughtful men who observe and think. Op-

pressed by the State church, having but little confidence in her integrity, deceived by politicians, the mass will either repeat the French revolution or turn to the old mother church of Rome,—or both. Already the Catholic Church is considered a part of the church of Christ, and it is quite commonly remarked by members of the various churches, "It does not make any difference to what church you belong; the Roman Catholic is as good as any;" or words of like import. It is in this light that the Roman Church—"the mother of harlots"—is looked upon to-day by thousands of Protestants, among whom are numbered not a few great men. To be forewarned is to be forearmed, but England is too proud to accept or heed the warning.

AIMS AND DANGERS OF ROMANISM.

THE PROTESTANT ALLIANCE has issued an address "to the electors of the United Kingdom," in view of the forth-coming general election. Many who call themselves Protestants will think that the alarm of the Alliance is needless, that Romanism will never again gain power in Britain; but we deem it not so. It is true that the party, small though it may be, which holds the balance of power, if it be united and determined, sways a mighty influence, especially among corrupt, ambitious politicians who are devoid of fixed religious principle, and such are not wanting in the United Kingdom. Further, it is true that the "sure word of prophecy" predicts that the harlot widow who has been deprived of her paramour, the State, will again be given power (Rev. 17: 13), and she will sing in her short-lived victory, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 8. We have not space for the whole address in this issue; we may refer to it again. From the address we take the following:—

"As the time draws near when the Constituencies of the United Kingdom will be summoned to choose their Representatives for another Parliament, it is of the utmost moment that the Electors should seriously consider the duties that devolve upon them in the presence of the dangers which threaten the Protestant Constitution of this country, and unite in an earnest and determined effort to uphold principles that have been so long the best security for the Rights and Freedom of the People.

"The need for union and organization is one that no serious thinker can deny. The aggressive aims of Romanism are open and undisguised, and have for their object the curtailment of our liberties and the subjection of the nation to the power of Rome. Cardinal Manning has declared: 'If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race. . . . Were heresy [i.e., Protestantism] conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God [i.e., the Papal Church] must be gathered in its strength.'—*Tablet*, August 6th, 1859. In the Roman Canon Law in the Encyclical and Syllabus of Pius IX., the Papacy has asserted a right to rule over all the kingdoms of the world, to interfere with the enforcement of the civil law, even to the suppression of liberty. The Papacy has denounced and condemned the *Liberty of the Press*, the *Liberty of Conscience and of Worship*, the *Liberty of Speech*, the *Tolerance of Nonconformity*, and has demanded for the Church the title to define its own civil rights together with 'a Divine right to civil immunities and a right to use physical force,' . . . and these propositions have been stamped with the approval of the present Pontiff, who states that the Syllabus contains 'the teaching of the Apostolic See.'—*Tablet*, Sept. 6th, 1884, p. 376.

"Regardless of the avowed intention of the Papacy to enforce its supreme authority and power, successive Governments of this country have yielded, year by year, to the increasing demands of the Romish Prelates. Concession has followed concession until the Roman Catholic Church has, by its political action in all parts of the United Kingdom, gained recognition as a controlling power in the State, and is gradually obtaining the position of a National Establishment. It has already secured the permanent endowment of Maynooth, the appointment of Roman Catholic Chaplains in our Army and Navy, our Hospitals, Gaols and Penitentiaries. A Romish Territorial Hierarchy has been established in England and Scotland, claiming a right to enforce the Canon Law; and to the Members of this Hierarchy holding titles of dignity conferred by a Foreign Power, a rank of precedence over the nobility of the realm has been obsequiously conceded. Large grants of Public Money are annually given for the support of Romish Schools and Reformatories under the management of Monks and Nuns, whilst in the Colonies the Church of Rome is recognized and largely endowed. English law is held in

abeyance, or repealed to suit Romish aggressors, who claim for themselves a liberty of action which they deny to the members of all other denominations.

"By political organization and by systematic obstruction, the Roman Catholic party in Parliament has, of late, been enabled to dominate the course of legislation to the advancement of Romish interests. Under the extended Franchise this party will be largely reinforced, and will practically hold in its hands the balance of power. This party, so formidably increased, will not hesitate to use its power to give fuller effect to the aims of the Papacy, in order to promote the destruction of the Protestant Constitution, and to secure the overthrow of the Protestant Religion."

THE *Christian Leader* of August 6 has the following items on Ritualism:—

"One of Mr. Gladstone's last official acts was to recommend 'Father' Robert Egton to a prebendary's stall in St. Paul's. This ecclesiastic wears illegal vestments, uses 'altar' lights, mixes water with the sacramental wine, and both elevates and adores the elements."

"In St. Elvan's church, Aberdare, a member of the choir has resigned rather than obey the order to come to the confessional, and a daughter of a leading tradesman of the town has left the congregation on account of the revolting questions put to her in the confessional."

OUR AMERICAN LETTER.

[From Our Own Correspondent.]

Jackson, Michigan, Sept. 27, 1885.

I WRITE from the Michigan State camp-meeting of the Seventh-day Adventists now in session at this place. Ascending a gentle hill in the rear of the camp, and turning round, a beautiful scene lies before me. A village of white rises from the plain, and teems with life and activity. Its streets are regularly and neatly laid out, and named; and the cotton houses are all numbered. In the midst an immense pavilion forms the tabernacle in which the congregation worships.

The camp is furnished with many conveniences which our forefathers, who held their camp-meetings in the woods and without tents, did not have. A directory enables you to find readily any one among the hundreds who are camped upon the ground. A telephone connects us with the city and with the world. Water is supplied through pipes from the city water-works. The pavilion is comfortably seated, and the seats are furnished with backs. (Our fathers sat contentedly upon logs.) A provision-stand and boarding-tent supply board at moderate cost to those who wish it. A post-office receives and distributes mail; and bedsteads and small sheet-iron stoves, made on purpose for camp-meeting, render comfortable the feeble.

The camp-meetings of fifty years ago were frequently disorderly. Meetings were not always conducted according to a programme. Each retired according to his own inclination, and singing, praying, and shouting continued far into the night. Not so in the camp-meeting of this denomination. Everything proceeds in the most orderly manner. At five o'clock the bell for rising sounds; at 5:30 prayer and social meeting is held in the large tent; at 7:00, breakfast; at 8:00, family prayers in the small tents; at 9:00, business meeting of the conference or some other organization; at 10:30, preaching; at 1:00, dinner; at 2:30, preaching; at 5:00, business meeting; at 7:30, preaching; and at 9:30, the bell rings for silence. From that time until the ringing of the bell in the morning quiet reigns throughout the camp, broken only by the tread of the watchmen who guard the sleeping host.

Among the Methodists (about the only denomination besides Adventists who hold camp-meetings) it has become customary of late years to hold such meetings in some permanent place controlled by a corporation. Everything is nicely fitted up, the grounds are surrounded with a high fence, and lots are sold, upon which purchasers build cottages for a permanent summer resort. At the gate an admission fee is charged to all who go upon the grounds. This course has caused much dissatisfaction, especially among those who make no profession of religion. Not that they care for the paltry sum of ten cents, the fee usually charged; but it is the principle of being compelled to pay for attending a religious meeting which displeases

them. Seventh-day Adventists, on the contrary, seldom hold a camp-meeting more than twice in the same place. They select a site as near as possible to some large city, work hard to make everything as inviting as possible, pay the bills out of their own pocket, and secure by advertising, by good singing, and stirring preaching, as large an attendance of all classes as possible, making everything absolutely free to all who may choose to come. They take special pains to make all comfortable. At this meeting, for example, we have a tent at which parcels are checked, and safely cared for free of charge until the owners call for them. Here is also a "Ladies' Reception Tent," floored and carpeted, and furnished with rocking-chairs, sofas, toilet set, etc., with some one to entertain and assist those who may desire to avail themselves of these conveniences. These acts of kindness seldom fail to leave a good impression; and those who are disposed to create disturbance are entirely disarmed. The result is that serious difficulty from rough characters is almost unknown.

The meetings have been characterized throughout by deep solemnity. The preaching in the daytime is designed to benefit our own people. It is earnest and pointed, and aims to give instruction in the practical, Christian duties of every-day life, and to arouse the people to the solemn work of preparation for the coming of our Lord Jesus Christ. In the evenings and on Sunday the citizens attend more largely, and the preaching aims to set before them the great truths for our own times. Accordingly such subjects as the Prophecies, Second Advent, the Judgment, the Sabbath, etc., are largely dwelt upon.

The burden of the meeting rests most heavily upon Pastor George I. Butler, with whom many of the readers of the PRESENT TRUTH are personally acquainted through his visit to Europe last year. He is ably assisted by others, such as Pastors U. Smith and D. M. Canright, known through their writings to all the readers of PRESENT TRUTH. We greatly miss the testimony of Mrs. E. G. White, but are consoled by the knowledge that she is doing an important work for our brethren across the ocean. A timely communication from her pen, however, brings us instruction and warning, which proves to be as "meat in due season."

The full results of this, as of other meetings, can never be fully known until the judgment; but some visible results are worthy of mention. On Sabbath and Monday special efforts were made for backsliders and the unconverted; and a large number sought with earnestness for pardon of sin. Many of these were seeking the Lord for the first time.

I will close with an extract from the *Jackson Daily Citizen* of Sept. 29th, which describes the closing scenes of the meeting:—

"The great pavilion was taken down last night, only the seats still standing to mark the spot. The meeting last evening was held in what was known as the children's tent. It was filled to overflowing, and was addressed by Pastor I. D. Van Horn. Loads of baggage and tent equipage were constantly on the way to the depots and homeward. The street cars were filled every trip to the whole capacity of car and of platform included. About 300 were left upon the ground. With the exception of the camp-meeting committee, all leave to-day. Pastor D. M. Canright goes to the Indiana camp-meeting, I. D. Van Horn to the Ohio meeting, others to the meeting at Traverse Bay, while some attend similar meetings in the southwest, including Missouri, Colorado, Nebraska, Kentucky, Tennessee, etc. The meeting at Jackson has been a grand success. A large amount of money was raised for educational purposes and for the Scandinavian, English, and Australian missions. The courtesy of the camp has been well met and duly appreciated by the citizens of Jackson and the surrounding country.

"The whole camp is loud in its praise of the perfect deportment of all who have favored the meeting with their attendance and presence. Is it too much to hope that the city has thoughts of kindness and respect for the people who for a few short days have had a happy tent home and most satisfactory meeting in their midst? God grant that the coming and going be blessed of Him, and also with the real good-will of those who have so kindly received us. The camp has had many favors. Some have given us rooms in their homes, and to drink of water in their wells. We are thankful to God and to them. No accident has marred the meeting, no sickness has been on the ground, no rains or storms to take from the almost perfect enjoyment of all in the camp. The thanks of all are due, and are with pleasure given, to the papers of the city for their kind notices of our meetings and our work. Especially do we feel indebted to the *Citizen* for the more than ordinary courtesy in the extended notice of sermons and the daily news of the camp. That God's mercy may not depart from the city of Jackson is the prayer of a grateful people."

C. C. L.

THE SABBATH SCHOOL.

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

LESSON III.

(For Fourth Sabbath in November.)

DANIEL NINE A KEY TO DANIEL EIGHT.

1. Did Daniel understand the vision of chapter 8? Verse 27.
2. What part was left unexplained? Verse 14.
3. When do we again have an account of Daniel? Chapter 9: 1.
4. What was Daniel doing? Verses 3, 20.
5. Who appeared to him? Verse 21.
6. For what purpose did he say he had come? Verse 22.
7. What was Daniel told to understand and consider? Verse 23.
8. Is there any vision recorded in this chapter?
9. Then to what vision must the angel have referred?
10. What were the principal features of the vision of the eighth chapter? Ans. (1) The Medo-Persian empire represented by the ram; (2) the Grecian, represented by the goat; (3) the Roman, symbolized by the little horn; (4) the 2,300 days.
11. How many of these were explained?
12. Then if the point of time was left unexplained, would it not be supposed that the angel would begin with time in his explanation?
13. What were Gabriel's first words? Dan. 9: 24 (first clause).
14. What is the literal meaning of the word translated "determined?" Ans. Cut off.

NOTE.—The Hebrew word (*nehhtak*) translated "determined" is thus defined by Gesenius in his Hebrew Lexicon: "Properly, to cut off; tropically, to divide; and so to determine, to decree." "Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb."—Quoted in "Thoughts on Revelation." Hengstenberg argues that the literal meaning, cut off, should be taken, from the fact that when the prophet expresses the idea of determining, or decreeing, he uses a different word. See verses 26 and 27, where the original word is the same in each of the two verses named, but different from that used in verse 24. The translators doubtless overlooked the connection between the eighth and ninth chapter, and so gave the word its tropical meaning, determine, instead of its literal meaning, cut off.

15. What period of time must this seventy weeks be cut off from?
16. In prophetic language what does a day symbolize?
17. Then the seventy weeks are weeks of what?
18. What were they cut off upon?
19. What was to be accomplished during the seventy weeks? Verse 24.

LESSON IV.

(For First Sabbath in December.)

DANIEL NINE (CONTINUED).

1. What was to be accomplished during the seventy weeks? Dan. 9: 24.
 2. What is meant by the expression, "finish the transgression?" Ans. The Jews would fill up the cup of their iniquity by rejecting Christ. Read Matt. 23: 32-38; and 27: 25.
 3. What does "to make an end of sin" mean? Ans. An end of sin offerings, which were abolished by the death of Christ. Heb. 9: 10-12.
 4. How was "reconciliation for iniquity" made? Ans. By the blood of Christ. Isa. 53: 10.
 5. What was the everlasting righteousness to be brought in? Ans. That of Jesus Christ.
 6. How was the vision to be "sealed?" Ans. "To seal" is "to confirm," "to establish" (see Webster); and the events of the seventy weeks being exactly fulfilled, the truthfulness of the rest of the vision would thereby be confirmed, or sealed.
 7. What is the meaning of "to anoint the most holy?" Ans. To anoint the "holy of holies" in the true sanctuary in heaven.
 8. Where do the seventy weeks begin? Verse 25 (first clause).
 9. Where is the commandment found? Ezra 7: 12-26.
 10. When was this commandment given? Ezra 7: 7.
- NOTE.—The seventh year of Artaxerxes reign was 457 B.C.
11. How long was it to be from this commandment to "Messiah the Prince?" Verse 25 (See Notes).
 12. How many of these weeks were allotted to the restoring and building of the wall? Verse 25.
 13. When did this work begin? Ans. In the autumn of 457 B.C.

14. When was it completed? Ans. In 408 B.C., just 49 years after it began.
15. Sixty-nine weeks of years make how many years? Ans. 483.
16. To what date will 483 years from 457 B.C. reach? Ans. To the autumn of 27 A.D.
17. What event marked the end of the 69 weeks, or 483 years? Ans. The baptism of Christ.
18. When did this take place? Ans. In the year A. D. 27. See Hale's Chronology.
19. How did our Saviour declare the close of this period immediately after his baptism? Mark 1: 15.
20. How could the baptism of Christ have taken place in the year of our Lord 27, when it is said (Luke 3: 23) that Jesus was 30 years of age at his baptism? Ans. Because the Christian era, indicated by A. D., began when Jesus was about four years of age.

NOTES ON THE LESSON.

"THE following translation of Dan. 9: 24-27 is from Houbigant, as quoted by Dr. Adam Clarke. It makes the connection of the different periods of time much clearer than our common version.

"Verse 24. Seventy weeks are determined [cut off] upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgressions have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up, and the holy of holies anointed.

"Verse 25. Know therefore and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence, to the Prince Messiah, there shall be sixty-two weeks.

"Verse 26. And after sixty-two weeks the Messiah shall be slain and have no justice. Afterwards he shall waste the city and the sanctuary by the prince that is to come. And his end shall be in straits; and to the end of the war desolation is appointed.

"Verse 27. And for one week he shall confirm a covenant with many; and in the middle of the week he shall abrogate sacrifice and offering; and in the temple there shall be the abomination of desolation, until the ruin which is decreed rush on after the desolation."

POINTS FOR TEACHERS.

1. BE punctual in your class every Sabbath at the appointed time.
2. Make special preparation for your lesson so as to be able to explain and illustrate it.
3. Cordially greet each scholar, not only in the class, but wherever you meet him.
4. Look after all absent scholars, and ascertain why they are absent, and secure their return.
5. Make special efforts to obtain new scholars, and encourage the members of your class to do the same.
6. Go home with a new scholar and get acquainted. Visit each scholar of your class often. Take an interest in him, and he will reciprocate it.
7. Be full of vivacity and interest, and your class will feel its influence.—*Gospel Teacher*.

Publication List.

THE following Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimsby, at the prices given:—

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The above Publications will be sent, post free, on receipt of price. Address, "The Present Truth," Grimsby.

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.

GRIMSBY, NOVEMBER 19, 1885.

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[THE signature of all articles contributed to this JOURNAL will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles without signature are by the resident editor.]

To Thine own Self be True, (Poetry) *Packenham Beatty*.
The Sufferings of Christ, MRS. E. G. WHITE.
The Modern Pilgrim's Progress, *Adapted from Nathaniel Hawthorne*.
My Bible, *Selected*.
Piety and Patriotism, *Wm. Arnot*.
"Come, Lord Jesus," *Richard Baxter*.
A Moderate Drinker, *Hall's Journal of Health*.
The Three Angels' Messages.
Man's Nature, No. 5., v. s.
Reformation All the Way.
The Literary Appetite of the Age.
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Aims and Dangers of Romanism.
Our American Letter, c. c. l.

DEPARTURES.

MISS JENNIE THAYER, accompanied by Mr. Charles Andrews and wife, and Mrs. Andrews, mother of the late Pastor J. N. Andrews of Bale, Switzerland, sailed the 7th inst. from Liverpool on the Cunard S. S. Etruria for New York. Many of our readers have formed a pleasant business acquaintance with Miss Thayer, and many have known her personally. All will regret her absence. She has been connected with the Mission through much of its growth, and has borne heavy burdens in its work. It is expected, however, that she may return within a year. Our prayers are that God will give these friends a prosperous voyage, and a large field of usefulness full of rich blessings in the New World.

TO CORRESPONDENTS, SUBSCRIBERS, ETC.

It will be seen by referring to our prospectus on the first page of this paper that the name Miss Jennie Thayer has been removed. She is absent at present on a visit to America. All business addressed to the PRESENT TRUTH, Grimsby, will receive prompt attention. Orders and cheques should be made payable to Mr. M. C. Wilcox. Correspondents will make a note of this. Just another word. Will our correspondents please write all addresses and names plain and distinct. Sometimes a whole letter will be written very legibly and the name and address be almost illegible.

"THE CELESTIAL RAILROAD."

THIS little allegory was doubtless written as a satire against the lifeless and Pharisaic worship of many of the fashionable churches at the present time. It is a most ingenious and scathing rebuke. Its author was the late Nathaniel Hawthorne, a distinguished American writer, and once consul at the port of Liverpool. "The Celestial Railroad" appeared first in the *Democratic Review*, a quarterly published in Washington, D. C., U. S. A. Some things have been added to it to make it conform to the theological manners and theories of later years. It graphically and forcibly presents the condition of many of our nominal churches, and it is hoped that it may lead some to realize that a popular, nominal profession alone will not suffice. It clearly presents some of the few prominent errors that are held by leading divines, and the contradictory efforts that are made to sustain these errors and controvert the truth. Among these errors may be mentioned the corruption of the fourth commandment, the doctrine of the nat-

ural immortality of the soul, the eternal sufferings of the lost, rapidly giving way to universal restoration, the conversion of the world, corruption of baptism, the doctrine of the saint's inheritance "beyond the bounds of time and space," the spiritual second advent, etc. For the above doctrines there is no warrant in the Scriptures. God's word is our only standard, his way the only way. Those who wish the "Celestial Railroad" in tract form can obtain it for 2d. at this Office. Works treating on the above-mentioned doctrines for sale. Examine our book list.

CONSISTENCY!

THE old proverb about straining out gnats and swallowing camels has been well illustrated in the course the authorities have pursued in the prosecution and conviction of Mr. W. T. Stead, editor of the *Pall Mall Gazette*, and associates. This man has been prosecuted with extreme vigor for a small infringement of the law,—an infringement which did no harm, unless the unearthing of one of the most tremendous and appalling systems of iniquity the civilized world has ever seen, was harm,—while the real criminals are left to pursue their nefarious schemes. If the zeal of the authorities was proportionally commensurate in bringing to justice those whose motives and deeds were the darkest and basest, if the punishment of the vile criminals, who seemed to render Mr. Stead's revelation necessary, was proportioned to their crimes of murdering virtue and innocence, then all lovers of justice would rejoice, Mr. Stead ween among the rest; then there would be a consistency in those who now are so zealous that the law shall be enforced against all who—bravely reveal the iniquity of the West End. It recalls the anecdote of the gored ox. It makes a difference to whom the ox belongs.

The judge sentenced Mr. Stead to three months, Mr. Jacques to one month, and Jarret to six months without hard labor; and Madam Mourez to six months with hard labor. Mr. Stead admits, so far as the law is concerned, that his verdict is just. He will not appeal against it to the public. He realizes the necessity of the maintenance of law. And some of his words upon this point are well worth consideration. He says: "In a democratic age we must most jealously uphold the majesty of the law, and defend most energetically the judicial authority from the clamor of the market place. Better even that one man should suffer unjustly—and I have admitted without reserve that such would not be my case, for I deserve to be punished for the blunder that I have made (i. e., in employing Jarret)—than that public meetings should demand the overruling of a sentence of a court in deference to the sentiment of the crowd." He says further: "If anything is due to me, it is not protest on my account, but renewed effort in the cause which I have been the feeble and unworthy instrument in forcing upon the heart and conscience of the English race." Will the authorities cease their efforts with the conviction of this brave man, or will the real criminals be brought to justice? We wish their efforts may not cease, but we fear their zeal was based on the motives of spite, malignity, and a desire to crush a real friend to social purity, rather than to protect the home and uphold law. We shall see.

"SABBATH REFORM."

A CORRESPONDENT criticises in a rather lengthy epistle under the above heading, Mrs. White's sermon in our last. We have not space for it all. He fails, as he intimates, to get the drift of Mrs. W.'s remarks. We will enlighten him. Mrs. W. was not arguing to establish any sabbath from the Scriptures, but was endeavoring to strengthen and encourage those who were already established in the Bible proof of the Bible Sabbath,—the seventh

day,—and not the first day as our correspondent supposes. Her object was spiritual help and encouragement, not theoretical instruction. But there are several other points which we wish to notice, and where we are constrained to believe our correspondent will acknowledge he is in the wrong.

1. "That the Sabbath was by the Jews considered and treated as a part and only a part of the other holy days, feast days, etc."

He then quotes in proof of this Col. 2: 16, 17. But the apostle in this text refers not at all to the weekly Sabbath, but the yearly sabbaths (of which there were seven), feast days, holy days, etc., "which are a shadow of things to come; but the body is of Christ." Will our correspondent, or any one else, point out wherein the seventh-day Sabbath was typical or shadowy of Christ? It was not a type; for it originated before types were necessary,—before man had sinned. It is a memorial of creation, and has ever called the mind backward to that great event. Thus God has "made his wonderful works to be remembered." Ps. 111: 4. It is a part of the great moral law, summarily contained in the decalogue, and formed no more a part of the ceremonial law which was nailed to the cross than the command, "Thou shalt not steal." See Leviticus 23: 38, where the yearly sabbaths are mentioned and a distinction made between them and the Sabbath of the Lord.

2. "Every Bible reader ought to know that the first special appointment of the Sabbath was not given in Eden or even in the awful grandeur on Mount Sinai; but as we distinctly read in the 16th chapter of Exodus, it took its beginning on the occasion of the gathering of the manna in the wilderness, and is thus acknowledged both by Ezekiel 22: 11, and elsewhere."

Eze. 20: 11 is evidently intended. But nothing in that scripture locates the origin of the Sabbath any more than the origin of any of the other commandments. The record simply states that God gave Israel as a people his statutes, etc., while they were in the wilderness, and Mount Sinai is included in the wilderness. But the astonishing statement that the Sabbath was not given in Eden, or at the Creation, indicates at least a careless reading of the Bible. Gen. 2: 3; Ex. 20: 11, and 31: 17 are an absolute and unequivocal proof to the contrary. But the most astonishing objection brought forward by our correspondent is the following:—

3. "That the seventh day and the first day are identically the same!"

He says truly that "superficial readers of the Scriptures" will doubtless be taken "wholly by surprise." We confess that we were. We believe no reader, or translator, or commentator of the Scriptures, superficial as surface or deep as centre, could be other than surprised. But wait. The proof for this is found in the fact that the "sun stood still" at the command of Joshua, and "one memorable day was made to consist of forty-eight hours, instead of twenty-four!" But supposing it had been seventy-two hours, what then? Would the seventh and second days have been identical? They would if this reasoning is logical. Let us ask a few questions. Does not the sun rule the day? (Gen. 1: 16.) And would it not be one day though it were ten or thirty hours long? Would another day have come till darkness had intervened? So the Sacred Record calls it not days, but day. "There was no day like that." Josh. 10: 14. But if our correspondent be correct, will he tell us what further change took place when the shadow went backward ten degrees on the dial of Ahaz? 2 Kings 20: 11. Will he tell us how the holy women, who were with our Saviour, "rested the Sabbath day according to the commandment," when the commandment enjoins the seventh day? Luke 23: 56. And will he tell us how the inspired Luke came to make such a mistake as to call the next day first day, if both days are identical? Luke 24: 1.