

THE Present Truth

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

VOL. 3, No. 16.

THURSDAY, AUGUST 18, 1887.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY

—FOR THE—

International Tract and Missionary Society.

"BEHOLD HE COMETH!"

AGES ago in eastern land
They watched for Him,
Listening oft for his chariot wheels,
As the day grew dim;
And wondered if he would come again
From Olivet.
With welcoming words on their lips they looked,
And he tarries yet.

Every year across winter's snows,
With wistful eyes
Eager disciples have watched for him
To come from the skies;
Every year under summer suns
They have sung his praise,
And cried for him from their yearning hearts;
But he still delays.

They have died at watch on the beacon heights,
And we take their place;
We long, as they longed in the olden days,
For the sight of his face.
The sad earth wants him in her deep woe
To give her rest;
But the years pass on, and he does not come
To make us blest.

Yet courage, brothers, we have his word,
And he will not fail;
Let us be patient and watch and wait
Till our prayers prevail.
He will surely come, as he said he would,
In the light sublime;
And we shall forget as we see his face
This waiting time. —Selected.

General Articles.

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

THE WORK OF SATAN.

BY MRS. E. G. WHITE.

IT is a master-piece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which he does not intend that we shall understand. It was thus that Lucifer himself was cast out of heaven. He became dissatisfied because all the secrets of God's purpose were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arous-

ing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet their consciences. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favour with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the word of God with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.

The apostle Paul speaks of a class who "received not the love of the truth, that they might be saved." He says of these, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12. With such a warning before us, it behooves us to be on our guard as to what doctrines we receive.

Every conceivable form of error will be accepted by those who willfully reject the truth. Satan has different deceptions prepared to reach different minds; and some who look with horror upon one deception will readily receive another.

Among the most successful agencies of the great deceiver are the delusive doctrines and lying wonders of Spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the word of God with earnest prayer that they might understand its teachings, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to these deceptions.

Another dangerous heresy is the doctrine that denies the divinity of Christ. Men who have no experimental knowledge of Jesus, will yet assume an appearance of great wisdom, as though their judgment were beyond question, and boldly declare that the Son of God had no existence prior to his first advent to this world. This position directly contradicts the plainest statements of our Saviour concerning himself; yet it is received with favour by a large class who claim to believe the Scriptures. With such persons it is folly to argue. No argument, however conclusive, will convince those who reject the direct testimony of the Son of God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. Those who persistently cling to such errors, give evidence of their own ignorance of God and of his Son.

Still another subtle and mischievous error is the fast-spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that the second advent of Christ is his coming to each individual at death, is a device to divert the minds of men from his personal coming in the clouds of heaven. For years Satan has been saying, "Behold, he is in the secret chambers;" and many souls have been lost by accepting this deception.

Again: worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God himself does nothing contrary to these laws. Thus they represent God as bound by his own laws; as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and his apostles? The same compassionate Saviour lives to-day, and he is as willing to listen to the prayer of faith as when he walked visibly among men. The natural co-operates with the supernatural. It is a part of God's plan to

grant us, in answer to the prayer of faith, that which he would not bestow, did we not thus ask.

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this, stop with the rejection of a single truth. The majority continue to set aside one after another of its principles, until they become actual infidels.

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in his word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There are many who seem to feel that it is a virtue to stand on the side of unbelief, scepticism, and infidelity. But underneath an appearance of candour and humility, it will be found that such persons are actuated by self-confidence and pride. It is a terrible thing to lose faith in God or in his word. Unbelief strengthens as it is encouraged. There is danger in even once giving expression to doubt; a seed is sown which produces a harvest of its kind. Satan will nourish the crop every moment. Those who allow themselves to talk of their doubts will find them constantly becoming more confirmed. God will never remove every occasion for doubt. He will never work a miracle to remove unbelief when he has given sufficient evidence for faith.

God looks with displeasure upon the self-sufficient and unbelieving, who are ever doubting his promises and distrusting the assurance of his grace. They are unproductive trees that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow. The life-work of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and scepticism that will yield an unfailing harvest.

The followers of Christ know little of the plots which Satan and his host are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of his deep designs. The Lord permits his people to be subjected to the fiery ordeal of temptation, not because he takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with his own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore

he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand his word. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually, "Lead us not into temptation."

THE PLAN OF SALVATION. NO. 5.

In my previous articles I have traced the unfolding of the plan of salvation in connection with the earthly sanctuary, which was the sanctuary of the first-covenant dispensation. Heb. 9:1. That sanctuary, or tabernacle, was, at the especial command of God, built according to a pattern shown to Moses. In proof of this I call the attention of the reader to a few direct quotations of Scripture. In Ex. 25:8, 9, we read: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The pattern of the sanctuary was shown to Moses in Mount Sinai, and as Moses was about to leave the mountain, after having seen the pattern, God addressed him thus: "And look that thou make them after their pattern, which was showed thee in the mount." Luke, in recording the last speech of Stephen, in speaking of the earthly sanctuary, or tabernacle, says as follows: "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7:44. The writer of the book of Hebrews, speaking of the earthly sanctuary and of the priests who officiated therein, says, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

The above quotations clearly prove that when the earthly sanctuary was erected, it was built after a pattern. That building, perpetuated in the temple built by Solomon, Zerubbabel, and Herod, was the sanctuary of the first-covenant dispensation. In Heb. 9:1, Paul says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." We are now living, not under the old covenant, but the new. The principal features of the old covenant were the earthly sanctuary and its high-priest, who officiated therein. These features must find their counterpart in

the new-covenant dispensation. In the text just quoted Paul declares that the "first covenant had also ordinances of divine service, and a worldly sanctuary." The writer in this language is showing the relation which the two covenants sustain to each other, and the word "also" teaches us that what appertained to the one belonged to both; or in other words, as one dispensation had ordinances of divine service, the other had them *also*; as one had a sanctuary, so *also* must the other.

The sanctuary of the old-covenant dispensation, as I have already shown, was a type, and built after a pattern. The sanctuary built by Moses was not an original structure. It was simply a model, or figure, of its antitype, given to the people of God for the time being, and that from which it was modelled is nothing more nor less than the great heavenly sanctuary. Paul, in speaking of it, says: "Now of the things which we have spoken this is the sum: We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. The writer declares, "We have such an High-priest." Who is he? Christ. Where is he? In heaven. In what place does he minister? In the true sanctuary, or tabernacle, "which the Lord pitched, and not man." The work of Christ in the heavenly sanctuary is antitypical of the work of those priests who served "unto the example and shadow of heavenly things." Heb. 8:5.

In the books of Hebrews and Revelation frequent reference is made to the heavenly sanctuary, especially in the latter book. When in holy vision viewing things in heaven, John says, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark constituted the only article of furniture which was found in the second apartment of the earthly or typical sanctuary, and we are not surprised to find the original or antitypical ark in the heavenly sanctuary. In chapter 4, in speaking of what he saw in connection with the throne of God, he says he saw "seven lamps of fire burning before the throne" (Rev. 4:5),—antitype of the golden candlestick of the earthly sanctuary with its seven branches. In chapter 8, we read of the "altar, golden censer, and much incense," all of which pertained to the sanctuary and its service. Rev. 8:3.

Paul in Hebrews, in referring to the antitypical or heavenly sanctuary, speaks thus of it: "A greater and more perfect tabernacle, not made with hands." Heb. 9:11. Again, in verse 24, he says: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." In this quotation he speaks of the heavenly sanctuary as "the true" one.

What more proof need we to establish the fact that there is in this new-covenant dispensation a heavenly sanctuary? The proof is conclusive. Moses made the earthly sanctuary after a pattern which was shown to him; Paul plainly declares that that pattern was the true sanctuary of which the earthly was only a type; and John in holy vision had a view of the heavenly sanctuary in heaven.

In my next article I shall notice the ministration of Christ, our Priest and Advocate, in the heavenly sanctuary.

S. H. LANE.

THE MILLENNIAL REIGN OF CHRIST.

(Concluded.)

IV. HOW WILL SATAN BE BOUND?

IN connection with the millennium we have the binding of Satan spoken of in Rev. 20. Whatever marks the beginning of that period, marks the commencement of Satan's binding. If it is a great revival effort where the whole world is converted, then this is what causes Satan's binding. But the Bible says nothing about the world's conversion in the millennium, and for us to assume that such is the case, would be as absurd as to assume that Satan's binding is *his conversion* during that period.

When Satan is bound, he is cast into a pit or prison. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3. "And when the thousand years are expired, Satan shall be loosed out of his prison." Verse 7.

During Satan's incarceration, I understand that he is to be in a prison, which is as a dark pit. Is this prison on some other planet, or is this desolated earth represented by "bottomless pit"? We do not read anything about Satan's being taken off from this earth to be bound. The angel that comes to bind him comes from heaven to do his work, therefore his binding must be in this earth.

Let us examine some points given in previous articles and see what is to take place at the second advent of Jesus, and the millennium, 1. Probation closes just before Christ comes in the clouds. Rev. 22:11, 12. 2. The judgment, which decides who shall be saved or lost, takes place before Christ's mediatorial work ceases. Dan. 7:9, 10. 3. When Jesus comes he comes to raise the righteous dead, and change the righteous that are living. 1 Thess. 4:16, 17; 1 Cor. 15:51, 52. 4. These righteous are all taken to meet Jesus in the air. 1 Thess. 4:17; John 14:2, 3. 5. The wicked who are living are slain by the presence of the Lord. Jer. 25:30-33. When all

these things take place, the earth must be affected more or less.

The psalmist speaks of the coming of the Lord in a way that shows us that it is an awful scene for the earth to behold: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand." Rev. 6:14-17.

When Jesus comes in all his glory, none but those who are made like him can look upon him and live. When the trumpet sounds, and all the angels of heaven go their way over this vast globe, the earth will shake from centre to circumference. The words of another so perfectly describe that time that I cannot refrain from quoting for the benefit of the reader:—

"Said the prophets of old as they beheld in holy vision the day of God: 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.' 'And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?' Isa. 13:6. 'Enter ye into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.' Isa. 2:10-12. Before him every face turns pale, and upon those whom God has rejected, falls the blackness of despair. The righteous cry with trembling, 'Who shall be able to stand?' The song of the angels ceases, and there is a period of awful silence. Then the voice of Jesus is heard, saying, 'My grace is sufficient for you.' The faces of the righteous are lighted up, and joy fills every heart. The angels strike a note higher, and sing again, as they draw still nearer to the earth."

Jeremiah undoubtedly had a view of this earth, as it will appear just after Jesus comes in the clouds. He describes it thus: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and

all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

The prophet says he beheld the earth when it was without form and void. When it is brought to this condition, it will be as it was before God brought it out of its chaotic state. The record says of that time, "And the earth was without form, and void; and darkness was upon the face of the deep." Gen. 1:2. The earth will then appear like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spots where the mountains have been rent from their foundations. Here will be the

HOME OF SATAN

for one thousand years. In Rev. 20 we read of his being cast into a bottomless pit. The Greek word in this text and the Septuagint of Gen. 1:2, are the same. And surely this earth, when it lies in a desolate condition covered with darkness when man is taken away from it, and the fowls of the heavens have fled, will indeed be a dreary pit, or prison. Here, Satan will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against the law of God. For a thousand years he can enjoy the fruit of the curse which he has caused. The wicked, with whom he used to work, are now dead, and rise not again until the thousand years are finished. The people of God, whom he had formerly sought to lead to ruin, are now safe in the city of God beyond his reach. Limited to this earth alone, he will not have the privilege of ranging to other planets to tempt and annoy those who have not fallen. He is bound to the earth that he has been the means of cursing. He must suffer extreme anguish during this time. From his fall to the millennium, he has been so actively engaged in his work of deceiving souls that he has had no time for reflection; but during the thousand years he is deprived of this power, and left to contemplate the part which he has acted since first he rebelled against the government of Heaven, and to look forward to the certain doom that awaits him. While Satan is thus bound, the saints of God are free from his attacks,

REIGNING WITH CHRIST

in those mansions which Jesus is now preparing. There they are with their Master sitting in judgment on the cases of the wicked, whose record they have before them in the books of heaven. Satan and his angels will have their record examined by Christ and the faithful. See 1 Cor. 6:1-3; Ps. 149. When

their work is completed, Jesus again returns to this earth. He will bring with him the host of the redeemed, and a retinue of angels. As he descends in terrific majesty, the

WICKED DEAD

are called from their tombs to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. As the wicked went into their graves, so they come forth, with the same enmity to Christ and the same spirit of rebellion. Satan is now loosed, for the earth is again populated. He goes forth to gather the nations that have just risen, to call them to battle against Him who is now appearing. Some time must elapse after the wicked dead are raised and their final punishment, but how long we are not informed.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4. This part of the earth is prepared for the city of God, the new Jerusalem. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. This city, with its inhabitants, descends into the valley prepared for it, and then the camp of the saints is in full view of the wicked. They can behold what they through their rebellion have lost.

Satan now prepares for a last mighty struggle for the supremacy. He begins to marshal all the nations who once have served him, and makes them think he can by their assistance possess that beautiful city and its inhabitants. The wicked are willing to do his bidding, and gather together Gog and Magog (Rev. 20:8) to engage in this final contest. As they gather around that city, they behold a scene which must hold them spell-bound. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them." Rev. 20:11. From this throne Jesus pronounces the sentence of judgment on the wicked nations according to the books. See verse 12. All can see that God has dealt justly in their cases, and that their sentence is according to their works. Even Satan will see that God has dealt justly with him.

But when the sentence is pronounced, Satan and his vast army make one more effort, and while hoping to take the camp of the saints, and the beloved city, Christ shows that he has gained power over the rebellious of heaven and earth. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. Then are

fulfilled the words of the prophet: "The indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to slaughter." Isa. 34:2. "Upon the wicked shall rain quick burning coals, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11:6, margin.

By our investigation, we have learned that the millennium is not a probationary time, when the whole world shall be converted, but a time when the earth shall be *desolate*, and the wicked lying dead upon it, while the saints of God are with Christ in those mansions above. Then let us look to the present time to make our calling and election sure. The prophetic word tells us that we are very near the time when Jesus will appear. May God help all who have read these lines to be faithful, and finally walk the streets of the city prepared for the heirs of salvation.

J. H. DURLAND.

ANGELS.

THE subject of angels is of thrilling interest when viewed from a Bible standpoint. Education has taught many that angels are the spirits of the dead. This position will not harmonize with the infallible guide, for angels existed before man was created. Job 38:1-7. There had been no death before the expulsion of Adam and Eve, from the garden of Eden, but we learn from the sacred record that a holy messenger was sent on that occasion to guard the tree of life to keep the rebellious pair from having access to it. Gen. 3:22-24. Consequently, as angels existed before the penalty of death was executed, they could not have been the spirits of dead men.

There are differences of intelligences in God's creation. Angels are a little higher than mortal man, as we learn from the Scriptures, "What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels." Heb. 2:6, 7.

There are two classes of angels, one good and the other evil. All, at one time, enjoyed the society of heaven in common, until rebellion caused a separation. Those disloyal to their Creator were expelled from their once happy home. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6. Their home is our earth, which is supposed to be the only planet whose inhabitants have rebelled against their Creator, and that Christ came to save. The representative of the evil angels once held a high position in the courts of heaven. The Lord, through his prophet Ezekiel, in speaking of him, said, "Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up

and down in the midst of the stones of fire." Ezek. 28:14.

It was envy and jealousy that caused his fall and ruin. The enemy of righteousness was not satisfied to see others having the ascendancy, not even the Son of God. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14. This earth is now the home of these wicked, and rebellious spirits. Their work is to lead the minds of men to rebel against the same God whose laws they transgressed. And it is no wonder that John when he was permitted to see the scene as it was opened up to him in vision exclaimed, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

The good angels also have access to this earth, and are constantly engaged in counteracting the influence of the fallen angels. As a proof of their presence, we have the testimony of Jacob, who saw in his dream a ladder set up on the earth, with the top of it reaching to heaven, and the angels of God ascending and descending upon it. They are a connecting link between earth and heaven, for the angels are associated with the work of Christ in the salvation of men. St. Paul, in writing on this subject, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Every child of God is honoured by the company of these angelic beings, and is kept from many unseen dangers. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. Again our Saviour has corroborated this statement by the psalmist as recorded by Matthew: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their* angels do always behold the face of my Father which is in heaven." Matt. 18:10.

It was these holy messengers that brought the glad tidings to this earth of a Saviour born. It was their voices that sounded so sweetly in the ears of the faithful shepherds on the plain of Bethlehem when watching their flocks by night, as they sang, "Glory to God in the highest, and on earth peace, good will toward men."

If men could only realize the care and anxiety that the angels have over them in their fallen condition, they would be more earnest in doing the will of God, so as not to grieve these holy messengers away from them. Records are kept of all the actions of men. Job, speaking on this subject, says, "Also now, behold, my

witness is in heaven, and my record is on high." Job 16:19. Who would be better prepared to make the record than the guardian angels? They are watching the development of character, and in the judgment, when the cases of all will be decided, they will be witnesses either for or against. The prophet Daniel, looking down through the stream of time, was permitted to witness the scene of the judgment, and he saw a host of the mighty beings around the throne of God when the records were examined. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Dan. 7:9, 10.

May we all so live that our actions will be in accordance with God's holy will, that we may finally hear the well done said, and see the angels rejoice with those that shall be saved.

WM. INGS.

"COMFORT YE, COMFORT YE MY PEOPLE."

"COMFORT ye, comfort ye my people, saith your God." This is the word of the Lord by the prophet Isaiah. The Lord knows our trials, our afflictions, our troubles, and in his great pity sends comfort. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Job 5:6, 7. Trouble is the common lot of all men. Who in this world is free from it? None. And the Lord, knowing our frame, remembering that we are dust, says, "Comfort ye, comfort ye my people."

Paul, in contemplating this, exclaims, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of *all* comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4. The Bible is a perfect store-house of all the needs of human experience, and trouble is as universal as is the human race. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Job 5:6, 7. Solomon, in considering the oppressions that are done under the sun, said: "Behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccl. 4:1. It is bad enough to be oppressed, but to be oppressed and have no comforter is terrible. It is true that there are many such, but it is equally true that there

need not be any such; for all that are oppressed, all that are afflicted, all that are troubled, may do as one of old, "I would seek unto God, and unto God would I commit my cause," and he, "the God of all comfort," will "comfort all that mourn." His tender mercies are over all his works.

It is a fact that the Lord has not, in his word, told us to do anything without telling us how to do that thing. It is so in this. He has not only told us, "Comfort ye my people," but he tells us how to comfort them. We will notice an example or two.

In John 13 to 18 we have Jesus' last talk to his disciples before his crucifixion. He was about to leave them to go again to his Father, and in John 13:33 he said: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." This is a very important statement, "Whither I go ye cannot come." But not only that, the Lord refers to something else, "As I said unto the Jews, . . . so now I say to you." Therefore to obtain the full meaning of this word, whither I go ye cannot come, we must find what it was he had said to the Jews. The only place in which he spoke these words to the Jews is John 8:21: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; *whither I go, ye cannot come.*" This it is to which he referred in John 13:33. "As I said unto the Jews, Whither I go ye cannot come; so now I say to you." Therefore, so far as going to the Lord is concerned, it is positive by his own words, that his disciples have no pre-eminence above men who die in their sins.

When Jesus said this to his disciples, they were troubled. Could it be possible that they who had left all and had followed him; that these whom he had chosen out of the world; that these whom he had loved unto the end; could it be possible that they, after all their experience with him and his love for them, should now be left on the level of those who die in their sins? Why should they not be troubled? He had asked them once, "Will ye also go away?" and Peter had replied, "Lord, to whom shall we go? thou hast the words of eternal life;" and now after having trusted in him for eternal life, to be told that when he should go away, they could not go where he went, that was enough to trouble them.

But Jesus did not allow them to be long troubled thus. He comforted them. He said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. This relieved them

of all their trouble on that point, this was comfort indeed. And, mark you, it is the Lord's own word. It is Christ's own message of comfort to his disciples. And that message of comfort is, although it be that "whither I go, ye cannot come," any more than can men who die in their sins, yet, "I will come again, and receive you unto myself; that where I am there ye may be also." And this word "that" shows that it is only by his coming again that his children can ever be where he is.

Now why should the Saviour, who loved his disciples so tenderly, stir up this trouble in their hearts? They were with him when he told the Jews, "Ye shall die in your sins, and whither I go ye cannot come." They understood the full force of that fearful sentence. Now why should he plunge them into fear and trouble, by saying the same thing to them, and this too, by the phrase, "As I said unto the Jews," so emphatically that they could not possibly misunderstand him? Why was this done? The sequel shows plainly that it was for the purpose of making such an impression upon them as they never could forget; and so to fix ineffaceably upon their minds the truth that without his coming again, there is absolutely no hope of ever being where he is; and thus to set them in view of one event as the consummation of all their hopes, and that event the *coming again* of the Lord. That is the comfort of Christ himself.

Another instance: The Thessalonian brethren were sorrowing because some of their number had died. And now the Lord, by Paul's pen, sends them comfort. And what is his comfort? The same that Jesus gave to his disciples, for it is Jesus who sends this. Here it is: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. That is the comfort the Lord gives to the sorrowing. And any other under such circumstances is false comfort. It is not only his comfort to us, but it is *his command* that we comfort one another with these words.

Once more: In 2 Thess. 1:6-10 Paul speaks to those "who are troubled," and his comfort is that "the Lord Jesus shall be revealed from heaven, . . . when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." This is the comfort of God: The Lord is coming. "I will come again." "The Lord himself shall descend from heaven." "The Lord shall be revealed from heaven." "Even so, come, Lord Jesus." "Comfort ye, comfort ye my people, saith your God."

A. T. JONES.

Home and Temperance.

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

AT SUNDOWN.

THE summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weathercock on the spire
Of the neighbouring church is a flame of fire;
All is in shadow below.

O beautiful, awful summer day,
What hast thou given, what taken away?
Life and death and love and hate,
Homes made happy or desolate,
Hearts made sad or gay.

On the road of life one milestone more!
In the book of life one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done,—
Naught can to-day restore.

—From "In the Harbour," by H. W. Longfellow.

RELATION OF HEALTH TO THE CHRISTIAN GRACES.

THE following is an extract from an address on the "Relations of Health to Morality and Religion," by S. W. Sample. We quote from *Good Health*:—

"Health is the basis, or at least the great aid and friend, of many of the personal virtues. So far from true is Pascal's old saying that 'Disease is the normal state of Christians,' that numerous diseases are the inveterate enemies and often the destroyers of the goodnesses and graces of those who would live in the spirit of Christ Jesus, but are hindered by bodily ailments,—whose spirit indeed is willing, but whose flesh is weak, and yet its very weakness is a power that wars against the spirit, and often overcomes it. Hannah More once said that there are only two bad things in this world, sin and bile. Was she not aware that bile is sometimes the cause and sin the effect? Sydney Smith was not far out of the way when he said, 'Old friendships are often destroyed by toasted cheese, and hard salted meat has often led to suicide.'

"It is well known and generally acknowledged that gout renders its subjects irritable and crabbed; those suffering from abdominal affections are given to melancholy; heart troubles cause caprice and changeableness, suspicion, timidity, and fear; while blood-poisoning is likely to give rise to absolute indifference. The malady of dyspepsia is answerable for many of the miseries and wrongs of life, such as ill-temper, malevolence, envy, jealousy, and uncharitableness, which suck the 'sweet reasonableness' out of the individual, and introduce pyæmia into the life-blood of society and the home.

"It is not improbable that John Calvin's bad digestion had something to do with the spoliation of his nobler parts, and, through this, with his cruel treatment of Servetus. In the course of the

latter's trial at Geneva, Calvin wrote to the Protestant pastor at Zurich: 'The wicked people about me, knowing that I am irritable, my stomach troubling me often and in various ways, have lately been striving to get the better of my patience.' His patience, his brotherly kindness, his former nobleness of spirit, did give way; Servetus was burned; and perhaps the bad condition of John Calvin's stomach was in part responsible therefor.

"It is my belief that grand old Thomas Carlyle missed the mark of being a true prophet in his later years, and deteriorated, instead, into a 'Little-Faith,' because of his increasing dyspepsia, which grew by what it fed on, and which at length made him pessimistic, out of sympathy with the world, unable to lay commandment on its great pulse, out of joint with everything and everybody, powerless even to understand or to appreciate the sublime self-sacrifice of his own lovely wife until she vanished out of his sight, he was so fooled, so cheated, by his own bad blood! Voltaire tells us that 'the massacre of St. Bartholomew was primarily due to the utter incapacity of the king to digest his food.' Whether this be true or not, it is quite certain that from disordered stomach, vitiated blood, and ill-filled lungs (which means ill-repaired blood), comes yearly an amount of disease, not only, not simply of weak mentality and folly, but also of indolence, intemperance, passion, vice, and even crime, which it would be impossible to estimate."

TOBACCO-POISONING.

CHEMISTS, botanists, and physicians unite in pronouncing tobacco to be one of the most deadly poisons known. No other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect. It is botanically known as *nicotiana tabacum*, and belongs to a class of plants known as the *solanaceæ*, which includes the most poisonous of all species of plants, among which are *henbane* and *belladonna*. There are more than forty different varieties of the plant, all of which possess the same general properties, though varying in the degree of poisonous character.

Nicotine.—The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is *nicotine*, a heavy, oily substance which may be separated from the dried leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent., Kentucky and Virginia tobacco usually containing six or seven per cent. A pound of tobacco contains, on an average, 380 grains of this deadly poison, of which one-tenth of a grain will kill a dog in three minutes. A case is on record in which a man was killed in thirty seconds by this poison.

A pound of tobacco will kill 300

men.—The poison contained in a single pound of tobacco is sufficient to kill 300 men if taken in such a way as to secure its full effect. A single cigar contains poison enough to extinguish two human lives if taken at once.

The essential oil has been used for homicidal purposes. Nearly thirty years ago it was employed by the Count Boscarné to murder his brother-in-law for the purpose of securing his property.

The Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects.

A number of instances are recorded in which instant death has been produced by applying a little of the oil from the stem or bowl of an old pipe to a sore upon the head of a small child.

Poisoning through the skin.—The poison of tobacco is so potent and violent in its action that even the external application of the moist leaves to the skin is sufficient to produce most serious symptoms. If a cigar be unrolled and the leaves composing it be applied over the stomach, great nausea will be produced in a very short time. This method has been used to induce vomiting. Cowardly soldiers have been known to place tobacco leaves under their arms just before a battle, for the purpose of producing sickness.

Some years ago a man was detected in attempting to smuggle a quantity of tobacco by placing the leaves next to his skin. The nearly fatal symptoms which followed, led to the discovery of the smuggler.

Deadly vapour.—If tobacco is poisonous when applied to the skin, it is doubly so when inhaled. The smoke of tobacco contains, in addition to *nicotine*, several other poisons, the chief of which are *pyridine*, *picoline*, *sulphuretted hydrogen*, *carbon di-oxide*, *carbonous oxide*, and *prussic acid*, all of which are fatal poisons when received into the system in any other than the most minute quantities. Thus, it is not to nicotine alone that the evil effects of smoking are due, but to all these poisons combined.

Birds, frogs, and other small animals, die when exposed to the fumes of tobacco in a confined space. Flies, bees, and other insects may be quickly killed by directing upon them a stream of tobacco smoke from an ordinary pipe.

Poisoning through the lungs.—Inhalation is the most speedy way of getting any volatile poison into the system. The reason of this is obvious when the fact is made known that the lungs present a mucous surface fourteen hundred feet in extent, every inch of which is in the highest degree capable of absorbing gaseous substances brought in contact with it. This membrane is of the most marvelously delicate character, being of such exceeding thinness that it forms scarcely any obstacle to the passage of gases which

enter the lungs by respiration. Just underneath this delicate membrane passes all the blood in the body, or an amount equivalent to the whole volume of the blood, every three minutes. The vapory poison inhaled by the tobacco smoker is not simply taken into the mouth and then expelled, but it penetrates to the remotest air-cells, and spreads out over the whole of the immense extent of membrane stated. Thus it is plain that the blood of the smoker is literally bathed in the narcotic fumes drawn from his pipe or cigar.

So readily does the system receive the poison of tobacco in this way, that it has been repeatedly observed as a fact that persons engaged in the manufacture of cigars often suffer much from the characteristic effects of *nicotine* poisoning.

When tobacco is applied to the mucous membrane, as in chewing and snuff-taking, its poisonous elements are absorbed in essentially the same manner as when it is applied to the skin, but much more rapidly. In chewing, considerable quantities are also absorbed through the stomach, being swallowed with the saliva.

—J. H. Kellogg, M.D.

A MOTHER'S INFLUENCE.

MORE than one of the great men of this nation have, in their ripe age, carefully put it on record that they owed the self-control and steadfast principle by which they rose to honour, directly to a mother's influence in the critical days of their youth. If any of us were asked what one thing chiefly saved him from waywardness and evil companionship, and has kept him to this day free from vice, I believe he would answer, "Under the grace of God, the reverence or the memory of a mother." Her appeal had power when all other influences failed. Her unspoken wish restrained us. Her purity and love made all that was base abhorrent. Her devotion was felt as a safeguard all along the walks of temptation. We would not wound or dishonour her.

The mere remembrance of such a mother, though dead, has many a time been a man's life-long protection. And never till she dies do we know how powerfully her life has invested ours to shelter and purify it. It is a day of heart-searching to any man when he buries a true mother out of his sight. Then he sums up the blessing which he has received in her. And though he may be conscious that he discovers her worth only in part, he finds cause enough to wonder at the patience and faithfulness which have been spent on him. It would be strange indeed if some contrite tears should not flow, as he recalls the haste, the ignorance, the willfulness, possibly the disrespect, with which that unwavering love has sometimes had to bear. There's many a man of us who would gladly redeem one hour of that lost part, that he might speak some words of tender sorrow for neglect irreparable, or of fuller

gratitude for a loving service, never realized till it was taken from us forever.—*San Benito Advance.*

I'M HANDLING TRUST FUNDS.

STEPPING into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence, I said, "Mr. H—, just count out fifty dollars from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied, "I'm handling trust funds now!"

His answer flashed a light on the entire work and life of a Christian, and I replied to his statement with the question, "Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the labourer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of 100,000 dollars to Christian enterprise, once said in the hearing of the writer, "I hold that a man is accountable for every sixpence he gets." There is the gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H— for the suggestive remark, "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others.—*The Christian Giver.*

WHERE IS THE RIGHT OF IT?

SOME time ago I saw it proclaimed in the press, by authority of a prominent and influential clergyman, that he did not favour total abstinence from alcoholic drinks, but, on the contrary, that he approved their habitual use. It seems to me there must be a right and a wrong to this matter, and it ought not to be difficult to find.

Some time ago a stranger to me and I were the only occupants of a carriage on an English railway. The gentleman knew me; he was a rector of the English Church. He commenced a conversation brusquely by asking: "Mr. Dow, do you (temperance people) hold that to drink a glass of wine is a sin for us?" "We say nothing of that; but this is our view: An intelligent man must know something of the sin, shame, crime, and

horror which in this country come from intemperance. He must know that intemperance comes from the drinking habits of society. He must know, also, that these are upheld and perpetuated by the example and influence of the better classes of the people. For a man who knows all this to lend the influence of his example to uphold the customs whence all this mischief comes, is a mortal sin. We hold it to be a primary Christian duty so to live that if all the world should follow our example no harm could come from it. If our example of total abstinence should be adopted by all the world, the sin, shame, crime, and infinite misery coming from intemperance would cease in a day, and the world would be relieved of nine-tenths of the wretchedness by which it is now cursed." The rector made no reply.—*Hon. Neal Dow, in New York Independent.*

HIS OWN CHOICE.

By teaching a child to rely in a great measure upon his own judgment, you do him an inestimable service. We ought to encourage in all children, from the first dawn of reason, a reasonable free will, which should be exercised whenever possible, in all unimportant things, gradually becoming more and more important as reason and common sense increase. Under due supervision I would allow a child to choose its own clothes, pursuits, companions, subject to advice, suggestion, or a veto if necessary, but still made to understand that to guide and control itself, to act and decide for itself, is not a crime to be punished, but a duty of life to be fulfilled every year more perfectly and more wisely.

And above all, I would teach children never to lean where they can stand upright, never to ask another person to decide for them when they can decide for themselves. At all ages, and in all crises, if we must act, let us act without troubling other people; if we must suffer—alas! it is hard to teach a child this, and yet we ought—let us, as much as possible, learn to suffer alone, without inflicting needless pain on other people. This is sharp discipline, but by its exercise we shall develop our children into reasoning, thinking beings.—*Selected.*

CHRIST took several pairs of brothers into the company of the twelve disciples. Judas, the traitor, was not one of them. Members of a family entering the Christian life together help each other greatly. The man who, like Andrew, findeth his own brother, does a noble and blessed deed. The fellowship of family piety is most beautiful.—*Independent.*

TO REJOICE in the happiness of others is to make it our own; to produce it is to make it more than our own.

IT occurs to us, when we hear some people talk, that we have heard the wind blow before.

THE PRESENT TRUTH.

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

LONDON, AUGUST 18, 1887.

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"TIME SHALL BE NO MORE."

In the last number of the PRESENT TRUTH it was shown that the prophecies are often so fulfilled as to disappoint the expectations of men. Rev. 10:6 was referred to, where it is said that an angel swears that time shall be no longer. This requires a more particular examination. What is meant by "time"? and how shall it be "no longer"?

By *time* we mean duration measured, in distinction from *eternity*, by which is generally meant duration unmeasured. Whether or not the distinction is precisely correct, we do not stop to inquire. But, as a matter of fact, time, that is duration, will never end. Time will always be measured by the motions of the heavenly bodies, and always be reckoned as days, weeks, and years; and, considered thus, it will never end. But there must be a sense in which this prophecy will be fulfilled.

In the book of Daniel several prophetic periods are given, as a time, times, and the dividing of time; two thousand and three hundred days; seventy weeks; a thousand two hundred and ninety days; and a thousand three hundred and five and thirty days. In the last part of the prophecy Daniel earnestly requested that he might understand when should be the end of the things spoken. But he was told to go his way, for the words were shut up and sealed until the time of the end. Here we find a book concerning the counsel of God concerning his people, in which a certain time is given, but of which Daniel received no full explanation; it was sealed, shut up until—not the end, but until—"the time of the end." When this time arrived, knowledge should be increased.

The angel in Rev. 10, who proclaims the ending of time, has in his hand a little book *open*. We believe that the book which was open in the hand of the angel in Rev. 10, is the same that was shut up until a certain time, by the angel in Dan. 12; and *the time* of one is the same as that of the other, namely, prophetic time, or prophetic periods. In Daniel's prophecy are given the longest periods in the prophetic scriptures, and in the last part of the book are given periods which terminate later than any others in the Scriptures. When these end, all prophetic time is ended.

We have two reasons, which we consider valid, and which we find in this

tenth chapter of the Revelation, for believing that the time recorded in the book of Daniel, that is, the prophetic periods, was the subject of the angel's oath,—

1. The angel which swore to the ending of the time, immediately referred to something to be fulfilled in the future. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Paul's definition of "the mystery of Christ" (Eph. 3:4-6,) is, the giving of the gospel to the nations. Surely this points to a future work of the gospel. It was not finished when the angel made this announcement that time should be no longer.

2. John, in receiving the Revelation, stood as the representative of the church through all time. What he saw in vision, the church will see in fact. He saw certain events transpire among the nations; he saw the judgment; he saw the new Jerusalem descend from God out of heaven, etc. He saw these things in vision; all will be fulfilled in sight of the church in due time. He saw the angel having an *open book concerning time*, who swore to its ending. The church must experience this in the providence of God. He was commanded to take the book out of the hand of the angel, who, in turn, commanded him to eat it up.

All will understand this figure of eating a book. It signifies, to eagerly read and accept the contents of the book. It was first sweet, and then bitter. This was exactly the experience of those to whom we before referred, who preached *the time* of the judgment. They believed that the Lord would come in judgment at the end of the prophetic days of Dan. 8:13, 14, namely, in 1843, or 1844, and, therefore, they believed that *time*, as related to the things of this present world, would end there. It was a joyful message to those who really loved the Lord, and who longed to be with him; who longed for his coming to redeem his people. But they were disappointed, and this caused the bitterness in their experience. This, as before shown, does not prove that they were not in the line of their duty to God; for no disappointment was ever greater than that of Christ's disciples, who hailed him with shouts of triumph as their king, when he rode into Jerusalem.

Then said the angel to John: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verse 11. In this verse is found full proof of our proposition, that the church has a work to do before the world after the angel swears that time shall be no longer. And this again clearly shows that the time which then ended was the time written in the book, and that it was not the end of time as related to this world's history.

Now in harmony with this exposition

we find a very solemn message given with "a loud voice," that is, with great power, after it has been proclaimed that "the hour of his judgment is come." See Rev. 14:9-12. This is not only the most solemn and awful message given in the Scriptures, but it is the last one. When it closes, then the Son of man appears upon a white cloud, coming to reap the harvest of the earth. Verse 14. Jesus himself said, "The harvest is the end of the world, and the reapers are the angels." Matt. 13:39. In Rev. 14, Jesus is represented as the reaper, because the work is done in his presence and under his direction; as he says again: "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

That this exposition of these prophecies is correct, is further and conclusively proved by the fact that this last message is now being given. It is already going, even as the angel said, to "many peoples, nations, tongues, and kings." It has taken strong hold in New Zealand and Australia; it is established in America from the Atlantic to the Pacific, in the States and in the Canadas; it is growing in England; it is extending in Scandinavia, in Switzerland, and adjoining nations. It has a printing establishment in Australia, three in the United States, where it is printed in several languages, one in England, one in Christiania, Norway, and one in Basle, Switzerland, where the same doctrine is published in five languages. Everywhere it produces the same effect, uniting a people on "the commandments of God and the faith of Jesus." Rev. 14:12.

If these things are so, and who can deny them? then the most wondrous events the world has ever known are soon to come. In every respect the world is ripening for the consummation. The several points presented in the message will be noticed hereafter. J. H. W.

WAS IT A DEFINITE DAY?

EVERY Bible question is an important one, especially if it affects the practice of God's people; and we have but one standard by which to test all questions, the word of God. Departing from this, we are like a vessel at sea without rudder, chart, or compass. We are left at the mercy of every wind that blows. The Sabbath question is one of interest at the present time. It is not a question which we raise, but one that is already before the public. There are many thousands of people who observe the seventh day as the Sabbath of the Lord, and numerous

questions are asked concerning it, perhaps one of the most common of which is, Did God design in giving the Sabbath that mankind should observe a particular seventh day, or was there embodied in the command simply the principle of keeping a seventh part of time?

We do not doubt the sincerity of those who incline to the latter view, but daily experience shows that believing a thing is right, does n't make it so. While sincerity is an essential element in the Christian religion, that alone could no more save a man or woman in this enlightened nineteenth century because they profess Christianity than the sincerity of the Hottentot or cannibal in their devotion to heathen practices. Our condemnation will be proportionately greater as we have in our hands the word of life, which is to enlighten every man that cometh into the world. It is claimed, and not without reason, that the frequent use of the number seven, and the manner of its use in the Scriptures, shows that the sacred writers under the influence of the Holy Spirit regarded that number as peculiarly sacred.

The seven days after Noah's entrance into the ark before the deluge; the preserving of seven of every clean beast in the ark, while of the unclean only two of a kind were saved (Gen. 7:2-4); the intervening seven days in sending forth the dove from the ark (Gen. 8:10-12); the seven days of self-examination on the part of Moses preparatory to receiving the tables of stone containing the law of God (Ex. 24:16); the frequent mention of seven days in the Jewish feasts; the "seven churches," the "seven seals," "seven trumpets," "seven Spirits of God,"—all these, and others, are instances where the number seven is used for which no reason can be given unless there be a sacredness attached to it, or a signification of completeness. But whence came this idea? Is there anything in its first use that would leave this impression upon the mind? Is there anything in its associations that would give it a peculiar sanctity above the number ten or any other? The first use of the number that we have recorded was in connection with the weekly cycle. There is nothing in nature to mark the end of the week, or to show that just seven days should be selected as a division of time, as there is in the movements of the sun and moon to mark the year and month. The weekly cycle is purely arbitrary. Infinite wisdom saw fit to take just six days in the creation of the world. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11.

These acts of resting, blessing, and sanctifying the day, were the only ones by

which the seventh day was made a Sabbath and set apart for man's weekly observance. It will be noticed that these three acts pertain to the day itself, and not to any seventh part of time. Our Saviour bears testimony that the Sabbath was made for man. If made, it required certain acts to make it, and the last two acts, blessing and sanctifying it, were performed after the day was in the past. God blessed the seventh day and sanctified it because that in it he "had rested" from all the works which he created and made. Gen. 2:3. Hence the blessing and sanctifying, or in other words, the appointing of the institution to man, must have related to each seventh day in the future. The six preceding days were six "working days," and are so recognized by the inspired prophet (Ezek. 46:1), while the seventh day was the rest of Jehovah, the only day of the week which God has named. This he calls the Sabbath, or rest-day, because in it he rested from his labours. God did not rest upon the seventh day because he was weary, for he "fainteth not, neither is weary" (Isa. 40:28); but he there laid the foundation of an institution which was to keep his name in memory, and in so doing he set an example of resting to man, the only being possessed of moral intelligence.

He made man in his own image, after his own likeness, and therefore he was "refreshed," or took satisfaction in the contemplation of his committing to man this sacred legacy of the Sabbath. It is the golden link which binds man to his Creator. It is a monument erected in honour of his power and Godhead. It is a memorial of the creative power of the Almighty, ever to distinguish him from false gods. For "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. Pointing directly to the creation, the Sabbath was a sign between God and his people, and had it always been observed properly, idolatry with its thousands of senseless gods would never have existed, as each Sabbath's rest would have been a reminder of the true God and his work. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:12, 19, 20.

Nothing could be plainer as to the in-

tent and object of the Sabbath of the Lord. But to substitute a different day from that upon which God rested and which he blessed and sanctified, renders the institution null and void, as none of the associations clustering around the seventh day can be transferred to any other. The time guards the institution, and not the institution the time. For he did not bless simply a seventh part of time and no day in particular, but all his acts pertained to a particular day. He began to make the world on the first day, and the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be light, and there was light, and he separated the light from the darkness. This was the work of the first day. The second day he created the atmosphere, and separated the waters. The third day he gathered the water together, and caused the dry land to appear, and caused it to bring forth "grass and herb yielding seed after his kind, and the fruit-tree yielding fruit after his kind." Thus each day bore evidence of God's creative power until the creation was finished, and upon the seventh day he rested. The birthday of her Majesty might as reasonably be celebrated the tenth day of December or any other day as to observe a different day as a Sabbath from the one upon which God rested. There must be a fitness in time and manner of keeping in memory an event so important as the creation of the world, and both of these conditions are met in the seventh-day Sabbath. God rested upon that day, and man is to follow his example. Christ also observed the seventh day, as also did his disciples as recorded in the Scriptures. See Gen. 2:2, 3; Luke 4:16; 23:56; Ex. 20:8-11.

AN UNREASONABLE OBJECTION.

The following letter was received some time since, and we notice it, because it presents the inconsistency of some minds with which the world is peopled:—

"Dear Sir,—Do you not see how far more effective your strictures would be on the subject of the Sabbath observance, if you did but exhibit an equal reverence for other far more important portions of the Scriptures? You and some of your illogical correspondents bestow all that ardour on the very, very trifling error in the observance of a particular day, against which St. Paul so sternly reproved the Galatians, while you think no harm at all to persevere in the pagan blasphemy of a false and unscriptural science, which is driving tens of thousands into infidelity; while the Almighty cares no more what day we keep than what are the colours of the clothes we wear. And with all the fuss you make about [it] you never have or never can undertake to tell us what the 'keeping' of it consists in. There is very much of excellent matter in your volumes which is entirely qualified and overlooked in consequence of the inconsistency in your selections of certain portions of sacred truth and utterly disregarding all the rest. Do you not see the absurdity of pretending to decide whether the Sabbath for which you contend

begins with us or with those who live on the other side of the world? The New Zealander *must* keep a different day from ours. Why do not you tell us which is the true one? Do you not see the force of the whole subject? Did the Almighty ever enforce such an absurdity?

"Yours faithfully,"

We give as nearly as we can his letter *verbatim*. In the same breath the writer tells us on the one hand that if we would advocate the Zetetic philosophy, our strictures on the Sabbath question would be "*far more effective*,"—strictures which contend that the seventh day is the Sabbath, and on the other that the keeping of a definite day is an absurdity!! The fact that the Sabbath has been kept by those who truly worshipped God since the creation,—kept in all parts of the earth, kept at the present time by Jews and Christians from north to south, from east to west,—proves—demonstrates—beyond all cavil, all sophistry, that the seventh-day Sabbath can be kept all over the world. The objection is against God and his word not against his humble followers. "The Sabbath,"—*the SEVENTH-DAY Sabbath*,—says our divine Lord, "was made for man." Mark 2:27. It was appointed of God in the beginning (Gen. 2:2, 3), and its obligation is as extensive as that which it is designed to commemorate—the creation of this world. But, says our friend, It cannot be kept by all; "The New Zealander must keep a different day from ours." The New Zealander who is a Sabbath-keeper keeps the seventh day when it comes to him in regular course. That he does not keep the same hours of clock time, we admit, but he keeps the same day as measured by God's great time-keeper, the sun. If it were demanded that the same individual should keep the same day in Great Britain and New Zealand at the same time, it could not be done. But it is a beneficent and wise law that we cannot be located in two different countries at the same time. We are not omnipresent.

Now as the Sabbath is a memorial of the creation, that which concerns all men, and as it was made for man, Greek, *ton anthrōpon*, the man, the father of all the race, therefore it is possible for all men to observe the very Sabbath, the identical seventh day in regular succession, from the creation. So Paul says, "God that made the world and all things therein, . . . hath made of *one blood all nations of men* for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26. It would seem almost needless to remark that one of the times before appointed is that of the seventh-day Sabbath. Therefore to impute folly to the theory, is to impute it to God; for he has ordained it in his word.

"Did the Almighty ever enforce such an absurdity?" asks our correspondent.

In other words, Did the Lord ever enjoin the observance of the seventh-day Sabbath? Our reply is simply to refer to that Book which should be in every English household. Will the reader please turn to Gen. 2:2, 3; Ex. 20:8-11; Matt. 5:17-20; Rom. 3:31; James 2:8-12; Rev. 22:14; and other texts. The seventh-day Sabbath is an institution of the Almighty, enjoined by him upon all men by precepts plainly set forth in his word. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD; IN IT THOU SHALT NOT DO ANY WORK." Such is a part of the precept of the Lord Jehovah.

The Lord demonstrated for forty years by a threefold weekly miracle that the day was particular, that he did have a regard for a particular day. Ex. 16. The perfection of Divinity demands that this should be so. If the Lord enjoins a rest-day, he himself (for he alone knows man's nature) must say what proportion of time should be set apart for that purpose. This he has done in appointing a seventh part. And to prevent confusion he must specify *the* day. This also he has done in *the seventh day* of the weekly cycle in regular succession from the creation, and has demonstrated again and again that only that day was pleasing to him. Again, the day he chose was that which in its nature would ever bring to mind the one true God, the Creator of the heavens and the earth.

But as to whether the world is round or flat, square or circular, the Lord has not expressly told us. "The circle of the earth" means with our censor a circular plane, with those who hold with Galileo, it means a spherical earth; so also the phrase, "hath the earth upon nothing" is held to harmonize with Newton's theory of gravitation and centrifugal and centripetal forces. Others have held that "the four corners of the earth" indicated that the earth was square.

But we do not write this to advocate or defend any theory concerning the shape of the earth. We are willing that any man should hold any theory he wishes concerning this subject, so that he turns not from God's moral truth and great scheme of redemption. For astronomical speculations or scientific hypotheses, this journal is not founded; it is set for the advocacy and defence of the precious truth of God,—God's moral truth, God's saving truth, "the commandments of God and the faith of Jesus." M. C. W.

GATHERED TO HIS PEOPLE.

The pleasing doctrine that man can never die, though unfortunate in its parentage, is very tenacious of its life. In treating this subject we find that the record of man's creation brings to view no immortal element as entering into his being; that the Bible in its use of the

terms immortal and immortality never employs them to express an attribute inherent to man's nature; that no description of soul and spirit, and no signification of the original words, will sustain the present popular definition of these; that the soul and spirit, though spoken of in the Bible, in the aggregate, seventeen hundred times, are never once said to be immortal or never-dying; and that no text in which these words are supposed to be employed in such a manner as to show that they signify an ever-conscious, immortal principle, can possibly be interpreted to sustain such a doctrine.

Behind the obituaries of the patriarchs it seeks to shield itself. It is claimed, for instance, that the death of Abraham is recorded in such a manner as to show that his conscious existence did not cease with his earthly life. We might justly insist on their going farther back and taking the recorded close of the lives of the antediluvian patriarchs as the basis of their argument. One of these, Enoch, was translated to heaven without seeing death; and all the others, according to popular belief, went to heaven just as effectually, through death. But how different is their record. Of Enoch it is said that he "was not; for God took him;" while of the others it is said, "And they died." Surely these two records do not mean the same thing, and Enoch whom God took, who is consequently alive in heaven, must be, judging from the record, in a different condition from those who died.

But to return to the case of Abraham. The record of his death reads: "Then Abraham gave up the ghost, and died in a good old age, an old man full of years, and was gathered to his people." On this verse, Landis, p. 130, thus remarks:—

"What then is this *gathering*? Does it refer to the body or the soul? It cannot refer to the body, for while his body was buried in the cave of Machpelah, in Canaan, his fathers were buried afar off; Terah in Haran, in Mesopotamia, and the rest of his ancestors far off in Chaldea. Of course, then, this gathering relates not to the body, but to the soul; he was gathered to the assembly of the blessed, and thus entered his habitation."

To show how gratuitous, not to say preposterous, is this conclusion, we raise a query on two points: 1. Does the expression "gathered to his people" denote that he went to dwell in conscious intercourse with them? 2. Were his ancestors such righteous persons that they went to heaven when they died? In answering these queries, the last shall be first. It is a significant fact that Abraham had to be *separated* from his kindred and his *father's house*, in order that God might make him a special subject of his providence. And in Joshua 24:2, we are

plainly told that his ancestors were idolaters; for they served other gods. Such being their character, death would send them, according to the popular view, to the regions of the damned. At the time, then, of Abraham's death, they were writhing amid the lurid waves of the lake of fire. And when Abraham was gathered to them, if it was in the sense which the theology of our day teaches, he too was consigned to the flames of hell! Oh! to what absurdities will men suffer themselves to be led blindfold by a petty theory. God had said to Abram (Gen. 15:15): "And thou shalt go to thy father in peace; thou shalt be buried in a good old age." Was this the consoling promise that he should go to hell in peace in a good old age? And is the record of his death an assertion that he has his place among the damned!? Yes! if the immaterialist theory be correct. Children of Abraham, arise! and with one mouth vindicate your "righteous father" from the foul aspersion. Renounce a theory so far from heaven-born, which compels you thus to look upon the "father of the faithful."

Does, then, the expression "gathered to his people" mean his personal conscious intercourse with them? If man has an immortal soul which lives in death, it does; and if it does, Abraham is in hell. There is no way of avoiding this conclusion, except by repudiating the idea that man has such a soul, and denying his conscious happiness or misery while in a state of death.

But how then could he be gathered to his people? Answer, he could go into the grave into which they had gone, in the state of death, in which they were held. Jacob said, when mourning for Joseph whom he supposed dead, "I will go down into the grave unto my son mourning." Not that he expected to go into the same locality, or the same grave; for he did not suppose that his son, being, as he then thought, devoured by wild beasts, was in the grave literally at all; but by the grave he evidently meant a state of death; and as his son had been violently deprived of life, he too would go down mourning into the state of death; and this he calls going unto his son. In Acts 13:36, Paul, speaking of David, says that he "was laid unto his fathers." This, all must acknowledge to be the exact equivalent of being "gathered to his people;" then the apostle goes on and adds, "and saw corruption." That which was laid unto his fathers, or was gathered to his people, saw corruption. Men may labour, if they choose, to refer it to the immortal soul; but in that way they do it a very doubtful favour; for the success of their argument is the destruction of their theory; and the soul is shown to be something which is perishable and corruptible in its nature.

U. S.

THE ARK AND THE MERCY-SEAT.

In the sanctuary of the first covenant the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9:1-5; Ex. 25:10-21; 26:33, 34. And if one exists in the heavenly sanctuary, of which Christ is a minister (Heb. 8:1, 2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of the Father, which are the rule of man's life, should be closely connected with the mercy-seat, where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law!

Christians have had much to say relative to the mercy-seat, as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in heaven as really as God and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as about the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul, in speaking of the first-covenant sanctuary (Heb. 9:1-5), mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and the mercy-seat were placed. An account of the typical sanctuary, its two holies, and their furniture is given in Exodus. The idea of the mercy-seat in heaven in this dispensation, is obtained from the law of types and Paul's commentary upon that law, contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the example and shadow of heavenly things." Speaking of the cleansing of the typical sanctuary, also of the cleansing of the sanctuary in heaven, of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

In this manner the apostle shows that the earthly sanctuary, its holies and furniture were patterns of the true sanctuary in heaven; consequently, the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing

in heaven as much as the literal person of Jesus. And thus they have sung:—

"There is a place where Jesus sheds
The oil of gladness on our heads,—
A place than all beside more sweet,
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types, and in the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, and fanciful to believe that the ark of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he will be called a fanatic; and if he keeps all the holy precepts contained in the ark, he will be represented as fallen from grace. It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in heaven, than that there is a mercy-seat there.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15:5.

Is the ark, mentioned here by John, empty? If it is, how can it be said to be "the ark of his testament"? Is not the testimony, the ten commandments uttered by Jehovah, in the heavenly sanctuary? If it is not, why does John mention the "tabernacle of the testimony in heaven"? Let it be here understood that John had this view of the heavenly sanctuary, A.D. 96, about twenty-six years after the typical sanctuary was destroyed. We have given two texts of plain Bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat, and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God, as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High-priest now stands ready to plead the cases of those who come to him in sincerity and truth, and why not also love the ark of God beneath it? Those who do, may with propriety sing:—

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."

—James White.

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.

LECTURES ON SPIRITUALISM.

THERE has recently been delivered in the Aldersgate hall of the London Y. M. C. A. a series of lectures on Spiritualism by Rev. Oscar Owners of this city. The subject has been considered under four heads, which may be summed up as follows: The Personal Existence of the Devil, Demoniacal Influences in the Thinking and Teachings of Men, Modern Delusions, Necessity of Preparing to meet the Deceptions of Spiritualism. As would be inferred by the subjects given, the speaker seemed fully aroused as to the reality and dangers of this delusion, declaring that the great mistake of Christians is in refusing to accept the evidences that so terrible a force is seeking to undermine their faith. "Only those" he truthfully said "who know what the word of the Lord says, will be prepared to withstand the enemy when he comes in like a flood."

The interest taken in the subject by Spiritualists is shown by the fact that nearly, if not quite, half of those in attendance were of that class. The firm although kindly manner in which the speaker sustained his positions, based on the text, "For all that do these things are an abomination unto the Lord," was decidedly unpalatable to those who came under its condemnation, and at the close of each lecture, when opportunity was given for questions, they very aptly illustrated the evil one's dislike of truth and order by the uncourteous and disorderly way in which they strove to justify their practices by illogical appeals to isolated texts of Scripture.

We were pleased to see the speaker place Ritualism in company with Spiritualism, as a delusion of Satan. "Tradition" said he "is taking the place of the Bible, and what the Fathers say is of more consequence than what the Word says." One questioner, announcing himself as a Church of England man, and naming several of the leading clergy of that church who were inclined to sacerdotalism, wished to know if these men were to be considered as agents of evil. In reply the speaker said he did not hesitate to say that in so far as any man indulged in practices so contrary to the letter and spirit of the Bible, so far must he come under its condemnation.

Great good must be accomplished by so stirring an exposition of the great delusion of the day, which, as was affirmed, is even now but in the infancy of its development, notwithstanding the rapid strides it has made in the past, and is destined yet to

be the crowning deception of Satan. Only one link was faulty in the chain of argument bound about the spiritualistic errors, and this link must be repaired, or ultimately the whole will be snapped in twain. How readily can the whole doctrine of Spiritualism be overcome by the acceptance of the plain testimony that God only hath immortality. In refusing to take our stand here, we are yielding one of the fundamental points to the enemy. "The dead know not anything" says the Word, and upon this ground alone will the enemy be successfully withstood when he comes in like a flood. The truth, and nothing but the whole truth, can give us the victory; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." s.

LETTER OF THE POPE.

THE text of the letter of the pope, addressed to Cardinal Rampolla, June 15, which appeared in the *Moniteur de Rome*, the organ of the Vatican, July 25, and the following day in the *Daily News*, will open the eyes of some people who are asleep to the aspirations of the Romish church. I quote as follows:—

"His holiness declares that he took upon himself the mission of reconciling the papacy with the peoples and governments of civilized States, and he proceeds to recount how far this task has been accomplished in the different countries. In speaking of Italy, Pope Leo develops the ideas expounded in the Consistorial Allocation of May 23, and with regard to the Roman question he says that the people have distorted his ideas, for he laid down as the basis of pacification the acknowledgment of the dignity and independence of the holy see.

"The pope then enters upon a recital of the rise and growth of the temporal power and of papal Rome, and claims territorial sovereignty as the indispensable condition of any settlement or reconciliation, declaring all other schemes to be inadmissible because the territorial sovereignty constitutes the only effective guarantee of the liberty of the papal see. . . . His holiness declares that it would afford him great gratification if he could make the influence of the church felt in other Catholic States, in the English colonies, where there are a great number of Catholics, and also in Russia, where the difficult position of the church and of Catholics would give exceptional occasion for the care of the papal see. In conclusion, Pope Leo says that it is the duty of the see of Rome to strengthen religion in all parts of the world, to foster missions in barbarous lands, and to lead back to the church those eastern peoples who have separated themselves from her, as for example Greece, whose return to the centre of the Catholic unity and restoration to her ancient splendour, the pope ardently desires to see."

In the above statements, the pope has unmasked his designs with a frankness which is worthy of a better cause. In articles which have recently appeared in these columns, facts have been kindly and frankly stated which are clearly confirmed by this letter of the pope. It is our prayer that many of our devoted Catholic friends will duly consider these things, and for-

sake error for the sanctifying truths of God's holy word. It shall be our aim to oppose error, not men; and forsaking the traditions of the Dark Ages, to walk blamelessly in all the commandments of the Lord as exemplified in the life of Jesus of Nazareth. A. A. JOHN.

Our American Letter.

MORMONISM.

Battle Creek, Mich.

In seeking to set before our readers in Europe an idea of the institutions, customs, and practices peculiar to life on the American Continent, it would be impossible to overlook the institution of Mormonism, a system having its origin and native seat in the United States, but its adherents in nearly every country in the world. A brief description of this unique and troublesome feature of our country,—this strange plant in the midst of the conservatory of American institutions, cannot fail to be of interest to the reader.

Mormonism as an ecclesiastical system has sought to clothe itself with some outward semblance of respectability by assuming the title of "Church of Jesus Christ of Latter-day Saints." It had its origin in 1830, at Manchester, N. Y., but probably no trace of it is to be found there at the present time. As the sect was too troublesome to the community to be allowed to remain long in one place, they were compelled to emigrate, first to Ohio, then to Illinois and Missouri, and finally to Utah Territory, where they have remained for the last forty years.

The founder and chief apostle of Mormonism was Joseph Smith, born in Vermont in 1805, of parents whose reputation for thrift, intelligence, and honesty was not of the best. At the age of fifteen Smith began to have alleged revelations from God, in one of which, in 1823, the angel Moroni told him that the bible of the Western Continent, the supplement of the New Testament, was buried in a certain spot near Manchester. Smith visited the spot four years later, and had delivered into his hands by an angel a volume six inches thick, made of thin gold plates 8 inches by 7, and fastened together by three gold rings. The plates were covered with fine writing in the "reformed Egyptian" tongue, and were accompanied by a pair of supernatural spectacles, by whose aid the mystic characters could be interpreted. As Smith was unable to read or write fluently, he employed an amanuensis in the work of translation, which Smith dictated from behind a curtain. A farmer in the vicinity who had more money than wit furnished the means for its publication. Thus appeared in 1830, the volume which has since become famous as the Book of Mormon.

This is the Mormon version of the origin of this wonderful book. The real facts are that it was written in 1812 as an historical romance by Solomon Spaulding, a crack-brained preacher, and from this source Smith obtained the manuscript; armed with which, and his self-assumed authority, he soon found followers among the credulous and superstitious. The history of Mormonism is in fact only the old story of what one man, possessed of unusual personal magnetism, an unscrupulous character, and divine authority in the form of revelations dictated by his own will, has in any age of the world been able to accomplish among people of this class.

It will not be necessary here to enter into a lengthy description of this Book of Mormon. It purports to give a history of America from the time of its first settlement soon after the dispersion at the tower of Babel, to the year

5 A.D. It is accompanied by a sworn statement of three of Smith's accomplices that an angel had shown them the gold plates of which the book was a translation. This testimony, all three, on renouncing Mormonism some years later, swore to be false. As these plates had suddenly and mysteriously disappeared, Smith was unable to refute their evidence; but the new religion was by this time fairly under way, and by the aid of numerous "revelations" he was enabled to carry it forward without much hindrance.

These "revelations" were so peculiarly in the interests of the chief apostle as to afford *prima-facie* evidence as to their source of inspiration. Their usual import was that the "saints" should consecrate liberally of their means to the "cause," of which means it was always explicitly stated that the lion's share should be devoted to "my servant Joseph Smith." One revelation proclaimed him to be "seer, translator, prophet, apostle of Jesus Christ, and elder of the church." Another which was given him in Kirtland, Ohio, directed the saints to consecrate all their property to God and start a bank. Of course Smith was appointed president of the bank, and soon afterward the country was flooded with worthless notes. Smith's great profligacy of character was continually getting him into trouble, which culminated when he induced several women to cohabit with him as wives. To pacify his lawful wife after this step, and silence the indignation of the "saints," who up to this time had no notion of polygamy, he had a revelation in which this practice was expressly approved and established. In this profligate act on the part of Smith, the great and crying evil of Mormonism had its origin. The trouble which this step occasioned between the Mormons and the "gentiles" came near resulting in civil war, but Smith finally submitted and for a deed of violence he had caused to be done, was cast into prison, where on the same night a mob broke in, and shot him dead. This shooting was, however, a fortunate thing for the cause of which he was the head, since it served to dim the recollection of his vices and invest him with the halo of martyrdom.

As a complete history of this strange sect would require too much space for one letter, I will continue the subject in my next.

L. A. S.

The Missionary.

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

I DARE NOT IDLE STAND.

I DARE not idle stand
While upon every hand
The whitening fields proclaim the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I, with empty hands, at last appear.

I dare not idle stand,
But at my Lord's command
Labour for him throughout my life's short day;
Evening will come at last.
Day's labour all be past,
And rest eternal my brief toil repay.

—Selected.

MISSIONARY WORK AN INDIVIDUAL MATTER.

EARNESTNESS, zeal, devotion to the work, a spirit of self-denial, persevering prayer, and an unwavering trust in God, are the qualifications necessary in order to carry on missionary work successfully. In short, the missionary spirit is the spirit of Christ; and he who would labour for God, must be in every particular as nearly like Christ as it is possible for man to be. We shall now proceed first to consider the question, Who should act as mission-

aries? We are speaking, of course, of Christian missionaries. The answer will be found in the Bible: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13: 34. Here, then, is the answer: "To every man his work." The word translated "every man," is *hekastos*, and means "each one," "every one," "every one separately." According to our Saviour's own testimony, every individual who is enrolled as one of his servants, has a work left him to do. Every Christian, therefore, must be a missionary, for in the primary sense, as we have seen, a missionary is any one who has a special work to do, or who is intrusted with an errand or message.

This fact is brought out with additional particulars in the parable of the talents in Matt. 25: 14-30. There is so much important truth contained in this parable, that we quote the greater portion of it.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man [every individual] according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. . . . Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

From this we learn that no servant of Christ is exempt from labouring for him. The master, in the parable, did not call only a few of his servants and give them charge of his property, with instruction to invest it to good advantage; he gave to *every one*. So in the Christian life, the Lord has not intrusted his work to a few ministers, leaving others without any responsibility, but has given each his proper share.

Again: no one is at liberty to excuse himself from working, on account of unfitness; for the Master, who knows the capacity of each servant, has given to each one, "according to his several ability." If each individual sets himself earnestly to do the work which he finds at his hand, he will find that he can do it perfectly well, for it is just suited to him.

Still further, the smallness of the task, or the limited capacity of the worker, does not in any wise relieve that one from responsibility. The responsibility is proportionate to the task, and the task is apportioned according to the worker's ability; and though the task be small, yet the punishment will be sure if it is

neglected. If the man who received the one talent had used it properly, he would not have been upbraided because he had not accomplished a great deal. Not very much would have been expected of him, for he was not able to do very much. But he was expected to do the little that was given him to do as promptly and thoroughly as though he had received five or even ten talents.

And there is another point that should by no means be overlooked. It is that he who had not improved on the talent given him was treated as an enemy. It was not enough that he returned the entire talent to his lord; it had been delivered to him that he might work with it, and his failure to do so implied an utter indifference to his master's interests, or else so much love of his own ease that he would not arouse himself to action. That he was guilty in both of these particulars is shown from the fact that he was called a "wicked and slothful servant." The parable teaches, then, that if we do not work in the cause of Christ, we are enemies to him. This accords with Christ's statement in Matt. 12: 30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." There is no exception here; everybody is included. No matter how great the profession, the badge of discipleship is work. An idle Christian is an impossibility.

In our Lord's sermon on the mount he taught the same thing. Said he, "Ye are the light of the world." This language is not addressed to the few, but to all. All Christians are of necessity light-bearers. It is by means of those few who have received light from Heaven, that the truth is to be conveyed to others. God could warn the world, and cause the gospel to be known in all parts of the earth without the work of man, but he has not chosen to do so. And well it is for man that he has not. It is not that God is in need of man's assistance that he calls on him to work; but it is that man may be strengthened; that by handling sacred things, he may have his affections set on them, and drawn towards Heaven; and that he may be fitted for a more exalted position. In the parable, the faithful servants had developed their business capacity, and when the lord returned he said, "Thou hast been faithful over a few things, I will make thee ruler over many things." But they never could have been raised to a position of honour and dignity if their faculties had not been quickened by exercise. And so with the Christian. God kindly allows him to work in his cause, inefficient and bungling as his efforts often are, in order that he may be fitted for the higher duties that await him at the return of Christ. Heaven is not a place of idleness. God works continually in upholding and governing his vast creation. Angels are his servants who hearken unto the voice of his word, and are sent forth as ministering spirits. Christ's life was one of the most intense activity, and now that he has ascended to heaven he is engaged in the work of man's redemption. Work is not a part of the curse, for man worked in Eden. It is sin that makes us "heavy laden," and causes weariness. Heaven will be a place of rest, not because no work will be done there, but because the work will not be attended with the fatigue that accompanies work here.

It is a solemn thought that the manner in which we work here, and the way we improve or waste our time, will determine our standing in the eternal world. It will not do to say that we will be content if we can but gain a place in heaven, no matter how small it is. God requires our best efforts. Our individual attention must be given to his service. "Ye cannot serve God and mammon." Besides, we are not to work with the mere desire to get to heaven. The trouble with the man who had the one talent was that he was selfish. He would not exert himself to benefit another. Like all selfish people he was short-sighted, and over-reached himself. He did not understand that by labouring for another he would be benefiting himself. He could not look to

the end of his labour, when his lord would return.

We should learn a lesson from his selfishness as well as from the faithfulness of his companions. We must labour unselfishly with love to God and to our fellow-men. If we have the love of Christ in our hearts, we shall have a longing desire to see the salvation of others, and will work unremittingly to this end. Our only duty here is to labour. At the end of our labour the prize is given, not as payment for our services, but as a gift which we have been fitting ourselves to enjoy.

E. J. WAGGONER.

GEFLE, SWEDEN.

THE interest in this place continues good. I have been with the tent the last week in Bro. Johnson's absence and have preached every evening and twice on Sunday. We also have Bible-reading every forenoon and prayer-meeting Sabbath forenoon. On Sunday all sitting and standing room was taken up. It rained in the evening, yet some stood outside with umbrellas. The people are very attentive and orderly. About thirty of the friends remained after meeting to converse with us. Then we prayed together, and some prayed earnestly that God would lead them in his truth. The Lord came very near, and we felt that it was good to be there.

The tent has now been here two weeks and one Sunday. During that time the donations amount to £6 15s., and we have sold books for £10 10s. Two brethren stay to continue the work, and two sisters help them in canvassing and doing missionary work.

August 1.

J. G. MATTESON.

Bible Readings.

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

THE STATUS OF GENTILES IN RESPECT TO THE LAW OF GOD.

1. Is God "the God of the Jews only? is he not also of the Gentiles?"
"Yes, of the Gentiles also." Rom. 3:29.

2. Does the law claim obedience of the Gentiles?

"What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and ALL THE WORLD may become guilty before God." Rom. 3:19.

3. Is there any difference between Jews and Gentiles?

"There is no difference between the Jew and the Greek." Rom. 10:12.

4. Did God make a difference anciently?

"As ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15:15, 16.

5. How does God regard the people of all nations?

"God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

6. He that worketh righteousness is accepted. What is righteousness?

"All unrighteousness is sin;" and "sin is the transgression of the law." 1 John 5:17; 3:4.

7. Are God's commandments a rule of righteousness?

"All thy commandments are righteousness." Ps. 119:172.

8. What is doing, or working righteousness?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

9. What are the commandments which God commanded?

"And he declared unto you his covenant, which

he commanded you to perform, even ten commandments." Deut. 4:13.

10. Who is righteous?

"He that doeth righteousness is righteous." 1 John 3:7.

11. Who know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

12. Was the Sabbath for the Jews only?

"The Sabbath was made for man." Mark 2:27.

13. Is there a blessing for every man that keeps it?

"Blessed is the man that doeth this, . . . that keepeth the Sabbath from polluting it." Isa. 56:2.

14. Is there a good promise to the Gentiles who will keep it?

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and take hold of my covenant; even them will I bring to my holy mountain," etc. Isa. 56:6, 7.

15. Will the time come when all men living will keep it?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

R. F. COTTRELL.

Interesting Items.

—Publicans in Belgium are forbidden from giving credit to workmen.

Dr. Morell Mackenzie's fee for attending the Crown Prince is said to be 2,500 guineas.

A large, rich bed of gold-bearing quartz has been discovered in the Kulu Valley, Panjaub.

—A Chicago inventor is constructing a most elaborate aerial ship for a journey to the North Pole.

—The Chinese are dying rapidly of consumption in New York, their light diet being insufficient for the climate.

—More than a hundred members of Parliament will visit the United States, Australia, or India during the recess.

—Disastrous floods have taken place in Augusta, Georgia, destroying property in the city and vicinity to the amount of \$1,500,000.

—Copies of the new Testament in Hebrew have been sent by post from Vienna to 2,268 rabbis in the German and Austria-Hungarian empires.

—The official estimate of the population of England and Wales is 28,247,151, of Scotland 3,991,499, and of Ireland 4,852,914—a total of 37,091,564 persons.

—All the Labour members of the House of Commons have given their adhesion to the movement in favour of establishing the decimal coinage system in this country.

—Proceedings are being taken in Salt Lake City to disincorporate the Mormon church, and have the property, valued at three million dollars, given into the hands of a receiver.

—It was reported from Gibraltar that Zobeir Pasha has been set at liberty after having signed a document received from the British Government, relative to his future behaviour.

—Some Chinese sailors at Newcastle-on-Tyne fired guns at the moon on the occasion of the eclipse, in the belief common among Celestials, that a dragon was trying to destroy the luminary.

—Some High-Churchmen and Roman Catholics are about to make a pilgrimage to Lindisfarne, on the Northumbrian coast, to celebrate the twelfth century of the death of St. Cuthbert, the patron saint of the county. The pilgrims will travel barefooted for three miles over wet sand, the men first and women behind.

—The Committee on Sunday Postal Labour have resolved to recommend that, if a two-thirds majority in a Town Council decide against a Sunday delivery in their town such delivery shall cease.

—The steamer Umbria, while in the Atlantic, was struck July 26, with an immense wave, which fell upon her with a deafening roar and did much damage. For a short time there was almost a panic among the passengers, but only one was injured.

—A terrible railway accident is reported from Chatsworth, a small town in Illinois. A wooden bridge which caught fire fell just as a crowded excursion train was passing over it. Some 155 persons are reported to have been killed, and 350 injured.

—A Home of Rest for jaded horses has been inaugurated at Neasden Stud Farm, near Willesden. The object of the Home is to enable poor cabmen and others to give their overworked horses a rest for a few weeks, another horse being provided for use in the meantime.

—The Roman Catholic nuns of England have presented the Queen with upwards of seven hundred dozen articles of clothing worked by them in the convents, for distribution among the poor. The Bishops of London and Rochester and Cardinal Manning will undertake the distribution on behalf of the Queen.

—A fire broke out on the premises of Mr. Whiteley, Bayswater, London, Aug. 6, its locality being the pianoforte workshop. Vigorous efforts were at once made to extinguish the flames, but an explosion of gas occurring, the fire spread with remarkable rapidity to other departments, and it was not until some hours had elapsed that the flames were appreciably checked. Unfortunately three men are known to have lost their lives, and others were removed to the hospital. Mr. Whiteley estimates his loss at £525,000, with very little insurance.

—Dr. Barnardo has gone to Quebec, accompanied by 180 youths. A half of these will enter situations that have been secured for them, and the remainder will accompany their leader to his settlement of seven miles square which he has obtained upon the Shell River, Manitoba. Dr. Barnardo expects in the near future to be able to send 700 thoroughly well-trained boys and girls to Canada every year. The Doctor has 2,000 boys and girls in his various English homes, and as his funds are low invites the liberal-hearted to assist him in his work.

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Mr. W. O'Neill, Manchester Street, Sway, near Lymington.

AMERICA.

Review and Herald, Battle Creek, Michigan.

Signs of the Times, Oakland, California.

New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.

Sundhedsbladet, Christiania, Norway.

AFRICA.

International Tract Society, Cape Town, South Africa.

AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia.

HISTORY OF THE SABBATH

—AND—

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THE SANCTUARY

—IN—

TYPE AND ANTI-TYPE,

—AND—

THE 2,300 DAYS OF DANIEL 8:14.

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THE PRESENT TRUTH.

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

LONDON, AUGUST 18, 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.

SPECIAL MENTION.

It is with pleasure as well as a sense of justice that we make mention of Messrs. Bywater, Tanqueray, and Co., who act as agents for many missionary societies at home and abroad. We opened correspondence with them last spring while in America, prior to starting for England with a party of sixteen en route for Europe and South Africa. They met us at the boat in Liverpool, and rendered valuable assistance in the transfer of our luggage, and aiding our friends who went as missionaries to various parts. Unlike some whom we have found, we are sorry to say, who have had only a pecuniary interest in view, these gentlemen have helped us from the interest they have in the cause of Christ. They make no charges for counsel, or where actual expense is not incurred; and when it is, their charges are very moderate.

From our experience with them, we can recommend this firm as worthy the confidence of missionaries. To strangers, especially, who are passing through London, their suggestions respecting hotels, different lines of travel, and all such matters, will be found valuable. Their address is 79 Queen Victoria Street, London, E. C.

DEPARTURE FOR AMERICA.

On Wednesday, August 3, a number of our friends left Liverpool on the City of Rome for America. The party consisted of O. A. Olsen and son, who have been labouring as missionaries in the Scandinavian countries for over a

year; D. T. Bourdeau and son, the former having been labouring in France and Italy for the past five years; Prof. Kunz, who has been connected with the German work at Basle, Switzerland; and Mrs. E. G. White, whose name is well known as a public speaker and writer in the cause of temperance and social reform, and whose "Life of Christ," published by herself, has already been translated into the principal languages of Europe. She has been labouring the past two years on the Continent. She was accompanied by her daughter, Mrs. Mary K. White, and Miss Sarah McEnterfer, and Miss Cecilia Dahl, assistants in her work. The party left in good spirits, trusting in a merciful Providence to carry them safely over the mighty deep. The prayers of many in the different nations where they have been working to rescue precious souls from the power of Satan will follow them, that God's blessing may rest upon their labours in the United States.

CHRIST THE LIGHT OF THE WORLD.

THE universality of the provision for the redemption of the human race is indicated by a statement made in John 1:9: "That was the true Light, which lighteth every man that cometh into the world." This is said of Christ, and it is pertinent to inquire as to its signification. Does it mean that this Light will lighten every man that cometh into the world to the extent of securing his eternal salvation?—Evidently not, for in answer to the question, "Are there few that be saved?" Jesus replied, "Many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. The reader will doubtless recall many other passages of similar import. The primary signification of the text first quoted seems, then, to be this: The plan of salvation, as provided at the time of its need, was sufficiently comprehensive to embrace every human being who should come into the world. All should be privileged to comply with its conditions, and should they do so, would eternally share its benefits. Jesus, as the Sun of Righteousness and Light of the World, supplied a sufficiency to enable all to see, understand, and walk in the path that leadeth to life eternal; but there the matter stands, and all are left to decide for themselves whether or no they will be benefited by that Light. Simply this and nothing more.

Those of whom Christ spake when he said that many should seek to enter in but would not be able, are such as do not seek in a proper manner, or do not persevere sufficiently in such seeking. In a certain sense, however, Christ will actually lighten every man that cometh into the world. It is susceptible of the clearest demonstration that there will be a resurrection of both the just and the unjust. See John 5:28, 29; Acts 24:15; 1 Cor. 15:22, 23, and many other texts. Granted that all will be resurrected, the question then arises, Through what agency? The text last referred to gives the reply: "In Christ shall all be made alive." Thus we see that through Christ, light will enter the graves of all the sleeping millions, whether just or unjust. A moment's reflection shows the reasonableness of such an arrangement. Christ came to thwart Satan's plan, and he will do it to a much greater extent than many suppose. By causing our first parents to sin, Satan thought to subject the entire human race to a certain and endless death, but through Christ all will be brought to life from the Adam's death, and those who suffer the second death will suffer the result of their own unrepented sins, and not the result of Adam's sin. Not one who is

finally lost will be so because Adam sinned, but because of his own individual sin. Reader, how will it be in your case? When you are resurrected from your dusty bed (in the event of your death), will it be to join the blood-washed throng to enjoy ceaseless ages of bliss, or to be soon consigned to the sleep that in very truth will know no waking?—*Gospel Sickle*.

AN INTERESTING TRANSLATION.

THE entire New Testament was translated into the Syriac language at the close of the first century, or soon after the beginning of the second. This version has come down to the present time in a line quite independent of the Greek New Testament, and is a glorious witness to it. The English version, by Dr. James Murdock, thus translates our Saviour's language in regard to the second advent, as recorded by Luke, chapter 21, verses 25 to 36:—

"And there will be signs in the sun, and in the moon, and in the stars; and distress of nations on the earth; and clasping of hands, from astonishment at the noise of the sea; and dismay that driveth out the souls of men, from fear of that which is to come on the earth; and the powers of heaven will be moved. And then will they see the Son of man coming in the clouds, with much power, and with great glory. And when these things shall begin to be, take courage, and lift up your heads, for your deliverance draweth nigh. And he uttered a similitude to them. Look at the fig-tree, and all the trees; when they bud forth, ye at once understand from them that summer approacheth. So also, when ye shall see all these things take place, know ye that the kingdom of God is near. Verily I say to you, that this generation will not pass away till all these things occur. Heaven and earth will pass away; but my word will not pass away. Take heed to yourselves, that your hearts be, at no time, stupefied by gluttony and ebriety and worldly care; and so that day come upon you unawares. For, like a hunter's snare, it will spring upon all them that dwell upon the face of the whole land. Be ye therefore vigilant, at all times, and prayerful; that ye may be worthy to escape the things that are to take place, and may stand before the Son of man."

In the language of the pious Krummacher, never did the church witness such a constellation of signs of the near coming of Christ as now. In a spiritual sense, as well as literal, the branches of the fig-trees are full of sap, betokening the summer at hand. The gates of glory ere long will burst open unto the righteous, while the waves of eternal perdition will overwhelm the ungodly.—*Exchange*.

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PUBLISHED by S. N. Haskell, Wm. Ings, and J. H. Durland, 72 Heneage Street, Grimsby.