

THE Present Truth

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

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THE PRESENT TRUTH.

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THE THINGS WHICH ARE BEHIND.

LEAVE behind earth's empty pleasure,
Fleeting hope and changeable love,
Leave its soon corroding treasure;
There are better things above.

Leave, O leave thy fond aspirings,
Bid thy restless heart be still;
Cease, O cease thy vain desirings,
Only seek thy Father's will.

Leave behind thy faithless sorrow,
And thine every anxious care;
He who only knows the morrow
Can for thee its burden bear.

Leave behind the doubting spirit,
And the heavy load of sin;
By thy mighty Saviour's merit
Life eternal thou shalt win.

Leave the darkness gathering o'er thee,
Leave the shadow-land behind;
Realms of glory lie before thee,
Enter in and welcome find.

—Frances Ridley Havergal.

General Articles.

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

THE CREATION SABBATH.

BY MRS. E. G. WHITE.

WHEN God created the earth and placed man upon it, he divided time into seven periods. Six he gave to man for his own use, to employ in secular business; one he reserved for himself. Having rested on the seventh day, he blessed and sanctified it. Henceforth, the seventh day was to be regarded as the Lord's rest-day, and to be sacredly observed as the memorial of his creative work. It was not the first, second, third, fourth, fifth, or sixth day that was sanctified, or set apart to a holy use, neither was it a seventh part of time and no day in particular; but it was the seventh day, the day upon which God had rested. We are every day to think of God and live as

in his sight; but when the six days' work is done, we are to "remember the Sabbath day to keep it holy,"—to cease from labour and devote the day exclusively to meditation and worship.

When the law was given at Sinai, the Sabbath was placed in the midst of moral precepts, in the very bosom of the decalogue. But the Sabbath institution was not then made known for the first time. The fourth commandment places its origin at creation. The Creator's rest-day was hallowed by Adam in holy Eden, and by men of God throughout the patriarchal ages. During Israel's long bondage in Egypt, under task-masters that knew not God, they could not keep the Sabbath; therefore the Lord brought them out where they could remember his holy day.

Before they came to Sinai, they understood the Sabbath to be obligatory upon them. After the giving of the manna, the people, of their own accord, gathered a double quantity on the sixth day in preparation for the Sabbath. And Moses, upon being consulted by the rulers, declared, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." On the seventh day he bade them eat that which they had provided. "For," said he, "to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." When some of the people went out on the seventh day to gather, they found no manna. Then the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

A threefold miracle was wrought in honour of the Sabbath, even before the law was given on Sinai. A double quantity of manna fell on the sixth day, none upon the Sabbath, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time, it became unfit for food. Here is conclusive evidence that the Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning-stars sang together,

and all the sons of God shouted for joy. And its sacredness remains unchanged, and will so remain even to the close of time. From the creation, every precept of the divine law has been obligatory on man, and has been observed by those who fear the Lord. The doctrine that God's law has been abolished is one of Satan's devices to compass the ruin of the race.

The prophet Isaiah, looking forward to the gospel dispensation, sets forth in the most impressive manner the obligation of the Sabbath, and the blessings attending its observance: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off."

Under the Mosaic law, strangers and eunuchs were excluded from the full enjoyment of the privileges granted to Israel. But the prophet declares that a time is coming when these restrictions will cease. The holy oracles, were especially committed to the Jews; not to be an Israelite was not to belong to the favoured people of God. The Jews had come more and more to regard themselves as superior by divine right to every other people upon the earth; yet they had not been careful to maintain their separate and holy character by rendering obedience to all the commandments of God. Now the prophet declares that the stranger who will love and obey God shall enjoy the privileges that have belonged exclusively to the chosen people. Hitherto, circumcision and a strict observance of the ceremonial law had been the conditions upon which Gentiles could be admitted to the congregation of Israel; but these distinctions were to be abolished

by the gospel. "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."

Again: after rebuking the selfishness, violence, and oppression of Israel, and exhorting them to works of righteousness and mercy, he declares: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The first part of the chapter brings to view a people who apparently delight in the service of God; they seek him daily, "as a nation that did righteousness, and forsook not the ordinance of their God." Yet their lives are not right before the Lord; for he commands his prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." He declares that if they will return unto the Lord with all the heart, they shall be called repairers of the breach, the restorers of paths to dwell in. Then he distinctly shows them what this breach is. "If thou turn away thy foot from the Sabbath,"—for they had been trampling it under their feet as a thing despised,—"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This prophecy reaches down the centuries to the time when the man of sin attempted to make void one of the precepts of God's law, to trample under foot the original Sabbath of Jehovah, and in its stead exalt one of his own creation. When the Christian world set aside God's holy Sabbath, and in its place accept a common working day, not sanctioned by a single "Thus saith the Lord," they are encouraging infidelity, and virtually acknowledging the supremacy of that power by whose authority alone the change has been effected. The rejection of the Sabbath has led to the rejection of the whole law, and thousands of professed Christians now boldly declare it void.

The law of ten commandments, which has been so lightly disregarded, is the foundation of many generations; and no man or body of men has been authorized to set aside, or vary in the slightest particular, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own finger upon tables of stone, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law.

There were two institutions founded in Eden that were not lost in the fall,—the Sabbath and the marriage relation. These were carried by man beyond the gates of paradise. He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God. He who by precept or example lessens the obligation of these sacred institutions is the enemy of both God and man, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption.

THE ADVENT AT HAND. NO. 3.

"It is not in man that walketh to direct his steps." Notwithstanding their imperfections and errors of the best of men, God uses them as instruments in the fulfilment of his plan; and as Abraham, at the call of God, "went out, not knowing whither he went," so they, obeying his word, and giving themselves up to divine guidance, are led in a way they did not anticipate, their will is crossed and they are disappointed.

Had the chosen disciples of Christ had their way, he would not have died, and so the plan of redemption through his blood would have failed. When he foretold them of his sufferings and death, they replied, "Be it far from thee, Lord: this shall not be unto thee." Matt. 16: 22. And, in like manner, had the Adventists of 1844 had their way, the Lord would have come, leaving unfulfilled some of the most important prophecies, the fulfilment of which was to precede his coming; prophecies of the deepest interest to mankind, because they teach the necessary preparation to pass through the closing conflict of the ages, and to be translated without death into the everlasting kingdom.

When the Adventists engaged in preaching the first message, "Fear God, and give glory to him; for the hour of his judgment is come," they had no design of preaching the second, "Babylon is fallen, is fallen," until compelled by the force of circumstances to raise the cry of separation. And after the second message was announced and joined to the first, no one saw the third till blank disappointment forced them to review the ground passed over, and to discover that which was still unfulfilled. Then, by prayerful study of the word of God, a few learned

the cause of the disappointment, and saw the requirement to "prophecy again." One more message, the final one, was yet to be proclaimed.

The fact that men see but one step at a time in the plan and work of God, is evidence that he leads, and not they themselves. He overrules our ignorance and consequent errors to make the truth appear more evident by shutting out the possibility of human collusion and deception. When Jesus died, the hope of his disciples died with him. His murderers remembered that he had said that he would rise again the third day; but his disciples seemed to have forgotten it. On the morning of the third day they were astonished to hear that his body was not in the sepulchre, and that angels reported him to be alive. Certain women had been to the sepulchre very early in the morning, who brought this report. See Luke 24: 22, 23. Why were they so early at the sepulchre? Was it because they expected he would rise that day? No, indeed! they hastened there with spices and ointments to embalm his body, before putrefaction would be too far advanced. They would have done it the day before, had it not been the Sabbath. See Luke 23: 56, and 24: 1. Now the fact of the disbelief of the disciples in the resurrection of Christ, till they were forced to believe by his presence, is a perfect refutation of the story that they stole the body from the sepulchre, that they might falsely say that he had risen according to his promise.

Likewise the misapprehensions and mistakes of the Adventists of 1844 are evidence that God himself, and not men, was fulfilling his word. They did not plot and plan a sham fulfilment of this chain of prophetic messages; but God led them step by step to the fulfilment of his word, while they were blind to the result—the great work of the closing message of the gospel.

After the disappointment a few began to see the light on the heavenly sanctuary and the message of the "third angel." The ark of the covenant in the temple in heaven furnished a new argument to them of the perpetuity of the ten commandments. See Rev. 11: 19, and 14: 9-12. Here also light began to dawn on the prophecy concerning the two-horned beast of Rev. 13: 11-18, and it was seen to apply to the United States of America. This view of the prophecy was first published in the *Advent Review and Sabbath Herald*, May 19, 1851. The thought that this hitherto free government would be converted into an engine of persecution was generally scouted as improbable, nay, as utterly impossible; but now that measure is evidently imminent.

The work of the last message, like the first preaching of the gospel, had a very small and feeble beginning. Before the end of 1844, a few Adventists at Washington, N. H., began to keep the Bible Sabbath. The first time this subject was brought before the Adventists through

the medium of the press, was Feb. 13, 1845. As it always has been since the first preaching of the gospel by Christ himself and his apostles, numbers believed, but after a little while turned back. Prominent among these were T. M. Preble and J. B. Cook.

"Mr. Preble's first article in behalf of the Sabbath was the means of calling the attention of our venerable brother, Joseph Bates, to this divine institution. He soon became convinced of its obligation, and at once began to observe it. He had acted quite a prominent part in the Advent movement of 1843-4, and now, with self-sacrificing zeal, he took hold of the despised Sabbath truth to set it before his fellow-men. He did not do it in the half-way manner of Brn. Preble and Cook, but as a man thoroughly in earnest and fully alive to the importance of the subject.

"He was one of the first to see that the central object of the [heavenly] sanctuary is the ark of God. He also called attention to the proclamation of the third angel relative to God's commandments. He girded on the armour to lay it down only when his work should be accomplished."

"It was but a few months after Bro. Bates, that our esteemed and efficient brother, James White, also embraced the Sabbath. He had laboured with much success in the great advent movement, and he now entered into the work of Sabbath reform. . . . The publishing interests of the Seventh-day Adventists originated through his instrumentality. He began the work of publishing in 1849, without resources, and with very few friends, but with much toil, self-sacrifice, and anxious care."—*J. N. Andrews, in "History of the Sabbath."*

The following incident will illustrate the feeble beginning of the third message. Bro. Bates had been a sea-captain, and a man of considerable wealth. But he had spent his means in the cause of the advent proclamation, so that when he sat down to write the first tract in vindication of the ancient Sabbath published by Seventh-day Adventists, he had only a York shilling [about 6d.] in his pocket. At this point his wife informed him that they were out of flour. He went to a shop and bought with his shilling some three pounds of flour, and brought it home wrapped in a paper. On seeing it his good wife exclaimed, "Mr. Bates! has it come to this?" It was not long, however, before a cart-man came with a barrel of flour, and rolled it into his yard. As he was driving away, Bro. B. called to him, and told him that he must have mistaken the place, as he had not ordered the flour. He replied, "My orders were to leave it here;" and drove on. Some friend had sent it unsolicited.

R. F. COTTRELL.

If one speaks ill of thee, consider whether he has truth on his side; and if so reform thyself that his censures may not affect thee.

SAVING HELP.

WHEN wounded sore the stricken soul
Lies bleeding and unbound,
One only hand, a pierced hand,
Can heal the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only heart, a broken heart,
Can feel the sinner's woe.

When penitence has wept in vain
Over some foul, dark spot,
One only stream, a stream of blood,
Can wash away the blot.

'Tis Jesus' blood that washes white,
His hand that brings relief,
His heart that's touched with all our joys,
And feels for all our grief.

Lift up thy bleeding hand, O Lord;
Unseal that cleansing tide;
We have no shelter from our sin,
But in thy wounded side.

—Mrs. C. F. Alexander.

RELATION OF THE MORAL LAW TO THE GOSPEL. NO. 2.

OUR Saviour enforced the same important truth—the unchangeable and eternal nature of the law of God. With reverent spirit, dear reader, let us carefully and candidly examine the words of Him who "spake as never man spake," as recorded by Matthew, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. These words of our Lord were uttered at the beginning of that memorable sermon on the mount, and they beautifully illustrate a fact that we should ever bear in mind, namely, that our Lord never uttered any meaningless words, any unimportant truths, or made statements that were unnecessary, but all his words were full of meaning and many of them far-reaching in their application. They applied not only to the time and to the circumstances under which they were spoken, but often had a special application to future ages when the circumstances (which he in his divine wisdom foreknew) would make such words necessary. Allow me to add right here that a careful study of the divine Word will make clear to the student of inspiration this fact: Often when the prophets, and our Saviour as well, endeavoured to vindicate their teachings from false charges, in after ages these false charges have become matters of belief and hence at such a time the force of the original warning and admonition would be increased just in proportion to the magnitude of the error in question, and to the firmness of the belief with which it might be held. This statement may seem strange, but it is nevertheless true. And the words quoted above fittingly illustrate its truthfulness.

Why, then, did our Lord as he sat there upon the mount declare that he came not to destroy the law? We know that it was not because he thought the people wanted the law destroyed or that

they entertained the idea that it should be abolished; for they did not. The whole history of the Jewish nation vindicates them from such a charge. We firmly believe that our Lord had in mind at least two distinct reasons: 1. He wanted to vindicate his own teachings and leave no room for the charge to be made against him that he intended to destroy the law. Capable as he was of reading the hearts of all, he knew that that people maliciously would try to arouse the prejudices of all by bringing false charges against him, so he made ample provision for every honest heart to refute these charges and at the same time guarded them against any erroneous idea in reference to his mission and work. 2. He foresaw that in the dim and distant future men would have incorporated into their systems of belief the doctrine that Christ by his death did abolish the law. That time we have reached, and the advocates of such a theory, God-dishonouring as it is, are not a few. "Think not that I am come to destroy the law," said our Lord to a people who were firm believers in its perpetuity, and if his words had any meaning to them what should be their meaning to us who live when men impiously try to maintain that our Saviour did the very thing which he said he would not do?

As the blessed Son of God so long ago sat upon that distant mount encircled by his disciples and around these the multitude—there, with solemn emphasis he vindicates the law of his Father. The original word he used, from which we have the English word "destroy," is defined by Mr. Greenfield as follows: "*Katalusai*—To loose, dissolve, *i.e.*, to destroy, to demolish." This word "fulfil" is defined thus: "*plaroosai*—To perform perfectly; to teach, preach, inculcate fully."—*Greenfield*.

"To perform what is required; to answer a law by obedience."—*Webster*.

He came then not to ruin or put an end to the law, but to teach and preach it; to perform what is required; to answer its demands by a life of humble obedience to all its righteous requirements. In his teaching and in his life he fulfilled the law. Neither in word, thought, nor deed did he deviate in the smallest degree from the great moral rule of right that God had given to man to be the test of his character. He it was who could say, "I came not to do mine own will but the will of him that sent me." Again, he declared, "I have kept my Father's commandments." His was a life of purity and holiness; for he was without sin, and yet, amazing is the scene! God "made him to be sin for us." 1 Cor. 5:21. "He was reckoned among the transgressors." Luke 22:37. In his life he taught man how to live. The law of God was in his heart. Ps. 40:8. Ages before he came, the prophet Isaiah had predicted that Christ would "magnify the law and make it honour-

able." Isa. 42:21. Eminently did he do this in his teachings by showing that the law related not only to man's acts but to the thoughts and intents of his heart as well. Matt. 5:21, 22, 27, 28. If in his life he magnified the law, by his death he did it in a far greater degree. Man had broken the law and thereby had incurred its divine penalty, which was death. The law, unchangeable as it was, could not relax its claims, but the divine Son of God offered to suffer the penalty of that law in man's stead. Did he by this act abolish the law? No indeed! Could this have been done, it would have been accomplished before, and thus averted the sufferings and death of God's beloved Son.

Why did Jesus Christ the Son of the Eternal Father die? The only reasonable answer that can be given is because of man's transgression of the moral law. Then could it be possible for his death to abolish that law? Die to vindicate the law which has been transgressed, and at the same time by dying abolish the law? Die rather that theory which would nullify the claims of the only document that man possesses in the handwriting of Jehovah! No wonder that our Lord, as he glanced prophetically into the future, exclaimed, "Think not that I am come to destroy the law.

I am not come to destroy but to fulfil." But says the objector, Christ did fulfil the law, he finished it and brought it to an end. This leads us to further examine the import of this word "fulfil." The reader will notice that it is used twice in Matt. 5:17, 18, being the last word of each verse. It comes from two Greek words whose definitions are radically different. These words are *plaroosai* and *genetai*. The question now arises which of these words did our Saviour use when he said, "I am not come to destroy but to fulfil"? The truth is he used the first word "*plaroosai*" "to perform what is required; to answer a law by obedience." "to perform perfectly; to teach, preach, inculcate fully."—*Greenfield*. Then to show how long this law of which he was speaking would remain in force, he added the emphatic statement, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In this expression the Saviour uses the other word "*genetai*," which is defined to mean, "To take place; to come to pass; happen, ended."—*Greenfield*.

In keeping with the teachings of our Saviour, the apostle Paul presents arguments of a similar nature. His question to the Romans is to the point. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Does faith then in any manner lessen the claims of the law? No, says the apostle, but rather by faith "we establish the law." The decalogue very fittingly may be called the Lord's moral looking-glass. It discovers to us

the defects in our characters, but it is powerless to remove them. The law will justify the man who has kept it, but it never can justify him who has disregarded its claims. It says to such an one that he is "guilty before God." Rom. 3:19. We use the literal looking-glass to reveal to us any defects there may be in our apparel, but who would ever think of taking that instrument to remove those defects? If there be dust upon the apparel, the brush is brought into requisition; if the face be not clean, and the mirror shows this condition, we do not continue to stand before it in the vain hope that that will remove the difficulty, but we see our need of the water and the soap, and by the use of these agents we place ourselves in a proper condition. Now we stand justified before the mirror, and we have secured this justification through the water and the soap. This is precisely the relation of the law and the gospel: "The law as a rule of right will form a perfect character, but cannot reform an imperfect one." "All have sinned and come short of the glory of God" (Rom. 4:23), and the law shows this sad condition to all mankind. How can the difficulty be removed? The gospel of Christ is the agent that will do this. Man accepts of the gospel, his past sins are forgiven, and now he stands before the law justified, and this justification he has secured through the gospel. The law proves man to be unjust, the gospel, which is remedial in its nature, takes away man's sin, and, so far as his past sins are concerned, presents him before the law as a just person.

HOW LONG, AND IN WHAT MANNER, CAN JUSTIFICATION BE MAINTAINED?

This is a very important question, and one that we do well to carefully consider. Some insist that since the law will not justify the sinner, therefore it is of no use to him, but that his only hope is in the gospel and in having faith in Christ. The last part of this statement is true, but the first part is quite as untrue. Our only hope is Christ, but we need the law to show us our deformity of character and to convince us of our need of a Saviour, then we need the gospel of Christ and the grace of God to reform the character and to enable us to retain our justification by a life of obedience to the holy law of God. As the mirror would not remove the defects of person and apparel, so the law will not remove the defects in a man's character, and as the water and the soap were necessary in the one case, so is the gospel a necessity in the other; but because these agents are absolute necessities, we are not to conclude that the law and the mirror have lost their usefulness.

D. A. ROBINSON.

A GOOD man doubles the length of his existence; to have lived so as to look back with pleasure on our past existence is to live twice.—*Martial*.

HOW GOD LEADS HIS PEOPLE. NO. 3.

PERSONAL EXPERIENCE.

MY acquaintance with Nature helped me better to appreciate the numerous references in the Psalms and elsewhere to the wonderful works of God. For instance, in the presence of, and at the foot of, a great mass of earth, or rock, how forcible is the one hundred and twenty-fifth Psalm, and first verse: "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever"! How calmly it stands in the storm! How majestic it looks in the calm! And how immovable and unchangeable it is in its mighty mass! And such has been, and yet is, the character of the true church of God; and, more or less, of every individual comprising that church. What fierce storms have raged against the church of God, directed as they were against Job's interests, by the "Prince of the power of the air"! What pitiless persecution she has suffered, from time to time! Enough, humanly speaking, to have swept her away from off the face of the earth. But here she remains to-day, like the mountain brow after the winter's storms are nearly past, a monument of God's protecting care, and the devil's ineffectual wrath! A monument of the eternal truths on which she is founded, amidst the fleeting fashions, and the change and decay, which have hitherto existed in the world around her. Let us thank God there is still a "remnant according to the election of grace;" a remnant that still keeps the commandments of God, and that has the testimony of Jesus Christ. Rev. 12:17.

And individually I found this a cheering promise. Separated from family and friends, sometimes assailed by tempestuous passions and trying temptations, I began to trust in the Lord. I began to think that I was a subject of God's providential care. When this feeling possessed me I was happy; just as, whenever I went contrary to the still small voice within, I was miserable. It seems to me now to have been the first leading of God's good Spirit within me. I would meander along the murmuring brook or stream, and hear as it were the echo of that voice which is said to be like the sound of many waters; or ramble amongst the firs and listen to the evening zephyrs as they whispered among the tree-tops, and ask God to lead me by his good Spirit. No wonder that he left the busy haunts of men, to commune alone with Nature and with God! Men have shut themselves in, in the cities which like Cain they have builded for themselves; and too often, alas! they have shut out both the Creator and his works. But it was one of the "delights" of the Sabbath which we have found, that it brings us back to the contemplation of these works, and gives us time and opportunity to meditate thereon.

He seems to me to be a defective Chris-

tian who cannot rejoice in the contemplation of the wonderful works of the Creator. Let such read the one hundred and twenty-fifth psalm, and he may gather strength from its wholesome exercises. True, it speaks of some who turn back "unto their own crooked ways;" but according to the tenor of the opening verse they cannot be such as really "trust in the Lord." It was good counsel that Solomon gave to his son when he said, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5. For if a man lean on his own skill, and on his own understanding, however good it may be in the sight of men, he will be sure sooner or later to turn aside to his own crooked ways. We need not be surprised, therefore, when we see examples of this truth amongst men of learning, or men in high position; for such are especially liable to be tempted to lean on their own understanding and ability. Neither should we doubt for a moment the truth of the doctrine previously stated; namely, that those who do really trust in the Lord shall be as immovable as the mountains.

Reader, do you trust in God? You will find it of little avail to have "knowledge" alone, which puffeth up; or even to be sound in your creed, if you have not also a confiding sense of God's goodness. I cannot say that I was, at this time, altogether scriptural in my opinions, as will by and by appear; but I was learning an important lesson to every child of God, namely, to trust in him, and to commit myself to his providential guidance. I have since seen what an important lesson this is; for many, I believe, who like myself have discovered that "the seventh day is the sabbath of the Lord our God," hesitate to become obedient to the commandment for fear of the consequences which might follow from such obedience. That is, really, they cannot trust God to provide what is needful, even though the trials they might incur are brought about through obedience to his commandments! What a reflection upon our Heavenly Father; or rather what a reflection upon ourselves! Our prayer under such temptations should be, like that of the disciples, "Lord, increase our faith." A. SMITH.

THE COMING OF THE LORD.

At an early age we listened to a sermon on the coming of Christ and the resurrection of the saints. The text was Psalms 17:15, and the occasion was our dear mother's funeral. Our tender years were made familiar with this glorious doctrine, for ministers were accustomed, fifty and sixty years ago, to dwell upon it for the warning of sinners and the comforting of believers. We have often lifted up the voice on this subject. Shall the pen be silent? Alas! we fear there is too much silence on this great theme. The pulpit and the press are too much given to speak of an improved state of things, and a continuation of the same

without ever reaching on to the time when shall be heard the voice of the archangel, the shout of the Lord himself, and the blast of the "trump" of God (1 Thess. 4:16). We believe in improvement, especially in the behaviour of Christians. Knowledge is spreading and great efforts are being made, not without success, to increase temperance, virtue, honesty, and peace; yet the increase of immorality is so apparent that we should feel disheartened were it not for faith in the power of the gospel. But faith and the gospel cannot avert the certain oncoming flood of perdition to the ungodly. Let, therefore, the pen as well as living voice sound the alarm: "Flee from the wrath to come," "Prepare to meet thy God," "Believe on the Lord Jesus Christ, and thou shalt be saved."

The Lord will come. He came once and gave himself for us. He will come again. He said to the disciples, "I will come again, and receive you unto myself." The prophets clearly intimate the same event: "His feet shall stand in that day on the Mount of Olives." On that mountain over-looking Bethany and Jerusalem the angels said, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "He will come to be glorified in his saints, and to be admired in all them that believe." Contemporary with his coming, will be the punishing "with everlasting destruction, them who obey not the gospel." It is written, "The Lord shall be king over all the earth; in that day there shall be one Lord," and "His people shall be all righteous." The prophets, Christ, and the apostles speak of his coming in positive terms. James says, "Behold the Judge standeth at the door;" and both Peter and Paul agree with James, that "the coming of the Lord draweth nigh." Let us note well that his coming must be very much nearer now than it was then. While this fact is a warning to all to prepare to meet him, it is also an incentive to all believers to fulfil the Master's injunction: OCCUPY till I come! How much there is to be done, and how little time to do it! The brevity of life admonishes us that there is no time to idle away. Countries hitherto quite inaccessible are now open to the gospel. Their bars of iron have been drawn, and their gates of brass lifted. China, Arabia, Armenia, Abyssinia, the heart of Africa, and other fields, are white unto harvest. Brethren in the Lord! with the increase of opportunities our responsibility increases. Let us preach faithfully what the Master requires as the fruit of faith in him, namely, the obedience of the heart and life to the Father's commandments.—W. M. Jones, in *Sabbath Memorial*.

NOT A PROPHET BUT AN ANGEL.

IN a Spiritualist contemporary we find the following:—

"Did not the angel that appeared to

Saul declare that he was one of his brethren the prophets?"

We once heard of a cabman who attempted to pass himself off for a Quaker, at the time of a convention of Friends, in order that he might secure their patronage. He succeeded so far as to get his carriage filled with the visiting Friends, but when he came and asked, "Where's thous baggage?" they saw that he was unfamiliar with the language of Quakers, and, disgusted with the attempted deception, at once sought another conveyance. In like manner the question above quoted shows that the writer, in attempting to prove Spiritualism from the Bible, has no knowledge of the book. We do not remember that we ever saw in an infidel or Spiritualist paper a correct reference to any Biblical event.

But the substitution of Saul for John is not so bad as is the statement that the angel declared himself to be one of the prophet's brethren; and in this version of Rev. 22:9 he finds himself in company with a great many professed Bible Christians. And just because there are hundreds of professed Bible Christians who actually take the Spiritualist ground that the angel who talked with John was one of his fellow-prophets, we will tell just what the angel did declare himself to be. The following is a literal translation of the Greek of Rev. 22:9:—

"And he said to me: See (thou do it) not; for I am a fellow-servant of thee and of thy brethren the prophets," etc. The revised version has it: "For I am a fellow-servant with thee, and with thy brethren the prophets." The simple meaning is that he was not one to be worshipped, but was a fellow-servant not only of John, but of all the prophets, and of those also who should keep the sayings of the book.

We cannot accuse the Spiritualist editor of knowing better than to quote the text the way he did, for he did not know where the passage is, nor to whom the words were spoken. But we are sometimes forced to question the honesty of ministers of the gospel, whose title of "D.D." ought to signify that they have at least read the Bible through, and that they know how to translate easy Greek, who will refer to the angel of Rev. 22:9 as one of the old prophets.

Our Spiritualist editor will no doubt say, "Well, the text does not amount to anything anyway, because we are not dependent on the Bible for our knowledge." Then why try to make it appear that it teaches Spiritualism? The reason is, that by so doing some professed Christians may be led to wholly accept that delusion, thinking that the Bible favours it. As a matter of fact, there is not a text in the Bible which gives the slightest countenance to Spiritualism; noonday sunlight and midnight darkness are not more opposite than are the Bible and that doctrine.—*Signs of the Times*.

Home and Temperance.

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

CLINGING.

"SEE! on the rock the lichens grow,
As well when winds of winter blow,
As when the summer sunbeams glow,
In fiercest heat, in deepest snow,
The humble, hardy lichens grow,
No root to strike beneath the ground,
No stalk to cast its shade around,
One wondrous power the lichens bring,
And one alone, the power to cling!
Their mighty grasp thy rude hands mock;
They thrive while clinging to the rock.
A lesson sweet the lichens give,
They teach earth's weak ones how to live.
So let me rest where naught can shock,
And grow by clinging to "the Rock."

—Selected.

GERTRUDE'S GRAVE-YARD.

GERTRUDE MURRAY was a decided enemy of tobacco. She used to say she hated it. Now hate is a strong, bad word, I know. My mother has often said to me, "My dear, you should hate nothing but sin," and I never use the word, but I think of my dear mother and her advice. But I think, as Gertrude did, that it is quite proper to say "hate" in speaking of tobacco, for it is a terrible poison, and injures more persons, body and soul, too, than people are willing to believe.

But she did something besides hating it and calling it bad names. She tried to persuade every one who used it to give it up. She was a queer child. She never acted like other children, but had a way all her own, which sometimes made folks cry and sometimes laugh, and always made them shake their heads, and say, "Whata queer child Gertrude Murray is!"

She took a notion into her head one day that she would have a little grave-yard all her own. There was quite a large piece of ground in the old garden behind the house where nothing was planted. There was a long row of blackberry bushes which hid this corner from the house windows, and she often used to go down there to play alone. It was one day after she had been to visit James True, the village undertaker, that she got the idea of having the grave-yard. She went straight off to the woods and brought home four pretty little hackmatack trees, which she planted in the four corners of the lot she had chosen, and then, happening to think it would be better to secure the ground by asking her father to give it to her, she went in pursuit of him.

"Papa! papa!" she called aloud, as he was threshing grain in the barn.

"Papa, will you give me the north-west corner of the garden?"

"The what, child?"

"The north-west corner of the old garden, papa. It is bounded on the north by the seek-no-further apple-tree, east by

the walk, south by the blackberry bushes, and west by the field of sweet-corn."

There was a general laugh over this speech. Father and all the threshers stopped their work, and held their sides, while such peals of laughter resounded through the great barn as brought mamma and Hepsy out to see what was the matter.

"You need not make fun of me," exclaimed Gertie; "I tried to be particular, just to save you the trouble of going down."

"Gertie wants me to deed her the north-west corner of the garden, mother," said Mr. Murray as soon as he could speak, "are you ready to sign the papers?"

"What do you want it for, deary?" asked her mother, "are you going to build a doll-house?"

Her mother knew that particular spot was her little girl's favourite resort, and that scarcely a day passed but the dollies were taken there, too. So she thought, of course, that Gertrude was planning some sort of a dwelling for them. She was quite unprepared for the answer, and the roar of laughter, which was repeated as the child looked up very meekly and replied, "I want it for a grave-yard, mamma."

When her father had recovered the power of speech, he pursued his inquiries further.

"What are you going to bury, dear?"

Quick as a flash of light, Gertrude picked up her father's pipe which lay on the wooden bench by the door. "This first," said she, and off she ran. So quick was her motion and the words that accompanied it, that no one of the amused group perceived what she had done; and as she flitted down the garden walk, they thought that she was only running from their mirth. But when the work was done and the farmer was ready for his evening smoke, the pipe was nowhere to be found.

"Where's my pipe? Who's seen my pipe?" shouted the father, up and down the yard, in no very pleasant tones.

"I buried it, papa, in my new grave-yard," said the child coolly. "Come and see." The heavy steps of the tired man and the light trip-trip of the child's feet fell together on the garden walk, as they proceeded to the north-west corner of the garden, where Gertrude pointed to a neat little mound about a foot long, nicely rounded and turfed, at the head of which was placed a bit of shingle with the inscription:—

HERE LIES
MY FATHER'S PIPE.
REST FOREVER.

The astonished parent was at a loss what to say. He hesitated whether to laugh or chide. He finally concluded to do neither, but to try to get at the child's meaning in all this. So, sitting down on an overturned wheelbarrow, he took Gertrude on his knees and began to question her.

"Why did you do so, child?"

"Because, papa, I did n't want you to die, as Mr. Thurston did, of pipe. It's a fact, papa," seeing a smile gathering in his eye. "I heard Dr. Small say so when we were coming home from the funeral. Miss Simpson asked him what ailed Mr. Thurston, and Dr. Small said, 'Pipe, Miss Simpson, pipe. He smoked himself out of this world into—well, Miss Simpson, I can't say exactly where he has gone. If folks get so used to their pipes in this world, I do n't see what they are going to do in the other. Seems to me they will want to keep up smoking, but I'm most sure they can't do it in heaven, for you know, Miss Simpson, heaven is a clean place, and they are not going to let anything in there that defileth. So I do n't know.' Now, papa, you see I want you to be my papa a long, long while first before you die, and then I want you to go to heaven. So you see, I thought I would dig a grave and bury the old pipe. You won't dig it up, will you, papa?"

The farmer held his peace for a few moments. Then he spoke slowly, but firmly:—

"No, Gertie, your father is no grave-robber. I shall miss the old pipe, I suppose; but I must say about it as we do about everything that's put in the grave, 'Thy will be done.'"

"That's good, papa," said the child with a kiss. "Now I have a good, clean, everlasting papa. Ain't everlasting what we call things that do n't die?" she added again, perceiving a smile.

"Yes, dear, but then none of us are everlasting, exactly; we all have got to wither and die sometime."

"Why, no, papa; do n't the Bible say we shall live forever?"

"Was that what you wanted this grave-yard for?" asked the father smiling again, and seeking to divert the conversation, which he feared might get beyond his depth, "was it only to bury the old pipe?"

"No, indeed," exclaimed Gertrude earnestly, "I'm going to bury lots of such things here. I expect I shall have a funeral almost every day. I'm going to bury old Aunt True's snuff-box next."

"How will you get it?"

"Oh, I'll get it; I'll manage, papa, and then there's Joe's tobacco, and Uncle Henry's cigar, and lots more of the nasty things."

Gertrude proved a busy little undertaker, and before a week had passed more than a dozen interments had been made in the new cemetery. The graves were all made evenly, side by side, exactly the same size, nicely rounded, and turfed, and at the head of each a tiny board, on which was printed, with pen and ink, some simple epitaph. These head-boards cost the little girl a good deal of time and labour. On one was "Aunty True's snuff-box. Closed forever." On another, "Joe Tanner's pig-tail. Lost to view." On the next,

"Cyrus Ball's cigar. Burned out." All were equally characteristic.

The north-west corner lot was at length full. Over sixty neat little graves were there in rows as regular as the children's graves in Greenwood. The seek-no-further spread a friendly shade over the spot, and the blackberries ripened beside them; and many a visitor was taken slyly down the garden walk to see Gertie's grave-yard. But the very best part of the whole was that for every little mound in that quiet spot there stood a man or woman redeemed from an evil habit, a living monument above it; and all alike bearing testimony to the faithfulness and perseverance of that queer little girl, the hater of tobacco, the lover of purity and health.—*Our Best Words.*

A STORY OF TITHES.

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbour, the captain of a canal-boat, and the following conversation took place, which changed the whole current of his life: "Well, William, where are you going?" "I do n't know," he answered. "Father's too poor to keep me at home any longer, and says I must now make a living for myself." "There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his friend that the only trade he knew anything about was soap and candle making, at which he helped his father while at home. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They both kneeled upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then his advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into his Bible, and found the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar were sacred to the Lord. After a few years both partners died, and

William came to be the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of his income to that account. He was prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths; he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever. This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die. Are there not boys and girls who will now begin to give the Lord one-tenth of all the money they receive, and continue to do so throughout life?—*Selected.*

SPIRITUAL EFFECTS OF INTEMPERANCE.

THE loss of self-respect, the lowering of ambition, and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct certain melancholy effects of the drinking habit?

The brain is so often inflamed with alcohol that its functions are imperfectly performed; and there is a perceptible loss of mental power and moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgment less sound, his temper less serene, his spiritual vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely

hurtful to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your heart deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you,—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."—*The Century.*

A WORD TO FATHERS.

WE have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I do n't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear and respect him, and even love him some, for children cannot help loving everybody about them some; but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as with the mother. Let their little hearts be freely opened. It is wicked to freeze up the love fountains of little one's hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and distrust, which many a child does not outgrow in his life-time. Open your hearts and your arms, fathers; be free with your children; ask of their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—*Selected.*

"God setteth the solitary in families."

THE PRESENT TRUTH.

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

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NOTHING NEW.

It is nothing new or strange that men should apostatize from the truth of the Bible, and from God. The great deceiver who led our first parents into sin, has ever been on the alert to deceive souls and bring them under his power. The entire history of the church has been characterized by departures from the work of God. The first advent of Christ to this earth, and the calling out of his disciples from the ritualism and pharisaism of the first century did not insure the followers of Christ from the attacks of Satan in this respect. So far as recorded, the first who denied the truth after having accepted it, was Judas Iscariot. With the disciples, his character was above suspicion. He must have held a prominent position among them, for he was their treasurer, having charge of their scanty store; and at the table, when the Saviour announced that one of them would betray him, his followers had no special thought of Judas, but each one raised the inquiry as to which of them it was that should do this thing. While the outward character of Judas at that time was above reproach, there had evidently been a sin rankling in his heart during the time he had followed Christ, and covetousness finally took possession of his soul, and he could not bear the reproofs of our Saviour when, at the house of Simon the leper, the costly ointment was poured upon the Master. He sold his Lord for thirty pieces of silver, which sealed his destiny forever.

Ananias and Sapphira also sinned against the Holy Ghost, and were struck with death. This in the early church, fresh from the teaching and influence of Christ, shows what sin will lead men to do when it is cherished in the heart, although they may have been active workers in the cause of God. Losing the spirit of consecration and true personal piety, unfits the individual for usefulness in advancing the work which our Saviour left for his followers to do. Following these, we have mention of Demas, the fellow-worker of the great apostle to the Gentiles, and of Hymenæus and Philetus who, concerning the truth, erred, saying that the resurrection was already past, overthrowing the faith of some, which doctrine is not altogether foreign to professed Christendom of the nineteenth century, but it is as much an evidence of apostasy from the truth as in the days of the apostles, although believers in the doctrine may take

upon themselves the name of Christians. But the apostle concludes, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

Such departures from the faith have only in the end proved an impetus to the cause of God. It cleanses the work from those whose hearts are not fully converted, and whose companionship in the work must bring in a spirit that is not in harmony with that which should characterize the labourers in the vineyard of the gospel. The sin of covetousness has ever been looked upon by God with especial displeasure. When Achan coveted and took the golden wedge, hiding it in his tent, the whole army of Israel was powerless to resist the enemy so long as such a sin was concealed in the heart of one of their number.

To the Corinthian brethren the apostle states an important truth: "For there must be also heresies [margin, sects] among you, that they which are approved may be made manifest among you." This principle of evil which was manifested in the early church has continued all the way down through. Oftentimes the warmest advocates of a truth will become its bitterest enemies. The inspiration of the deceiver seizes them, and by yielding to sin, the Spirit of God leaves them, and they act out the sin of the heart. And the nearer we come to the closing work of the gospel, the greater will be Satan's efforts to turn the hearts of people from the right way, and to incite to the most bitter opposition those who do not stand upon the side of right and truth. But as we approach the consummation of the work of the gospel, we shall find that as the faint-hearted fall out from the ranks, those who preserve their faith and adhere to the truth for the truth's sake, will find that God will give to his work a greater power until it accomplishes the purpose designed of God.

But it may be asked, What is truth and where is the true church? From the Roman Catholic down to the last of the dissenting churches, all lay claim to being the true church. It is not the object of this article to take any issue upon this point. It is enough with us at the present time to establish the principle brought out, that the church of Christ must expect to see individuals go back and withdraw their sympathy and interest from the work. But it is true that God has a people in the earth. The light of truth has never been put out. We have reason to believe, also, that there are true people who fear God and his word in every sect of professed followers of Christ. But God, who reads the character of all men, and discerns the inmost thoughts and intents of

the heart, must decide in the court of heaven as to who are the genuine. With us, our judgment is based simply upon what we see outwardly. "By their fruits ye shall know them," says the Saviour. It is the daily life which determines character. It is to the Bible, the word of God, and the creed of the true church in every age of the world, that we must look to find what the true faith is. It is by the effect of these truths upon the character and life of the people who profess them that much light is thrown upon the genuineness of the faith. Yet there is in no church or no people whose aim is to serve God, a freedom from those individuals who, as they go back from their profession, give evidence that the truth had not its full sanctifying influence upon their lives. It has ever been thus, it is thus at the present time, and it must continue thus until the end is reached, and those who remain true to the truths of God's word are gathered to their reward. It is the fires of persecution that have in the past ages tended to the purifying of the church; and when the slumbering embers burst into a flame, kindled by the bitterness of an enmity which exists in the carnal heart towards the law of God, then there will be developed the pure character on the one hand, and on the other the vile persecutor.

TO ALL WHO ARE INTERESTED.

In a note from its American correspondent, the *Christian* some time ago announced what it stated "must be a great blow to the Seventh-day Adventists," the departure from our ranks of one whom they termed our "chief leader," further stating that our churches are chiefly located in the Western States of America. As the report has been quite extensively circulated in other publications, and an effort made to magnify the position which the person referred to held among us with the evident desire to make it count as an argument against the Sabbath cause, in the absence of all Biblical arguments, we have thought it best to say a word respecting what otherwise would seem hardly worthy of notice in these columns. For the benefit of those not familiar with our organization we will first say that the highest authority in this denomination is the General Conference, composed of delegates from all parts of the world. This body meets once a year to consider the interests of the work, and elect a committee of seven, who have general charge of the cause during the year. At one time the gentleman referred to was a member of this committee, but was never chairman, nor had he been even a member for some years prior to his departure from us. The case in question is a sad one, and we deeply regret that any through whom the Lord has worked

in the past should turn back at this time, when the truth is so rapidly progressing; but it is only a reminder of the apostle's admonition, "Let him that thinketh he standeth take heed lest he fall." Many particulars might be given, but we will simply say that no one, so far as we know, has left us through the influence of this apostasy. Those best acquainted with the individual are the ones least affected by the step taken, for they well understand his vacillating character, this being the fourth time that he has departed from the faith. His brethren desiring to exercise the charity taught by our Saviour when he said if thy brother "trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him," and having no wish to break the bruised reed or quench the smoking flax, have hitherto graciously received him when he expressed sorrow for his backslidings.

No new light is offered on the Sabbath question, but the same old and threadbare arguments are presented, satisfactory to none save to those who do not desire the truth. Men may go from us, but they cannot take the truth away with them. The word of God is sure, and we believe the truth, not because this one does, or that one, but because we can individually read our duty plainly in the Word. If the opposers of the Sabbath of the Lord wish to record a "great blow" to our cause, let them not point to a single case of apostasy, but rather let them point to one single testimony of the Bible authorizing the rejection of the law which Christ said could not pass away; or to one text establishing the sacredness of the first day of the week. True it is that our people are numerous in the Western States, having in Michigan the largest house of worship in the State, which is often crowded with interested hearers. But there are in the United States twenty-eight State Conferences, reaching from the Atlantic on the east to the Pacific on the west, and from the Gulf of Mexico to the British Provinces. They also have regularly organized churches in almost every civilized nation on the globe, hundreds of Seventh-day Adventists meeting each Sabbath even in Southern Russia, and larger numbers in other European countries. In England their congregations are not as numerous being at the present time only ten which meet regularly for worship on the seventh day, while there are scattered believers throughout the Kingdom. Meanwhile those who fear God's word are investigating the truth and as the light dawns upon them are taking their stand for the commandments of God and the faith of Jesus. Never were the reports from all parts of the world so encouraging as at present, and the cause is onward. "He that endureth to the end shall be saved."

WHAT WE FIND CONCERNING THE SABBATH AND SUNDAY DURING THE LIVES OF THE APOSTLES.

WE have noticed every instance where the first day of the week is mentioned in the New Testament, excepting one, which we now present: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

This scripture is claimed as evidence for Sunday, on the ground that public collections were taken upon that day; hence there must have been public meetings held. Therefore the first day of the week was the day for public assemblies of Christians. But does this language say that public collections were taken up on the first day of the week? The whole question turns upon the expression, "lay by him in store." Would the act of taking money from the purse or pocket and placing it in a box or plate, be laying by him, *i. e.*, by himself?—Most certainly it would be just the opposite. It would be putting the money away from himself. The money would be gone. This is evidently an act to be done, not in a public gathering, but at home. This is most certainly the meaning of the original Greek. Various translations collected by J. W. Morton, late Presbyterian missionary to Hayti, read as follows: Greenfield in his Lexicon translates the Greek term "with one's self, *i. e.*, at home;" two Latin versions, the Vulgate and that of Castello, render it "with one's self, at home;" three French translations, those of Martin, Ostervald, and DeSacy, "at his own house, at home;" the German of Luther, "by himself, at home;" the Dutch renders it the same as the German; the Italian of Diodati, "in his own presence, at home;" the Spanish of Felipe Scio, "in his own house;" the Portuguese of Ferreira, "with himself;" the Swedish, "near himself;" Dr. Bloomfield, "by him at home;" the Douay Bible, "Let every one of you put apart with himself." Mr. Sawyer thus translates it: "Let each one of you lay aside by himself." Dr. Justin Edwards, in his "Notes on the New Testament," thus gives it: "Lay by himself in store; at home." "That there be no gathering." "That their gifts might be ready when the apostle should come." Surely all these authorities, and others which might be cited, are sufficient to settle the question beyond all controversy, that there is no public collection intended, but on the contrary that the act required was to be done at home.

Again: the act required is not such an one as would be consistent with Sabbath sacredness. They were to lay by them

on the first day of the week as God had prospered them. To tell how God had prospered them during the week past, if a business man, would necessitate the reckoning of accounts. Our first-day friends would hardly relish the idea of finding some of their church members who were merchants, busy reckoning up columns of figures to ascertain the amount of prosperity during the past week, it being what they call the "Christian Sabbath." Yet this is precisely what this command of the great apostle to "lay by him in store as God hath prospered him" would necessitate in the case of any one who had large business transactions.

Here we see the same fact stated which has been apparent in the other cases where the first day of the week is mentioned. Secular labour is spoken of as being done on that day; and in this last instance the apostle required it. Surely this is hardly consistent with Sabbath holiness. We therefore conclude that this last mention of the first day utterly fails to prove the practice of holding religious meetings on the first day of the week in the apostolic age, and fails to give the slightest sanction to any claim of sacredness.

We next notice references made to the Bible Sabbath during the days of the apostles. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. After this Paul gave a masterly discourse to those assembled, proving that Jesus was the Christ. We learn from this scripture that the day St. Luke calls the Sabbath some twelve years after, which many claim had been changed, was still the seventh day, the very day when the Jews met in their synagogues. At the close of this discourse, we read: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42, 44. Here again the inspired word of God positively declares that the seventh day, on which the Jews met in their synagogues, was the Sabbath day in the year A.D. 45. We are well aware how first-day advocates try to avoid the force of this argument by saying, "It was the Jewish Sabbath of course," and, "The apostles went into the synagogue to preach, simply because they could not get opportunity to speak to the Jews any other day," and, "The apostles did not hold religious meetings with the Gentiles on the Jewish Sabbath," etc. But the very fact that they in every case place the word "Jewish" before the word "Sabbath," when speaking of the seventh day of the week, as a term of reproach, while they speak of the first day of the week as

the Sabbath, without any such qualifying phrase, shows the different sense in which they speak of that day, as distinguished from the manner in which inspired men speak of it many years this side of the cross. Why did not St. Luke speak of the day as the "Jewish Sabbath," if his practice then was the same as that of many Christian ministers now? We could not persuade these estimable men to speak of the seventh day as *the Sabbath day* before their congregations in public. They never do it. They would feel at once that all who heard them would draw the conclusion that they considered it a sacred day, should they do so. The observers of the seventh day always call it "the Sabbath day" because they regard it as such. How shall we explain the fact that St. Luke, whenever he has occasion to speak of it, always calls it by the same name that modern observers of it do, and never calls it the Jewish Sabbath, only on the supposition that he observed it himself, and considered no other day of the week the Sabbath day? This writer is a Christian, writing for the Christian dispensation. He calls those institutions which he names what they really are. He always calls the seventh day, when he has occasion to speak of it, "the Sabbath," just as writers always had for four thousand years before, showing no change had occurred. He never in a single instance calls the first day of the week by any such title or any sacred title whatever; yet many good people believe that he had been keeping the first day of the week as the Sabbath for thirty years, and not keeping the seventh day as such. We leave it for first-day observers to explain such inconsistency.

We next notice the claim that the apostles did not hold meetings on the seventh-day Sabbath, only with the Jews, for the sake of reaching them. Verse 42 implies that this meeting on the first Sabbath mentioned, was a mixed meeting of Jews and Gentiles; for the latter requested that these words might be repeated to them on the next Sabbath. This shows at least that they were somewhat conversant with the discourse. What an excellent opportunity this presented to the apostle to inform them of the first-day Sabbath, if there had been any instituted! How readily our modern ministers would have remarked, "You need not wait a whole week, to-morrow is the Christian's Sabbath, the day in which we instruct the Gentiles." But not a word of this do we find. They waited a whole week: then nearly the whole city turned out to hear the gospel. Luke says it was "the next Sabbath day" when this great gathering occurred. It was evidently a week later than the other meeting. If it was the *next* Sabbath day, then most certainly Sunday was *not* a Sabbath day. Here was a *Gentile meeting* on the Sabbath

day, and no one can truthfully deny it. Here we have two consecutive Sabbath days in which the great apostle held religious services, instructing far more Gentiles than Jews. G. I. B.

PARLEYING WITH TEMPTATION.

We are in a world of temptation. We cannot escape them. Fortunately the temptations themselves are not sins. The sin lies in yielding; and the yielding is almost invariably preceded by a parley. Parleying with temptation is the grand avenue to all the sins which the tempter would have us commit. If we can close up this, we fortify ourselves against many dangers.

What is meant by parleying with temptation is most strikingly illustrated in the history of Balaam. When the messengers of the king of Moab came to him with splendid offers, if he would come and curse Israel, the Lord expressly told him not to go with them. A second deputation arrives with richer bribes and more imposing honours. Under an affectation of piety he says, "Tarry ye also here this night, that I may know what the Lord will say unto me more." God had once expressly forbidden him. Of that he was aware; but the offers were tempting. The prize was worth securing. And now could not he, notwithstanding God's prohibition, some way secure the reward consistently with duty? He gave his mind up to the unlawful study of how to reconcile these two things. And because he loved the ways of unrighteousness more than his duty to God, God gave him up to follow his own ways; and the sad results are known to all.

The human mind reasons now just as it did then; and thousands are substantially following the steps of Balaam. There are four principal ways in which we give the tempter access to us, and even solicit his assaults.

1. The first is when we re-open for debate a question which has once been decided. Our first judgments are the best. They spring from the intuitive perceptions of conscience before it is biased by after thoughts. Subsequent considerations are too often but the pleadings of selfishness or dishonesty to escape from the convictions of conscience. If Balaam, once expressly informed by God of his duty, and decided in that direction, had adhered to that decision, he would have been safe. But he re-opened the question for further discussion. Perhaps the question was not fully settled after all. Perhaps it could be decided in some way which would allow him to receive the reward which he so much coveted. Here was his first great stride toward his fearful fall. And so it is with us. Therefore when a question has once passed the tribunal of conscience,

and been decided in accordance with clear perceptions of right, take your stand immovably upon that decision. Let the enemy understand that that is not a debatable question. This will save much after trouble.

2. The second way in which we weaken ourselves in the face of the enemy is when we do not at once subjugate the inward inclination which leads to the outward act. All things spring from within. "Out of the abundance of the heart the mouth speaketh." Every act can be traced to some inward motive. If these motives are right and pure, such will also be the actions which follow; if they are evil and impure, the actions will bear the same character. These hidden springs, therefore, need to be carefully watched. And when an inclination enters the heart which will lead to evil, subjugate it, suppress it, nip it in the bud, don't let it mature. This is the earliest, quickest, surest way to avoid the evils which will follow if this is not accomplished. The secret inclination in Balaam's heart, which eventually matured into such bitter results, was the love of honour and gain. Could he not in some way secure these? This was the object of his parley; and this was the great cause of his fall; for the apostle mentions as his chief characteristic, that he "loved the wages of unrighteousness." These secret inclinations being allowed to prevail, soon gain the understanding by special pleas addressed to it, and finally the will is drawn in, and the guilty deed is at once executed. Lay the axe at the root, suppress the inward inclination. The strength of the temptation is then gone.

3. The third way of parleying with temptation is to throw ourselves into circumstances of trial, relying upon our strength. The Christian's strength is wholly in God. The Bible seeks to inculcate a true conviction of human weakness and guilt as the basis of all acceptable action. And the Christian's sense of his weakness is in his strength, for it leads him to rely upon an unfailing arm. And it operates also in another direction; for feeling his weakness, he shuns temptation; and temptation shunned is powerless. The serpent cannot charm when we turn from him. These considerations teach us, first of all, to fly from temptation; but when we are thrust out where we are obliged to grapple face to face with the foe, then rely on God for help and strength. With every temptation he is able to make a way of escape.

4. The last and fatal stage is reached when conscience becomes a party in the conspiracy with evil, and sin is made to look consistent with duty. So long as a person will acknowledge right principles, there is hope of him, however reckless he may appear. There is some ground upon which a reform may be based. But when

the conscience is brought into that place where it will bear a false testimony, and the distinction between right and wrong is broken down, then the person is wholly given up to evil. Here is the great danger. Conscience may be perverted; it may be seared; it may become evil. Alas for the victim, when he reaches that stage in self-deception! Hence the necessity of guarding well the conscience. Hence the value of Christian education. Welcome anything which will enlighten the mind, and restrain from sin. Welcome anything which, though it may not entirely restrain from sin, will render it uncomfortable. Something is gained even then. Failing to secure the enjoyment falsely promised, the transgressor may turn to seek what reward there is to virtue.

"Every man," says the apostle, "is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Such is the insidious entrance of evil; such is its awful result. We have spoken of some of the more usual avenues of its approach. If these can all be guarded, we have but little to fear; and it is all summed up in one sentence: Don't parley with temptation. U. S.

THE ASSYRIAN TABLETS ON THE SABBATH QUESTION.

THERE is no religious question destined to be more prominent among professed Christians than that of the Sabbath; nor is there any theological question destined to create a sharper contest. It is not a question of local interest, confined to any one nation or community, but it is being agitated by religionists in every civilized nation on the globe. As a result, two classes of people are being rapidly developed, one strongly contending that the first day of the week is the Sabbath, the other, while much in the minority, asserting that the seventh day is the one Sabbath of the Bible, that this is the day which the Creator rested upon at the beginning, blessed, and sanctified, setting it apart for man's use, and that ever since it has been observed by a greater or less number. The positions taken by the advocates of the Sunday-sabbath are varied, and in the effort to meet the arguments of those contending for the seventh day many self-contradictory and conflicting theories are advanced. It is a fact, that, after the giving of the Sabbath in Gen. 2: 2, 3, we find no further mention of it in the book of Genesis. Because of this it is urged that the Sabbath was not known at that time. But it must be remembered that the book of Genesis is a very brief record of a long period of time, over 2,000 years, and there are many other acknowledged Bible-doctrines not mentioned in it, as the resurrection of the

dead, the judgment, and other essential truths.

While from the creation to the exodus the Sabbath is not mentioned, we find frequent references to the period of seven days comprising the week, a division of time to mark which there is nothing in nature. The only reason which can be assigned for thus reckoning the divisions of the month is that God fixed it so in the beginning. It is true that Adam had the Sabbath day which God blessed and sanctified before he fell, and it would be reasonable to conclude that his descendants, even those who had gone into idolatry would recognize in some way the Sabbath. We have positive Bible proof that the institution was known to the Jews before the law was given from Sinai, which many claim to have been the first announcement of God's law to mankind, for the sixteenth chapter of Exodus is very definite upon this point. We find also that new discoveries and explorations have confirmed the record of the Bible relative to the existence of the Sabbath in the pre-Mosaic period of the world. The following article from the pen of Rev. G. S. Mott, D.D., in the *New York Observer*, is conclusive. After speaking of the origin of the marriage institution, he proceeds to trace the antiquity of the Sabbath as follows:—

"And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath, has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore, has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated, and they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people who consolidated themselves into a nation. Their writings are not preserved, but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honoured by a cessation of all work upon it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:—

"The moon He appointed to rule the night,
And to wander through the night, until the dawn
of day.
Every month, without fail, he made holy as-
sembly days.
In the beginning of the month, at the rising of
night,

It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
And to cease from all business he commanded.'

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews; it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down, and they are such as these: It was a day 'when the shepherd and men must not eat meat, must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice, wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.'—*Tenormant's Beginnings of History*, pp. 248 and 249, American Edition. What precisely all these specifications denote we may never learn, but certainly they signify that on this *Sabbatu* certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers had already shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under this sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none

would be bestowed on the seventh day. And the reason given was, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' This was no new thing, and when the fourth commandment was formulated, the time-honoured regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry. Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord."

The Watch Tower.

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

WHAT IS TRUTH?

THE scriptural answer to this important question is recorded in the beautiful prayer of the Lord Jesus to his Father in heaven,—"Thy word is truth." John 17: 17. These words were uttered by our Saviour more than eighteen centuries ago, but they have ever afforded consolation and joy to the true followers of Christ, many of whom have suffered persecution and death for the sake of the truth they loved so well.

We are living in an age when the word of God is widely circulated, but many of the truths contained therein have been perverted and made of "none effect" by men who have departed from the faith. The truth of God accepted in its purity is calculated to promote unity and love amongst its adherents in accordance with the prayer of Christ, that his followers might be one even as he and his Father were one (John 17: 20). The natural result of the introduction of apostate teaching in Christian England is now apparent on every hand; it is hardly possible to read certain weekly religious papers without being forcibly reminded of the discordant feelings now prevalent in the dissenting and established churches. Many well-known and popular ministers are advocating (through the medium of the press and the pulpit) what has been termed the "new theory" or "advanced" views, while others are equally desirous of retaining the "orthodox" doctrines which they have been taught from their childhood and from which they are natu-

rally unwilling to depart. There are undoubtedly a large number of earnest and honest seekers for truth who are dissatisfied and discouraged when contemplating the present religious aspect, and who are anxious to build their faith and hope upon a more sure and certain foundation than all human creeds combined can afford; the Bible is the only standard of appeal by which we can test the validity of any theological or sectarian belief and it is partly because the authenticity and inspiration of the sacred volume have been disputed and denied by men who profess the wisdom of this world (which is foolishness with God, 1 Cor. 3: 19) that scepticism and unbelief have largely increased.

It may be interesting to quote an extract from the words of Mr. Spurgeon in giving the reasons for his secession from the Baptist Union: "Believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrines are in open alliance with those who call the fall a fable, and who hold that there is another probation after death and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ."

Apart from the question whether Mr. Spurgeon is right or wrong in his "views,"—a question with which I do not now profess to deal,—the sentiments here expressed by a popular preacher who has gained a world-wide reputation are certainly worthy of consideration. The picture here drawn of the present condition of the Christian world is quite in accordance with our belief in the prophetic utterances of St. Paul who declared that in the last days perilous times should come (2 Tim. 3: 1), when men will not endure sound doctrine, but shall turn their ears from the truth and be turned unto fables. 2 Tim. 5: 3. It is certainly an indisputable fact that the standard of scriptural truth has been lowered from its rightful position by professedly religious teachers whose chief aim should be to maintain the truth in its purity and the necessity of conforming to the requirements of God's sacred word.

Dr. Culross in his recent address to the Baptist Union said: "We cannot fail to see that there are subtle and powerful influences abroad, adverse to faith, penetrating everywhere. We cannot draw intellectual breath without being affected by them. Reason, passion, learning, sarcasm, history, and scientific knowledge, the keenest critical skill, the most amazing faculty of creating hypotheses—all

have come forth against the gospel, if not to disprove, at least to throw it aside!" Towards the close of his address Dr. Culross continued: "I am afraid it must be admitted that we have done something to produce unbelief by our way of handling the Bible; I note the strange fact that even in our places of worship, when Scripture is read or expounded so many do not take the trouble to open their Bibles,—if they have Bibles. If this is any indication of the way in which the Book is treated at home, it is no wonder that faith should wane; it would be a miracle were it otherwise. I might refer also to the habit of spiritualizing Scripture—a habit not yet extinct on the part of preachers—which turns God's blessed word into a kind of clever children's puzzle and has a most demoralizing and baneful influence on reverence and faith. I hold that custom responsible for not a little of the infidelity around us. One lesson taught by church history, is that the want or deficiency of faithful exposition is almost as disastrous as a mutilated Bible would be. The Bible has not yet fair play; undoubted exposition of truth there has been in our pulpits; is it unjust or uncharitable to say that too often it has been truth cramped by logical swaddling bands, if not actually in dead clothes;—too often truth absurd in its presentment like a light seen through a fog? Too often the preacher's preconceived notions have unconsciously biased him, and the Bible has become the fiddle on which he has played the tune of his own church or of his own party; and so this deadly heresy has got abroad, that you can make the Bible say anything you like. I cannot help thinking that all this is answerable for a great deal of the scepticism and decay of faith which we deplore."

These extracts from the address of Dr. Culross are especially applicable in the present age, and the facts addressed should tend to increase the desire for a further knowledge of divine truth, the study of which will amply compensate the diligent student whose earnest desire it is to rightly understand and believe the word of God which alone reveals the plan of salvation. It is indeed interesting to note the fulfilment of the prophetic portions of the Bible in the past history of the world exactly as foretold, and the signs that so clearly foretell when our Saviour's return draws nigh.

In order that we may rightly understand the truth of God's word we must obey the divine injunction to "search the Scriptures;" when Paul and Silas preached to the Jews at Berea, we read that "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11. This example is one worthy of imitation. May we earnestly seek to understand the word of God and be willing to conform our lives to its precepts.

J. F. SHEPPARD.

Our American Letter.

EXTENT AND SITUATION OF THE UNITED STATES.

Battle Creek, Mich., Nov. 2, 1887.

HAVING been invited by the editor to continue our letters from America to the PRESENT TRUTH, we will try to set before our readers in England from time to time, a few facts concerning such features of life on this side of the Atlantic as we think will be of the most interest to them. We have been informed that in European journals, as a general rule, the space devoted to American news is very scant; perhaps, in the present turmoil of European politics, this could not be otherwise; but the impression which it would be likely to foster, that there is nothing going on in this country worthy of mention, would be very far from the truth. This assertion we shall endeavour to make our letters support.

One point upon which there seems to be a great misconception in the average English mind, is the extent of the territory which is included within the United States. From some letters received by persons in this country from their friends in England, one would gather that the impression prevailed there that our boundaries included an area of only a few hundred square miles, so that a person living in any part of it would be well acquainted with all that was transpiring elsewhere. This is about the average size of one of our Western States. A line running across our possessions from east to west would be nearly 3,000 miles in length, and one from north to south would reach 1,500 miles. The Union comprises forty-eight States and Territories, one of which, Texas, is larger than any country of Europe, with the exception of Russia. Five great inland seas of fresh water extend along our northern boundary, upon which the mariner may sail for days together without being in sight of land. Were Lake Michigan placed with its southern extremity at London, its northern end would be at Glasgow, Scotland. 130,000 miles of railway are in active operation, a larger number than all the lines of Europe comprise together. Our total population is 55,000,000, and very widely scattered. Were this country as thickly settled as some of the countries of Europe, its population would be about 1,000,000,000.

With respect to other nations, we are very favourably situated. The waters of the Atlantic roll between us and the powerful nations of Europe, and neither of the two remaining nations of North America—Canada and Mexico—are formidable enough to cause us any anxiety. Thus we are relieved from the strain of continual preparation for war, which falls so heavily upon the principal nations of the Old World. Our standing army is insignificant—about 25,000 men in all; and this number is only needed to preserve peace in the different States, and put down occasional outbreaks of the Indian tribes in the West. Should occasion require it, however, we could in a few months' time put in the field the largest army in the world. In proportion to their resources, the efforts put forth by France and Germany, in the late war between those countries, were far behind the exertions of the North and South, respectively, in sending their men into the field during the civil war in this country.

The great maritime powers of Europe, such as England, France, and Italy, would laugh at our infantile navy of a few vessels, mostly wooden, but it would not do for their formidable ships to approach our shores too confidently. The inventive genius of America, directed in a warlike channel, has produced some very formidable things. In 1862, during our civil war, Captain Ericsson devised the "Monitor" which proved to be more than a match for any other war ship afloat, and now Lieutenant Zalinski, another American, has

invented a new dynamite gun, which it is safe to say is the most terrible weapon of destruction in existence. A few shells from this gun, dropped on the deck of the largest iron-clad afloat, would prevent its ever being seen again in port. It is not, like the great Krupp cannon now manufactured,—a complicated machine,—being simply a hollow cylinder, forty or fifty feet in length, and throwing its missile by means of compressed air. It is capable of hurling a shell filled with several hundred pounds of dynamite, or other explosive substance, to any distance less than six miles; and as it never becomes hot, can be fired much more rapidly than guns which are fired with powder. Experiments were recently made with it at Fort Lafayette, which were watched with the closest interest by representatives of several of the principal nations of Europe. Who can say that the experiments of a few more years will not render the great floating forts of which navies are now composed, and on which such vast fortunes have been expended, as useless for war purposes as the celebrated "Great Eastern" now is for carrying passengers?

We hear a great deal said by popular theologians of the present day about a time of universal peace and quiet which is just about to make its appearance,—a time when there will be no more war, and the nations of the earth shall busy themselves in the cultivation of the arts of peace. But the present attitude of earthly governments surely gives no indication that any such time is approaching. The present aspect of things, both civil and religious points to a very different conclusion. Were men more diligent in studying the Scriptures, they would see that the world is not on the borders of a temporal millennium, but has reached the most solemn and momentous period of its history, and that over it is impending the shadow of the great final catastrophe against which the Scriptures declare it to be reserved,—the day of wrath and perdition of ungodly men.

L. A. S.

The Missionary.

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

SHE HATH DONE WHAT SHE COULD.

SHE hath done what she could! Oh how sweet
Did those words of encouragement prove
To that meek one, who knelt at Christ's feet,
And gratefully poured forth her love.

She hath done what she could! Yes, the proud
Might scornfully say what they thought;
But the Saviour reproved them aloud,
And smiled on the offering she brought.

She hath done what she could! Can this be
Applied to my labours of love?
Would the Saviour say thus unto me,
If he spoke from his bright throne above?

She hath done what she could! Ah! with shame
I remember how little I've tried
To spread the sweet sound of His name
Who freely for sinners hath died.

She hath done what she could! Let me now
Redeem the bright hours which are flown.
May the life which my God doth bestow
Be spent to his glory alone!

She hath done what she could! Shall I fear
If the world its reproaches begin?
No! its censures I gladly will bear
If his smile and approval I win.

—Selected.

THE WORK IN CENTRAL EUROPE.

WHILE God in his mercy is holding the warclouds, that threaten to burst upon the nations of Europe at any moment, his truth is silently working its way into all the different countries, and precious sheaves are constantly

gathered for the heavenly garner. It is most wonderful that where the truth meets the greatest obstacles, there it moves with the greatest speed, thereby showing us, that if we trust to the strength of God, no difficulty is so great as to hinder the progress of this message.

The new church recently organized by Bro. Laubhan, in the Caucasus increased to fifty-two members before he left, and four others have since joined the church. The brethren have sent for quite a number of books, and we hope that the Lord will bless them as they scatter the truth in this far-off region. From there Bro. Laubhan went to the Crimea and visited the brethren there. They all still hold on to the truth, and he did all he could to encourage them, and ordained a new elder instead of the one who moved to the Caucasus. Though there was an entire failure of the crops, yet the brethren had something laid aside for the cause. They are also ordering publications and several are intending to spend considerable of their time this coming winter in doing missionary work among their friends. But more than this another church has been organized in the south-western part of Russia, consisting of eighteen members, and Bro. Laubhan says that there are some twenty in all keeping the Sabbath there.

Bro. Laubhan is now on his way to the Volga, where the friends can hardly wait for his return. To-day we have received two rubles from a teacher in Russia for the *Herold*, also a letter, in which he speaks highly of the contents of the paper, and says that it and our other publications are making considerable stir in Russia. Certainly the heart of every believer should be filled with gratitude at the thought that the message is moving with such power in one of the darkest and most despotic countries of Europe. Already there are five churches and over two hundred believers.

At St. Imier, Switzerland, four sisters have embraced the truth through a course of lectures held there this fall and Bible-readings. We also commenced our meeting at Zurich again on the 23rd of October. The attendance has constantly increased from the first. Last Sunday over one hundred were out. The Lord has helped Bro. Ertzenberger, to secure a nicer hall than we have ever had and also in a good location in old Zurich. Our colporteurs have placed over 4,000 periodicals of four different languages in all the stores in the city, and one sister in Zurich gave £20 to meet this expense. Besides this our periodicals are in every leading hotel, and as there were this summer over 80,000 strangers here from every part of the world, one can imagine how far the truth has been scattered. And this same sister gave us £40 more last week for the mission here. Two new ones have taken hold of the truth this fall, and there is reason to believe that others will start before these meetings are over.

We have also received news that several new ones have commenced in France. Bro. Comte has gone there to encourage the brethren and to organize several churches. Bro. Auger is also in the neighbourhood of Nimes with several canvassers, and is trying to get the canvassing work started in France.

In Basle it was my privilege to baptize eight at the last quarterly meeting. Our colporteurs have taken over five hundred orders here for the "Life of Christ" and have sold many pamphlets. Over one hundred books have been delivered already, and we have hardly lost any orders so far. There is still a little territory not finished, but we hope to complete this when our canvassers deliver in December. May all this reading matter have its proper effect. We are glad that the number of our canvassers is still constantly increasing. Some are now beginning in Berne, others are in Aarau and others in Zurich. In all they have taken over 700 orders in less than three months. One new beginner took in three days last week twenty-one orders and sold tracts for 12s., making £6 in all. But the Lord seems to add his blessing also to the French canvassing work in Switzerland. One French

sister took in eleven days 112 orders and sold 25 "Way of Life."

Some brethren have lately commenced the canvassing work in Germany with good success, and they have sent for 200 books already and quite a number of pamphlets.

We are thankful to the Lord that all hands in the office are busy, and the press and bindery have to work extra time, to turn out books fast enough for the demands. They are hard at work to finish a second edition of the German "Life of Christ" before Christmas. We hope and pray that these publications may light up the dark corners of Europe and hasten the glad day.

Last week Bro. Van der Schuur came from Holland, and we hope that during his stay he may be filled with the spirit of the message, and when he returns to Holland, that the Lord may go before him and we may soon see the good work moving forward there, as well as in other parts of Europe, and a people may be prepared for the coming of the Lord.

L. R. CONRAD.

Basle, Switzerland, Nov. 13th, 1887.

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.

CHARACTER, ORIGIN, AND DESTINY OF SATAN AND HIS ANGELS.

1. THERE is one being called Satan, which signifies adversary, or accuser.

"And Satan standing at his right hand to resist him." "For the accuser of our brethren is cast down, which accused them before our God day and night." Zech. 3:1; Rev. 12:10.

2. But there are many devils, or demons.
"My name is Legion; for we are many." Mark 5:9.

3. Their character is evil, and only evil.
"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness." Acts 13:10.

4. The world is under their influence.
"The whole world lieth in the embrace of the wicked one." Dr. Adam Clarke on 1 John 5:19.

5. Our attitude towards him should be to resist his temptations.
"Resist the devil, and he will flee from you." James 4:7.

6. In resisting the devil, we resist the influences of the powers of darkness in this world.
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

7. The tendency of the world is to yield to this influence.

"According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

THEIR POWER.

8. They have power to work miracles, which could not be true if, as some believe, the devil were only disease or evil.

"They are the spirits of devils, working miracles." Rev. 16:14.

9. They have power over disease, and are able to inflict it upon people for many years.

"Whom Satan hath bound, lo, these eighteen years." Luke 13:11, 16.

10. They have power to control the bodies of men.

"The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." Matt. 4:5.

11. They also control the elements, and at times have caused tempests and calamities.

"And, behold, there came a great wind from the wilderness, and smote the four corners of the

house, and it fell upon the young men." See Job 1:12, 19.

12. Satan is to be able to bring fire down from heaven.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13.

13. Satan has power to transform himself into an angel of light.

"For Satan himself is transformed into an angel of light." 2 Cor. 11:13, 14.

14. Having such power our only safety from him is in the protection thrown around us by the providence of God.

"Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9-11.

15. The hedge about the saints is the encampment of good angels.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

16. These angels excel in strength over evil angels.

"Bless the Lord, ye his angels, that excel in strength." Ps. 103:20.

17. God has also committed to his people power over evil angels by the exercise of faith.

"Even the devils are subject unto us through thy name. . . . I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:17-19.

SATAN'S DWELLING-PLACE IS UPON THE EARTH.

18. He goes about upon the earth as a "roaring lion," seeking whom he may devour.
1 Pet. 5:8; Job. 1:7.

19. He was once in heaven.
"I beheld Satan as lightning fall from heaven." Luke 10:18.

20. He was cast out from heaven.
"God spared not the angels that sinned, but cast them down to hell" (*Tartarus*, the regions of darkness surrounding this earth). 2 Pet. 2:4.
"He was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

21. He was once in the truth, but at the beginning he sinned and was cast out.

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8:44.

22. While in the paradise of God, he was beautiful and full of wisdom, the anointed cherub, and was perfect until he sinned. He is thus described under the figure of the prince of Tyrus:—

"Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . Thou art the anointed cherub that covereth. . . Thou wast upon the holy mountain of God. . . Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:13-16.

23. His sin was in self-exaltation, in desiring a position above other angels, and seeking to be equal with God.

He said: "I will ascend unto heaven, I will exalt my throne above the stars of God. . . I will be like the Most High." Isa. 14:12-15.

24. Although he was cast down to the earth, he is reserved until the day of judgment to be punished.

God "delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4.

25. He will finally go into a lake of fire prepared for him and his angels.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

26. He is not now in the place of torment, as he virtually acknowledged to Christ.

"They cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29.

27. In the judgment those who have been rescued from his power will sit in judgment on these evil angels.

"Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

28. This judgment will be given to the saints with Christ during the one thousand years, or millennium, while the wicked are in their graves.

"I saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5.

29. After the judgment, and the resurrection of the wicked dead, the wicked, with Satan, are cast into the lake of fire.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." See Rev. 20:9, 10, 12-15.

30. This present earth will be burned by this fire, from the ashes of which will come a new heaven and a new earth wherein is no sin.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. . . . Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." See 2 Pet. 3:7-13.

31. After this takes place, there will not be a creature in the heavens, or in the earth, or in the sea that will not be praising God.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Interesting Items.

—Glasgow is to have a new under-ground railway.

—A lunatic died intestate, without next-of-kin, so the Treasury gets his fortune of £250,000.

—Mr. Henry Varley has broken down in health, and is ordered to take a voyage to Australia.

—Some French agents are in Canton endeavouring to secure 20,000 coolies to work on the Panama Canal.

—The smoke caused by the forest fires along the St. Lawrence made navigation up or down the river from Montreal impossible.

—The Dowager Lady Lampson has given a donation of £2,000 to the Church Society for Providing Homes for Waifs and Strays.

—The Moody and Sankey Tabernacle at Chicago, which will seat 8,000 persons, has just been completed at a cost of \$21,000.

—The Rev. A. C. B. Cave, late rector of Stratton-in-the-Field, has been received into the Roman Catholic Church by the Society of Jesuits.

—The annual report of Lieutenant-General Sherman states that the regular army of the United States consists of 2,200 officers, and 24,236 men.

—Johann Most was arrested in New York Nov. 16, for urging vengeance on the Governor of Illinois, and the judges and jury who tried the Chicago anarchists.

—Valentine Baker Pasha died at Tel-el-Keber, Nov. 17, of fever contracted at Port Said while proceeding on board a steamer to Cairo through the canals.

—The Rajah of Kapurthala, following the example of the Nizam of Hyderabad, has offered the Viceroy five lacs of rupees and his services in the cause of the country's defence.

—A collision occurred between the Russian steamers *Sineus* and *Vesta*, off the Crimean coast, Nov. 23. The latter vessel sank immediately, and thirty-five of her crew were drowned.

—The German gun factories of Spandau and Erfurt have been ordered to resume full work as soon as possible. In each factory more than a thousand workmen will be employed day and night.

—The Rev. Mr. Nachim, an experienced mission-worker among the Jews in Roumania and London, has been appointed by the Scottish Home Mission to the Jews as their city missionary in Glasgow.

—The Russians are pushing forward the construction of the railway between the Oxus and Samarcand, the number of labourers employed on the works being stated as between forty and fifty thousand.

—A fire broke out in Vanderbilt-avenue, Brooklyn, at the stables of the Brooklyn Tramway Company, Nov. 14. One hundred and fifty-seven horses perished in the flames, and the damage is estimated at \$200,000.

—The Duke of Norfolk has been selected as the Special Envoy to express to the Pope on behalf of the Queen a sense of the courtesy shown to her by the mission of Monsignor Ruffo Scilla to congratulate her on her Jubilee.

—Arrangements have been made for sending to Japan from the United States a number of university-trained instructors. The travelling expenses of these young men will be defrayed by the New York Young Men's Christian Association.

—About 2,000 men will shortly be employed on the preparatory work of the Manchester Ship Canal, and a few months later, from 20,000 to 30,000 will be engaged in its construction. The canal is to be completed in four years.

—Dr. J. H. Hall, one of the principal land-owners of Jacksonville, Florida, offers 100,000 acres of land in that State to the homeless poor of Ireland, provided they will settle upon it. The ratio of distribution is to be twenty-five acres to each family.

—The winter quarters of Barnum's menagerie, in Bridgeport, Connecticut, caught fire, owing to the explosion of an oil lamp, and were burned in a very short time. Many of the animals perished. Thirty elephants and a lion escaped. The elephants injured several people in their flight. The lion was shot in a barn, where it had killed and was eating a cow. The loss is estimated at about £150,000.

—The Metropolitan Radical Federation attempted to meet in Trafalgar Square, Nov. 14, although such meetings had been forbidden by the police authorities. There were numerous struggles between the police and the processionists, and ultimately both Life Guards and Foot Guards were called upon to aid the police in their difficult task. The house-surgeons at Charing-cross, Westminster, and St. Thomas Hospitals, attended to 120 cases of injury. About 400 arrests were made, among the prisoners being Mr. Cunningham Graham, M.P.

—A terrible catastrophe occurred on the night of Nov. 19, a few miles off Dover, involving a loss of 130 lives. The Dutch steamer *W. A. Scholten*, bound from Rotterdam to New York, with passengers and crew, to the number of 210, collided, it is supposed, with the Hartlepool steamer, the *Rosa Mary*, which arrived at Dover the following day, badly damaged. The *W. A. Scholten* sunk in twenty minutes after the collision, the captain going down with most of the passengers and crew. The *Ebro*, a Sunderland steamer, had been attracted to the vessel by signals of distress, and succeeded in rescuing about eighty persons.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

LONDON, DECEMBER 1, 1887.

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

THE friends of Mr. M. C. Wilcox, former editor of this journal, who may wish to communicate with him will please note that his present address is Gouverneur, N. Y., U. S. A.

THE Bible-reading which appears in another column was given at "The Chaloners," Anson Road, Tufnell Park, on Thursday evening, Nov. 17, and is one of a series of readings we are conducting at the training-school. The readings are held each Thursday at 8 P.M., and subjects of vital interest are considered. The topic of the previous reading was "The Ministration of Angels," and the one held the 24th ult was "The Office and Work of the Holy Spirit." All who are interested in searching the Scriptures are invited to attend.

THE SPIRIT GOD ACCEPTS.

"I HAVE been greatly blessed in my former religious views, therefore I am certain I am right." This is the way some persons reason in these days of grace about Bible doctrines. But is it the proper way to reason? There are several million Roman Catholics in the world, and it would be the part of Christian charity to believe that many of them are God's dear children,—that they are blessed by him. But would this prove that the unscriptural tenets of purgatory, prayers for the dead, pontifical infallibility, etc., etc., are right

because these pious souls believed thus, and were blessed in that belief?—Hardly. Then how shall we explain the fact that many persons are blessed while holding error? Is not this the proper explanation?—The All-wise sees in the hearts of the children of men a pious regard for truth, for what they *suppose* to be the Lord's will. They therefore act according to their best convictions of duty. Now God blesses this *honest motive*—he will ever do this, and at the same time the atonement of the Lord Jesus Christ covers the error, and he forgives the sins of ignorance. This agrees with Paul's view: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts 16:30. Before light comes, men may indulge in vicious acts with comparative impunity. Said Christ to the Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. The record of Cornelius furnishes an example that conclusively proves this point. While living up to the light that he had, God abundantly blessed him, and even sent an angel to direct him how he might obtain further light, because he had not yet received Christ. Do you find Cornelius refusing to accept Christ, saying that he had all the truth necessary for salvation, or God would not have blessed him? No; he plainly stated to the apostle that he was ready to hear all things that were commanded of God. This spirit was so pleasing to Heaven that in his house the Holy Ghost first descended upon the Gentiles.

ERROR DEEP-ROOTED.

IF men's minds were like blank paper, it would be an easy matter to write the truth in them. If errors did not fill the mind, the truth could be as easily learned as a child could learn the alphabet. It is a greater task to get men to unlearn their errors, than to teach them the truth. To expel these is the hardest of the battle.

"For error cherished long, e'en when confessed,
With deep reluctance leaves the human breast."

For example, a person has the popular idea of disembodied, human spirits, a sort of living entity which the Bible does not mention, and it seems impossible to make him see that the spirit that returns at death to God who gave it (Eccl. 12:7) is merely the breath of life which God breathed into his nostrils. The spirit in his vocabulary is an immaterial, conscious entity, living, acting, and immortal; therefore the plainest testimonies of Scripture, clearly defining the spirit of man, cannot find a place in his mind, because his mind is full of a false theory.

If he were rid of his false definition of "spirit," it would be easy for him to learn that, as man became a living soul when God breathed into his nostrils the breath of life, so when the spirit returns to God, and the dust to the earth, *as it was*, it is merely the unmaking of man, or resolving him into the original elements; and is equivalent to the expression "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. "The body without the spirit [*breath*, margin] is dead." James 2:26. Job says (chapter 27:3), "All the while my breath is in me, and the spirit of God is in my nostrils;" and then in the margin it is said, "That is, the *breath which God gave him*." Gen. 2:7.—*Gospel Sickle*.

APPOINTMENT.

WE are pleased to announce that the interest in Hull is such as to demand a more public effort, and that Mr. A. A. John has accordingly commenced services in the Foresters' Hall, 17 Charlotte St., to be held each Sunday at 2:30 P.M. The public are cordially invited. Bible subjects of special interest to all will be considered.

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