

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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—FOR THE—

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I KNOW NOT THE HOUR OF HIS COMING.

I know not the hour of His coming;
I know not the day or the year;
But I know that he bids me be ready
For the step that I sometime shall hear.

I know not what lieth before me,
It may be all pleasure, all care;
But I ask at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain, or hill,
I will walk in the light of his presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true,
And I ask but the strength to be faithful,
And do well what he gives me to do.

And if He should bid me stand idle—
Just waiting—in weakness and pain,
I have only to trust and be faithful,
And sometime He'll make it all plain.

And when His voice calls, in the morning,
At noontime, perhaps, or at night,
With no plea but the one, Thou hast called me,
I shall enter the portals of light.

—Ezra Hallock.

General Articles.

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

STRIKING EXAMPLES OF PRAYER.

BY MRS. E. G. WHITE.

PRAYER has been made the means of obtaining blessings that would not otherwise be received. The patriarchs were men of prayer, and God did great things for them. When Jacob left his Father's house for a strange land, he prayed in humble contrition, and in the night season the Lord answered him through vision. He saw a ladder, bright and shining, its base resting on earth, and its topmost round reaching to the highest heaven. At its top stood the God of heaven in his glory, and angels were ascending and descending upon the mystic ladder. The Lord comforted the lonely wanderer with precious promises;

and protecting angels were represented as stationed on each side of his path. Afterward, while on his return to his father's house, he wrestled with the Son of God all night, even till break of day, and prevailed. The assurance was given him, “Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men.”

Joseph prayed, and he was preserved from sin amid influences that were calculated to lead him away from God. When tempted to leave the path of purity and uprightness, he said, “How can I do this great wickedness, and sin against God?”

Moses, who was much in prayer, was known as the meekest man on the face of the earth. For his meekness and humility, he was honoured of God, and he discharged with fidelity the high, noble, and sacred responsibilities intrusted to him. While leading the children of Israel through the wilderness, again and again it seemed that they must be exterminated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord. He knew that Israel had provoked divine wrath, and were deserving of punishment; but he could not bear the thought of their being rejected of God.

Moses pleaded the words of God with an earnestness and sincerity which mortals have never equaled: “And now, I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.” And the Lord said, “I have pardoned according to thy word.”

Here is an example of intelligent prayer,—an appeal to the reason and the sympathy of Jehovah; and Moses' prayer was answered, because God is reasonable and compassionate. The sorrows of his people touch his heart of love; and will he not hear our prevailing prayer? Will not our very urgency be regarded? His loving-kindness faileth not. As a kind

Father, he does not mock the miseries of his children. And will he not avenge his own, who cry day and night unto him?

Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lion's den; but God sent holy angels to guard his servant.

In the prison at Philippi, while suffering from the cruel stripes they had received, their feet fast in the stocks, Paul and Silas prayed and sang praise to God; and angels were sent from heaven to deliver them. The earth shook under the tread of these heavenly messengers, and the prison doors flew open, setting the prisoners free.

There are two kinds of prayer,—the prayer of form and the prayer of faith. The repetition of set, customary phrases when the heart feels no need of God, is formal prayer. “When ye pray,” says Christ, “use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.” We should be extremely careful in all our prayers to speak the wants of the heart, and to say only what we mean. All the flowery words at our command are not equivalent to one holy desire. The most eloquent prayers are but vain repetitions, if they do not express the true sentiments of the heart. But the prayer that comes from an earnest heart, when the simple wants of the soul are expressed just as we would ask an earthly friend for a favour, expecting that it would be granted—this is the prayer of faith. The publican who went up to the temple to pray is a good example of a sincere, devoted worshipper. He felt that he was a sinner, and his great need led to an outburst of passionate desire, “God be merciful to me a sinner.”

In order to have spiritual life and energy, we must have actual intercourse

with God. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not communing with him. To commune with God we must have something to say to him concerning our actual life. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offences are forgotten. But He who wrought wonderfully for his servants of old will listen to the prayer of faith and pardon our transgressions. He has promised, and he will fulfil his word. Then why should not the desires of our hearts go out after him, and the attitude of our souls ever be that of supplication?

"If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There are some who do not abide in Jesus, and his words do not abide in them, and these make little of prayer. They talk of praying in secret, but not in public nor in the family; but such ones seldom pray at all. Our Saviour taught his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This was not said to forbid public prayer, but to warn the disciples against praying as the Pharisees did, in the corners of the streets and in the market-places to be seen of men. Jesus prayed, sometimes alone, sometimes in the presence of his most intimate disciples, sometimes in the presence of the twelve, and sometimes in the presence of the Jews.

Jesus promised a special blessing on united prayer. After his death, the disciples often prayed together in the place where they assembled for worship; they also resorted to the temple at the hour of prayer. Paul exhorted the Ephesians to pray "always with all prayer." He who loves to pray alone, as did Daniel, may be assured that in public prayer his motive is not to be heard of men.

Oh that we could impress on the minds of all the great willingness of God to help and strengthen every one who looks to him in trusting prayer. The oil and wine of consolation will be given to those who seek for it; the importunate soul will know him as the One who hears and answers prayer, the One who "comforteth those that are cast down." He is a God over all the earth, exercising over the whole human family an unwearied and solicitous watchcare which nothing can escape. Every moment he grants audience to those who lay their wants and desires before him; and every moment he is ministering to the necessities of thousands who live upon his bounties, yet yield him no tribute of grateful praise, give no token that they realize their dependence upon him.

After we have offered our petitions, we are to answer them ourselves as far as possible, and not wait for God to do

for us what we can do for ourselves. The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort, aspiration, and energy. But we cannot reach the battlements of heaven without climbing for ourselves. We cannot be borne up by the prayers of others when we ourselves neglect to pray, for God has made no such provision for us. Not even divine power can lift one soul to heaven that is unwilling to put forth efforts in his own behalf. The unlovely traits in our characters are not removed, and replaced by traits that are pure and lovely, without some effort on our part.

As thus step by step we ascend the shining ladder that leads to the city of God, oh how many times we shall be discouraged, and come to weep at the feet of Jesus over our failures and our defeats. In our efforts to follow the copy set us by our Lord, we shall make crooked lines, and leave many a page blotted and blistered by our tears of repentance. Yet let us not cease our efforts. Heaven can be attained by every one of us if we will strive lawfully, doing the will of Jesus and growing into his image. Temporary failure should make us lean more heavily on Christ, and we should press on with brave heart, determined will, and unflinching purpose.

We should be continually loosening our hold upon earth, and fastening it upon heaven. Soon we must render an account to God for all the deeds done in the body. This accountability extends to our minutest acts, words, and thoughts, and even reaches to the unconscious influence that breathes out from our life like the fragrance from a flower. We must give an account, not only for what we have done both of evil and of good, but for what we might have done, but have neglected. Viewed in this light, life is a sacred trust. It is not mere play. Every moment of it is intensely real, fraught with eternal interests. Let us, then, realize our great need of Christ and our dependence upon him; and let us thank God that help has been laid upon One who is mighty to save.

THE LIGHT OF PROPHECY.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19.

The prophecies of the Scriptures were given as a light to guide those who seek salvation through our Lord Jesus Christ. Those of the Old Testament are confirmed by those of the New. The transfiguration of Christ on the "holy mount" was a confirmation of what the "holy men of old" had said of Christ, whose glory they had seen in holy vision. Those ancient prophecies were accredited and recommended by Christ and the apostles. Said Jesus, "Search the Scriptures; for in

them ye think ye have eternal life; and they are they that testify of me." John 5:39. The prophecies of the Scriptures were given to identify the Christ, by giving a true description of the manner in which he would appear in his humiliation at his first advent. Those ancient prophets also were shown how he will appear hereafter in his glory. The prophecies of his future glory were confirmed, made more sure, by the vision on the mount of transfiguration.

The apostle Paul also accredits the ancient prophets, when he says, "All Scripture is given by inspiration of God, and is profitable," etc. The prophecies constitute a large part of those Scriptures, and are therefore profitable, if studied, understood, and heeded. If they could not be understood, in what way could they be profitable? It is evident that they must be understood to profit any one. Hence they can be understood, and should be.

In our text the apostle says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Some in these days tell us that it were better to attend to the practical part of religion, and let the prophecies alone; as if the prophecies were of no practical value. Perhaps the people thought so, when Noah prophesied of the coming flood. But since the Spirit of God has assured us that we shall "do well" by taking heed to the prophecies, will it be just as well not to heed, but to ignore them?

But these persons say that the prophecies are dark and cannot be understood. In this again they disagree with the apostle; for he assures us that they are "as a light that shineth in a dark place." The difficulty is we are in a dark place—the world is dark without the light of the prophecies; and those who slight the light are described by our Saviour as those who love darkness rather than light. Said he, "and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

The text further informs us that "no prophecy of the Scripture is of any private interpretation." God himself spoke through the ancient prophets, and he speaks to the understanding of men. To say that he does not intend to be understood when he speaks to men, is to charge him with insincerity; and to say he cannot make himself understood, is to deny his ability. Even the book of Revelation is not that book of hidden mysteries which many say it is. It claims to be a revelation, that is, something revealed. That is no revelation which nobody understands. The Lord did not cause this book to be written to *conceal* from his servants future events: but "to *show* unto his servants things which must shortly come to pass."

And a blessing is pronounced upon those who "hear the words of this

prophecy and keep those things which are written therein." What blessing can come from hearing that which we cannot understand? And if we cannot understand it, how can we keep the things which are written therein? By far the greater part of the book is prophetic history, either symbolic or literal. To the nineteenth chapter inclusive it is chiefly symbolic, or descriptive, prophecy. The last two chapters contain the literal promises of God to his people.

What things written in the book are to be kept? The word of patience is one thing. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. In Rev. 14:12, is a description of the people of God, those who heed the last warning of the gospel: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This expression includes both the commandments of the law of God, and all the duties required in the gospel of Christ. But in chapter 22:14, we have the condition on which all the glorious promises of the whole book are to be obtained: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Blessed indeed are those who "hear the words of this prophecy, and keep those things which are written therein."

R. F. COTTRELL.

INCONSISTENCY.

"How do Sabbatarians know that Saturday is the seventh day?" asked a speaker not long since. "It is impossible," he continued, "to identify the seventh day since the change from *Old Style* to *New Style*, as at that period an indefinite amount of time was lost, which so completely mixed up the days, that their definite order from creation cannot possibly be known."

The above is a fair sample of the way some dispose of the Sabbath. With one who does not stop to weigh matters, such an affirmative might be received without discount. But he who will look at the matter one moment, though he may not fully understand the nature of the change alluded to, ought to see how inconsistent is such a statement, especially when made by one who observes a definite day as a rest to the Lord. For if it be true that the Bible enjoins a rest of one day in seven, and we can get no trace of the original order of the days of the week, then certainly Saturday has just as strong claims to being the weekly rest as any other day of the week.

But the inconsistency of this position is further shown in the fact that its advocates themselves observe the first day of the week, stoutly affirming that such a practice is scriptural. Do they know that Sunday is the first day in the week? Certainly, they say, because the

Scriptures teach that Christ arose from the tomb on the first day. Tradition and history, both sacred and profane, agree that the event occurred on Sunday. But we ask how did the identity of that day stand the shock of the change from *Old Style* to *New*? Did not the first day become lost with the seventh among the *debris* in that general wreck of time? Or, was it alone saved from that dire calamity—snatched as it were a brand from the burning—to become a glory and crown to Christianity, in contradistinction to the seventh-day Sabbath of the Jewish age? Let the advocates of "lost time" answer.

Is it true that from B. C. 45 to A. D. 1582, time was computed by what was known as the Julian year, that being nearly twelve minutes longer than the true solar year. Accordingly, in the year 1582 A. D., the beginning of the Julian year was about thirteen days behind the true time. It is plain to be seen that in this there was a disarrangement of the equinoxes; *i. e.*, the sun actually arrived at an equinoctial point several days before the time indicated by the day of the month on which it should occur. To continue this mode of computation, it is evident that in time the seasons of the year would be entirely displaced.

In order to correct this difficulty, Pope Gregory XIII. found it necessary to add ten days. This was accordingly done in October, A. D. 1582, by simply calling the fifth day of the month the fifteenth. Protestant England adopted this reform in A. D. 1752, dropping eleven days between the second and fourteenth of September. Russia however still persists in keeping *Old Style*, and her reckoning is consequently twelve days behind the rest of the world.

But does this change to *New Style* affect the days of the week? Russia's Sunday is still identical with that of Europe and America. And why should it be otherwise? In the change made by England in 1752, of dropping eleven days from the calendar, there was *no change of the day of the week*. The third day of the month was simply reckoned as the fourteenth. Now if the third day of that month was Monday, calling it the fourteenth did not in the least change the *name* of the day. It was still Monday, but the fourteenth day of the month instead of the third.

The foregoing facts are so generally understood by those who have thought of the matter, that we wonder at times how men of apparent intelligence can face an audience and make such statements as are contained in the first paragraph of this article, without presuming upon the ignorance of their hearers. For certainly any one above mediocrity can readily see that if time has been lost, and the identity of the seventh day was thus destroyed, it would be impossible to determine when the first day would occur. Yet just such nonsense is frequently dealt out to quiet those who

would investigate the claims of God's Sabbath.

We are glad however to see of late a more decided inclination on the part of many to weigh religions for themselves. And as this tendency increases, the Sabbath reform—God's great testing truth for the last days—receives a greater share of attention. As the subject continues to be agitated, whether by friend or foe, it must enlist the co-operation of all who sincerely desire to walk in the way of God's commandments.

J. O. CORLISS.

"YE HAVE NOT BECAUSE YE ASK NOT."

WHY is it our faith is so weak?
Why should we by doubt be controlled?
While manifold blessings we seek,
We seem to be heartless and cold.

Do we think that our faith is our own,
To summon at will as we choose?
Do we think we can stand up alone,
With none to assail or accuse?

Faith comes as a gift from above,
In answer to true fervent prayer;
A heavenly message of love,
To strengthen us while we are here.

Then let us but ask and receive
The faith that can mountains remove,
While we urge all mankind to believe
In Christ the true fountain of love.

—Selected.

ETERNAL LIFE.

FROM a study of the doctrine of the second advent, and the kindred doctrine, the resurrection, we have arrived at the necessary conclusion that if Christ were not to come there would be no hope of salvation for any of his followers. The leading place which is given to this subject in the Bible, and especially in the New Testament, is enough to convince any one of its great importance; and when we consider Christ's words, that his second coming would be for the express purpose of taking his disciples to himself, we see why it is given so much prominence. We dare not regard our Saviour's words so lightly as to say that his promises mean nothing; but if his followers can be with him before his second coming, then his promise in John 14:3 has no meaning whatever. So, as we said, we are driven to the conclusion that the people of God must wait for their salvation until the Lord comes.

Our reading of the Bible has also shown us that the resurrection is a "living again," which implies a previous cessation of life between death and the resurrection; for a man cannot "live again" unless he has once ceased to live. And since there is no resurrection until the Lord comes, it follows that if he were not to come there would be no life for his people. There can be no escape from this conclusion; we will verify it by the declarations of Scripture.

There are no words of the Bible more familiar to the Christian, or more dear to him than these words of Christ to Nicodemus: "For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16. The love of God to man is beyond all human comprehension. Even the angels, we are told (1 Pet. 1:12), desire to look into and understand the mystery of the plan of salvation. But none but God himself can comprehend the love that prompted that vast scheme. To all eternity it will be the wonder of both saints and angels. Human hearts know something of love, and some can perhaps imagine the anguish they would feel if called upon to give up an only child to suffer cruel torture and an ignominious death. But the love of an infinite God must be as much greater than that felt by mortals, as God himself is greater than man. Yet he gave his only begotten Son,—the one by whom all things were made, whom angels worship with reverence equal to that which they yield to God—that men might have eternal life. Then certainly men do not have eternal life, or, what is the same thing, immortality, by nature.

Men often work to no purpose, and spend time and strength for that which is wholly unnecessary; but it is not possible to imagine such a thing of God. Since he knows the end from the beginning, he knows what is necessary to be done, and what means are needed to accomplish it. Would God make such an infinite sacrifice to accomplish something entirely uncalled for? to give to man that which he already possessed? Certainly not. If left to themselves, men would never have had even a hope of eternal life.

And right here it is worth our while to consider what this wonderful thing is that was bought for us at such a price. There are few that value it as they ought. If men appreciated it then there would be a general ascription of praise to God for his love in bringing it to us. In the first place we must remember that it is eternal life and that alone that is brought within our reach by the gift of God's Son. So Paul says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Eternal life is life to all eternity—life that has no end. Now what is life? It is simply existence. Nothing else is contained in the word. The poor man who drudges for a bare subsistence, the invalid who has no waking moment that is free from pain, the beast that possesses no moral sense, the idiot who is even lower in the scale of intelligence than the brute,—all these live just as certainly as does the man who possesses health, wealth, the keenest perception, and a sense of moral obligation. We can say of one that he has a happy life, and of another that his life is miserable, even a burden, but these ideas could not be conveyed by the unqualified term "life." When we hear that a man lives, we know that he exists, and that is all that we know. He may be ill or well, wealthy or in the depths of poverty, enjoying

perfect happiness or suffering extreme anguish, yet we can know nothing of this unless we are told something more than the mere fact that he lives.

What then is *eternal* life? Simply eternal existence. Then it is eternal existence that is brought within man's reach by the sacrifice of Christ. We do not say that the redeemed will not enjoy perfect happiness, but that is not the primary thing that is given to the overcomer. The happiness of the redeemed is a secondary matter, growing out of the circumstances in which they are placed. That happiness should be the lot of men who spend an eternity in the presence of God and of Christ where nothing can happen to annoy, is a natural consequence. Unending existence, then, is what is promised to those who believe in the Son of God.

And now we notice that "whosoever believeth in him" shall have eternal life. What shall they have who do not believe in him? Shall it be eternal life? If it is so, that all men have immortality by nature, then what is gained by believing in Jesus? How much better off are believers than unbelievers? None at all. Is it reasonable to suppose that God would hold out to man unending existence as an incentive to him to accept of Christ, if he were already in possession of it, and if he had it so securely that God himself could not deprive him of it? There is no one who will say, No, to such a proposition. We repeat: If all men are by nature in possession of immortality, then the gospel holds out no inducement for man to believe in Christ.

It cannot here be argued by those who hold that man is essentially immortal, that the unbelievers will be worse off than the believers in that they will be doomed to hopeless misery, because, as we have seen, it is life pure and simple that is held out as the prize. The text does not say that God gave his Son in order that whosoever believeth in him should not be miserable, but have happiness. We must take the text as it reads, and not attach anything to it that is not contained in it. From John 3:16, we can reach no other conclusion than that those who do not believe in Christ will not have eternal life. And this fact is plainly stated in the thirty-sixth verse of the same chapter: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."

Eternal life is the grand object for which man was created. This present life is a period of probation, in which we are proved, to see if we would know how to use so great a boon. If we desire eternal life earnestly enough to comply with the conditions, it will at the last day be bestowed upon us; but if we squander this life, and dishonour God, what encouragement will he have to extend our life to all eternity? He will not do it. And since those who disobey God never get beyond this probationary state, the anteroom, as it were, of life, it

can be truly said that they do not see life. How it is that they who have Christ have eternal life (John 3:36), will be considered in a future time.

E. J. WAGGONER.

THE INNER LIFE

"In proportion as the inner life is vivid, the outer life will be effective," so in proportion as we lose a clear sense of our high and holy obligation to God, and suffer our hearts to grow cold, and our affections to attach themselves to the things of this world, will our influence for good be insufficient and powerless. Says the apostle, "Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

How merciful, how compassionate, is our kind heavenly Parent, to devise the plan of salvation, whereby fallen, ruined, lost man, might, through obedience and faith, gain an endless life of ineffable bliss in the kingdom of God.

Here we may enter the service of our blessed Master, deny self, bear the daily cross, overcome the evil traits of our nature, grow in grace, sacrifice for the good of others, and soon wear a crown of glory, and forever reign with Christ. This thought is sufficient to thrill our entire being, to energize the soul, to give tone and force to the whole life. The earnest Christian feels he has a work to do, an object to accomplish. The glory of God and the salvation of precious souls absorb his mind, yea, inspire his soul with zeal and activity, and lead him out from the world, and up to a high standard of morality, Christianity, and usefulness. His mark is high. Successfully he aims to hit it.

Mark the contrast between this man and the purposeless professor. Mark his lack of devotion, his tardy pace heavenward. How heavily the golden moments hang upon his hands. He lives and acts as though a millennium were his in which to do good and get right.

Day after day and month after month, see him in society, in the public gatherings and places of amusement, debate, strife, and contention, where in a long life he could not lead one soul to Christ. The godly mourn over him, while the sinner may censure his course.

Oh! how much better to spend the fast-passing moments of probation in the closet, in reading the word of God, in meditating upon the perfections of his spotless character; to labour to have our life "hid with Christ in God;" to gather a few souls to the bleeding, blessed Jesus, who shall eternally be stars in the overcomer's crown!

Oh! for a vivid sense of the untold, unutterable, the matchless blessedness of denying self, of leading lives of usefulness, and of finally entering into the joy of the Lord! Oh that both the writer and the reader may enter there!

A. S. HUTCHINS.

JUDGMENT TO COME.

FUTURE judgment is distinctly a part of the Christian revelation. Jesus Christ is to come in bodily form as he went away. All men are to be judged by him. That judgment is to be the destruction of opposing forces, the sweeping away of the carrion of moral evil. It is therefore distinctly a part of the message that is to be preached under penalty of the awful condemnation pronounced on the watchman who seeth the sword coming and gives no warning. It is not becoming to make such a solemn message the opportunity for pictorial rhetoric, which vulgarizes its greatness and weakens its power. But it is worse than an offence against taste, it is unfaithfulness to the "preaching which God bids us," treason to our King, to suppress the warning—"the day of our Lord cometh."

There are many temptations to put it in the background. Many of you do not want that kind of preaching. You want the gentle side of divine revelation. You say to us in fact, though not in words, "Prophecy to us smooth things. Tell us about the infinite love which wraps all mankind in its embrace. Speak to us of the Father God, who hateth nothing that he hath made. Magnify the mercy and gentleness and tenderness of Christ. Do not say anything about that other side. It is not in accordance with the tendencies of modern thought." So much the worse, then, for the tendencies of modern thought. I yield to no man in the ardour of my belief that the centre of all revelation is the revelation of a God of infinite love, but I cannot forget that there is such a thing as the "terror of the Lord," and I dare not disguise my conviction that no preaching sounds every string in the manifold harp of God's truth which does not strike that note of warning of judgment to come.

Such suppression is unfaithfulness. If a traveller is about plunging into some gloomy jungle infested with wild beasts, he is a friend who sits by the way-side to warn him of his danger. Surely you would not call a signal-man unfeeling because he held out a red lamp when he knew that just around the curve beyond his cabin the rails were up, and that any train that reached the place would go over in horrid ruin; and surely that preaching is not justly charged with harshness which rings out the wholesome proclamation of a day of judgment when we shall each give account of ourselves to the divine-human Judge.

Be sure that judgment to come is no mere figure dressed up to frighten children, nor the product of blind superstition, but it is the inevitable issue of the righteousness of an all-ruling God. You have to face it, I have to face it, and so have all the sons of men. "Herein is our love made perfect, that we may have boldness in the day of judgment." Betake yourselves, as poor sinful creatures who know something of the corruption of your own hearts, to that dear Christ who

has died on the cross for you, and all that is obnoxious to the divine judgment will, by his transforming life breathed into you, be taken out of your hearts; and when that day of the Lord shall dawn, you, trusting in the sacrifice of him who is your Judge, will "have a song as when a holy solemnity is kept." Take Christ for your Saviour, and then when the vultures of judgment, with their mighty black pinions, are wheeling and circling in the sky, ready to pounce upon their prey, he will gather you, "as a hen gathereth her chickens under her wings," and beneath their shadow you will be safe.—*Alexander Maclaren, D.D.*

TRUTH AGAINST MAJORITIES.

FELLOWSHIP between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, we may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll, or to acknowledge majorities. It presents its evidence, and claims submission. To attempt to gather truth out of a multitude of errors by setting them to neutralize each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year! We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles admitting of no medium; that infidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps before it is aware.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile Revelation remains to us and when human thinkers have spent themselves it will reassert its authority and power. The cross still stands, and

with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the divine substitute.—*Horatius Bonar, D.D.*

MOTIVES TO HUMILITY.

1. GOD singles out these vessels to pour into them the oil of grace. None does he so readily fill as broken vessels; contrite hearts. The rain leaves the mountain top and enriches the valley beneath. Jas. 4:6. 2. It is the dress that best befits a Christian. He is a servant; shall he be ashamed of his livery? A pensioner; shall he seek to conceal his dependence? 1 Pet. 5:5. 3. It is a loadstone, that draws to itself the heart of God, and of man. Isa. 57:15; Prov. 22:4. 4. It is a lever, that raises a man to true honour. God lifts him up who keeps himself low, but he will stain the pride of all vainglory. Psa. 138:6. 5. It is a copy after the best model. Phil. 2:6-8; John 13:5-14. 6. It is an admirable safety-valve, letting out readily undue self-estimation, the cause of most of our perturbations of mind. 2 Sam. 16:6, 13. A proud soul will call for fire from heaven, when an humble spirit will only be moved by wrong to the exercise of pity. 7. It is a secure foundation. The lower the foundation, the higher may the building be raised without risk. Matt. 23:12. 8. It is a safe covert. The lowly shrubs often escape the tempest, that breaks in pieces the cedars of Lebanon. He who falls flat on the ground will often escape Satan's shot. Matt. 26:35. 9. It is a glorious crown. He appears to most advantage, who, though well thought of by others, never shows that he thinks highly of himself. Honour sits with grace on meekness. 10. It is a faithful monitor. When it sees a fault in another, it reminds us of our own, and puts us on our guard against it. 11. It is a suitable preparation in the time of prosperity for the day of adversity. 12. It is a check upon censoriousness. The humble has so much weeding to do in his own garden, that he has no time to lose in looking over another's garden to pull up weeds.—*Wesley Banner.*

GRAPPLING with small difficulties is the only training which fits one for dealing with great problems; faithful performance of small duties, the only preparation for grand services; patience, fidelity, and steadfastness to-day, the only seed that will make to-morrow golden with harvests of fame or usefulness.—*Christian Union.*

THE longer you are with God on the mount of private prayer and secret communion with him, the brighter will your face shine when you come down.

IT is not the mentioning of mercies but the improvement of them to piety, which expresses our thankfulness to God.

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.

THE ROCK OF AGES.

No sorrow, like a sweeping storm,
Around the soul fierce conflict wages,
But Christ has power its force to quell,—
No storm can move the Rock of Ages.

O yearning thirst of human hearts,—
Thirst which no earthly good assuages,
Seek water from the smitten rock,
That rock is Christ,—the Rock of Ages.

O hearts and hands consumed by toil,
Confined to earth, as birds in cages;
Rest for the weary, endless rest,
Lies in thy shelter, Rock of Ages.

Search all the wisdom earth can boast,
Bring all the light from saints and sages,
Vain is the quest for peace and rest,
Till sought within the Rock of Ages.

What thought, what hope, what love, what joy
The heart, the curious heart, engages;
Joy, love, and hope surpassing thought,
All centre in the Rock of Ages.

There is a land serene and fair,
Where falls no blight, no passion rages,
Sheltered and safe from grief and sin,
O'ershadowed by the Rock of Ages.

Grateful our heavenward path we tread,
Mount by successive steps and stages,
And wait secure the day of God,
Hid in thy clefts, O Rock of Ages.
—S. F. Smith, D.D.

THE SECRET OF JOY.

SUPPOSE that a person should invite you to his house, and on your arrival you should find the window-shutters closed, and the house looking as if prepared for a funeral. You would hardly regard yourself as a welcome guest, or that your coming gave your host any pleasure. If, on the other hand, you were greeted with open doors and lighted apartments, a hospitable feast and smiling faces, you would feel yourself instantly at home. Now in every sincere, healthy Christian, Jesus Christ lives. "Not I" said the sunny-hearted old Paul, "but Christ liveth in me." That was the secret of his happiness. Outwardly, the homeless, persecuted apostle had a hard lot; but a more joyous man did not tread the globe. Never a whimper, never a whine of complaint, escaped his lips. "Rejoice in the Lord always, and again I say rejoice." Such was the jubilant message which he sent from Nero's guard-house, with a chain clanking from his wrist.

Ought every Christian to be happy? Yes; and may be so always, provided that he seeks in the right quarter for his joys. Paul was too wise to command us to rejoice in money, for wealth is a shifting sand-bank; or in health, for it is a variable possession; or in the society of household and children, who may be snatched away at any time. Our joy, to be solid, must rest on something immovable. There is but one such permanent, unchangeable possession, and that is a

loving Saviour dwelling perpetually in our souls,—a Saviour served every day.

A healthy and a holy joy is not an exalted rapture. Mind or body could not stand the strain of a continual ecstasy. I have observed that those people who live on moods and frames, who are shouting to-day, are very liable to be groaning or scolding to-morrow. A strung bow soon loses its tension. Even spiritual exhilarations are apt to be followed by reactions of depression. Just as soon as we hang our happiness, even our religious satisfaction, on circumstances or surroundings, we go up, or we go down, with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening, comforting, gladdening Saviour be always in the core of the heart, then we can expect to "rejoice evermore."

"Do you expect me to rejoice when either a reverse or a rogue sweeps away my property?" Yes; because poverty, though it may strip us of a thousand comforts, does not strip away Christ. "Am I to rejoice when the coffin is borne away from my door with some darling of my heart in it?" Yes; the all-wise Holy Spirit considered even such severe throes of anguish when he commanded us to "rejoice always." And simply because death does not carry Christ away. Nay, we may have a more full and soul-filling sweetness of his presence when we are threading the valleys of the "death-shade." "Sorrowful, yet always rejoicing"—that was the apostle's experience. It was when the fig-tree had no blossoms, and the vines no fruit, and the stall no herds, that the olden prophet exclaimed, "I will rejoice in the Lord, and joy in the God of my salvation."

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, or ask us to make merry at a funeral. But away down deep under the tempest of trial, he offers to implant in us a calm, sober satisfaction,—a serene sense that whatever he does is right; a sweet sense of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs and disappointments of life, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says "I am with you always," then we can rejoice in him always. That kind of a joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore; to be wretched therefore is a sin. It dishonours our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says, "Something is wrong; this child is not

well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him, when we become sulky or morose, complaining or wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and the more we have of him here, the more shall we have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the new Jerusalem. Wherefore, "again I say rejoice!"—T. L. Cuyler, D.D.

THE END IN TRUE EDUCATION.

WHAT is the end in view of a true education? One word replies: Character. President Porter has concisely expressed it: "Character before culture, culture before knowledge." The grand aim of every great teacher from Socrates to Hopkins has been the building of character. Dr. Arnold was satisfied only when he had secured in his pupils what he described as "the enquiring love of truth going along with the divine love of goodness," thus including both head-culture and heart-culture, which must always be the essential elements of a noble manhood. There can be no greater mistake than to esteem that a true education which sharpens one faculty while it dulls another; which puts a keen edge on the intellect while it blunts the moral sensibilities; which makes a man keen, quick to discern, brilliant, it may be, in his power of thought, but cold and selfish, dwarfed in his moral nature, with little heart and no conscience.

When teachers shall come to recognize this fundamental truth that the ultimate object of all true education is character, that there is wrapped up in this word the aim of all culture, all that makes life worth the living, when they discern that it is their privilege to be, every hour, unfolding and enriching life for every soul brought under their teaching, and not simply for its threescore years and ten, but for the endless cycles of spiritual existence, then their work can never seem to them any routine drudgery—irksome toil for needed money—but their calling will seem a sacred profession, worthy of the noblest powers and of the highest consecration.

With such an end in view, what are the best means to be used in securing a true education? Evidently those best adapted to produce the mental and moral culture upon which character depends. Instrumentalities which do not secure this—whatever they may be, or however admirably they may be fitted for other ends—come short of the requirement. But this is the distinctive end and object of the Christian college. It has no other mission. It was born of this idea.

It is well known that in our early history the higher institutions of learning, as well as the common schools, were founded upon a religious basis. With our New England fathers, education and religion went hand in hand. In their esteem these were the guardians of society, the safeguards of the State, and so vitally necessary that they did not dare to wait until worldly prosperity should make the building of a college an easy task; but within sixteen years after landing upon Plymouth Rock, though in great poverty, they founded Harvard College, as her motto declares, (*Christo et ecclesie* for Christ and the church). Yale, too, was founded by a few ministers moved by the same religious impulse, and the oldest college in Virginia was chartered as the record states, "that the youth of Virginia might be piously educated." No page of American history is more heroic than that which records the sacrifices made, the Christian consecration and faith shown, in founding our early colleges. . . . History teaches no lesson more plainly than this, that whosoever would control the character of a people must control their education.—*J. W. Strong, in The Advance.*

TOBACCO-POISONING.

Poisonous effects of tobacco-using.—Very few users of the weed need to have a description of the effects of a moderate degree of poisoning with tobacco. The giddiness, nausea, and deathly sickness which follow the first attempt to use the poisonous drug are indubitable evidence of the poisonous character of tobacco, which evidence is confirmed by the difficulty—in many cases very great—experienced in becoming accustomed to its use. In severe cases of poisoning violent vomiting and purging, vertigo, deathly pallor, dilatation of the pupil, a staggering gait, disturbed action of the heart, interference with respiration, and in extreme cases insensibility and syncope, are commonly observed. Only a very small quantity is necessary to produce these symptoms in a person not accustomed to the use of the drug; but in persons who have accustomed their systems to the poison, a much larger quantity is required.

Persons not accustomed to the use of tobacco often show symptoms of poisoning from taking a very small quantity of the drug, as by inhaling the fumes of tobacco in a smoking-bar or a bar-room. Infants are often sickened by inhaling the air of a sitting-room which is poisoned by a smoking father. There are good reasons for believing that not a few infant deaths have occurred from this cause, as it is well known that young children are exceedingly susceptible to the influence of poisons of all kinds.

Condition of a boy learning to smoke.—Of course no one has ever examined the internal organs of a boy while he was undergoing the terrible

ordeal of "learning to smoke;" but lower animals have been examined while under its influence, and the conditions observed are thus described by an eminent scientist and physician:—

"From analogy derived from the inferior animals, which analogy must be very perfect, the conditions of the vital organs are as follows: The brain is pale and empty of blood; the stomach is reddened in round spots, so raised and pile-like that they resemble patches of dark Utrecht velvet; the blood is preternaturally fluid; the lungs are pale as the lungs of a calf, when we see them suspended in the shambles; while the heart, overburdened with blood, and having little power left for its forcing action, is scarcely contracting, but is feebly trembling, as if, like a conscious thing, it knew equally its own responsibility and its own weakness. It is not a beating, it is a fluttering heart; its mechanism is perfect, but each fibre of it, to its minutest part, is impregnated with a substance which holds it in bondage and will not let it go."

Why all smokers do not die of tobacco-poisoning.—It is often objected that while chemistry and scientific experiments seem to prove that tobacco is a powerful poison, the experience of thousands of persons disproves the theory of its poisonous character, since if it were so intense a poison as described, cases of death from tobacco-poisoning would be much more frequent.

To this objection we answer, 1. One reason why so few persons are reputed to die of *nicotine* or tobacco-poisoning, is the wonderful faculty the system possesses of accommodating itself to circumstances. Through this means the worst poisons may by degrees be tolerated, until enormous doses can be taken without immediately fatal effects. Corrosive sublimate, strychnia, belladonna, and many other poisons, may be thus tolerated.

2. In our opinion the majority of tobacco-users do die of tobacco-poisoning. Death as surely results, ultimately, from chronic as from acute poisoning, though the full effects are delayed, it may be, for years. A man who dies five or ten years sooner than he should, in consequence of tobacco-using, is killed by the poison just as truly as though he died instantly from an overdose.—*J. H. Kellogg, M.D.*

A PIOUS MOTHER.

YOUNG friends do you know her value? Do you prize it above all price?

Thank heaven for a pious mother! She is our safeguard in trial, our comfort in affliction, and our guide in prosperity. No earthly influence contributes so much to mould our moral character as those gentle words from a mother's lips, which enter into the stature of our soul, and will, no doubt, live with it forever. No earthly name has a sweeter, dearer sound

than the name of mother. Deprive us of all other friends, take from us all other comforts of life itself, and they would not be so great as the loss of a pious mother. Her example and influence are more valuable than a world of wealth, and that she may live long to advise and counsel us should be our earnest prayer. And how we pity those little boys and girls, those young men and women, whose heart must echo the sad sentence, "My mother is dead!" How we pity those homeless wanderers in a cold and heartless world who have no fond mother's voice to soothe and sustain them in the gloomy night of sorrow!

Children, have you a mother, a very dear mother? Be kind to her, tender, affectionate, obedient; never grieve her by wickedness or disobedience. By-and-bye it may be said, She is gone—gone! —*Dominion Churchman.*

BE CONTENT.

WE are often disposed to envy the lot of others, to consider their condition better than our own, and to wish that we were placed in their circumstances. This is an evidence of folly. There is no condition in life that has not its difficulties and trials. These are sometimes concealed from public view, but this does not render them less difficult to endure. If we were as familiar with the circumstances of those whom we are disposed to envy as we are with our own, our views might be greatly modified, and our own condition might be made to appear quite endurable. It is better to patiently endure the evils that we suffer, than to fly to those we know not of. Providence does not make the mistakes which many persons imagine. Men are ordinarily better fitted for the positions in which Providence has placed them, with all their difficulties, than they are for any other. Our true wisdom is to make the most of our lot improve its advantages and patiently endure its trials. Indulgence in a repining, envious spirit only increases the evils we endure, and lessens our enjoyment of the good we possess. We should not depend upon our outward circumstances for true enjoyment, but, seeking our happiness from a higher source, we should learn with the apostle, in whatever state we are, therewith to be content.—*Methodist Recorder.*

THE more quietly and peaceably we all get on, the better—the better for ourselves—the better for our neighbours. In nine cases out of ten the wisest policy is if a man cheat you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.—*Thornton*

THE PRESENT TRUTH.

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

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S. N. HASKELL, RESIDENT EDITOR
 Corresponding Editors:—
 U. SMITH, B. L. WHITNEY, G. I. BUTLER, M. C. WILCOX.

THE FIFTH OF DEUTERONOMY.

IN the fifth chapter of Deuteronomy, from the seventh to the twenty-first verses, we have mention made of the ten commandments. This is a repetition of the law; for Moses says in verse 22: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." The fourth commandment is mentioned as follows: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. ["Hath commanded" refers directly back to the giving of the law concerning the Sabbath.] Six days thou shalt labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." The last clause of this quotation is not found in the ten commandments as given upon Mount Sinai; but the next verse makes this idea still more forcible: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The reason given in the fifteenth verse for the observance of the seventh day has an intimate relation to the last clause of the preceding verse. It would seem that after God gave the law from Mount Sinai, the children of Israel did not regard the Sabbath as he designed, but permitted their servants to labour, even though they themselves rested. Therefore when Moses repeats the fourth commandment, he adds: "That thy man-servant and thy maid-servant may rest as well as thou," thus placing an additional emphasis on this feature of the command. To still further enforce the thought, he says, "And remember that thou wast a servant in the land of Egypt." As much as to say, "As thou wast a bondman in the land of Egypt, and the Lord brought thee out so that thou mightest observe the Sabbath, thou shouldest likewise be merciful to thy servants, and not

require them to labour, but allow them to rest as well as thou." This is the reason why he refers to the Egyptian bondage. He appeals to them to have their servants rest by reminding them of their own enslavement and oppression.

If we turn back to the fifth chapter of Exodus, we shall find that the Sabbath was one of the first things about which Moses and Aaron instructed the people when about to lead them out of Egypt. It was, no doubt, because of this that the Egyptian task-masters laid more work upon the men than they had formerly done. In Ex. 5:5 we read: "Behold, the people of the land now are many, and ye make them rest from their burdens." Evidently Moses and Aaron had brought some word to the people which led Pharaoh to say they were resting. The word here translated "rest" is the Hebrew *shabath*. Every other place in which the word is rendered "rest" it is used in connection with the *seventh-day Sabbath*, except in Lev. 26:34, 35, where it refers to the land's resting while it should be desolate. But when we turn to 2 Chron. 36:21, a record of the fulfilment of the text in Leviticus, we have the word plainly translated, "As long as she lay desolate she kept *sabbath*."

We give below every instance in which the word *shabath* is translated "rest" or "rested."—

Gen. 2:2: "And he *rested* on the *seventh day*."

Gen. 2:3: "Because that in it he had *rested*."

Ex. 5:5: "Ye make them *rest* from their burdens."

Ex. 16:30: "So the people *rested* on the *seventh day*."

Ex. 23:12: "On the *seventh day* thou shalt *rest*."

Ex. 31:17: "The *seventh day* he *rested*."

Ex. 34:21: "On the *seventh day* thou shalt *rest*."

Ex. 34:21: "In earing time and in harvest thou shalt *rest*."

Lev. 26:34: "Then shall the land *rest* and enjoy her *sabbaths*."

Lev. 26:35: "It shall *rest* because it did not *rest*."

2 Chron. 36:21: "As long as she lay desolate she kept *sabbath*."

The context also of Ex. 5:5 seems to show that they had rested or refrained from labour on one day. In the eighth verse we read: "And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof; for they be idle." Why should Pharaoh say that "they be idle"? It must have been because they had refrained from working. He could have no good reason for saying they were idle unless it was in view of what he had said to Moses and Aaron, that they made

them rest, this rest being on the Sabbath, in which they should not do any work. Moses and Aaron came to the people with the authority of God, teaching them to rest. Pharaoh refused to recognize this authority, and only made their burdens heavier, and refused to let them go to serve God.

In Ex. 8:1 the Lord said unto Moses: "Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me." That the controversy was based on the Sabbath is further confirmed by the fact that the first service that the Lord demanded of them after Pharaoh had finally let them go, was to keep the Sabbath. When they came into the wilderness of Sinai, thirty days before they arrived at Mount Sinai, as recorded in Ex. 16, he tested them on his law by the observance of the Sabbath. This gives much force to Deut. 5:15: "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." They now had no excuse for not observing the Sabbath; but while in Egypt, after they began to keep the Sabbath, the task-masters placed upon them heavier burdens, and their afflictions began to increase. "And the officers of the children of Israel, which Pharaoh's task-master had set over them, were beaten and demanded, Wherefore have ye not fulfilled your task in making bricks, both yesterday and today, as heretofore?" They had no straw, but were to go out and gather stubble. They gave this as a reason why they could not furnish their tale of brick as heretofore. Evidently they were willing to do six days' work in five, could they rest on the Sabbath; but the word came back to them from Pharaoh: "Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." The children of Israel found themselves in evil case. Their afflictions increased, and they complained to Moses and Aaron for having brought upon them an increase of sufferings.

It would seem, therefore, that the observance of the Sabbath was taught by Moses and Aaron, and in consequence of keeping it, more work was laid upon them because they were idle; and they were afflicted for obeying the law of God. This has ever been the case in the history of the people of God, and it is so at the present time. Men are considered good citizens, and stand high in the community; but when they begin to observe the seventh-day Sabbath, there is something in its very nature that inspires the ire of the dragon; and when the saints are

finally permitted to stand upon Mount Zion, they will have passed through a similar experience to that of the children of Israel before leaving the land of Egypt. We can therefore sympathize with them, and be better prepared to "sing the song of Moses and the Lamb." The observance of the Sabbath in the nineteenth century brings the people of God into great straits. Not but that they are as honest as before; not but that they are faithful and law-abiding citizens, in everything not compromising conscience. But there is something in the observance of the true Sabbath which the devil hates. This has ever brought the people of God into trouble with the world. It is the seal of God, that which reveals the true God, and hence is something the very name of which Satan despises.

But while the observance of the Sabbath brings the bitterest persecutions upon the people of God, we can exhort every one to take courage because of the precious promises God has made concerning those who do observe it, especially in the last days. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." But the living God, who brought Israel out of Egypt with a stretched-out arm, still has a care for his people, and will give them the victory. They are buoyed up by hope in his promises. He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here the servants of God have been oppressed and afflicted in their efforts to serve God, but there they will be beyond the wiles of the enemy. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

THE PAPACY AND ITS FUTURE.

2 THESS. 2: 3-8.

PROTESTANTS have generally held that the terms "man of sin," "mystery of iniquity," "son of perdition," and "that Wicked" refer to the great apostasy so fully manifested in the papacy. We believe that they have held correctly; for the specifications of the prophecy are met in this power. But it is not the persecuting phase of the papacy which is here predicted, except as it is implied by its character; for it is the character of this mighty apostasy which is, in this chapter, foretold by the apostle. Let us notice some of the specifications:—

1. It would be for sometime restrained, or hindered ("let"), by some other power from developing itself. Verse 6.
2. It would be developed by "a falling away," or apostasy. Verse 3.
3. It would oppose God. Verse 4.

4. It would exalt itself above God. *Id.*

5. It would sit in the church of God as God, claiming to be the infallible guide and interpreter of God's will. *Id.*

6. In that exalted position it would manifest such a character as would entitle it to be called "the man of sin," "the mystery of iniquity." Verse 3.

7. Its greatest manifestation of wickedness would be in the light of the last days, entitling it to the name "the Anomos"—"the Wicked" (Verse 8), whose destruction will be wrought by the brightness of Christ's coming.

Have these specifications been fulfilled in the papacy? Yes; wholly, or in part to that extent that we can have no doubt as to their application. Let us note their fulfilment.

(a.) The papacy was hindered in its rise by paganism. The *daily*, or continual, desolation of Daniel—paganism—held back the *abomination of desolation*—the papacy—for some centuries. But as we draw toward the close of the fifth century, a change takes place. The corrupted Christianity, the semi-idolatrous religion of Rome, through the influence of proud, pompous, and powerful bishops and priests, has affected the barbarians of the north and throughout the various parts of the empire, and now those who had formerly restrained the rise of the papacy were taken out of the way and the papacy was exalted. "What hindered the manifestation of the man of sin," says Chrysostom (Hom. IV. on 2 Thess. 2), "was the Roman Empire."

The year 508 is fixed as the date when the bishop of Rome stood triumphant, with no power to hinder his progress toward supremacy.

(b.) The papacy was developed by "a falling away." Heathen who professed conversion to the truth brought with them many errors. Those holding offices in the church, unconsecrated to the truth, thinking to more rapidly convert the heathen, added many senseless mummeries, and superstitions. Holy water was introduced in the year 120; penance in 157; the sign of the cross about the same time, as also the use of images and relics; monks appeared in 348; Latin mass in 391; extreme unction in 550; purgatory, 593; invocation of Mary and the saints, 715; indulgencies, 1119; dispensations, 1200, etc., etc., etc. None of these things are taught by the word of God.

(c.) It has *opposed God* by opposing his word and people. Every faithful child of God who has suffered at the hands of Rome is a witness to Rome's opposition to God. Every faithful minister or student of the holy Scriptures who saw Rome's errors depicted in that word or shown by contrast with that word, has, during Rome's supremacy, felt Rome's

opposition. Every effort made to enlighten the masses in regard to the word of God, every effort to circulate that word, has been determinedly opposed and resisted by Rome.

(d.) Rome has *exalted itself above God* in declaring that the traditions and teachings of the church are to be received and obeyed in preference to those of the Bible. In a work on "The Priesthood" by M. Gaume, approved by nine bishops and archbishops, and by Pope Gregory XVI., who, in appreciation of the work, invested the author with the order of St. Sylvester, we read:—

"Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by one as by the other." And he concludes: "Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can any one conceive of a greater power?"—*Facts for the Times*, pp. 53-4.

The above quotation will suffice as an illustration of Rome's many utterances of exaltation above God. See 1 Tim. 2: 5, and 1 John 2: 1, 2.

(e.) That the "temple of God" refers to the church of God, see 1 Cor. 3: 16; Eph. 2: 18-22; 2 Cor. 6: 16; 1 Pet. 2: 5, etc.

Rome's authority has not been exercised against the church of God while occupying a position outside; but that *man of sin* has taken his position in that church, or temple, as the only true interpreter of God's will, yea, even above God's written word.

(f.) And truly the papacy can be fitly called not only *a man of sin*, but "*the man of sin*." Others who have professed to be the children of God have only transgressed God's law through either ignorance or the tendency of the carnal heart; but this power rears itself above all others, eliminates in *some* of its catechisms the second command of God's law, and in *all* changes the fourth command, transferring the Sabbath to the first day; and boasts of its right to do this. Says the Roman "Decretalia," "He [the pope] can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man," etc., etc. "Sin," says the apostle, "is the transgression of the law." 1 John 4: 3. And if a man becomes a sinner, or a man of sin, by transgressing God's holy law, while he does

not recognize its claims, how much more is he "THE MAN OF SIN" who, while professing to be the vicegerent of God, changes and tramples the holy law of God under his feet, and compels its transgression by others! Rome has done this.

(g.) It is the tendency of every thing to develop more fully, as time progresses, its essential character. This has been true of the papacy. It has added continually to its great burden of error, corruption, superstition, sin, and iniquity. While practising iniquity Rome has deluded millions into the belief that she is the store-house of righteousness. Truly the system is rightly denominated the MYSTERY OF INIQUITY. And instead of repentance for the crimes of the past they are held as acts of righteousness, while new acts of iniquity are added to the ever-increasing record which is soon to come up before God in remembrance. The last-day delusions will only assist in the deceptions of Rome; for they are based on essential errors held by her. Notably so is this the case with that great delusion Spiritualism, which is based on the belief that the dead can communicate with the living, a doctrine which Rome has long held regarding the saints. Greater deceptions will yet be practised by this "son of perdition" just prior to the time when the brightness of Christ's coming will sweep this foe to truth, to righteousness, to God and his people, from the earth forever. May God help men to see Rome's true character before it is too late.

M. C. W.

THE SURE WORD OF PROPHECY.

It needs but little study of history to prove to any one that the four kingdoms of Dan. 2 are Babylon, Medo-Persia, Greece, and Rome. This is so plain that in it all expositors stand agreed. The same kingdoms are brought to view in Daniel 7, in the vision wherein Daniel saw four great beasts, which the angel told him were four kingdoms. In the king's dream in chapter 2, the fourth kingdom was stronger than the others; so it is in chapter 7. As the fourth division of the image, chapter 2, was divided into ten parts represented by the toes of the image, so in chapter 7, on the fourth beast were seen ten horns. And in each case these were declared to be ten kingdoms which should rise on the breaking up of the fourth kingdom. Rome was the fourth beast; Rome was stronger than any kingdom that preceded her; and Rome was divided into ten kingdoms.

Said Daniel to Nebuchadnezzar: "And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided. . . . And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not

cleave one to another, even as iron is not mixed with miry clay."

They shall "mingle" but they shall not unite. How strong have been the efforts to unite the European kingdoms under one general rule! Witness the wars of Napoleon I. For a time it seemed as if his plans would succeed. But the word of the Lord stands fast. Though the mighty warrior had disposed of kingdoms at his pleasure, putting down kings and setting up kings, his schemes were as the bursting of a bubble. As iron does not mix with miry clay, so the kingdoms were separated, and his power was not known.

Said the angel to Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise." Of these four great kingdoms, Rome was the only one out of which ten kingdoms arose; and, although there has been a mingling, and efforts have been made to cause them to cleave one to another, they stand there still, the kingdoms of Europe, holding the balance of power in the whole world. How exact is the word of the Lord! The power of the fourth kingdom was not to be taken away—the dominion was not removed to a far-off land—but just divided up, and that territory which was under the rule of a single emperor, is under a number of independent kings.

We are not presenting difficult questions to our readers, but plain facts, known to all. Says Scott, the commentator, "It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire." He also speaks of their being "reckoned up in several ways by different writers, according to the date assigned to the enumeration." If it were more generally considered that they were to arise within a certain time, inasmuch as their rise stood related to certain important events, there would, doubtless, be more agreement in regard to the enumeration. But we will pass to another point.

In relating his vision Daniel said: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. This horn came up among the ten, but it was not of them; it was altogether unlike them. The angel said: "And he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and he shall wear out the saints of

the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time."

A few plain points will guide to an understanding of this part of the prophecy,—

1. It was diverse from the first; it was a power not like the kingdoms that arose at the breaking up of the empire. Now it is true that another power came up among the kingdoms of Europe—a little horn—of a different nature, small and unpretending at first. People did not once imagine that it would ever become a dominant power among the nations. It was a religious power, professedly a Christian power, and in this it differed essentially from the kingdoms among which it came up.

2. Its look was more stout than its fellows, than the other kingdoms. Of course it took time to develop this feature. It was small, of innocent appearance, but it became stronger than all the others. On this part of the prophecy no one has spoken more particularly than Prof. Gaussen, of Geneva, Switzerland. In a discourse before the Theological College of Geneva, Oct. 3, 1843, he spoke as follows:—

"Daniel tells us that, although this horn was the smallest, its look was more stout than its fellows.

"Truly, the arrogance of a Charlemagne, of a Charles the Fifth, of a Louis XIV., of a Bonaparte, lifted itself very high, but was it ever to be compared to that of the Roman pontiff? The greatest of kings must hold his stirrup, must serve him at table, must even prostrate themselves before him and kiss his feet; he has even been seen to place his haughty foot upon their necks. Go yet this year to see him at the Vatican, as I have done. You will see displayed in the 'royal hall,' where all the ambassadors of Europe pass, the picture which represents the great emperor, Henry IV., naked before Gregory VII. You will see in another painting, the heroic and powerful emperor, Frederick Barbarossa, upon his knees and elbows, before Pope Alexander III., in the public place of Venice; his sceptre thrown down near by, the pope's foot upon his shoulder, and under the picture these words: 'The suppliant Frederick worships and promises obedience.' One needs see with his own eyes this priest-king in his palace and in his basilics, in order to have an idea of his pomp, and to understand the full import of these words of Daniel, 'His look was more stout than his fellows.'"

Nothing more is needed on this point to prove the application of the prophecy to the papal power.

3. Before it three of the first kingdoms fell. At one time the faith of Arius was the faith of the Roman Church and nation. Athanasius was denounced as a heretic

and expelled as a disturber of the peace. From the days of Constantine it was the custom of rulers to give the religious complexion to their kingdoms. Those kingdoms established by the northern invaders were Arian. But the Bishop of Rome espoused the cause of Athanasius, and in turn Arius was denounced as the heretic, his writings were all destroyed, the penalty of death being enforced against those who should conceal any of them. Of course the Arian kings resisted this, but the subjugation of the Heruli, the Ostrogoths, and the Vandals, established the faith, and with it the spiritual supremacy of the Roman bishop.

4. But a most important particular, and one which has always characterized the Roman Church, was its spirit of hatred and persecution. Our readers do not need to be reminded of the indictment which Luther and his associates pronounced against the papacy. Where in all Europe shall we look for a place where Rome did not light her fires and erect her instruments of torture, to exterminate those who clung to the word of God, and who would not join in her idolatry and image worship? Who shall count the thousands and even millions who perished openly by fire and sword, or in the horrible dungeons of the Inquisition? The pope professing to be the vicar of Christ, and his church the holy church of Christ, they did not in a single act or feature, show the spirit of Christ, of love for their neighbour, or of reverence for the word of the Most High. We write with feelings of sadness, but we write only what every reader knows is the truth. For long centuries her sins went up to heaven with the smoke of her human victims, as she literally "wore out the saints of the Most High."

5. "And shall think to change times and laws." This, too, has been fulfilled by the Roman Church. Professing to have supreme jurisdiction over the earth, over both the lives and consciences of men, she has not scrupled to exalt her own ordinances above the laws of God, and even to change or set aside those laws at her pleasure. On this text an eminent writer said: "It could not be considered as anything very singular for a king to alter the laws in his own dominions, or as to secular matters, and no change greatly for the worse could be made in the religious laws of the idolatrous nations: But that the little horn should presume to change the laws respecting religion (not excepting the law of God), . . . would indeed be wonderful." And in this respect the Romish church has had the bad pre-eminence—she has stood alone as the one acknowledging the Scriptures to be the word of God, and professing herself to be the servant of God, yet exalting herself above the word and law of God. Here is

something at which the heavens may be astonished.

How clearly did the prophet of God set forth these facts many centuries before they occurred! What a firm foundation is laid for our faith in the sure word of prophecy! May we read this word with all reverence, and take heed unto it as is enjoined by the apostle, 2 Peter 1:19.

J. H. W.

THE SATANIC ORIGIN OF SPIRITUALISM.

In our last issue we gave a few facts regarding Spiritualism as predicted by prophecy, and relating to its origin, and also to its deceptive work in the earth. We have shown that its power is manifested through various agencies, through those of high or low degree; often through little children who cannot read or write; through simple-minded youths, or persons of less than ordinary intelligence, until brought under the influence of this remarkable power. Then an intelligence is manifested which cannot be accounted for by any known laws of mental phenomena. This would surely come under the head of a new kind of "jugglery."

But there is another phase of the subject which we wish to notice as special evidence of its satanic origin, and which distinguishes it from every other manifestation of trickery known to men. We refer to the system of doctrines it puts forth to the world. Mere trickery for the purpose of deception always gives evidence of its earthly origin. It does its work for money-making purposes, for present notoriety, and for merely the gratification of the senses.

While these reasons may be connected with Spiritualism, and no doubt are often seen, yet there is a deep design manifested in connection with it to subvert the great principles of morality and religion, and to break down all fear of God, and destroy true piety from the earth. This removes it a long way from any mere sleight-of-hand trickery. This shows it to be a grand system of error and satanic cunning intended to undermine and destroy the religion of the Bible. Let us notice a few declarations of its principles by its prominent advocates:—

"When spirits begin to speak with man, he must beware that he believe nothing that they say; for nearly everything they say is fabricated by them, and they lie—they will tell so many lies that a man would be astonished."—Swedenborg, in *Banner of Light*, March 20, 1869.

When Pres. Mahan took a Spiritualist book to the *Spiritual Telegraph* office, and asked Mr. Brittan and Dr. Underhill concerning it, they said: "We are not responsible for the sentiment, only for its origin. We do not take the testimony of spirits as reliable. We would not rely upon the responses of any medium."

Said the *Crucible*, April 23, 1871: "We have learned that, do the best we can, it is impossible to find a medium that can always be made to speak the truth. We can often make them talk eloquently, and sometimes logically; but no one can be always made to talk truthfully." Thus we see that they are all lying spirits by their own confession.

It is notorious that Spiritualists almost universally deny the Bible. Says A. J. Davis, "Nature is the true and only Bible;" and Dr. Hare, "The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe."—*Spiritualism Scientifically Demonstrated*, p. 209. Says a spirit claiming to be Rev. John Moore, "I cannot believe one word of it is the word of God."

They deny Christ. "The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 372. "Do you hold that Jesus Christ was superior to any other man that ever lived? Ah no; I certainly do not."—*Banner of Light*, Feb. 5, 1870.

They deny God. W. F. Jamieson says, "I do not believe in a personal God. No great First Cause, no Creator. Space and the worlds, or the matter composing them, never were created, never needed a First Cause." Said the *Crucible*, April 22, 1871, "A personal God would be a monstrosity. There is not and cannot be a Supreme Spirit even."

They deny all distinction of right and wrong. Says A. B. Child, "The divine use of the ten commandments is in their violation, not in their observance." A. J. Davis says, "Unto God there is no error; all is comparative good." "Sin, in the common acceptance of that term, does not really exist."—*Nat. Div. Rev.*, pp. 5, 21. J. S. Loveland, once a Methodist minister, says, "With God there is no crime; with man there is. Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case." No wonder Dr. P. B. Randolph, who had been a medium for eight years, said he believed Spiritualism "to be the most tremendous enemy of God, morals, and religion, that ever found foot-hold on the earth." We could easily multiply such quotations a thousand-fold.

But let no one suppose such statements are put forth at once when trying to make converts. These are the doctrines of those who have become most deeply imbued with it. They talk very eloquently upon first getting converts, and present everything that looks attractive, till one comes fully under the influence of these "lying spirits." Then the real animus of this system of error is shown.

Who can suppose for a moment that such a gigantic system of error as this has shown itself to be, deeply affecting society

at large, reaching thousands in the higher walks of life, reaching ministers of the gospel, and breaking down their faith in the Bible and all they had held dear, believed in by men of great mental powers, and working its way everywhere among the great men of the earth, was originated by a few sleight-of-hand performers? It is no doubt true that multitudes who have become believers, as well as those who have merely become interested in it, do not realize the atheistic tendency of this monster delusion. This tendency is kept in the background, and will be till the masses are beyond the reach of God's Spirit. And any one who cares to investigate the matter can easily perceive the effect of this doctrine.

Who can fail to see here a gigantic scheme on the part of Satan to ruin the human family? Its teachings are most cunningly contrived to lull the conscience to sleep, flatter the poor victim that he is in no danger of retribution if he sins ever so wickedly, and gives full run to unlawful desire till probation is forever past. How great is the danger, then, of those who think this is merely a matter of jugglery! Such need to examine this matter more thoroughly. Here is a sign of the last days already largely developed, and about ready to do its great work of ruin. Let us read and understand the sure word of prophecy, and be prepared for what is coming on the earth.

G. I. B.

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.

CHURCH LOTTERIES.

A CATHOLIC priest of East Dulwich has been lamenting over his bad luck. He has charge of a parochial school, and "this year as usual, in all simplicity," he says, he got up a raffle to take the children into the country for a day's outing. The matter being reported to the police authorities, they informed him that there was a law against all kinds of lotteries, and forbade his retaining the money which he had received, the prizes not having been drawn.

The editor of a Catholic journal, commenting on the incident, denounces the action of the police in putting an end to the affair on the score of its illegality. "Strictly, of course," says he, "it is illegal; but who is absurd enough to dare to state that the statute against lotteries and games of the kind ever contemplated a peremptory damming of the springs of kindness?" As though the only way by which the benevolent could contribute to charitable and religious purposes was

through the medium of a lottery! He then mentions several gaming clubs which are not suppressed, and speaks of some in high social standing who engage in ready money betting, in which they are not hindered, remarking, "If we are to be guided by the law, well and good, only let us begin with the big transgressors." We also say well and good; and if the editor of a representative Catholic journal wishes to place his church in the above category he should be allowed to do so.

We regret, however, that it must be admitted that if impartial justice was rendered, the Catholic church of East Dulwich would not be the only one to complain of the execution of a wise law, the letter and spirit of which is violated by many a Protestant church in the land. The many who have a regard for true benevolence and Christianity, must look upon it as a sad index to the spirituality of any church, when the methods of the club-room and gaming table are resorted to to obtain money for worthy and charitable objects; and how can we condemn in the world that which exists in the church? How are the people to be impressed with the corruptions of the race-course, gambling, and the Hamburg lotteries so long as they see, virtually, the same principle carried out in the professed church of Christ, under the erroneous supposition that the end will sanctify the means? It is to be regretted that while many in the churches which adopt such measures unite in its condemnation, there are those who countenance such a method, most of whom are at the same time confidently looking for the speedy conversion of the world. It would really appear that they think the world sufficiently moral to justify them in following its example in its methods of money raising at least, which can only be done at the expense of the real spirit of the gospel. s.

THE OIL OF PATMOS.

THE *Chicago Tribune* relates an incident which may fairly be taken as an illustration of the condition of things in other communities: "A theological student, whose post-office address is not far from Princeton, was asked to preach not long ago for a coloured congregation. After the sermon he asked one of the deacons to close the service with prayer. This he did with great unction, among other things asking that the young preacher might 'be anointed with the ile [oil] of Patmos.'"

Such a prayer, no doubt, would seem a little strange, but there appears to be a fitness in it after all when, sad to remark, in some of our modern pulpits the holy Scriptures have been supplemented by the teachings of "science falsely so-called," and a cold, formal delivery of the same

has produced a stiffness among Christian worshippers which is absolutely painful to behold. No wonder if some poor famishing souls should cry out for the bread of life, accompanied, as it was in apostolic times, with power from on high.

Indeed, our only hope as Christians, whether as denominations or churches; or, as ministers and laymen individually, is in so relating ourselves to God that we may have his abiding presence with us as did those who were called to his service in Bible times. This will necessitate on our part a separation from the world, and a life devoted to the service of Him whose followers we profess to be. Then with the "unction from on high" we may hope to render acceptable service for the Master. Let us not be satisfied until, personally, we have an experience more like that of the beloved John while on the exile shores of Patmos. A. A. JOHN.

Our American Letter.

MORMONISM.

(Continued.)

THE man who next came to the front in the Mormon hierarchy was Brigham Young, a person of indomitable will, persuasive eloquence, executive ability, shrewdness, and other qualities which go to make up a character peculiarly adapted to lead. Under his direction the new sect prospered as never before. In 1846-7 popular feeling compelled them to leave their head-quarters at Nauvoo, Illinois, and seek a new home in the vast, and at that time unexplored, regions of the great West. They selected the Territory of Utah, and founded Salt Lake City, on the shores of a great salt lake ninety miles in length, in the midst of what was then called the "great American desert." The city sprung up as if by magic, and by their energy and industry the settlers soon transformed the desert into a garden. This city at the present time contains about 30,000 inhabitants. It would be a great mistake, however, to suppose that these were all Mormons. The railways and the advancing tide of immigration have brought in large numbers of the "Gentiles," and many of the leading denominations now have churches in the city.

Our readers can imagine for themselves the hopeless misery of the unfortunate woman whose lot was cast among these practisers of polygamy. In the seclusion of their desert retreat the church for many years had things her own way, and however monstrous and inhuman her enactments, there was nothing to do but submit. The "saints" were controlled by the decrees of the church both in spiritual and worldly affairs, without any reference to the Government under which they lived. Probably a more complete union of church and State never existed in the world than the Mormon hierarchy, and Rome in the days of her supremacy never exacted of her subjects more complete and unquestioning submission.

Every Mormon is rigidly required to give a tithe of his income for the support of the church, besides contributing liberally when any special enterprise is to be undertaken for its prosperity. When we consider that during the long period of the church's prosperity which followed the emigration to Utah, Brigham was the church and the church was Brigham, we can readily understand how it was that this great apostle of Mormonism was enabled to

live in affluence, and died a wealthy man. He left a fortune of \$2,000,000 to be divided among seventeen wives and fifty-six children.

Since the death of Brigham Young the church has been labouring under difficulties, which continue to grow more formidable every year. The heinous crime of polygamy has aroused popular indignation in every part of the land, and the United States Government has finally taken upon itself to enact vigorous measures to stamp out the evil. The last and most effective of these is a bill passed at the last session of Congress, requiring every Mormon to take oath before voting, that he is not a practiser of polygamy. Laws inflicting heavy fines and imprisonment upon any person convicted of this practice have been in operation for several years, and not a few have undergone the penalty for violation of these laws. The whereabouts of their three leading men is at the present unknown, as they have been in hiding for several months from the United States' officers. From these hiding-places ever and anon, like the pope thundering his anathema, they launch forth bitter denunciations of the laws which have compelled their ignominious retirement, and, with rare consistency, exhort the "saints" to stand firm under "persecution."

Of course the Mormons have endeavoured to pose as martyrs and sufferers for conscience' sake, but most people have sense enough to see that martyrs are not dealt with for a plain violation of the law of God and man.

That there is a supernatural power within this false religious system is established beyond question by miracles which they have been known to perform in the healing of the sick; but the fruits which the system bears show that this power is not from above. In the many false systems of religion which Christ foretold should arise just before his coming, with false christs and false prophets which should deceive many, Mormonism undoubtedly has a place. For many years they have been proclaiming that Christ would come in their midst and establish their kingdom above earthly powers. At one time they had a secret organization known as the "Danites," whose purpose was to support their leader, Smith, at all hazards, and enable him to get possession, first of the State, then of the United States, and ultimately of the world.

As public sentiment against the evils of Mormonism is very strong in the United States, their preaching is mostly done in foreign countries where the system is not so well known, particularly England and the Scandinavian countries, from which places they obtain numerous converts. At frequent intervals the newspapers contain a paragraph telling of the arrival of a ship-load of immigrants from some part of the Old World, en route for the Mormon head-quarters in Utah. The United States Government is now taking active measures to prevent the landing of these immigrants at any of their ports.

The whole number of Mormons in the world is probably about 213,000; besides these there are about 30,000 who differ with the main body in essential points of faith, particularly polygamy. Not all Mormons who are polygamous in theory are such in practice, probably not more than one-half. But the institution as a whole is directly antagonistic to the principles of the United States Government. It is as utterly un-American as the Romish hierarchy or the institutions of Mohammed. In view of the stringent measures lately enacted by our Government, many are predicting the speedy downfall of the fabric of Mormonism; but like many other institutions of Satan's planting, it will probably die hard.

Let me close with a word of caution to any who may chance to come within the hearing of the numerous Mormon emissaries in various portions of Europe: Be sure their glowing representations and flattering inducements to emigrate to America are vastly different from the realities of the case. We may safely abide by the instructions of Christ in Matt. 24:26, which seem to have been given with special

reference to this matter: "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; . . . for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." L. A. S.

The Missionary.

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

BREAD UPON THE WATERS.

'Mid the losses and the gains,
'Mid the pleasures and the pains,
And the hopings and the fears,
And the restlessness of years,
We repeat this promise o'er—
We believe it more and more:
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon, like dust, to you and me,
Will our earthly treasures be;
But the loving word and deed
To another in his need—
They will unforgotten be!
They will live eternally:
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
Thousand voices ringing clear:
Bread upon the waters cast
Shall be gathered at the last.
—Ellen M. H. Gates.

THE AUSTRALIAN COLONIES.

The Melbourne church has been from the beginning a live, working church, and during the past quarter there has been no slacking on the part of the members in their efforts to get the truth before their friends and acquaintances. They seem to let no opportunity to distribute reading matter or talk the truth, pass unimproved. The result is that many in various parts of the city are interested in our reading matter, and occasionally one accepts the Sabbath.

On July 6, the Sabbath-school reunion was held in Melbourne, under the supervision of the superintendent, Bro. H. Scott. The hall was tastefully decorated with mottoes and evergreens. The subject chosen for the occasion was the second coming of Christ, and mottoes appropriate to it had been selected. Over the desk was a beautifully illuminated motto, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel," having the Son of man coming in the clouds of heaven to reap the harvest of the earth for its central figure. Beneath it, in large, plain letters, were the words, "The blessed hope." On each side were appropriate mottoes. There were many other beautiful mottoes, some of them arranged in pairs on opposite sides of the room, the pleasing effect being greatly enhanced by the variety in the designs and in material and colouring used.

The exercises consisted of the yearly report of the school, a short address by Bro W. D. Curtis, and two short Bible-readings on the second coming of Christ, interspersed with recitations and music. An exercise of considerable interest was the presentation of the sheaves, the class offerings, to the superintendent. They were brought by fifteen children, class representatives, and each was

presented with an appropriate little speech. The singing was conducted by Bro. Walter Miller, who spared no pains to insure its excellence. The whole programme was rendered in a spirited manner, and though long was listened to with marked attention to the close. Many were very favourably impressed, and in some instances the way was opened for the holding of Bible-readings. Some who were "almost persuaded" have since decided to keep the Sabbath of the Lord.

At Ballarat, the second church in the colonies in point of age, there is a good, healthy interest. Seventy-five copies of *Bible Echo* are taken for missionary work. The elder of the church is canvassing for "Thoughts on Daniel and the Revelation," and has taken sixty-four orders.

Bro. W. D. Curtis and the company of Bible workers associated with him have been doing good pioneer work in Castlemaine, Victoria. They commenced work there about June 1, and have held many Bible-readings. Bro. Curtis commenced meetings on the 13th inst. in the Mechanic's Institute. They have an organ, and the company of workers are all singers, so this part of the service is made interesting. The interest has been steadily increasing, and at this early stage has awakened the opposition of the ministers of the place. One opposition sermon has been given, and an attempt has been made to drive them from the hall by renting it for several months. However, Bro. Curtis has confidence that he will secure a hearing, and that some will receive the truth.

Bro. M. C. Israel is now in Adelaide, South Australia. This young church has been greatly encouraged and strengthened by his labours, and several have united with it by baptism. The interest there was so good, and the people were so reluctant to have him leave, that Bro Israel was induced to stay and hold a series of meetings. These commenced on the evening of the 17th inst., with good interest and attendance, and some have already taken a stand on the truth.

We feel that the work in the colonies is making steady progress, and hope for good results from the meetings in Adelaide and Castlemaine. E. J. BURNHAM.

Melbourne, July 26.

NORTHERN EUROPE.

In Christiania I stayed three weeks, held meetings, and helped with the work in the office. There was a good interest to hear, and the Lord came near by his good spirit as we met round his word.

I went from there to Frederikshavn, Denmark, and stayed a week. The tent is still up, and there is quite a good interest to hear. Twenty persons have taken hold of the truth, and several others are deeply interested. The brethren have hired a hall.

In Gefe, Sweden, there is still an excellent interest, although there is now considerable opposition. The brethren there have also rented a hall, and the tent will soon be taken down. In Stockholm they have had no preacher since the tent left, yet there is a real good interest as the brethren meet together for prayer and social meeting. Last Sunday five persons were baptized and six brethren and sisters taken into the church.

I am now with our brethren in Basel to help in revising our books. The meetings on the Sabbath were very interesting and well attended. No less than one hundred persons attended the Sabbath-school, and of these twenty-seven were children.

J. G. MATTESON.

Basel, September 18.

ARMED MEN.

THERE is an enormous difference between a defenceless man, and a man armed and equipped for war from head to foot. One is at the mercy of every foe; the other is pre-

pared to encounter the dangers of warfare; and before him an unarmed man will hardly venture to stand. The man who is equipped with proper armour, and supplied with suitable weapons, if he has a brave heart, can face the foe and go forth to conquer, but spoiled of his arms, he becomes powerless and timid, and is forced to seek safety in flight.

Christians in this world are required to be armed men. They are not to go sneaking and cringing in cowardice and fear; they are to take unto themselves the whole armour of God, that they may be able to stand in the evil day. They are to arm themselves with the mind that was in Christ; they are to be clad with the armour of light; and are to put on the armour of righteousness on the right hand and on the left; and when they have taken to themselves the whole armour of God, they are to pray always with all prayer, and supplication for all saints, continually acknowledging their own helplessness, and seeking the assistance of their Almighty Commander to strengthen and deliver them in every time of need.

My friend are you equipped for war? Are you an armed man, a disciplined man, a good soldier of the Lord Jesus? Do you know this Captain's voice? Do you heed his word of command? Do you go where he would have you, and fight under his direction and protection? Have you the shield of faith, the helmet of salvation, and the girdle of truth? Are your feet shod with the preparation of the gospel of peace? and have you firmly in your grasp the sword of the Spirit which is the word of God? Are you ready to meet your enemies, and prepared to stand against falsehood and error, striving against sin and resisting unto blood? If you are such a man the Lord is with thee thou mighty man of valour. But if you are not such a soldier of the Lord Jesus Christ, if you do not wear his uniform nor his armour, be sure that the time will come when your foes will be too mighty for you, when you will be defeated in the fight, when at last you will take your place with the cowardly and unbelieving, and fail to win the conqueror's crown, the reward that awaits the faithful.—
The Armory

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 TWO COVENANTS.

1. WHAT is a covenant?
 - a. A mutual agreement, or contract. It always requires two parties, at least, to make a covenant.
 - b. A writing containing terms of agreement.
2. When was the old, or "first covenant," made with Israel?

"In the day" says God, "that I took them by the hand to bring them out of the land of Egypt." Jer. 31:32.
3. Where was it made?

"The Lord our God made a covenant with us in Horeb," Deut. 5:2.
4. What did the Lord do at that time?

"The Lord talked with you face to face in the mount out of the midst of the fire." Verse 4.
5. What did he speak out of the midst of the fire?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:13.
6. Did the people act a part in making the covenant at Horeb?

"The Lord our God made a covenant with us."
7. Did the people help God make the ten commandments?

"The Lord our God made a covenant with us."
8. Did God and the people make a mutual agreement, or contract, at the mount in Horeb?

Said God to Moses, "If ye will obey my voice indeed, and keep my covenant [the ten command-

ments, Deut. 4:13], then ye shall be a peculiar treasure unto me above all people. . . . These are the words which thou shalt speak unto the children of Israel." Ex. 19:5, 6.

9. When Moses laid these words before the people, what did they reply?

"And all the people answered together, and said, All that the Lord hath spoken will we do. And Moses returned the words of the people unto the Lord." Verse 8.

10. In these transactions, did God and the people mutually make an agreement, contract, or covenant?

11. After they had heard his voice from Sinai, which they had promised to obey, did they ratify the covenant which they had made?

"And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:3.

12. Did they dedicate this covenant with blood? See Heb. 9:18-20.

"And Moses wrote all the words of the Lord. . . . And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." See Ex. 24:4-8.

13. Were "these words" of the Lord the covenant, or was the covenant an agreement between the Lord and the people "concerning all these words"?

14. Did the people break the covenant?

"Which my covenant they brake." Jer. 31:32.

15. When they had broken their promise, was the Lord bound to fulfil his?

"Should I have continued a husband unto them? saith the Lord." Verse 32, margin.

16. With whom was the new covenant to be made?

"With the house Israel, and with the house of Judah." Verse 31.

17. How can Gentiles partake of its blessing?

By being "grafted in among them." Rom. 11:17.

18. By what blood is the new covenant dedicated?

Said Jesus, "This is my blood of the new testament." Matt. 26:28.

19. When God promised a new covenant, did he promise a new law?

Said he, "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33.

20. What said the Mediator of the new covenant concerning the existing law?

"Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18.

21. Repeat some of the "better promises" (Heb. 8:6) upon which the "better covenant" is established.

"I will put my law in their inward parts, and write it in their hearts." "They all shall know me." "I will forgive their iniquity, and I will remember their sin no more." Being redeemed from sin by the blood of Christ (Heb. 9:15) they "receive the promise of eternal inheritance."

R. F. COTTELL.

Interesting Items.

—The police force in London numbers 13,804 men.

—According to statistics, London is the healthiest large city in the world.

—It is estimated that nearly ten thousand Americans have visited England this year.

—Australian Presbyterians are trying to raise £250,000 for church extension and education.

—The *Echo* says England contributes 652,328 gallons, and America 921,412 gallons of rum annually towards the Christianization of Africa.

—Mr. Joseph Chamberlain has been appointed chairman of the North American Fisheries question.

—Last year 114 persons were killed in the streets of London by being run over, and 3,949 others were injured.

—Last year the wealth of California was assessed at £154,000,000; this year the total value is £180,000,000.

—The expenses of the forthcoming marriage of the Emperor of China are estimated at nearly two millions sterling.

—Edison is said to have discovered that electricity for lighting purposes can be derived from the waste heat of a fire.

—Dr. Morell Mackenzie has been knighted, in recognition of his successful treatment of the Crown Prince of Germany.

—The nine-hundredth anniversary of the introduction of Christianity into Russia will be celebrated in the empire next July.

—Five hundred young men and women are now being educated to become missionaries or teachers at Mr. D. L. Moody's two schools at Northfield, U. S. A.

—The results of the survey and last census of India are that the area of the Peninsula of Hindostan is 1,382,624 square miles, and the population 253,891,821.

—There have in all been 28,000 Snider rifles issued to the police in Burmah, an index of the size of the force that has been raised in less than a twelvemonth.

—The latest criminal returns published in India show that no abnormal increase of crime has followed on the release of 23,000 prisoners at the Jubilee celebration last February.

—During twelve months 31,936,990 postal orders, to the value of over eleven millions sterling, were issued—an increase of nearly six millions in number over the previous year.

—The re-united Order of Good Templars now numbers 483,103 adults, and 139,951 juveniles, a total of 623,054 pledged and subscribing members in 13,603 branches the world round.

—The brewers of Pennsylvania have formed an association to fight prohibition, and in their call for a State Convention, say, "Trade is placed in such a position that we must fight or die."

—It is estimated that in four weeks two hundred people have died in McDowell county alone, from an unknown disease, which has broken out in West Virginia owing to the drought.

—The Women's Christian Temperance Union proposes to erect a building in Chicago, at a cost of £120,000, to be used as a temperance training-school and national temperance headquarters.

—A parliamentary return just issued shows that the total national debt at the end of the financial year 1886-7 was £736,278,688, which was £6,003,723 less than the previous year, and £100,865,909 less than in 1856-7.

—The Theatre Royal at Exeter was destroyed by fire Sept. 5. Great exertions were made to rescue the inmates, but the flames spread with such rapidity that it is estimated at least one hundred and fifty persons perished.

—Abbé Larrieu, formerly a missionary in China, has published a pamphlet on the Great Wall of China, to demonstrate that it does not and never has existed. Travellers in that country say that Abbé Larrieu has been deceived.

—A terrible railway accident occurred Sept. 16 between a Midland and a Manchester, Sheffield, and Lincolnshire train at Hexthorpe, near Doncaster. The carriages were telescoped. About twenty persons were killed and sixty injured.

—The *Trafalgar*, the largest man-of-war afloat, was launched at Portsmouth on Tuesday. The vessel is 11,940 tons burden, and has a belt of steel-faced armour exceeding twenty inches in thickness. The engines are 12,000 horse-power. The cost of the vessel has been nearly one million sterling.

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That we may understand this prophecy, when we reach the time of the end, the prophecy itself plainly declares: "The wise shall understand." Our Saviour says, "Whoso readeth, let him understand." If we fail to do this, if we neglect its study, we are equally guilty with the Jews, who knew not the time of their visitation. Luke 19:42-44. The author of the above work is a thorough student of prophecy, and his exposition is given in a clear, forcible style. It cannot fail to interest and instruct. 416 pp. Price, 5s.

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THE PRESENT TRUTH.

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

LONDON, SEPTEMBER 22, 1887.

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

DELAYS are unavoidable at times, and our subscribers will pardon the lateness of this number when they consider that in consequence of our removal to the present address it was hardly possible to get the paper out earlier. We will endeavour to have the next, and succeeding numbers, appear at the regular dates.

THE "NEW THEOLOGY."

THERE is a "new theology" arising in these days, which already begins to have quite a following among the ministry of the orthodox churches. It is the Satan-inspired idea that men will be placed on a new probation in the world to come. Already this sentiment is quite fully agitated, and not a few are bold to declare their faith in the doctrine. But if we carefully search the Scriptures from Genesis to Revelation for proof in favour of this idea, we will not find a *scintilla* of evidence,—no, not so much as a hint or inference. On the contrary, there are many texts, scores of them, which affirm exactly the opposite views. Here are two passages. Speaking of his second advent, Christ says: "He that is unjust, let him be UNJUST STILL: and he which is filthy, let him be FILTHY STILL: and he that is righteous, let him be RIGHTEOUS STILL: and he that is holy, let him be HOLY STILL. And, behold, I come quickly." Rev. 22:11, 12. This text is like a nail in a sure place. Again,

the preacher says: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, THERE IT SHALL BE." Eccl. 11:3. These texts do not sound like the "Andover theology," but they are an emphatic "thus saith the Lord" against this new-born heresy.—*Gospel Sickle.*

NATURE OF AN UNQUENCHABLE FIRE.

THE action of fire is not to preserve but to destroy. It lives upon that which is cast into it, upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact, that in consequence of such chemical changes as the Creator will make, even the water shall burn as pitch, and the dust as brimstone. That fire shall devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day shall do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, viz., that if the fire never ceases to burn, there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last be all devoured. Indeed this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration: God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not, in this, hearken to his voice, he testifies thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfilment of this warning. For we are told that Nebuzaradan, the servant of Nebuchadnezzar, came to Jerusalem, "And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire." Jer. 52:13.

Thus we see that this unquenchable fire did utterly devour everything that could burn. But that fire is not in process of action. It did its work. It could not be arrested. But when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire.—*J. N. Andrews.*

THE SECOND ADVENT.

SAYINGS OF EMINENT MEN.

HON. H. MONTAGUE VILLIERS, rector of St. George, Bloomsbury, in his lectures delivered during Lent, 1843, said:—

"Whatever blame may be attached to myself or to my brethren in the ministry, for enforcing the duty of serving God on other grounds than those which the Scriptures have laid down, this, at any rate, must be clear,—the apostle considered the second advent of

the Lord worthy of the greatest prominence in his ministry: and if this be clear, I am free to confess that I am ignorant how any one can venture to neglect this important subject. It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk closely with his God. When I reflect that there are special blessings to those who look for his coming, and special warnings to those who say, 'My Lord delayeth his coming,' I can but feel that it is my duty prominently to set forward the doctrine of the second advent."

Stephen Tynge, D.D., of New York City, says:—

"Jesus will reign in visible glory among his saints upon the earth. . . . He has now, as regards his visible presence, gone to receive for himself a kingdom, and to return. When the appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. . . . To this blessed kingdom of the Son of God, multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of the happy day when angel voices shall thus announce unto his waiting Zion, 'Thy God reigneth.'"

Hill, in his "Saints' Inheritance," says:—

"In the great view of the Saviour's personal reign on a regenerated earth as the final and everlasting abode of his redeemed, I rest with confidence and delight."

Edward Winthrop, M.A., rector of St. Paul's church, Norwalk, Ohio, says:—

"The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church, and is inserted as such both in the apostles' and in the Nicene creed. . . . This was, from the earliest times, the hope of the church. This personal and visible advent of the Saviour is at the resurrection of the saints; but the resurrection of the saints is anterior to the millennium, and therefore the advent is anterior to the millennium. . . . As we are rapidly approaching the grand crisis of this world's history, it becomes us in a devout and prayerful spirit, carefully to note the signs of the times."

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