

THE Present Truth

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

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THE PRESENT TRUTH.

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RESURGAM.

THE Christ was crucified, and dead, and buried.
Back to Jerusalem, in phalanx serried,
The Roman horde returned, and none was near
But him of Arimathea.

The third day came. The sepulchre that bore him,
At touch angelic opened wide before him.
Unscathed he rose, and stood, alive, immortal,
Before the portal.

O doubts and fears! why longer waiting linger?
Ye have no part with me. The angel's finger
Hath rolled away the stone. Henceforth forever
Ye haunt me never.

—James H. West, in *Christian Union*.

General Articles.

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

THE SECOND ADVENT OF CHRIST.

THE sacred Scriptures of both Testaments abound with direct testimony relative to the second advent of Christ. The prophets of God, the Lord Jesus himself, and his holy apostles have said much in regard to this closing and crowning event in the grand scheme of human redemption. Although it was left to the writers of the New Testament, the inspired men who lived nearest the great consummation, to say most upon this subject, yet the Old Testament abounds in prophetic descriptions of that great and terrible day, and warnings to the people of God to be ready. Even Enoch, the seventh from Adam, in prophetic vision looked down through the long vista of years and saw the coming of Christ, and raised the warning, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly, among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which un-

godly sinners have spoken against him." Jude 14, 15.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. Before visiting with judgments, God has uniformly sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world." Heb. 11: 7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18: 17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2: 7, 8. When he warned his son-in-law, "he seemed as one that mocked." Gen. 19: 14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because," as he said of Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation."

Luke 19: 44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21: 20; Matt. 24: 15. They heeded the admonition, and escaped in safety to Pella. Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the consummation of all prophetic declarations.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry, and from the very nature of the subject, is worthy of close investigation, and a candid answer. It is a matter of painful regret that many under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these, that we write.

We accept the Bible as a revelation from heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children forever." Deut. 29: 29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if

there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event in the sun, and in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should *know* that it was near, even at the doors, and the case becomes an exceedingly strong one.—*James White.*

THE ADVENT AT HAND.

It is a fact well understood that in 1825 to 1847 there was a general awakening throughout the world on the subject of the literal second appearing of our Lord Jesus Christ. Joseph Wolff proclaimed the doctrine to the Oriental nations, as well as in European countries. Edward Irving, a Scottish minister, who was considered "by many degrees the greatest orator" of his time, preached the same truth in the United Kingdom, thousands, even those in the highest rank, being held spell-bound by his eloquence and the power that attended the message he proclaimed.

In America, the advent doctrine was preached by William Miller and others who joined him in interpreting the prophecies more fully than they had previously been explained. The prophecies of the four universal kingdoms of Dan. 2 and 7 were explained in the same manner in which other expositors had explained them. The four parts of the great image of chap. 2 and the four beasts of chap. 7 were applied in their fulfilment, as other commentators had applied them, to Babylon, Medo-Persia, Greece, and Rome. They agreed also with other expositors that a day in these symbolic prophecies stands for a year in the fulfilment. They agreed with others that the "time, times, and the dividing of time," or the 1,260 days of the latter phase of the Roman Empire, were fulfilled in the reign of the popes for 1,260 years. Compare Dan. 7: 25 with Rev. 12: 6, 14.

One thing that was new in their preaching was that the signs of the coming of Christ in the sun, moon, and stars, as foretold by himself, were fulfilled. See Matt. 24: 29-31. The darkening of the sun and moon in 1780, and the falling of the stars in 1833, were now publicly announced as the fulfilment of the Saviour's prediction. This was one

special thing that moved the people who heard.

Another thing of special and thrilling interest in the preaching was the time of the ending of the 2,300 days of Dan. 8: 14. The text says, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Although there was agreement with former expositors on the 1,260 days, the finding of the beginning and the ending of the 2,300 days, by the same principle of interpretation, was a new development. This was the great distinguishing point in the proclamation, the point of the deepest and most thrilling interest.

It was argued that God gave this definite period of time, as well as all others, for the benefit of mankind. But to be a benefit, it must be understood. Consequently the starting-point of the period must be somewhere revealed. Then the end of it is easily found, since "figures will not lie." No date for the beginning of the time is given in Dan. 8. Gabriel was commanded to make Daniel understand the vision, but at that time he did not complete the task. He gave very explicitly the meaning of the symbols which the prophet saw, the ram, the goat, and the little horn; but gave no clue to the reckoning of the time. All he said concerning the time was, that "the vision of evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." Here Daniel fainted, and the interview ended.

But in the next chapter we have the record of another visit of Gabriel to Daniel, in which he finished the interpretation of the vision by giving the date of its commencement. After bidding him to "consider the vision," he informed him that seventy weeks of it were determined, (literally, cut off,) upon the people of Daniel, the Jews, during which time Messiah would come and be cut off. These must of necessity be weeks of years; for from the date given it was 483 years (69 weeks), to the commencement of Christ's ministry. If the seventy weeks are a part of the 2,300 days, and the two periods begin together, we have the point from which to date those days; if not, no date for them is given, and in that case they are useless.

The seventy weeks were to date "from the going forth of the commandment to restore and to build Jerusalem," which is found by Ezra 7 to be 457 before Christ. Beginning at that point, when would the 2,300 days (years), terminate? Take 457 B.C. from 2,300, and we have 1843 remaining. Then the period would reach to A.D. 1843. Beginning the first day of B.C. 457, they would end with the last day of 1843. But if a part of the first year was past, when the command to restore and build took effect, the period would extend so far into the year 1844 A.D. There will be occasion to refer to this again. It might be added the date of the going forth of the command-

ment to restore and build Jerusalem, of Ezra 7, is established by the concurrent agreement of more than twenty eclipses.

The chief point and burden of the preaching of those days was the time. They believe it to be the fulfilment of Rev. 14: 6, 7—the proclamation of the "hour of judgment." Opponents saw the strength of the evidence on this point. Prof. Bush, the strongest opponent of Mr. Miller and his co-labourers admitted that he was right on time but wrong in the event to transpire at the end of the days. As the days have evidently ended, this seems to be true; for the event looked for—the coming of Christ—did not come. But what did Prof. Bush look for at that time? The conversion of the world and the millennium. Now the whole world have heard of the great mistake and consequent disappointment of Mr. Miller, but who ever heard of the great mistake of Prof. Bush?

After the passing of the time and the disappointment, it was suggested by some, that the period began at the time when Nehemiah went up to Jerusalem to help in the work of restoration, thirteen years later. But now that more than forty years have passed away, it is certain that the days are ended; and the evidence is strong as ever that they began in 457 B.C., and consequently ended in 1844. And, if so, the work promised in the text, the cleansing of the sanctuary, must have been begun, though it be out of our sight. And was not the definite time given in the prophecy, because it would be a matter of faith, and not of sight; while the time of Christ's coming, which will be a matter of sight, is not revealed, but must be waited and watched for, because we know not the time? "But of that day and that hour knoweth no man. . . . Take ye heed, watch and pray; for ye know not when the time is." Mark 13: 32, 33.

Since the passing of the time of expectation in 1884, there have been those called Adventists, who have been engaged from time to time in re-adjusting dates, and have set a great number of times for the termination of the 2,300 years, and the coming of the Lord, and, by their repeated failures, have not only manifested their own folly, but by this evil course have brought the truth into disrepute. In contradistinction from this, true Adventists have held fast the original dates; believing that the work of God needs no revision. But, it may be asked, were not Mr. Miller and his associates twice disappointed? once at the ending of 1843, Jewish time, which was in April 1844, and again on the tenth day of the seventh month Jewish time, Oct. 22, 1844? Yes; but there was no change of the beginning date 457 B.C. It would take that whole year and the whole of 1843 to make 2,300 years. In the first computation there was no allowance made for the half of 457 which was past when the work of restoration began at Jerusalem. Consequently they looked

for the advent at the end of 1843, and were disappointed. Then on reviewing the subject, the evident error which neither they nor their opponents had before discovered, was corrected, showing that the time would not expire until the fall of 1844. And, as the cleansing of the sanctuary in Israel was fixed to the tenth day of the seventh month, Jewish time, Oct. 22, 1844, would be the end of the great period of 2,300 year-days.

The argument on the time stands thus:—

1. The apostle Paul says, "All scripture . . . is profitable." 2 Tim. 3:16. But there can be no profit derived from a given period of time with no date given for its commencement or termination; because it cannot be understood, and consequently is no revelation at all.

2. No date is given in the entire book of Daniel for the beginning of the 2,300 days, unless it be in chap. 9:24, 25.

3. But the angel Gabriel, who was commissioned to explain the vision of chap. 8 to the prophet, did make him a second visit, as recorded in chap. 9, called his attention to the vision, spoke of the cutting off of the seventy weeks, and gave the point from which the time should be counted.

4. According to the best chronology the time commenced B.C. 457, and consequently terminated in A.D. 1844.

5. As the cleansing of the sanctuary of "the first covenant" (Heb. 9:1), was fixed to the tenth day of the seventh month (Lev. 16), it was reasonable to expect that the work of our great High-Priest in the antitype would begin at the same time in the year, which was in the autumn of 1844.

6. It is past all doubt that the 2,300 years are ended, but nothing on earth has occurred to mark their termination, if we except the mighty, world-wide movement caused by the proclamation of the doctrine of the second coming of Christ, in 1844. In all the subsequent time movements there has been nothing like it. Counterfeits always appear after the issue of the true bill. But the movement of 1844 is worthy to have been symbolized by the oath of the mighty angel of Rev. 10, "that there shall be time [prophetic time] no longer," or by the proclamation of the "everlasting gospel" of the angel of Rev. 14: 6-7, who cries aloud to all the earth, "Fear God, and give glory to him; for the hour of his judgment is come." It was necessary to the fulfilment of the word of God that such a message of definite time should be preached to the world. Of this more hereafter.

R. F. COTTRELL.

"NUMERICAL DESIGNATION" OF THE SABBATH COMMANDMENT.

In an article recently quoted from the *Friend*, was the statement that the agitation of the Sabbath question tends to turn men's thoughts "away from the proper observance of the day, to the very subor-

dinate question of its numerical designation." In that sentence the writer expressed a very popular idea, one which we regard as a grave error, namely, that the "numerical designation" of the day is a minor affair in Sabbath observance. It seems to be the general idea that the main question concerning the Sabbath is, *How* should it be kept? and not, *When* should it be kept? We consider both questions highly important, but think their order should be reversed.

While it is impossible to say that one of two things is more important than the other when both are absolutely essential, we may readily determine which of them must first be considered. We have therefore no hesitation in saying that the "numerical designation" of the day is the first thing of importance in considering the question of Sabbath observance. If a man is told, "You ought to keep the Sabbath day," the first question he would ask, if he knew nothing at all about the subject, would be, "What is the Sabbath day?"

Now if we read the commandment we shall find that this is indeed the first point considered. "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

We see that in the commandment the Sabbath is introduced as an institution already well known. Then the first thing after the command proper, which is contained in the first clause, is the "numerical designation" of the day. "Six days shalt thou labour and do all thy work; but the seventh is the Sabbath of the Lord thy God." So important did the Lord regard the "numerical designation" of the day, that he fixed that the very first thing. Then come directions for the proper observance of the day. "In it thou shalt not do any work." That is, any of *thy* work, which must be performed in the preceding six days.

There are but seven days in a week, and the first day is the one commonly called Sunday. Every calendar and dictionary bears witness to this. More than this, the chief and, indeed, the only reason given for Sunday observance is that it commemorates the resurrection of Christ. But the resurrection of Christ was on the first day of the week; and thus Sunday observers everywhere and always record their belief that Sunday is the first day of the week. To deny that fact would be to overthrow their only argument for Sunday observance. But just as surely as Sunday is the first day of the week, Saturday is the seventh day. Well, the Lord says, "The

seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If the "numerical designation" of the day is a matter of minor importance, will our friends please explain the fourth commandment?

We repeat that before we can consider the "proper observance of the day" of the Sabbath, it is absolutely necessary that we determine what particular day of the week the Sabbath is. For no matter how strictly we observe a day, abstaining from our own labour on it, and devoting its hours to the worship of God, that cannot constitute a "proper observance of the Sabbath," if the day itself is not the Sabbath. This fact seems so self-evident as to make argument useless. Moreover, if the rest and worship mentioned above be upon some one of the six days which God has devoted to labour, then that rest is not a proper observance of that day. We do not say that Sunday or Monday or any other day of the week may not be used, on occasions for religious worship, but we do say that for a regular practice, the only "proper observance" of Sunday, as well as of the five days following, is labour, and the only "proper observance of the Sabbath" is rest and worship on the seventh day of the week, commonly called Saturday. And this we say "by the word of the Lord." See Ex. 16: 22-30; 20: 8-11; Luke 23: 54-56.

E. J. WAGGONER.

ACQUAINTANCE WITH JESUS.

THE great trouble with Christians in respect to the knowledge of Jesus, and, as we suspect, with too many ministers, consists in the fact that they do not sufficiently study the Bible clearly and fully to comprehend the Bible Jesus. The consequence is, they know him only in a general way, and not with that minuteness, fulness, and completeness of detail which constitutes familiar acquaintance and which different mental habits would be sure to impart. They are not aware of the infinite fascination of Jesus to a mind that, while it believes the record that God has given of his Son, makes itself thoroughly conversant with the contents of this record. They do not so use the record as to secure this result. The fault is with themselves, and can be corrected only by themselves.

Mere intellectual apprehension was, however, not by any means the *whole* of Paul's knowledge of Jesus. He had more than this. He had made the acquaintance of Jesus with his *heart* as well as through his head. The supreme affections of his soul were centered in and upon the adorable person of whom he thought. He loved and thought at the same time. His love of Jesus was a master passion. He expressly declares that "the love of Christ" constrained him. His trustful and loving faith excluded all doubt. The absolute lordship of Jesus over him was not only a fact to

his understanding, but also a fact in his experience. Obedient to Jesus, and willing to suffer and die for him, he knew him in that obedience and by it. He had no other practical idea in living, than that of living for and serving this Jesus, and in this sense he was a man of one and but one idea. His hope of heaven through this Jesus was as clear as the sunlight at midday. He expected to go there at death and there dwell forever with his Saviour.

This sort of knowledge or acquaintance with Jesus, is, to some extent at least, the acquisition of every one who has any claim to be called a Christian. If we do not know Jesus, as the person whom we love, as the divine Saviour whom we trust for our salvation, and as the being whom it is our purpose to serve, and whom we actually do serve, then, no matter what may be our thoughts of him, we do not know him in a saving sense. The *heart* must go with the head, and the proof thereof must be in the life, in order to have the knowledge of Jesus of which the Bible speaks. It is important to have an orthodox head; but such a head, without an orthodox heart, never saved a soul, and never will. Jesus deserves and claims our affections, and these we will give to him, or we will not dwell with him in those mansions which he has gone to prepare for those that love him. "Lovest thou me?" was his question to Peter, and is a test question to every soul.—*Independent.*

THE TIME OF RECOMPENSE.

GOD will reward every man according to his deeds. This fact is many times stated in the Bible. Rom. 2:6-8; Job 34:11; Ps. 62:3; Prov. 24:12; Matt. 16:27; 2 Cor. 5:10. No one who believes the Bible can doubt after reading these passages that God regards the acts of men and that he will recompense men according to their works. But *when* is it that he thus recompenses mankind? Three different answers are given to this question,—

1. Those who assert that all men will be saved without regard to the kind of life which they live, give their answer: God rewards or punishes in this life every human being, so that at the end of man's present existence all are alike in God's sight; those who serve God and walk in his fear receive their recompense in the good things of this life and in exemption from affliction and sorrow; while those who lead wicked lives are subjected to poverty and distress and every kind of trouble. Those who hold this theory think that all men will at the end of this life be just alike in God's sight and that he will take them all to heaven.

It is indeed true that God does in some instances manifest his displeasure at sin by judgments inflicted at the moment of transgression, as in the case of Ananias and Sapphira (Acts 1:10), and in that of Herod (Acts 12:21-23),

but it is generally the case that wicked men are permitted to prosper in this life and to go down to the grave in peace. Though the just have many tokens of God's favour in this life, this is not the time of their reward. Christ said to his disciples, "In the world ye shall have tribulation." John 16:33. Paul said, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Job's friends asserted that he must be a wicked man because calamities come only on bad men, while good men always prosper. But Job asserted the opposite, and declared that wicked men prosper in this life, and that the righteous are often afflicted. When God decided the controversy, he said that Job's friends had not spoken the truth. Job 42:7. But the truth is manifest that earthly good things are the portion of the wicked rather than of the just in this life.

2. The second answer to this question is thus given: God rewards men at death by taking the just to heaven and by sending the unjust to the fire of hell. This answer assumes that man has an immortal nature before the resurrection, which is directly contrary to the Bible. Rom. 2:7; 1 Cor. 15:51-54. It also assumes that men can be taken to heaven or sent to hell before the judgment. Thus the day of judgment is treated as something of no real consequence. The many millions of the human race that have died are already in immortal glory or in endless torment. But at the day of judgment, these innumerable millions will be summoned to the bar of God, that it may be decided whether they shall be saved or lost. What could be more absurd than such an idea?

There are a few passages, relating to individual cases and not to mankind in general, which seem to teach that certain persons went to heaven or to hell when they died. We shall in due time show that such is not the meaning of these texts. But there is not in the entire Bible one text that says that death is the time when men receive their recompense. This is a fact of great importance. The passage which we shall quote in support of the third answer will show that death cannot be the time when God rewards or punishes men.

3. The third answer to the question, "When does God recompense men?" is thus given: They are not recompensed till the day of judgment. But after the books have been examined they will be rewarded or punished according to their works. This recompense, therefore, will not be given till the second advent of Christ, and the resurrection of the dead. Now let us give attention to the declarations of the Bible,—

1. Christ says expressly that he will come in the glory of his Father with his angels, and *then* he will reward each according to his works. Matt. 16:27. This is decisive testimony that the reward of men's work is given at the com-

ing of Christ. To make a stronger impression upon their mind concerning his personal advent, he promised a visible representation to some then living, which he fulfilled in the transfiguration. Compare Matt. 16:28; 17:1-5; 2 Peter 1:16-18.

2. When Christ commended certain works of mercy, he stated the time of the reward in these words: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. There can be no mistake as to the time of the recompense; it is not at death but at the resurrection.

3. Paul says that all must appear before the judgment-seat of Christ to receive according to the things that they have done, whether good or bad. 2 Cor. 5:10. The judgment does therefore precede the reward.

4. Christ describes the judgment that shall take place when he comes the second time. Mankind shall then be separated into two classes, and then one class will enter the kingdom of God, and the other will be cast into the fire. Matt. 25:31-46. It is plain from this passage that the day of judgment precedes the recompense.

5. Peter says that the unjust are reserved to the day of judgment to be punished. 2 Pet. 2:9. Then it follows that they are not to be punished till the day of judgment. They cannot be punished till after they have been judged unless we make God capricious in his conduct, punishing men first and then judging them afterward. But the perdition of ungodly men does not come till the day of judgment. 2 Pet. 3:8.

6. We have seen at the commencement of this article that God will reward all men according to their works. He has many times said this in the Bible. But to do this, their work must first be examined. And so we find the description of the judgment in Rev. 20:11-15; and the statement that the books are opened, and that the dead are judged according to their works as found written in these books. Thus whosoever is not found written in the book of life is cast into the lake of fire. This shows that wicked men are not to be cast into the fire till the day of judgment.

7. John fixes the time when God shall reward his servants, the prophets, and all his saints, small and great. It is after the seventh trumpet is sounded. Rev. 11:15-18. This shows that even the prophets have not yet been recompensed, and that none of God's servants shall receive their reward till the judgment of the great day.

8. In Rev. 22:12, Christ announces his second advent, and says that his reward is with him to give every man according to his works. This shows that the reward is not given till the Saviour comes again, and till the books are examined to see what men's works have been.

9. Christ fixes the second advent as

the time when his apostles should be with him. He says to them, I go to prepare a place for you, I will come again and receive you unto myself. John 14:1-3. This shows that the people of God are not to be with Christ till he descends from heaven with a shout and takes them to himself. 1 Thess. 4:16, 17.—*J. N. Andrews.*

PRAISE YE THE LORD.

OUR Father! in thy tenderness
Help thou our vacillating love,
When dazzled by earth's dross it is
Because we do not look above.

Like shooting stars we wander, Lord,
Beyond our moral orbit's track;
Yet yearningly thine arm goes forth
To save, and gently lead us back.

O heart! swing open wide thy doors,
That Jesus may come sup with thee;
And break the alabaster box
Of love, in hospitality.

Oh! look, my soul, above, and sing;
Soon will time's border-land be trod;
Soon will the scroll 'twixt earth and heaven
Be lifted by the hand of God!

—*A. L. A. Smith, in S. S. Times.*

BE LIKE CHRIST.

How few Christians make it the real study of their life to be like Christ! What trifles arouse the carnal nature! Not unfrequently we come across individuals who entertain malice in their hearts toward their neighbours, and even toward their brethren and sisters. And they always have an excuse for their ill feelings. It would be very foolish, indeed, to harbour feelings of hatred without any provocation. Without any occasion of offence, there would be no opportunity to develop the spirit of Christ. The example of meekness and forbearance that he set us was developed under the most aggravating circumstances.

Quite often we hear the expression, "I do n't know as I can feel as I once did toward Bro. B. or Sr. J." My brother, my sister, what has crossed your path that is so much greater for you to overlook and forgive than what our Saviour met? Has some one betrayed your friendship? Remember Judas betrayed Christ into the hands of a violent mob. When he came forward and designated him with a kiss, the Saviour did not speak to him in harsh and angry tones. He knew his heart; he knew it was a treacherous kiss; and yet, hear the title by which Christ addressed him: "*Friend, wherefore art thou come?*" How different is this spirit from that manifested by some who profess to be like him! How little it takes to stir us up, and fan to a flame the fire of passion! Compare your little vexations with those of Christ, and you will be ashamed ever again to say you cannot feel toward certain ones that kindness and Christian love that were so prominent in the character of our blessed Lord.

If we once view our sins as God views them, we shall feel that if we can only

be forgiven we can freely forgive our most bitter enemies. No matter what the offence, or how deep the injury, we shall feel to say as did the martyr Stephen when his enemies were pelting him with stones, "Lord, lay not this sin to their charge." He had no feeling of malice, although he was suffering the most excruciating pain, and that, too, unjustly. He was actuated by that meek, forgiving spirit that was so characteristic of Christ, even though his enemies were committing the greatest sin against him that they possibly could commit—taking his life.

To be like Christ means perhaps more than most of us are aware. Paul says, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. Now if we are willing to forgive as God for Christ's sake hath forgiven us, we shall be willing to lay down our life rather than cherish feelings of hatred or revenge.

E. HILLIARD.

THE ADVANTAGE OF SERVING GOD.

THE psalmist was tempted to say that it was a vain thing to serve God. His feet were almost gone, his steps had well-nigh slipped, as he reasoned with himself. "Behold these are the ungodly who prosper in the world, they increase in riches." He said, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." He was envious at the foolish when he saw the prosperity of the wicked. It was not until he went into the sanctuary of God and saw in the death of the victims of sin the foreshadowing of the sinner's doom, that he changed his mind and concluded that it was good for him to draw near to God. He then laments his foolishness and ignorance, and, laying aside his repinings, he takes great delight in the Lord, and exclaims, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. 73.

There are some glorious promises connected with the service of God which David had overlooked, as many of us are liable to do. The promise of mercy: "Showing mercy unto thousands of them that love me and *keep my commandments.*" "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as *keep his covenant* and to those who *remember his commandments to do them.*" A promise of peace: "Great peace have they who *love thy law*, and nothing shall offend them." A promise to hear prayer: "And whatsoever we ask we receive of him, because we *keep his commandments* and do those things that are pleasing in his sight." But "*he that turneth away his ear from hearing the law*, even his prayer shall be abomi-

nation." A promise of fellowship with God: "If a man love me he will *keep my words*, and my Father will love him, and we will come unto him, and make our abode with him." "And he that keepeth his commandments dwell-eth in him and he in him." A promise of final salvation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

These promises, with similar ones contained in the word of God, are of infinite value. Though their fulfilment may not appear in signs of outward prosperity, they are the sure reward of every one who loves God, and keeps his ways because he loves them. When we realize the fact that the ways of God are more to be desired than much fine gold, sweeter than honey and the honey-comb; and that "In keeping of them there is great reward," our service will be more earnest and acceptable than while we are clinging to the things of earth, mourning over our own trials, and looking with eager longings after the prosperity of this world. Let us love God because he has first loved us. Let us love his ways because they are ways of peace, purity, and life.

G. C. TENNEY.

ONE of the Psalms is called the "Traveller's." When you are going to take a long journey, when you go by the railway or by sea, we advise you to think of the Traveller's Psalm—the 121st. Let us all look at it. It is beautiful; all about taking a journey. If any visitors were leaving your house, and you had family prayers before they went away in the morning, you should read this psalm; or if any friends of yours are going to take a journey, give them or read to them this psalm: "The Lord is thy keeper, the Lord is thy shade upon thy right hand The sun shall not smite thee by day nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."—*Christian Life.*

PRIVATE prayer is the golden pipe through which the Lord is graciously pleased to convey spiritual blessings to the soul. He knoweth all our wants, and without our asking him, could supply all our wants in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promise he hath given.—*Hannah More.*

WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb us. All outward distress to such a mind is but the rattling of hail upon the tiles to him who sits within the house at a sumptuous banquet.—*Leighton*

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.

IF WE KNEW.

If we knew, when walking thoughtless
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We should pause where now we hasten,
We should oft'ner look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms are fainting
For the shade which we could fling;
If we knew what lips are parching
For the water we could bring,
We should haste with eager footsteps,
We should work with willing hands,
Bearing cooling cups of water,
Planting rows of shading palms.

If we knew what feet were weary,
Climbing up the hills of pain,
By the world cast out as evil,
Poor, repentant Magdalene;
We no more should dare to scorn them
With our pharisaic pride,
Wrapping close our robes about us,
Passing on the other side.

If we knew when friends around us
Closely press to say "Good-bye,"
Which among the lips that kiss us
First beneath the flowers would lie,
While like rain upon their faces
Fell our bitter, blinding tears,
Tender words of love eternal
We should whisper in their ears.

—Selected.

TEMPERANCE IN THE FAMILY.

BY MRS. E. G. WHITE.

OUR accountability extends beyond our own well-being. Our influence is constantly affecting others, either for good or evil. In a pre-eminent degree is this true of all parents. Fathers and mothers who gratify inclination and perverted appetite, at the expense of health, are not only working against their own physical life and moral advancement, but they leave their perverted appetite and their enfeebled moral power, to their children.

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body, will affect the mind. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. The more freely these poisons are used, the more brutish will become the nature and disposition of men.

Parents who indulge appetite by eating to excess even of wholesome food, place a needless tax upon the system, and their children will be disposed to self-indulgence and gluttony. Such parents transmit their own perverted appe-

tites to their offspring, who have far less moral power to resist temptation than had the parents. Then, instead of seeking to cure the evil which they have wrought, these fathers and mothers, by their own example, educate their children to indulge appetite regardless of reason. Many children die before reaching maturity, while many are ruined for time and for eternity, by tempers and appetites transmitted in consequence of the sinful indulgences of the parents.

It is a deplorable fact that there is a widespread neglect of these precepts of the Bible which have a bearing upon life and health. Many make the subject of temperance a matter of jest. They claim that the Lord does not concern himself with such minor matters as our eating and drinking. But if the Lord had no care for these things, he would not have revealed himself to the wife of Manoah, giving her definite instructions, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that he does care for these things?

It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with him to preserve her children from the health and life destroying vices of the present day. Let mothers place themselves without delay in right relations to their Creator, that they may by his assisting grace build around their children a bulwark against dissipation and intemperance. If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments, becoming a blessing to society, and an honour to their Creator.

Had parents for years past studied the Scriptures more and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist! We are responsible for the good we might have done, but failed to perform, because by sinful indulgence we placed ourselves in a condition of physical and mental inefficiency. The cause of reform to-day is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safe-guard to youth.

Can we look upon the unbelief, intemperance, and crime that seem to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers and of nations that have forsaken God, and have been forsaken by him, will ere long rend the heavens. What can hinder the crime, what stay the woe, that is upon all nations? This evil might have been prevented, had previous generations

been trained to fear and love and reverence God. Let us now do what we can individually to bring about these changes. Explicit instructions have been given in the word of God. Let these principles be carried out by the mother, with the co-operation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetites, but to honour God, and to bless their fellow-men.

Fathers and mothers, labour earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."

WINE AND THE BIBLE.

TEXTS WHICH ARE SAID TO FAVOUR THE USE OF WINE.

"IN the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering." Num. 28:7.

Whatever semblance of argument may be founded upon this text loses all its force upon reference to the original. The term which is here rendered "strong wine" is *shekar*, which might with much greater propriety be translated "sweet wine," since that is the literal meaning of the word. It is so rendered by Kitto, who says that the article referred to in this text was a sweet juice derived from the palm-tree or any sweet fruit other than the grape. That this position is correct is conclusively proven by the testimony of an eminent Jewish rabbi, who says of the Jews, "In their oblations and libations, both public and private, they employed the fruit of the vine, that is fresh grapes and unfermented grape juice." "Fermentation is to them always a symbol of corruption." According to Plutarch, even the Egyptians used only unfermented wine in sacrifice.

"Wine which cheereth God and man." Judges 9:13.

The wine referred to here cannot be the fermented kind, for the original word so rendered is *tiros*, which as previously shown, was always applied to grapes themselves or to the fresh juice. Some learned Bible commentators hold that the word refers exclusively to the whole ripe fruit. Travellers in wine-producing countries assert that the fresh juice of the grape has a peculiarly refreshing effect when taken cool, and that any quantity can be drunk without any of the effects of fermented wine.

"He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the

heart of man, and oil to make his face to shine." Ps. 104:14, 15.

The wine referred to here must be of the un-intoxicating kind, for it is represented as being a natural product, like grass, the herb, and oil. Fermented wine is not a natural result of growth.

The Creator never make alcohol in any form. Not a single plant contains it. It is the product of decay and rottenness. As remarked in reference to the preceding text, new wine is a most refreshing and cheering beverage.

"Give strong drink unto him that is ready to perish." Prov. 31:6.

Even this text is sometimes used as an apology for the use of liquor; though at the most it could be made to excuse the use of strong drink only in cases of threatened death. An understanding of the real meaning of the text clears up all difficulty attaching to it.

The term "strong drink," had no reference to distilled liquors as in present usage. The art of distillation was unknown to the ancients, not being discovered until the ninth century of the present era. Strong drink, then, did not mean a liquor strong in alcohol, like brandy or rum. It referred to a liquor sometimes called "mixed wine," which was a compound of wine with wormwood, myrrh, nux vomica, and narcotic drugs, which rendered it very intoxicating. It was customary among ancient nations, to administer this strong or intoxicating liquor to criminals who were about to be executed, in order to stupefy them and thus mitigate their pain. In obedience to the common custom, a draught of this powerful opiate was offered to the Saviour, as he hung upon the cross. It was to this well-known custom that the wise man had reference when he said, "Give strong drink unto him that is ready to perish," just as the surgeon would say, Give chloroform to a patient about to undergo a surgical operation.

"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber," etc. Matt. 11:19.

It will not be denied that Christ drank wine; but there is not the slightest evidence that he ever drank a single drop of fermented wine. Sweet wines which had been preserved by some one of the methods previously described, were by many persons drunk to excess, just as food may be taken in excessive quantity. Such persons were called wine-bibbers, though they could not be called drunkards. But there is no evidence that Christ belonged to this class. The charge was made by wicked men, his enemies, who also accused him of gluttony, and on another occasion said, "He hath a devil." Was he a glutton? If not—and he certainly was not—how can it be claimed that he was a wine-bibber? The same authority which would prove him to be a wine-bibber, would also make him a glutton and one possessed of a devil.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." John 2:9, 10.

a. If the wine referred to above was of an intoxicating nature, then the brewer and the distiller have, as they claim, a sufficient apology for their nefarious business; for in manufacturing alcohol with which to poison their fellow-men, ruin their constitutions, squander their property, and render their children homeless and their wives widows—in all this work of evil, they are only imitating the example of their divine master! Such a position is too unreasonable to be tenable; for the work of rum savours more of a Satanic than of a divine origin. No; it is impossible for any one but the veriest infidel to regard it consistent for the Saviour of mankind to lend his influence, his example, in favour of a practice which even human wisdom can see is an unmitigated curse to the race.

b. But how was this miracle wrought? It was simply by a shortening of the natural process by which wine is produced. The grape-vine sucks up water through its rootlets, and by a slow and mysterious process continuing through several months finally converts it into wine in its cluster of luscious fruit. Man obtains it by simply pressing it from the grapes. Christ, by his infinite wisdom, by his knowledge of the intricate processes carried on by the plant, for he made the grape-vine, performed the same work in a moment. The product was the same as though it had been produced in the ordinary way. Is the product of the vine, new wine, fresh grape juice, fermented or intoxicating? No; it is unfermented and wholesome. The grape-vine cannot produce alcohol. The Creator has not formed it in any plant. In simply shortening the natural process of wine-making, then, Christ produced not fermented but unfermented wine.

c. Again, the governor of the feast pronounced the wine produced by Christ the best, saying, "Thou hast kept the good wine until now." If we can ascertain which kind of wine was considered best among the Jews, we shall be able to settle this question with absolute certainty. An appeal to recognized authority will do this.

Says Dr. Jacobus, "Those were considered the best wines which were least strong."

Prof. M. Stuart says that the ancients regarded unfermented wine "as of a higher flavour and finer quality than fermented wine."

Kitto says of wine which had been preserved from fermentation by boiling, "such was esteemed [by the Jews] the richest and the best wine."

There can be no doubt, in view of such testimony, that the wine which Christ made, and which the governor of the feast pronounced the best was the unfermented kind, which was commonly considered the best among the Jews.

d. Lastly, Dr. Isaacs, an eminent Jewish rabbi, bears the following testimony: "The Jews do not, in their feasts for sacred purposes, including the marriage feasts, ever use any kind of fermented drinks."—J. H. Kellogg, M.D.

HINTS FOR YOUNG LADIES.

BE natural; a poor diamond is better than a good imitation.

Try to be accurate, not for your own sake, but for the sake of your sex; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Observe; the faculty of observation, well cultivated, makes practical men and women.

Try to be sensible; it is not a particular sign of superiority to talk like a fool.

Be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Avoid causes of irritation in your family circle; reflect that home is the place in which to be agreeable.

Be reticent; the world at large has no interest in your private affairs.

Cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantages it will be to you when you marry; every man likes to talk about himself; a good listener makes a delightful wife.

Be contented; "martyrs" are detestable; a cheerful, happy spirit is infectious; you can carry it about with you like a sunny atmosphere.

Avoid whispering; it is as bad as giggling; both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it; if you have not, hold your tongue altogether; silence is golden.

Be truthful; avoid exaggeration; if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.

Sometimes, at least, allow your mother to know better than you do; she was educated before you were born.—Selected.

MUCH is said and written nowadays in discussion of the wisest and surest cure of intemperance. But not so much is said as might be of total abstinence as a certain preventive of intemperance. It is a question whether a person who has become intemperate will be rescued from the end and doom of the intemperate. It is not a question whether a person will escape that peril, if he continues a total abstainer.—S. S. Times.

THE PRESENT TRUTH.

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

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THOUGHTS ON JOHN 17 : 5.

"AND NOW, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17 : 5.

The disciples had left all to follow Christ. They fully believed he was the promised Messiah. There was no question with them concerning his mission, for this had been settled in their own minds. Had they not seen the sick healed by his word? The leper cleansed by his touch? The dead raised? Had they not witnessed his pitying ministrations to the sorrowing, and heard the very thoughts of the heart read aloud by their Master? And what was more than all else, they had felt the saving power of grace in their own hearts.

They believed his reign was to be in Jerusalem, and that then all would acknowledge him as the Messiah, and would know they had not been deceived in leaving all to follow him. Had not the time about come when he would take the throne of his father David, and reign over the house of Jacob forever? Less than a week previous they had placed their clothes upon an ass and set him upon it to escort him into Jerusalem, casting palm branches before him, and the multitude had spread their garments in the way, crying, "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord," with the holy refrain, "This is the seed promised. This is the heir to David's throne. This is he who is to reign forever and ever in righteousness." They had seen even the babes in their mother's arms catch the same inspiration and the very arches of the temple were made to echo with the joyful voices of adoration, until the proud Pharisees asked the Saviour to quiet their innocent songs of praise to him whom the angels adored. But the Saviour did not check the long-pent-up words of praise to their Redeemer.

Was this not sufficient evidence that he was their Messiah, and was about to take his throne? But the Saviour knew that in a few hours he would hang upon the cross, and the cherished hope of the disciples would suddenly fade. The cup of pleasure and joy of which they believed they were about to drink, would be dashed to the earth, and they made to feel what it was to be fatherless, friendless, amidst persecutors, cast down, and forsaken. Did his heart not yearn for them in this coming hour of sorrow that they might be

kept from sinking in hopeless discouragement? It was in view of these circumstances that the prayer in the chapter before us was offered. The fifth verse speaks of his being re-instated in the position he had with the Father before the world was. There is a glory of the Father, and of the Son, and of the holy angels. Luke 9 : 26. The glory which he had with the Father before the world was, he laid aside when he came to this earth. Him the Father "sanctified and sent into the world" (John 10 : 36), and he repeatedly testified himself that he "came down from heaven not to do mine own will, but the will of him that sent me." John 6 : 3-8. See also verses 32, 33, 51, 57, 58, etc.

He now prays: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Connecting this with the 24th verse, gives it a force and beauty not seen when considered alone. The disciples who had been with the Saviour for three and a half years, who had hung all their hopes upon him, had only seen him in his humility, and they were about to see his crowning humiliation upon the cross. He would be taken and bound in the garden of Gethsemane, carried to the judgment-hall before Pilate, and spit upon. The crown of thorns in cruel mockery was to be placed upon his head, and the kingly robe upon his shoulders. All these insults he would receive as though he were the greatest impostor upon the earth. Condemned by Pilate, the cross would be placed upon him, and as he struggled toward Calvary, he would sink beneath the load. Finally upon the cross his disciples must see him die like other men. No, not like other men, for the divine Son of God triumphed over death; for he himself had not transgressed the law of God, and only suffered death that others might live. Therefore he prays for the disciples: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Then he beautifully refers to his disciples: "I have known thee, and these have known that thou hast sent me." He therefore desires that, when he is re-instated in the glory he had with the Father, his followers may also be with him and see his glory. They could then realize the magnitude of a Saviour's love for a fallen race, and would share eternally in the delights of immortality. Most glorious thought! This is to be the reward of the righteous when the struggle of life is over. For Christ's prayer was not alone for those who were with him at the time, but he prayed "for them also which shall believe on me through their word."

Then it will be realized that Christ had

a pre-existence before the world was; that he had a glory with the Father, and was equal in power with the Father, and with him created the earth. Then with wonder and amazement the redeemed will forever sing praises to Him who came to this earth to die for sinful man. Those who contend that Christ had no existence before he came upon this earth can have no correct idea of the glorified position of those who are given the reward of the faithful. Christ is the great author of life, and all living creatures live in him, and when he died upon the cross a supernatural darkness appeared, and the rocks rent. Nature realized that one of its own authors had died; it felt the shock.

The sun which he had created refused to witness the sight, and the earth trembled and shook. Never shall we, even throughout eternity, be able to comprehend to the fullest extent the love of God in giving his Son to die for the world.

THE EVIL AND THE REMEDY.

THE blessings of eternal life are everywhere in the Bible placed upon conditions; and it would be singular indeed if the Lord should place before us so great a blessing making it conditional, and yet these conditions be such that we could not understand them, nor know when we were complying with them. And in thinking upon this subject of late, we have been struck with the beauty and simplicity of the plan of salvation. The reader will pardon a few thoughts upon a subject with which he is already so familiar.

The Lord has made mankind two offers of life. The first by the law. Had Adam and his posterity always been obedient, they would have obtained eternal life upon that condition alone. But men, having sinned, broken the law, and so lost all claim to life on that ground, another offer of life is made them, and that is through Jesus Christ. Now does this second offer release mankind from the condition of the first? We answer, No; it only proposes to repair the failure which man made while depending upon the law alone. Thus all mankind have sinned, as the apostle assures us, and come short of the glory of God, and on the ground of obedience have lost all claim to eternal life; but Christ has died for us, and what does he propose to do? Remove the law out of our way and release us from it? No; but simply to repair the failures which man has made in rendering obedience to it. He proposes to forgive our sins and reconcile us to God, to cancel our past transgressions, and bring us into a position as though we had never broken God's law, and give us a disposition to render him obedience in the future; and if, availing ourselves of this glorious offer of redeeming love, we so live that in the final account a broken law

shall have no claims upon us, our title to life is indisputable and complete.

Thus the law and the gospel are inseparably connected in the great scheme of our redemption. We can do nothing without Christ; and yet the righteousness of the law must be fulfilled in us in order to our salvation; as the apostle says, "That the righteousness of the law may be fulfilled in us who walk not after the flesh but after the Spirit." Rom. 8:4. Thus the commandments of God and the faith of Jesus are set before a guilty world as the way and passport to eternal life; and we can understand the expressions of the apostle, that by the deeds of the law shall no flesh be justified; and yet that the doers of the law (and they only) shall be justified. How it is that a plan so simple should be misapprehended, and teaching so plain as the Bible gives on this subject, should be misunderstood, so that people will array the law and the gospel in opposition to each other, as though the latter superseded the former, is beyond the limits of our comprehension.

U. S.

"LEGALISM."

Just as long as individuals or denominations confine themselves to the denunciation of the sins condemned by the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments of the decalogue, naught is said against it, not a suspicion is entertained as to the soundness of their Christianity. If the necessity of their observance in letter and spirit is set forth, it is not deemed "legalism," nor a seeking-to-be-justified-by-law religion. All Christian denominations do this. Godly ministers have always done this, and God has blessed their efforts. How is it then that as soon as the *fourth* commandment of the decalogue is preached and the necessity of its observance enjoined, men raise the cry of "legalism," law-made religion, seeking to be justified by the law, etc.? Is there aught against the fourth commandment that there is not against the first, or second, or third? Did not the same God give them all? Were not they included in the one law, written, *engraven*, on the same tables of stone "by the finger of God"? Did not our Saviour obey them (John 15:10)? Is it not our duty to walk in his blessed footsteps (1 John 2:6)? Is it not his mission to redeem us from sin, "from all iniquity," which is the transgression of the law (1 John 3:4; Rom. 7:7), and purify "a peculiar people zealous of good works" (Tit. 2:11-14)? Then if one of the commandments of this law is binding (Jas. 2:8-12; Matt. 5:17-20), are not all? If the transgression of the seventh or first is sin, is not the transgression of the fourth the same? Verily, it is the same. Faith

makes it not void but establishes it. Rom. 3:31. And he who will knowingly, willingly, or wilfully continue in transgression to one command of God's moral law, while claiming Christ as Saviour or Redeemer sets Christ before the world as the "minister of sin." If the work of grace has been truly wrought in the heart, if there has been true repentance and faith there, the body of sin has been thereby destroyed, that henceforth the individual should not serve sin (Rom. 6:6); but says Paul, "If I build again the things which I destroyed, I make myself a transgressor." Gal. 2:17, 18. Therefore the grace of God has been received in vain, it has not taught that heart "to live soberly, *righteously*, godly." Tit. 2:12. God's grace, if effectual, always brings us nearer to his holy law, and makes the observance of his holy commandments more and more a delight. "For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:3.

But it seems to us that those who have such enmity against the only weekly Sabbath of the Bible, are themselves the "legalists" in the *ne plus ultra* sense. They not only believe that moral law is necessary (only and always, of course, excepting the fourth commandment as God gave it), but they believe it duty to enforce not only God's requirements on others, but *their interpretation* of his requirements, and that also upon duties which lie between the individual soul and God. Many in the Christian church are to-day contending for this "law-made Utopia," which will still remain a land of dreams and vain imaginations. Society has the indefeasible right to protect itself in its individual and corporate rights in those relations which lie between man and his fellow, but society has no right to go one tittle beyond that. Those relations which lie between the human soul and God are above human legislation. Hitherto may man come, but no farther. But when man seeks not only to bind on men's consciences obligations between them and their Creator, and when some of these obligations are not so much as hinted at in the word of God, it is "legalism" with a vengeance. And whether these usages and dogmas are sustained by Scripture or not, the very fact that the civil arm is appealed to, or laid hold of, to enforce them upon the consciences of others, is the most emphatic *denial of faith in God and in Him* who said, "My kingdom is not of this world." As for us we prefer the "legalism" of obedience to the commandments of God through the grace of our Lord Jesus Christ, to that "legalism" which usurps the place of conscience, and of God, and ends in the re-crucifixion of Christ in the person of his saints.

M. C. W.

"WELL DONE."

WE often express our desire to have these words addressed to ourselves when our Lord shall come to gather his people. The text is very suggestive, and a little examination will show that much is expressed in it, and that it presents to us a very high standard of Christian life, an active, zealous, energetic, and continued effort to attain unto the greatest possible moral excellence. The words of the text are, "Well done, good and faithful servant."

1. The person thus addressed has *done* something. He had not that kind of faith which repudiated works; which would cry, "Lord, Lord," to Jesus, and refuse to do the will of his Father in heaven; which makes void the law of God. Keeping the commandments of God, and the faith of Jesus, well expresses the life of such a servant.

Very much of the religion of this age is merely emotional; it consists entirely of feeling. To *feel well* is the highest ambition of such professors; to *do well* is denounced as "legal bondage." Their cry is for "liberty"—not freedom from sin, or the transgression of the law, but—freedom from the obligations of the law; freedom to gratify feelings and passions; freedom to mix with the world and seek its friendships and its pleasures.

All our feelings should be brought to the test of that day when "God will bring every work into judgment;" when Jesus shall reward "every man according as his work shall be." And in view of this day and of its events we are told to "Fear God, and keep his commandments." Says the apostle: "He that *doeth* righteousness is righteous." Now as "All unrighteousness is sin," and "Sin is the transgression of the law" (1 John 5:17; 3:4), of course righteousness is obedience to the law,—the opposite of transgression or sin.

The third angel's message of Rev. 14:9-12, is the last message given just before the Lord comes, and of course marks out the preparation for his coming. It contains the commandments of God. And thus to "do his commandments" will receive the approval of "well done" when Jesus comes. They who are found so doing will "have right to the tree of life and enter in through the gates into the city." Rev. 22:14.

2. They have not only *done* something, but they have done it *well*. Says the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10. The original has the idea of slackness, remissness, as well as deceitfulness. This is not spoken of him who refuses to do the work of the Lord, who rejects the call, saying, "I will not." He does the work of the Lord, but he does it in a slack, careless, or indifferent manner. He consults his own feelings, takes his

own ease, while engaging in the work of the Lord. Such rest under the curse. They have *done*, but have not *done well*. They were lukewarm, when zeal was required. Our times and our work demand energy. Like Lot, we must run for life, and stay not in all the plain.

3. They have not only *done*, and *well done* what they have done, but they have been *faithful*. A person may do and do well, and yet not be faithful. A faithful servant is watchful, vigilant, steadfast. He who works is not faithful if he does only half as much as he can do. If it be a fact that we are doing only a small part of what we might do, we are not faithful to the trust committed to us. The fields are ripe for the harvest. The way is opening before us in every direction, and among the people of all nations. "Come over and help us," is heard on every hand. And all may do something. They who preach can renew their diligence, and put on more strength by drawing nearer to God. There is "grace to help in time of need," if we seek for it. The Lord has promised that our strength shall be according to our day; he will give more grace as we need. By waiting on the Lord, we may renew our strength. Our cause is onward and upward. The message must and will go with power, and God will clothe his servants with power to carry it.

They who cannot preach, can work in some other department. They can circulate tracts; they can spread out periodicals. They can give of their means to extend the truth. All can work; each can do something.

If it be indeed so, that there will be no starless crowns, then some among us must arouse to duty or we will receive no crowns. Many who profess this faith have yet done nothing to lead their fellow-mortals to walk in the way of life. If they are saved thus, no one could ever point to them as the means of his salvation. Surely, they could not "enter into the joy of the Lord." They could not sympathize with him who laid down his life to save the lost. The pathway he trod was marked with tears and groans, with agony and blood. They do not follow him. Some weep on account of their trials and troubles more than on account of their own sins, or the thought of sinners perishing all around them. They who are sealed and protected from the plagues are they "who sigh and cry for the abominations" prevailing. Ezek. 9: 1-6. They, as did their Lord, look upon a sinful world with a pitying eye, and sacrifice their own enjoyment for the benefit of others.

It is a solemn thought that there will be no starless crowns worn by the over-comers. We must each be able to bring our sheaves with us, or be left out of the

company of the harvesters. And who would wish to stand with that company and be empty-handed? Where are our sheaves in the harvest? Where are the stars in our crowns of rejoicing? We cannot afford to stand with the self-deceived in that day.

Fellow-workers in this cause, we have everything to encourage us. The truth is plain, consistent, and harmonious. The Spirit of God is with it, not only to impress it on the hearts of the people, but to lead and guide into all truth and duty. The providence of God is opening the way everywhere for the proclamation of the truth. And his word assures us that victory will soon crown our efforts.

While we long for the appearing of Jesus, our hearts yearn over the multitudes sitting in darkness. We pray, "Come, Lord Jesus, come quickly," and yet our cry is, "Spare thy people; and give not thine heritage to reproach." Let us arouse to renewed diligence. God will give strength, and health, and grace, as we need, to fulfil his will. And just before us the "far more exceeding and eternal weight of glory" rises to our view. Courage in the Lord, and soon the everlasting "joy of our Lord" will be ours.

J. H. W.

THE SEVENTH-DAY SABBATH FROM THE GIVING OF THE LAW TILL THE RESURRECTION OF CHRIST.

DURING the lapse of fifteen centuries, between the times above mentioned, all theologians agree that the seventh day of the week was observed with more or less strictness by the Jewish people, and was obligatory upon them by divine authority. We shall not, therefore, devote much time to its consideration during this period, but we will notice a few prominent points.

That law of which the Sabbath was a part, spoken by God upon Sinai, was written by his own finger on two tables of stone, thus indicating its enduring character; and being placed within the ark in the most holy place of the sanctuary, beneath the mercy-seat, between the cherubim, where the visible presence of God rested, it was the central object of interest in their system of religion. Ex. 31: 18; Deut. 4: 12, 13; 5: 22; 10: 1-5; Ex. 40: 20, 21.

The Sabbath is mentioned in various scriptures during this long period, showing that it was observed by the pious among that people; while there are many reproofs given by the sacred writers for transgressions of the Sabbath law. Neh. 10: 31, 33; 2 Kings 4: 23; Amos 8: 4-6; Isa. 56: 1-8, etc.

One striking fact showing God's regard for the Sabbath, is found in the prophecy of Jeremiah (chap. 17: 20-27): "Hear ye the word of the Lord, ye kings of

Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day; neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ears, but made their necks stiff, that they might not hear nor receive instruction. And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall REMAIN FOREVER. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

On this text Dr. Adam Clarke comments thus: "From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath. As this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. The breach of the Sabbath was that which let in upon them all the waters of God's wrath."

What could exalt the importance of the Sabbath more than these statements of Holy Writ? Had they kept the Sabbath sacredly, it would have brought with it other religious blessings, and would have preserved their city and nation forever; whereas their neglect of the Sabbath ultimately caused their ruin as a nation. They were very lax in its observance previous to their captivity in Babylon, and were often reproofed for this. But after their return, they were much more strict; indeed, they were so particular in regard to its observance that they would sometimes suffer themselves to be overcome rather than fight on the Sabbath. They would not attack their enemies on that day, even when their neglect to do so endangered their safety. Josephus gives us many instances of this kind.

"Antiquities," b. 12, chap 6; and b. 13, chap. 1; also the book of the Maccabees.

Previous to the time of Christ, and after the Lord's prophets ceased to appear in their midst, the Jews became very fond of tradition, exalting it even above the authority of Scripture. Many instances of this kind are given in the gospels; and Christ reproved the Jews sharply on this point. There was no requirement of God more abused by tradition than the Sabbath; indeed, it was greatly perverted from its original design by this means. Dr. Justin Edwards, in his "Sabbath Memorial," pages 214, 215, gives the following list: "They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. . . . Among the primary works which were forbidden, were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking, or dividing, of things which were before united. . . . Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course it was a violation of the Sabbath to walk on green grass; for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea; for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal; for that was a species of burden; but he might pour water into a trough, and lead the animal to it. . . . Yet should a sheep fall into a pit, they would readily lift him out and bear him to a place of safety. . . . They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye."

These foolish traditions, when carried out, made the Sabbath a burdensome yoke instead of the merciful institution which God designed should be a delight and blessing to his creatures. How wonderfully this explains many of the references to the Sabbath in the Gospels!

The Jews found fault with Christ because he paid no respect to the traditions. But he found fault with them for making the commandments of God of none effect by their tradition. Matt. 15: 4-9. The Pharisees accused him of breaking the Sabbath, because he healed the sick (Matt. 12: 9-14), cast out devils (Luke 4: 33-36), gave sight to the blind (John 9: 1-16), permitted his disciples to pluck and rub out the wheat heads and eat (Matt. 12:

1-8), and directed the man to carry his bed, a burden like a cloak or mat (Mark 6: 1-6), on the Sabbath day. Modern enemies to the seventh-day Sabbath have sometimes united with the ancient haters of Christ in thus accusing our Lord of being a transgressor of the law, *i.e.*, a sinner. But it will be impossible to show a single instance where he violated the Sabbath commandment. Had he done so, he could not have been sinless; he could not have been our Saviour. The law would have condemned him; for all admit that it was obligatory all through Christ's ministry till his crucifixion. We utter an emphatic protest against thus attributing disobedience to God, our only perfect Example. Just as he was about to be offered for the sins of others, he declared, "I have kept my Father's commandments." John 15: 10. He certainly had not broken them if he had kept them. The Sabbath command was one of these which he had kept.

Our Saviour constantly justified his course against the accusers, who claimed that he or his disciples had broken the Sabbath. When they complained because his disciples had plucked and eaten the wheat, he declared they were "guiltless." Matt. 12: 7. "Guiltless" signifies "not guilty." They had done no wrong. They had not broken the law. They had only violated one of their human traditions. When he healed the man whose hand was withered (Matt. 12: 9-14), they sought to destroy him for it; but he declared his course in thus doing well was "lawful," *i.e.*, according to law. He had done no wrong. But they had erected their traditions, as we have seen, and they were angry because he would not regard them.

The time had come for him to strip off these wretched perversions of God's truth, and restore the law to its own naked purity. He says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9. Our Saviour ever exalted the law of his Father, and taught its eternal perpetuity. Matt. 5: 17-20; also chap. 15: 1-20; chap. 19: 16-20; chap. 22: 24-40, etc., etc. The Sabbath was an important part of this law. It was his "custom" to attend divine service on the seventh-day Sabbath, and instruct the people. Luke 4: 16. "Custom" implies a constant practice. He placed the most distinguished honour upon it, by teaching that the Sabbath was made for the race of man, and that he was its "Lord." Mark 2: 27, 28. It was not made merely for the Jews, but for all men. This statement recognizes its existence when man was first created. This was some twenty-three centuries before Judah, the father of the Jewish people, was born. Hence, our Saviour teaches that it was in no sense a Jewish institution.

The fact that God's only begotten Son claims to be the "Lord of the Sabbath," is the highest honour which could be conferred upon it. Some in these days greatly misunderstand and pervert this important fact. They would have us believe that because he is its Lord, therefore he might conclude to set it aside, change, or abolish it altogether. A strange conclusion! Christ is Lord of his people. "Ye call me Master and Lord, and ye say well, for so I am." But we do not conclude, therefore, that he will destroy or abolish his people because he is their Lord. Sarah called Abraham lord. 1 Pet. 3: 6. She certainly did not have the remotest idea he would destroy her because of this fact. The word rather implies a protector, a guardian, one who will defend the rights of those over whom he is lord.

The fact that the Son of God is Lord of the Sabbath implies that he understands its nature, origin, and rights better than any one else, and will guard them sacredly. And why should he not? Christ made the world himself. Jno. 1: 3; Col. 1: 16; Heb. 1: 2. He was present and performed the very acts which laid the foundation of the Sabbath. He rested, therefore, himself from his acts of creation. He was also with the church in the wilderness when the commandments were spoken. Ex. 23: 20, 21; Acts 7: 37, 38; 1 Cor. 10: 4. The Sabbath is, then, the Lord's day in a special sense. Thus we have traced the seventh day with an unvarying sanctity from creation to the crucifixion of Christ. G. I. B.

Our American Letter.

MORMONISM.

Battle Creek, Mich., Sept. 12.

FROM my two previous letters relating to the subject of Mormonism, the reader has doubtless been able to gather a fair idea of the origin, early history, and nature of this ecclesiastical system. It may not be out of place to add a few words concerning Mormonism as it is to-day, since it is not impossible that some of the readers of PRESENT TRUTH may be brought in contact with some of the numerous emissaries which the Mormon hierarchy, in spite of its hard struggle for existence at home, still sends abroad to all quarters of Europe, to gather, by alluring falsehoods and glowing misrepresentations, a harvest of deluded followers for translation to the Mormon "Zion." Were the people of Europe familiar with the real facts of Mormonism in America, these harvests would doubtless be much more difficult to reap.

As before intimated, this un-American institution is not enjoying a quiet and undisturbed growth, with its hideous appendage of polygamy, in the heart of our civilized continent. Its prosperity has departed, and the American people are determined that it shall not return. For several years past, the horizon of Mormon-

dom has been dark with gathering clouds, the harbingers of a storm which bids fair to hurl the entire fabric to the ground. These clouds proceed from the legislative halls of the American Congress. As early as the year 1871, polygamy was declared by an act of this body to be a criminal offence, and their leader, Brigham Young, was temporarily placed under arrest. From that time to the present, adverse legislation has steadily progressed, until it seems that an effectual check has been put upon the further development of this false and formidable system. The climax was reached early in the present year, when Congress passed what is known as the Edmunds-Tucker Bill. That the reader may know the exact situation as he would find it in the Mormon "paradise," should he be inclined to cast in his lot there, we outline a few of the ways in which the supporters of Mormonism are affected by this bill:—

1. They are not allowed to vote at any election, or be chosen to any civil office.

2. The practice of polygamy is prohibited under penalty of heavy fines and imprisonment.

3. Children recognized by the State as illegitimate are prohibited from any share in the paternal inheritance.

4. No marriage is considered legitimate which has not been duly registered by certificate in the probate court.

5. The "Perpetual Immigration Fund" company, devised to aid and control immigration to Utah from foreign countries, is totally dissolved.

6. The corporation of the "Church of Jesus Christ of Latter-day Saints" is dissolved, and the Attorney General of the United States directed to take control of its affairs and wind up its business.

7. All voters are required to take a solemn oath to support the Constitution of the United States and obey the laws, especially those which are directed toward the overthrow of polygamy.

Thus it will be readily seen that the upholders of the Mormon hierarchy in America, so far as they are affected by the civil laws, are likely to have anything but an easy time. But all that the civil law can inflict is small in comparison with the misery into which the unhappy victim of Mormon missionary labour is plunged by the regulations of the Mormon ecclesiastical system itself, which consigns him to an existence against which every natural instinct of the human heart rebels. The story of the misery and wrongs inflicted upon the hapless females who have been induced to become pilgrims to the seat of Mormonism, in the days of its prosperity, could it be published to the world, would be harrowing to the last degree, as the few fragments which have found their way to the light abundantly show. Once within the clutches of this hierarchy, there was as little chance of escape from the horrors which ensued as for the Christian martyr in the clutches of mediæval Rome. The unhappy victims of polygamous husbands endured their sufferings in silence until their wretched existence was terminated by death. The church of Rome never exacted more implicit obedience from its subjects than do the Mormon leaders from their deluded followers.

But the palmy days of Mormonism have passed, in all likelihood never to return. In the very nature of things, it was not possible that an establishment so contrary in principle to our American institutions, a system so at variance with all the best instincts of humanity, should have a permanent existence on our soil. It cannot stand the contact of our republican civilization. Thrice has it fled from before it already, and it would fain flee again, but there is no longer a place of refuge. Only the inhospitable desert would now afford it an abode where it would be free from the pressure to which it is now subjected on all sides. This pressure is growing more and more powerful, and must result in one of two things. Either polygamy must be renounced, with other ob-

noxious features contrary to our Constitution, or Mormonism must again emigrate to a place beyond our borders. Probably the latter would be the more preferable alternative, both to themselves and to us.

There is, however, one other plan which, could it be carried into effect, might avert the catastrophe which now threatens the fabric of Mormonism. Could Utah secure admission to the Union as a State, it would then, according to our Constitution, have the right to elect its own chief State officials, who are now appointed by the President of the United States, make its own laws, and govern itself very much after its own wishes. And, as in all elections the Mormon voters would be vastly in the majority, they would again have matters in their own hands. This plan the Mormons are now trying to carry into effect, but without much show of success. In a large convention recently held at Salt Lake City, they made formal application to Congress for admission into the Union, making at the same time a great show of renouncing polygamy, and apparently the most valid promises of allegiance to the Government; but their pretensions deceived no one. The people knew them too well to believe any great portion of them experienced all at once such a radical change, and the press universally denounced it as a piece of Mormon trickery. Their application will undoubtedly be refused.

It is not probable that the evils of polygamy and Mormonism will be eradicated immediately, even with the most vigorous legislation possible. It is a false system of religion, upheld undoubtedly by the author of all false religions, and like them it will die hard. But all who are loyal to the laws of God and the best interests of humanity will rejoice in seeing this great evil uprooted to as large a degree as now seems probable. We trust that what has been said on this subject in the PRESENT TRUTH will have some influence in this direction.

L. A. S.

The Missionary.

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

MY SHEPHERD.

"He leadeth me!"

And so I need not seek my own dark way
Across the desert wild;
He knoweth where the soft green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hill-side.

"He leadeth me!"

And though it be by rugged, weary ways,
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.

"He leadeth me!"

I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end
Through trials manifold.
Up the fair hill-side, like some sweet surprise,
Waiteth the quiet fold.

—Word and Work.

THE ESTABLISHMENT OF THE FIRST CHRISTIAN CHURCH.

THE manner of establishing the church at the first advent of Christ is important and full of interest; for it shows us his method of introducing the gospel to the world. When Jesus entered into his ministry, he did not commence labour in the synagogue or in any other public place; but he commenced with personal, private labour for those who were athirst for knowledge. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the

world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye?" The disciples confessed that they were seeking Jesus; they desired to become acquainted with him, and to be instructed by him at his home.

Jesus thus commenced his ministry by personal instruction at the place where he abode. The two disciples were charmed by his intensely practical lessons. Their hearts had never been so moved before. The missionary spirit at once took hold of Andrew, Simon Peter's brother. He was interested for his friends and relatives, and was anxious that they should see Jesus, and hear his precious lessons for themselves. He at once went in search of his brother Simon, and claimed, with the greatest assurance, that he had found the Christ, the Saviour of the world. "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, a stone."

The next day Jesus selected another disciple, Philip, and said unto him, "Follow me." Philip fully believed that Jesus was the Christ, and he immediately began to search for others whom he might bring to his Lord. He soon found Nathanael, "and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile." Nathanael's wavering faith was strengthened, and he too became one of Christ's disciples.

It was thus that the church was founded by the personal labour of Christ. He taught men in the public highway, in private houses, in the synagogue, on the lake shore, and at the marriage feast. He spent much time in the solitude of the mountains, engaged in earnest prayer; and he came forth from these seasons fresh for the conflict with the powers of evil, strengthened for active toil among men in real life. He would relieve the poor, and teach the ignorant and those bound by the chains of error. And his labours were confined to no one class. He accepted invitations to dine with the learned and the noble as well as with the poor and the afflicted; and the rich and honourable shared his instructions.

We would not have it understood that we believe in talking in a loud and boisterous manner, by the roadside and in public places here and there, until people will hope never to meet us again. This was not Christ's method of working. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." The voice of Christ was not heard in the street in noisy contention with those who opposed his doctrines; neither was it heard in joy and mirth. It was not raised to exalt himself and

gain applause and flattery; nor was it heard in prayer, that he might be observed of men. When engaged in teaching his disciples, he often withdrew with them from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, virtue and piety, which he would impress on their minds.

The same spirit which characterized the Redeemer of mankind should characterize each one that professes faith in him. Are we actively engaged in the missionary work? If not, why not? Is it because no one has hired us, —because no one has set us to work, and told us just what to do and how to do it? If so, we are making a great mistake. We are to let our light shine where we are, and under the circumstances in which we individually are placed. If the servant of Christ finds himself where he cannot let his light shine to the benefit of others, then he is either where he has no business to be, or his life has so obscured his light as to destroy its influence for good. In either case, for his soul's sake and for the sake of others, he should at once change his situation, and, what is more important, his life.

Wherever there are souls to be saved, there is something to be done. The world is full of men and women who have never heard the evidence of the soon coming of the Son of man. It is to be warned, and there remains but a short time to do this work. As long as probation lasts, there will be something for God's people to do for the salvation of those who are out of the ark of safety. It is personal labour that is needed, at the home, at the fireside, in the street, in the train, on the steam-boat. Wherever we are, we should watch for opportunities to say a word for Him who died for us. It may be but a word, and yet that word may be the means of saving a soul that is trembling in the balance, deciding for eternity.

We know that "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And after they have been sent, how shall they successfully reach the people without special instruction from Christ? "For without me," he says, "ye can do nothing."

REPORT FROM SOUTH AFRICA.

THE providence of God is, and has been, especially manifest in the work here. The first Sabbath-keeper in South Africa, so far as I have learned, received light on the subject of present truth in the western part of the United States of America. In the year 1871, he came to this country and stopped in the Diamond Fields. He brought with him quite a quantity of publications which he circulated freely among those around him.

About two years ago a young man was raised up from a sick bed in answer to the prayer of faith. As soon as he was healed, his mind was exercised on the subject of baptism. He went to the officers of the Dutch Reform Church, of which he was a member, with this matter. He was here told that it was not necessary for us to follow the letter of the Scriptures, as proof of which he was referred to the Sabbath of the fourth commandment. He told them that he was keeping that, and that in order to do it properly, he had given up a profitable business in which he was engaged. They then showed him that the command of God enjoined the observance of the seventh day of the week. The young man contended that he was keeping it, but they showed him that Saturday was the seventh, and Sunday the first day of the week, which, although there is no divine command for the change, is now considered the Christian Sabbath.

The object of this was to convince him that

his scruples about baptism were unnecessary; but it had the opposite effect. He now became convinced that he not only ought to be baptized, but keep the Lord's Sabbath also.

At this time a man who had already commenced to observe the Sabbath through the agency of reading matter received from Mr. — came to this young man and commenced talking to him on the subject of the Sabbath. He was surprised at this, as he did not know that there were any Sabbath-keeping Christians in the world. They obtained the addresses of our publishing houses, to which they sent money and procured publications at different times.

This "threefold cord," which is not easily broken, became a committee of the whole, and took earnestly hold of the work of disseminating the light of the Sabbath. They worked with a zeal that is highly commendable. Several commenced to keep the Sabbath; but for want of faith, stability, encouragement, and instruction, quite a per cent. of these followed the example of those who eighteen hundred years since declared, "This is a hard saying; who can hear it?"

Shortly after our arrival in Africa, I came to the Diamond Fields in response to the kind invitation of these friends, and received a warm welcome. They were hungry for the truth, and meetings were conducted both afternoons and evenings. This effort was calculated for those who were already keeping the Sabbath or were interested in the truth. But others are becoming interested, and I have calls to go in different directions. Several have commenced the observance of the Sabbath since I came, and I have organized a church of twenty-one members. One of these had studied for the ministry in the Dutch Reform Church, but his mind had been turned from that calling to the world. Now he is seeking to so arrange his worldly interests that he can devote himself to the advancement of the cause. Another has studied for the ministry in the M. E. Church. He has now returned to his parental home to carry the truth to his parents who reside several hundred miles from here. There are a number whom I trust will make faithful workers in the fast-ripening harvest-fields of South Africa. The most of these speak both the Dutch and the English language, which will be a great help to them in the work. I am kept very busy, being engaged not only in the regular meetings, but in giving Bible-readings five and six miles away.

My wife is engaged in Bible work at Wellington, and reports an increasing interest. Wellington is a kind of head-quarters for missionaries in South Africa.

The young men who came from America are meeting with success in canvassing for "Thoughts on Daniel and the Revelation." At last report, they had canvassed about two weeks and had taken about a hundred orders for this excellent book. There are others whom we expect will join them in this work soon. By the grace of God, if we keep near to him, I do believe a good work will be done here.

Diamond Fields, Sept. 2.

C. L. BOYD.

SELF-SACRIFICE.

SELF-SACRIFICE is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted for the love we bear to our Master and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross. It has been so from the beginning. Call the dead roll of the world's worthiest prophets, apostles, martyrs, and saints, the great teachers of mankind, the architects of our liberties, the heroes

of our civilization, the ministering angels who have blessed the poor, the sick, the dying, and the helpless. Has not the measure of goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs—the tears and blood. Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labours without their sorrows. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—*Selected.*

FOR WELL-DOING.

IT is hard to suffer for well-doing and for right feeling. Yet it is better to suffer thus than for the opposite. Paul suffered thus, being bound with a chain for the hope of Israel. And it is a very common thing to be sufferers because of our best intentions, or from being misunderstood by those whom we love. Every parent suffers thus when his child counts him harsh and unkind in denying him unlimited gratification, or resents his wise severity of discipline. How often we find ourselves under censure by a friend because of an act or purpose of sincerest friendship! And every pastor, or teacher, or Christian worker in any sphere, is quite as liable to make enemies, or provoke opposition, from fidelity to the right as from evil-speaking or doing. Acting for the highest welfare of those about us, we must not expect to be always free from their misconception and censure. For a time we may be bound with a chain for that which is their hope and desire as well as ours.—*Sel.*

NO ARMOUR FOR THE BACK.

LET me advise you to wear no armour for your back when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow the truth for its own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rules if they involve a lie. Do not do evil that good may come of it. "Consequences!"—this is the devil's argument. Leave consequences to God; but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, Trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Dr. Guthrie.*

BAXTER said if he should hear a voice from heaven saying, "John Baxter, come unto me," he might think some one else by the same name was called; but when he read that *whosoever will* may come, it took the worst one living, and it embraced him. Reader, it embraces you too; will you come?

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.

WHAT IS SIN.

1. How came sin in the world?

"Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

2. What is sin?

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

3. What convinced the apostle Paul that he was a sinner?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

4. Is sin recognized when there is no law?

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13.

5. Have all men sinned?

"As it is written, there is none righteous, no not one; for all have sinned, and come short of the glory of God." Rom. 3:10, 23.

6. Are Jews and Gentiles in the same condition?

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Verse 9.

7. Are all condemned by the same law?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19.

There must then have been a law that condemned Adam, and he understood it. In partaking of the forbidden fruit Adam took that which did not belong to him, yielded to the tempter, dishonoured his Father, God, and brought death upon himself and the race; hence he broke the first, fifth, sixth, eighth, and tenth commandments.

8. Why cannot men be justified by the law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20.

9. How are men justified?

"Being justified freely by his grace through the redemption that is in Christ Jesus." Verse 24.

10. For what was Christ's righteousness declared?

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Verse 25.

11. Is the law abolished, then, when men believe in Christ?

"Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31.

12. How is the law established by faith in Christ?

By the confession of sin, which is a transgression of the law.

13. Is it a sin to ignorantly break the commandments of God?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty." Lev. 4:27.

14. What was the sinner required to do when he found that he had sinned?

"Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and

slay the sin-offering in the place of the burnt-offering." Verses 28, 29.

15. What should Christians do when they find they have sinned?

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

16. If they claim that they have not sinned, and consequently have nothing to confess, what is the result?

"If we say that we have not sinned, we make him a liar and his word is not in us." Verse 10.

(To be continued.)

Interesting Items.

—A Pole in America has invented an air-gun for throwing dynamite shells.

—The New York Chinese Mission has between 4,000 and 5,000 celestials in its Sunday-schools.

—A Chinaman in the Australian diggings has discovered a nugget of gold weighing 225 ounces.

—Nineteen million out of the sixty million people in the United States are members of churches.

—The Nizam of Hyderabad has offered to contribute £400,000 towards the frontier defences of India.

—A shoe-maker in Bingen has invented a water velocipede with which he has made successful trial trips.

—The whole revenue of the Post-office is £10,715,978, the expenditure £8,201,348, a net gain for the year of £2,514,636.

—Four English residents of Smyrna, whilst out shooting in the neighbourhood of that city, have been seized and carried off by brigands.

—The annual consumption of lager beer in New York is set down at 6,000,000 barrels—five barrels for every man, woman, and child in the city.

—Mr. Henry Tate, J. P., a sugar refiner of Liverpool and Norwood, has presented a homœopathic hospital to Liverpool at an outlay of £20,000.

—Mrs. Parker, of Dundee, the founder of the British Women's Temperance Association, is going to take 1,000 Scotch women to California to be domestic servants.

—Parcels not exceeding 7 lbs. in weight will now be received at any post-office in the United Kingdom for transmission to France, Algeria, Corsica, Tunis, and to Italy, via France.

—The official test of the sword bayonets served out to the Monmouth Engineer Militia has just been completed, with the result that 17½ per cent. have been condemned as useless.

—There were 61,259 sea-going men pledged to total abstinence from intoxicating drinks by the Missions-to-Seamen branch of the Church of England Temperance Society during the last eight years.

—The largest dock in England, covering thirty-five acres, was opened August 24 at Cardiff. Nearly three million tons of earth have been removed, and the cost has been over £500,000.

—The Liberian Colonization Society has found homes in Africa for 20,000 negroes since its organization. There has recently been a marked increase of coloured emigrants toward the land of their fathers.

—The most terrific tempest which has been experienced at Odessa during the present generation broke over the city Sept. 28. Extensive damage was done, and the low-lying villages are now all inundated.

—The inquiry into the fatal fire at the Opéra Comique has been concluded in Paris, and five persons are to be prosecuted for manslaughter.

—The expeditionary force that will leave Italy early in November for Massowah, to undertake the expedition against King John of Abyssinia, will number 20,000 men.

—A Chinese transport has been reported lost on the Pescadores Islands, together with over three hundred soldiers. The English captain and all the ship's officers were drowned, except one.

—A new Wesleyan chapel near Manchester-square was formally opened Sept. 29. The building, which is said to be the handsomest and the best equipped of the kind in London, cost £16,500.

—The pope has sent an autograph letter of congratulation to Prince Bismarck on the occasion of the celebration of the twenty-fifth anniversary of the Chancellor's appointment as Prussian Premier.

—The steamer Matthew Cay, of South Shields, while on a voyage from Troon to Genoa, struck on the rocks off Cape Finisterre, foundering in a few minutes. The steamer carried nineteen hands, ten of whom were drowned.

—In Iowa the Department of Public Health recommends that the sale of opium be prohibited, on the ground that there are 10,000 confirmed opium-eaters in the State and the habit produces more suffering and fatality than alcoholic liquors.

Among the recent graduates of the Women's Medical College in New York City is Kin Yamei, a Chinese girl, who has taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

—The passenger train from Londonderry to Belfast narrowly escaped being precipitated into the River Bann, Sept. 28. A number of the carriages left the line, and had the train not been stopped with the greatest promptitude the whole must have fallen into the river. Fortunately no damage was done, but the passengers were much shaken.

—A hurricane swept over the Newfoundland coast, Sept. 18, carrying devastation and destruction in its path. Over twenty fishing-schooners were driven ashore at Bonavista, and ten vessels sunk at their moorings. It is thought the loss of life is great, but particulars could not be obtained, as miles of telegraph lines have been blown down.

—Some of the ignorant natives of India regard the postal institution as absolutely miraculous. In certain places the letter-boxes are worshipped. A native will take off his shoes on approaching the wonderful box and go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money offering.

—There are now 3,136 Wesleyan Bands of Hope, with 322,071 enrolled members, an increase of 86 bands and 12,564 members. The number of members in bands connected with Sunday-schools is 302,064, increase 12,699. The adult societies number 449, an increase of 91, with 27,087 members, increase 2,335. The Conference have decided that the last Sunday in November be the Temperance Sunday, instead of the second Sunday in December.

—In treating a negro in Leipsic for an ulcerous affection, it was found necessary to replace portions of the skin with pieces taken from one or two white persons. These latter pieces gradually grew darker in colour, and finally as black as the patient's own skin. This singular fact led to an experiment being made of transposing portions of black skin on a white patient, and it was found that after a few weeks these began to grow pale. In less than fourteen weeks they had, in fact, grown so white as not to be distinguishable from the patient's natural skin.

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—OF—

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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, OCTOBER 6, 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.

Our friends and patrons will kindly note that we have opened an office in the Paternoster Rooms, 48 Paternoster Row, where we shall be pleased to supply the public with religious works, Bibles, health and temperance literature, especially *Good Health* and the works of J. H. Kellogg, M.D., so well known to many of our readers, and will also execute orders for other American works. Do not fail to give us a call.

THE HOPE OF THE CHRISTIAN.

To be a Christian means simply to be loyal to God. To neglect or refuse to be a Christian means to be loyal to Satan. It is impossible to present a valid reason for not being a Christian, and it is simply astonishing that any sane and reasonable person will attempt to give reasons for not complying with the requirements of the God of the universe. The arguments in favour of a Christian life are very abundant and conclusive. There is one, however, that we think is frequently given too great prominence, as compared with another that is not dwelt upon with sufficient force. With many, the certainty of death is dwelt upon with great vehemence, and the exhortation is emphasized that men ought to become Christians in order to be prepared to die. Those who are most zealous in bringing forward the foregoing argument, also have much to say about love to Christ and the necessity of hon-

ouring him. That is all well enough, and very commendable. But why not still further recognize our Saviour by arguing that men ought to be Christians in order to be prepared for his second advent? That event is the great culminating point of the Christian's hope. The hope of the Christian is a resurrection from the dead to an immortal life, or a change equivalent thereto. Job 19:25, 26; Ps. 17:15; 71:20. This most desirable consideration will be accomplished at the second coming of Christ. See Col. 3:4; 1 Thess. 4:16, 17. After speaking of the resurrection of the righteous dead and the translation of the righteous living, the apostle says, "Comfort one another with these words." How much more reasonable to urge as incentives to a Christian life the scenes that will transpire at the second coming of Christ, rather than the certainty of death! By so doing we certainly show greater love for Christ and honour him to a much greater extent than is the case when death is held up as a more important reason.—*Gospel Saviour*.

"GOD ALONE IS LORD OF THE CONSCIENCE."

In his speech at the late National Reform Convention, Rev. T. P. Stevenson remarked that,—

"Every reform is rooted in some principle. The Reformation was rooted in the great principle of justification by faith. The great doctrine of religious liberty rests upon the basis of the inviolability of the conscience,—that God alone is Lord of the conscience."

This is all true. The progress of the Reformation in the sixteenth century and onward has been but the progress of truth. Each successive step in reform has been but the development of one more principle of truth. No movement can be a genuine reform if it subverts or repudiates any principle of reform already developed. Now the great doctrine of religious liberty is inseparable from the Reformation. It is just as essential a principle as justification by faith itself. It rests indeed upon the *inviolability* of the conscience, and upon the truth that God *alone* is Lord of the conscience.

But this so-called national reform repudiates this fundamental principle of the Reformation. It declares that the State has "the right to command the consciences of men." It refuses to be comforted with a Constitutional acknowledgment of God, because such acknowledgment would not "impose any restraint on the conscience." But if the State has the right to command the consciences of men, then God is not alone Lord of the conscience. And if men have the right by civil enactment to impose restraint upon the conscience, then there is no such principle as the inviolability of the conscience.

Therefore this so-called national reform, in repudiating this fundamental principle of the Reformation, shows itself to be not a reform at all, but subversive of the Reformation and a return to both the ante- and anti-Reformation principles of the papacy.—*American Sentinel*.

BEAUTIES OF BIBLE LANGUAGE.

If we need a higher illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here

we find the highest conceivable beauty, we would at once appeal to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is mainly due to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature has to be appealed to, reference is at once made to natural objects; and throughout all its books, stars and flowers and gems are prominent as illustrations of the beauties of religion and the glories of the church.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree."

The power and beauty of the same objects appear in the Saviour's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate.

The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other in time, and place, and mental culture, but throughout the whole, nature is exalted as a revelation of God. Its beauty and sublimity are appealed to, to arouse the emotions, to reach the moral and religious nature. This element of unity runs through all the books where reference to nature can be made.

One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature and its forces, as that we hear when God answered Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed than when our Saviour said of the lilies of the field, "I say unto you, That even Solomon in all his glory was not arrayed like one of these;" and then adds, "If God so clothe the grass of the field,"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—*Prof. Chadbourne*.

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